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Banner Contents.

FIRST PAGE. - "Miss Lottie Fowler, Clairvoyant Me-

dlum."

SECOND PAGE.—"Spiritualism from a Poetical Point of View," by C. W. Rohner; "Crucifixion of Sakya—Answer to the Inquiry of J. M. Peebles," by Kersey Graves; "The Spiritualism of Job," by Elizabeth Oakes Smith; Poem—"The Forsaken Nest," by Mrs. E. A. Chapman; Interesting Banner Correspondence.

THIRD PAGE.—"Mr. George W. Curtis on the 'True Mischief of Spiritualism;" Poem—"Sea Sorcery," by John W. Chadwick; "The Case of Mrs. Markee;" "List of Spiritualist Lecturers," Ohituary Notices. "List of Spiritualist Lecturers (" Obituary Notices, FOURTH'PAGE. - "Dr. Slade and the Scientists-Letter from M. A. (Oxon); "Editorial articles: "The Assaults on Spiritualism," "A Staggering Blow," "Spirit Communion-Verification of Spirit Messages," etc.

FIFTH PAGE.—"Miss Lottie Fowler;" Short Editorials;
"Unfairness of the Public Press in Regard to Spiritualism," by Thomas R. Hazard; New Advertisements,

etc.

SIXTH PAGE. — Spirit Messages through the Mediumship
of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.

SEVENTH PAGE. — "Mediums in Boston," Book and other Advertisements.
EIGHTH PAGE. — "Bow Street and Spiritualism;" "New
Publications;" Brief Paragraphs, etc.

## Biographical.

MISS LOTTIE FOWLER, CLAIRVOYANT MEDIUM.

"'T is human actions print the chart of Time, And wrap a shadow round departed years."

—Montgomery.

The writer of this memoir, holding a brief before that great court of appeal—Public Opinion—is called upon to enter two demurrers: first, that he is not a pronounced Spiritualist, although he has passed many milestones in a journey of observation and survey on the road to that goal; second, in calling witnesses and furnishing evidence for his client, he disclaims any desire to act unfavorably to other mediums, either by comparison or oversight.

nishing evidence for his client, he disclaims any desire to act unfavorably to other mediums, either by comparison or oversight.

Mediums appear to be classified—each belonging to a particular genus—in accordance with their various organizations; in the presence of some, notably such as Mr. D. D. Home, material objects play outrageous pranks with the laws of Nature, as at present but little understood; with others, oratorical sublimity, which pales their known natural powers, indicates a strong abnormal influence that philosophy has yet failed to explain, unless the spiritual theory be accepted; while a third class, one which appears stamped with greater importance, and courts most admiration, is that of clairvoyance, which untombs the treasures of the past, lays bare the seemingly secret acts and utterances and even thoughts of living men and women of the present time, and reaches, as by a mental telescope, into what may not be unfitly termed "the memory of the future." Whether this "clairvoyance" be a subtle and keen faculty or instinct, entirely dependent upon and an inherent part of human organization, or an actual communion with departed spirits is a problem yet unsolved by me. pendent upon and an Inherent part of human organization, or an actual communion with departed spirits, is a problem yet unsolved by me; but two points may be safely conceded as the outcome of a close investigation, viz., the process is real and clear of the region of conjecture; also, the odds are heavily in favor of the spiritual hypothesis. To comprehend the process as either "reflex action of the mind," "reflection as by a mental mirror," "collusion with personal friends," or "unconscious cerebration," all appear to demand a greater contortion of the human mind than does that of swallowing holus-bolus the whole draught against which I have been making

wry faces for years.
The subject of this sketch was born of highly respectable parents at Boston, Mass., in 1846, and is, consequently, now thirty years of age. Her parents; who were rigid disciplinarians in the Roman Catholic religion, strict in their faith and example, placed her in a convent school in Mon-treal, Canada, that of Notre Dame, for five years, and afterwards at the convent of St. Vincent de Paul, Boston, for two years. After these seven years of preparatory training in the faith of her parents, her secular education was more specially parents, her sectiar education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Boston. In her childhood she was timid, nervous and sensitive; she was afraid of being left in the dark, and occasionally woke up in the night saying that the bed-clothes were being pulled from off her—a phenomenon common to many others who claim me-diumistic power; but this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until after she had passed her twentieth year; indeed, notwithstanding that her career has been so remarkable for wonder, variety and success, her mediumistic powers date back only about seven years, during which period she has traveled all over the States of America, puzzling scientific and non-scientific people alike, dealing deftly with the private and public affairs of thousands of families. tried by a court of her own country and honorably acquitted, and has "won golden opinions" of all sorts of people. In charity she has been as beneficent as in business prolific. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds being devoted to the relief of the poor and the unfortunate.

Although a denouncer of alleged spiritual phenomena a few years since, she has been woven into the spiritual fabric against her former convictions and inclinations. Whilst at an evening party, some nine years ago, she was induced, along with others, to place her hands on a table, when she speedly became influenced, although not after the ordinary pattern through the waltz-ing or vagarious movements of the table, neither by raps nor similar fantastic evasions of what is understood as material law. She gradually fell into a kind of stupor, which soon manifested itself into a state of "trance," her face giving indications of hysteria for a time, then subduing; a state of apparent come ensued, in which soma state of apparent coma ensued, in which som-noient condition, as reported by the guests then present, she revealed a number of the private af-fairs of her family, and referred to circumstances attending her birth, which affairs and circum-stances were hitherto as a sealed book, except to a privileged few. Her parents gave no favor to this new order of things, but left her the liberty, due at her age and her advanced knowledge, to follow her age, bent. Neturally, the first burst follow her own bent. Naturally, the first burst of information as to her magnetic sleep, as told by her friends, roused a strong desire more of the fascinating science to which she had hitherto been a stranger, and in the land of which she had not formerly even desired to be a which she had not formerly even desired to be a pilgrim and sojourner. The thin end of the wedge had been driven, a stronger and bolder stroke soon followed; experiment succeeded experiment, and Lottie Fowler was frequently found to be "beside herself," under certain conditions. She yielded to the "influence," whatever that may mean, with the greatest of ease, and while under "control," on one occasion, she told the company present that there was an



MISS LOTTIE FOWLER.

Elisha in the room, following which statement she stepped up to a gentleman who wore a wig, knocked off his head-covering, and thus conveyed the idea that he had a bald scalp. For two years she had been living with a nurse, Mrs. Coulson Smith, under whose care she had been placed up to her seventh year, whose character and advice were much esteemed by her, and to whom she was indebted for much of her development; with the consent of the nurse, she regularly gave sittings to select families for two years, free of charge, at the end of which period she sufficiently felt her spiritual feet to warrant taking her stand as a public professional medium for business purposes.

ness purposes.
Miss Fowler, as a secress, had not long to quaintly term the turning of the tide toward pop-ularity, nor did she force herself to the front after the manner of strong-minded notoriety-hunters. observers, and the one theme of gossip, grew out of her prophetic accuracy, and, although a business outcoming, it had the merit of not being any on the public for hystography. Here palmed on the public for business ends. Her messages from the sheeted dead had so strongly impressed many of her clients, and her unfailing depictions of the existing currents of life among these breathless listeners were so indelibly em bossed by the guinea stamp of truth, that the walls dividing the past and the present from the walls dividing the past and the present from the future were easily scaled. Her vision of the im mediate future proved to have had no "baseless fabric" when she predicted the blowing up of a cartridge factory—or a portion of it—at Bridgeport, where eight hundred men, women and children were employed, at which village she was following her occupation of medium, seer, or prophetess, or all these rolled into one. To one of her ellegter, a girl employed at the Turlon Months. of her clients—a girl employed at the Union Me-tallic Cartridge Works—Miss Fowler prophesied that an explosion would take place during the following week, and that one of the workmen would be sent to that bourne whence no traveler returns. The unerring revelations which the subject of this memoir had made respecting the returns. past and present, and which proved unimpeach able, naturally commanded a strong faith in, as well as fear for, her declaration of the calamity about to ensue. It would not have been surprising if the prophecy had been ranked among "old women's tales," but such, however, was not its women's tales," but such, however, was not its fate; for the statement, having spread among the work-people, had the effect of prompting about one-half of the girls and some of the men and boys to avert the anticipated doom by absenting themselves from the factory on the Monday morning. The superintendent of the works was naturally irate at this partial stoppage of business just at a time when anxious governments were awalting the avenuation of large or ments were awaiting the execution of large or ders for cartridges with which to smash up ar mies of men. To predict the destruction of man, and to save the lives, by timely warning, of hundreds of work-people, was not consonant with the existing thirst for blood which made cartilge factories, in their opinion, a public necessity.

cessity.

The aid of the police authorities of Bridgeport was courted. The chief constable waited on the lady, and charged her to give the district a wide berth by departing for new pastures, where faith in the unseen world might exist uninterruptedly. No wonder that such a consternation among the workpeople, and the partial stoppage of one of the chief establishments of trade in the neighborhood, should have provoked official zeal, and have prompted the dismissal from their employ-ment of several of the workpeople who had been instrumental in spreading alarm. But Miss Fow-ler's cessation of business did not efface the impressions of her prophetic chart, for the tide of events flowed on; and though powder, sulphur and phosphorus, &c., continued to be manipulated, and the huge building still reared its black head in apparent defiance of the science of clairvoyance and all its votaries, the direful day ultimately issued, and the propheted down

the idea given in Bailey's "Festus"—"Time is not counted by years, but by heart-throbs." Clairvoyance measures time by space, and not by Old Moore's Almanac; so that periods of time can scarcely be gauged. In this prophecy the explosion was anticipated at the beginning of the week, but the sure-footed messenger did not trample out the actual message until Thursday. Thus we see that the nature of the event may be forecast, while the period of its occurrence may Thus we see that the nature of the event may be forecast, while the period of its occurrence may be but hazily defined. The Bridgeport explosion became the "sensation" of the period; even the tortuous and complicated; affairs of State succumbed for a time and became secondary in public interest to the all absorbing theme of ghostly wisdom and clairvoyant utterances. Miss Lottle Flowler was raputationally a glanteer in the land, and there were not wanting organized efforts to extirpate her professionally. The police ban no longer troubled her mind; she claimed the right to pursue a calling which she not only believed to be warranted, but one the legitimacy of which had been established by her accurate prediction. The legal guardians were challenged prediction. The legal guardians were challenged to combat, and the gauntlet thrown down by feminine hands was taken up. Captain Rylands waited upon the fair seeress, and politely requested her attendance at the police-station, rather than put her to the pain of arrest under habeas corpus; and the lady quickly complied, arranged her tollet, and offered herself up as a legal segrifice. She remained but a few hours in egal sacrifice. She remained but a few hours in this grim purgatory before a highly-reputed luminary of the Bridgeport bar was sent for, who undertook the conduct of her case, and after a short consultation became surety for her appear ance at the trial, and she was at once liberated on bail. The cause was called on the next morn on ball. The cause was called on the next morning, and then adjourned; on its being resumed, Judge Bullock presided, Col. Summer and Mr. R. C. De Forest appeared for the prosecution, and Messrs. Sandford and Stoddard for, the defence. Crowds of interested spectators eagerly watched the case, which intensified day by day as it proceeded. The defendant was allowed a seat in court. Clothed in neat but handsome black attire, and bedecked with more than the average amount of jawylry, her pleasing and inaverage amount of jewelry, her pleasing and in-teresting countenance, coupled with the most in-trepid confidence in the honor and uprightness of her position, provoked considerable admiration and sympathy in court. To charge such a lady with this contemptible offence, as though had been a common adventuress, prompted the feeling that the dormant Blue Laws of Connecticut were being raked out of their musty and dusty lumber regions, to be strained, warped, twisted, and contorted with the most ignoble intentions

The battle-question turned on the point of the defendant's ingenuousness. Had she palmed statements on her clients for the mere purpose of obtaining fees, and hazarded the probability of those statements being verified? or had she acted according to a well-founded theory, which had been proved to be beyond the region of guesswork? For the prosecution, no less than fourteen witnesses, chiefly girls employed at the cartridge factory, were pressed by their employ-ers into the service, to prove that they had received statements respecting their past and current histories, and also predictions as to an explosion to occur in the factory. In each case it was admitted that the oracle was delivered in a condition of trance, and not in the normal condition of the medium. The aim of the defence will be apparent to the reader. After traversing the evidence for the prosecution, expert witnesses were called to prove the meaning of the term "clairvoyant," the distinction between a medium who spoke that which was conveyed through her organism by external influences, and the ordinary persons who guessed at prophe-cy without having any other basis than the squeezing of fees from confiding clients. It was shown that believers in Spiritualism included several millions of people in all classes of socie-ty; that mediums and clairvoyants were estimat-ed to number fifty thousand in America ed to number fifty thousand in America, and that the practice of genuine clairvoyance was as legitimate a calling as that of any other belief in science or religion. Numerous evidences of the genuineness of prophecies were given, and the verdict of the court was for the acquittal of the

defendant without a stain on her reputation. The excitement and enthusiasm of the inhabitants were equal to that of a local jubilee rejoicing over some great national success, and the fever of joy spread far and wide, giving newspapers a sensational theme. Loud applause in court was followed by Miss Fowler being seized bodily by the people, and the placing of her in a carriage, in which she was conveyed to her hotel—the Atlantic—accompanied by shouts of delight. An acquisition of business naturally followed, and the fair medium's clientelle has since included large numbers of the aristocracy, the nobility, and even royalty itself, in this country. Indeed, the "upper ten" are prominent among the many thousands who have wooed and won extraordinary unravelings of their many try. Indeed, the "upper ten" are prominent among the many thousands who have wooed and won extraordinary unravelings of their many difficulties of the past and present, to say nothing of hints in which they have been enabled to watch the unfolding of futurity, although Miss Fowler distinctly avoids a guarantee of prophecy as a feature in her programme. Hundreds of instances might be quoted of revelations quite as remarkable as the Bridgeport explosion—among others, the recovery of the Prince of Wales, at the time of his illness, which prediction, as well as that of the groom's approaching death, was forwarded to Sandringham; but as we have them from secondary and tertiary sources, I shall be content to quote simply my own experience.

On the philosophy of Spiritualism I wish it to be distinctly understood that I am not an avowed believer; on the facts, the phenomena, as indicated by the tenor of this article, whether they are to be interpreted by some litherto-unknown science, by any of the multitude of explanations or isms which have been heaped up incongruously, or by the wider solvent, Spiritualism, I have not room to doubt. A virulent declaimer against the system, I entered the domain of investigation under pressure from an enthusiastic friend—a believer and an honest man—my determination being to "smash-un the so-called science."

under pressure from an enthusiastic friend—a believer and an honest man—my determination being to "smash-up the so-called science." Among other mediums whose subtle processes I undertook to unravel, was Lottle Fowler, the clairvoyant. As her ris-à vis for an hour, I listened to an interesting verbal unfolding of the panorama of the leading events of a varied and chequered life, an accurate delineation of my own family relationships, an echo—a mirror of my eventful career — reminders of curious events which had escaped my memory for many years, an exposition of several problems unknown to any living person except myself. In reference to the past, events which had escaped memory clustered on her lips thick as stars in the firmament; she read the mystic chart, and traced me through tangled ways, seeming to say, à la Prometheus:

'All thou wouldst learn I will make clear to thee; No riddle upon my lips, but such straight words As friends should use to each other when they talk,"

At a second consultation, I was informed of changes which had ensued since my first visit, and a delineation of some of my own efforts in a particular business which I had never revealed beyond the precincts of my own bosom; and my identity and circumstances had never been made known to the lady; nor would I give her a scrap of information on which she could build a single theory—in fact, her delivery of the whole story theory—In fact, her delivery of the whole story was unprompted by me even by a single utterance. Her simple process is to give way to control, after which she declares her observance of phantom friends, treading with muffled steps, who furnish her with materials for revelation. I have made several other visits. To Miss Fowler's credit and honor, I feel bound to make a statement at this stage, even at the risk of incurrence of the feet mubile. Without friends or clients she stood alone, and her first public act was to give a scance for the benefit of a poor man who had not the means of statement at this stage, even at the risk of incurrence of the feet mubile. ring her disapproval for making the fact public. On one occasion, when I was present, a letter arrived, enclosing a post-office order for a guinea, along with a list of questions on which advice was solicited. "I cannot accept this," said the lady. "I cannot do anything satisfactorily unless the person concerned be present. Will you be good enough to get the order cashed, and take out another in the name of the sender, when you are in the city, that I may send him his money back?" This course was adopted, from which it is evident that the medium is gifted with honor as well as occult sight, and that the temptation to make money by guess-work is beneath her dignity. Perhaps nothing could be cited which could better invest her clairvoyance with truth than this case of unimpeachable honesty, and it is only a single instance among many honorable and generous acts of which I have heard. On yielding to the power which compels her, the face assumes a juvenile appearance as though she had been transformed to a girl of ten or eleven years old, her face charged with primal childish innocence, which accords with the medium's declaration that she is influenced by a little German girl, "Annie," the latter being assisted by other spirits. Without the aid of crystals, frontlets, horoscopes, mirrors, divining rods, or chemical charms, she at once darts into the mystery of her client's history, fathoms the inner-most nooks, recesses, and corners of the human breast in the simplest and most straightforward manner, chaining the attention for upwards of an hour. Visitors, unaccustomed to the wonders of the science, have the satisfaction of knowing that all this is done without any trembling of the upholsteny—wanderings of tables or chairs, or any use of the paraphernalia with which a certain fallen angel is alleged by the "unco guid" to work his potent charms. These facts are not more strange than true; their philosophy may be discussed with many honest differences of opinion even by the "stiff-necked and stubborn genreation," to which, perhaps from over-cautious-ness, I fear I still partially belong. Whatever may be the ultimatum of my earnest investiga-tion into the "so-called science," which I under-took at the outset to "smash up" or to become a "full-blown Spiritualist," I am bound to testify to facts, even though they be against me, leaving students of the human mind to solve the riddle as to where human power ends and spiritual power begins. I can no more doubt my own ex-perience in Miss Fowler's clairvoyant faculty than in the application of magnets, electric wires and potent drugs, the uses of which I understand, but the secret source of whose power no man has ever yet explained. Let these facts be added to the common stock of human intelligence; al-though they are the "fabric of a vision," they are far from being "baseless." Her breast, when under control, appears like a storehouse of departed time, whose very tombs have tongues, and

The atmosphere that circleth gifted minds In a amosphere that circleth gives a minus is from a deep intensity derived—An element of thought, where feelings shape Themselves to fancies—an electric world, Too exquisitely toned for common life Which they of coarser metal cannot dream."

one is led to exclaim:

To give merely the names of persons the causes whose mysterious deaths have been traced by Miss Fowler, the approaching sickness of others, the forewarnings of direful catastrophes, the almost innumerable tests of the presence of influ-ences alleged and recognized by clients to be the departed spirits of their relatives, the remarkable

cures she has prescribed for apparently unmanageable afflictions, the revelations of events concerning the sitters, of which they themselves knew nothing, but which they have since fathomed and proved to have been accurate, the descriptions of residences of people of whom she knew nothing in her normal state, would make a catalogue of themselves sufficiently long to exhaust a whole number of The Medium; therefore we can only generalize. It is worthy of note that a gentleman at Bristol publicly declared his ability to simulate, by conjuring, all the tricks which Spiritualists could or did perform. Miss Fowler sent a challenge through the Bristol papers, stating that she would, in the event of the gauntiet being taken up, visit Bristol at her own expense; that twelve of the most reliable gentlemen of that city should be selected as a jury; that she would reveal to each juror the leading events and features of his career, and that the bold adventurer who could "simulate all the tricks of Spiritualists" should be called upon to play a similar part afterwards. That challenge still remains unanswered.

The success of my own consultations has prompted several of my personal friends to visit Miss Fowler, and in every instance her accuracy has been unfailing. In addition to her records of their respective past histories, she has penetrated innumerable crannles and nooks of secret character, verbally painted a whole gallery of portraits of their friends, unfolded the principal events, motives and acts of the sitters, carrying each listener through a maze of personal history and of daily life, and rousing dim reverberations of deeds supposed to have been consigned long ago to the limbo of Lethe. In one case, she revealed to a lady friend of mine the existence of a disease within her, the nature of which the lady had been unable to fathom, and predicted the bursting of an accumulation within a few weeks, which announcement has been verified, Were not these facts irreproachable, and my friends—none of whom are professed Spi cures she has prescribed for apparently unman-

ists—honest beyond impeachment, I might almost doubt my own sanity, and scarcely expect pardon for walking outside a lunatic asylum. I simply record facts, leaving readers to filter for themselves, inotley though the stock may be. Mediumship is not the only thing which I do not understand. Although I do not feel called upon to chant the praises of Spiritualism, to hold up its mirror, to champion its cause before an army of skartley or to solve its riddle. I feel. hold up its mirror, to champion its cause before an army of skeptics, or to solve its riddle, I feel, nevertheless, at liberty to marrate its facts and wonders. Although a naturally cautious organization has prompted me to tread stealthily where such a fascinating study as that of Spiritualism invites credence, and to treat it with somewhat distrustful watchfulness, the fact is impressive that, whether true or untrue as a science, whether wise or otherwise, philosophical or delusive, the fiery orator who shakes the drawing-room, the pulpit or the lecture-room, has been powerless to pulpit or the lecture-room, has been powerless to shake it down. Spiritualism has been kicked and cuffed, pelted with unsavory eggs, and dragged unpleasantly through the mud, notwithstanding which it lives and flourishes like a green bay-tree.

After a successful tour through the States, Miss-Fowler visited Europe, Farriving at Liverpool, from Baltimore, she came on to London—a stran-ger and sojourner—in 1871, having but one perwhich was the acquisition of about £6 for that charitable cause. Various scances were then held at the houses of several of the dita believers in Spiritualism. Many members of highly aristocratic families-both English and foreign-and several of royal blood, repeatedly visited her for consultation. For a variety of reasons, Miss Fowler declines to hold public circles for business purposes, nor will she have more than one peron, properly announced, to sit with her at once. By adopting this practice she avoids any cross influences which an antagonistic mind might pro-duce, prevents exhausting herself, and thus se-cures a more accurate and reliable test of her own powers, besides ensuring strict privacy in the affairs of her client. The last-named is of great importance, and is the more satisfactory for the fact that on waking to her natural condition she is utterly ignorant of anything she uttered while under control—a truth which every sitter feels whether believing in Spiritualism or not.—" Scribo," in The Medium and Daybreak.

## [From the New York Herald.]

Answer to Prayer. Prof. Tyndall does not believe in the power of prayer to alter the material laws of the universe, and very probably he is right. We do not en-dorse him, for the reason that our knowledge of the universe is limited. But when Romeo prayed that the sun might not rise and separate him from his beloved Juliet, the sun rose all the same and divided the lovers forever. What a million of men pray for, another million of men pray against. One man wants rain, but another man wants sunshine. How can local interests affect the wisdom of Heaven? Is it possible that Provthe wisdom of Heaven? Is it possible that Providence hesitates between its clients, and says to James, whose arid potato field is withering for want of water, "Dear James, it will rain tonight," and to Smith, whose hay is not yet stacked, "Dear Smith, your hay will all be soaked." No, there are effects of prayer which are not logical in the mind, and so far the challenge of Prof. Tyndall, to have one hospital prayed for and the other prescribed for, must be held to be likely to result to the advantage of his theory. result to the advantage of his theory.

M. D. Conway says: "As great despotisms have grown from small beginnings, so have oppressions for the human mind and conscience grown out of the bad habit which our ancestors had of putting their opinions into dogmatic shape. For where a creed is so made they who believe it commit their pride of opinion to it; they get a party to build schools and churches to teach that creed; then many people have pecuniary interests invested in such schools and churches, are furious with those who question the creed which props their power and wealth, and do them all the mischief they can. This is why the Church never burned people for immorality, but only for doubting or denying its creed. All this amounts to systematic discouragement of thought; and as the rationalist desires to encourage thought, he refuses to formulate his opinions as dogmas or creeds, or to build his organization on any corner-stone which may crush intellectual liberty beneath it."

## Spiritualism.

(From the Harbinger of Light, Methourne.) SPIRITUALISM FROM A POETICAL POINT OF VIEW:

There can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritual lsts: yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the inaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate cods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of his imperfect images, and trying to make plain to a less gitted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus?

ing seen the spirit of this friend Patroclus?

"Pastriae, "his certain; man, though dead, retains
Past of him cif; the immedial mind remains;
The form sq sasts without the body's ald,
Actal sembance, and an empty shade!
This right, my friend, so late in battle lost,
Stood at my side a pensive, plaintive ghost;
Even now, famility as in the, be came;
Vas how different? yet how like the same?

Could Catherine Crowe, could Colonel Olcott give a more graphic account of a spiritual apparition? I think not. Where did the first of hurition? I think not. Where did the first of numan seers, the first in rank and time, derive this "true." and "certain knowledge of a life after death." Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colors, the verities of a translethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's post morton existence. This open secret is revealed by him in too homely and easy flowing language to bass for the first and easy flowing language to pass for the first attempt at a spiritual revelation. Whence then did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the visible? Where did he get it? you ask. He got it from where all great and sensi-tive minds get their great and beautiful thoughts and occuit science, from the advanced ancient pioneers of our mysterious promised land who preceded the earliest inhabitants of this planet untold ages agone. Inspiration is the world's earliest, most protound, and most reliable teacher. The habitual invocation of the Muses, al-though often abused by unworthy poetasters as une facon de parler, was originally a prayer of-fered by tunefal sonls to the supernal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain barps, and to make the instruments of spiritual inspira tion sound the praises of gods, demi-gods and heroes. Music, in this original sense, was emi-nently the art of the Muses, and included, be-sides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the owers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, cool fountains and babbling brooks, was originally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, of materialized spirits to musing shepherds and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus the Oreads, the Naiads and the Hamadryads were, most likely, the mothers of the Muses. Mediaval history supplies a striking illustration of this in the inspired, or highly mediamistic, person of Jeanne d'Arc of Domrémi. In her case we have the historical Boist thesau (oak forest), the Beau Mai or L'Arbre des Dames (the nymphs' tree), and the limpid toun: ain beneath the gigantic beech tree (patulae sub legmine fage), all com-bined in one beautiful spot of the Champagne, and presenting all the essential elements of an carly patriotic inspiration to the coming Sariour-css of La Belle France. Strange to say, the same spot was held sacred (Pacyle taboo) in times anthe Druid priesthoof of Gaul, and this very beech tree, the Beau Mai of our story, may have been one of those trees upon the branches of which Lucan slugs that the birds of the air dread to perch, "illiset volucres metuunt insistere ramis." In speaking of the same trees, the poet of the *Pharsilia* significantly adds, "arboribus suus horror mest" (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly, the will of the god was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally in-teresting in this connection is this other verse of the poetical biographer of the great Cresar: "E non ardentis fulgare incendia silvae" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, rightthinking, reader of "the flame of fire in a bush with the following command to Moses: "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question how the ancient race of Indogermanic Gauls and the hypothetical chosen race of God should, sim-ultaneously, have fallen upon the same reprerentative image of God in a burning bush, suggests, according to my opinion, a far broader basis of revelation than that supplied by the stiffnecked and exclusive dogma of the modern lucus

a non lucenda Christianity.

But, to return to our "Maid of Orleans" however unintelligible and ridiculous the career of the divine "Puccile" may have appeared, a century ago, to the shallow admirers of a sneer-Ing Voltaire, a philosophical Spiritualist would now-a-days find nothing surprising or very won-derful in the fact that the mediumistic *Jeanne* could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nineteenth century Spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be honestly astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle, with an innocent shepherdess for their medium, and try to establish a connection or *rapport* with their fellow-citizens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a Modern Spiritualist there haughty enemy. To a Modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (roix belle et douce) which in those most troublous times addressed the tender heart of Joan with these words: "Jeanno la pucelle, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin, a true Kadeshah in the best and most exalted sense of the term. She was to be the female "Ecce Homo" of France, the Azazel, or scapegoat, of a corrupt age and nation, the redeemer of a lost society. Such another "Ecco Homo," a bridegroom to vestal Joan, is now very much wanted in France, in the world—if France, if the world is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Sakya-Muni, Joshua, or the rest of the divine martyrs and God-intoxicated drivers of a slowlyadvancing car of civilization, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of

Its progress.

We have said in the outset that all true and

modern type, struggle defiantly, Byronically, the toils of the "Prince of the Power of the Air." Was John Milton, I ask, not a genuine Spiritualist when he sang:

Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep [\*\* Could Milton have meant anything different in Could Milton have meant anything otherent in this outspoken passage from what Modern Spir-itualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fa-bles under the gloss of serpents' tongues? The poets—those true and highly polished mirrors of an unseen world of forms and modes of being; those secondary creators sent by God in long intervals to show as purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle story-tellers of an infinitely unreal world of spirits? Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most ele-vated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceronian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the semi-conscious class of poets, when he tells us in "Resignation"—

OThere is no death! what seems so is transition, This life of mortal breach Is but a suburb of the life elyslan, Whose portal we call Death.

What difference is there between Longfellow's "life elysian" and the eternal summer-land of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted Houses," what kind of habitations are they? He will tall you. Houses," wha will tell you:

All houses wherein men have lived and died Are haunted houses. Through the open doors The harmess phanom voa their errands glide, With feet that make no sound (?) upon the floors, "

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us some-times, because they still take an interest in our human affairs. Again, his celebrated

"Dust thou art, to dust returnest, Was not spoken of the soul,"

seems to assign to the spirit a different and higher destination than that of the mere apparitional body of dust. It would appear from this that the "Puirises, et in puiverem reverteris" of Genesis does not hold good with respect to the spirit hal body. Longfellow's "Footsteps of Angels," Excelsior," and scores of other poems, are full of language perfectly identical with the language used by the Modern Spiritualist. And yet this poet scorns, has scorned, in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people take him by his word, really meaning in their hearts what he is only saying with his dips? To be a trumpet of God and not to know it. How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years' standing, for what to him must be a very prob-lematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubadours? Had Spiritualism not been born (a second time) in a manger, we simple s'appherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun? The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant saviour of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as a mark of honor and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people,"

But it is time to bring this dithyrambic rhapsody on poets, mediums, and Spiritualists, to a close, which I do not think can be done in apter and more appropriate language than that of the Mojora canamus of Tennyson:

Rapt from the flekle and the frail With gathered power, yet the same, Pierces the keen scraphic flame From orb to orb, from yell to yell. Rise, happy morn, rise holy morn, Draw forth the cheerful day from night: The light that shone when Hope was born, C. W. ROHNER. Chiltern.

#### Crucifixion of Sakya—Auswer to the Inquiry of J. M. Peebles.

Fo the Editor of the Banner of Light: Having just returned home from a very successful lecturing tour in Nortbern Indiana, I find upon my desk the Banner of-Sept. 16th, in which I observe an article from the pen of Bro. J. M. Peebles, in which he calls for the historical proof that the God of India-Buddha Sakya, or Sakya-Muni—suffered death upon the cross. I am glad the good brother and searching historian has instituted the inquiry, and I shall answer it with much pleasure, as it may be a query in the minds of other readers of "The World's Sixteen Crucified Saviours," for it is to a statement found in that work his inquiry-appertains. By reference to a note on page 119 of that book, it will be observed that I have taken special pains to guard the reader against the inference that I assume that any cases of crucifixion reported in history works. are to be credited as real occurrences, and to apprise the reader that my whole purpose in record-ing any case of crucifixion found in the history or tradition of any nation is just simply to prove the prevalence of the belief in the crucifixion of the prevalence of the belief in the crucifixion of gods. And the authority which Bro. Peebles has himself quoted I regard as sufficient to prove this. He quotes Mr. Higgins as saying "Buddha is said to have been crucified for robbing a garden of a flower." (Ana., 2d vol. p. 244.) This citation from Mr. Higgins may not prove to Bro. Peebles's satisfaction that the god above named was ever crucified. Neither does it prove the fact to my satisfaction. But it does prove the prevalence of the belief, and that is all I designed to prove by it. Bro. Peebles thinks that to establish it as a fact, Mr. Higgins should have given his authority. This statement I will not dispute. And yet the indefinite expression of Mr. Higgins, And yet the indefinite expression of Mr. Higgins, "Buddha is said to have been crucified," &c., furnishes sufficient evidence that the belief in his crucifixion was prevalent amongst his disciples, as we must assume Mr. Higgins had either read or heard of the case. To assume he made the statement without any grounds, and with no conceivable motive for doing so, would, I think, be more unreasonable than to admit the truth of

It should be borne in mind that the bare allusion to any event by any author is sufficient to prove that somebody believed it, however mon-strously incredible and absolutely impossible it might have been as a matter of fact. And the belief, and not the fact, is what I have designed to establish in the various cases of crucifixion which I have cited. With respect to the Christian authors I have referred to, I will only say that a more thorough research satisfies me their admission in the case is a mere recebo of Mr. admission in the case is a mere receno of Mr. Higgins, or a caught up modern tradition, and hence adds nothing to the strength of the testimony previously adduced. To prove that an idea, belief or tradition existed in any age of the world, it is only necessary to point to a bare allusion to it in any author. And for this purpose I deem one author as good as a hundred, or a thought of the purpose I testimony would make the great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half wittingly; and a third class, of which Swinburne is the aptest that there are various contradictory accounts by

different authors of the death of this heathen god. But a hundred more such conflicting sto-ries would not expunge the tradition which evi-dently existed. dently existed in some minds of his final exit by crucifixion, a point fully sustained by a citation furnished by Bro. Peebles himself.

KERSEY GRAVES. Richmond, Ind.

## Original Essay.

THE SPIRITUALISM OF JOB.

BY ELIZABETH OAKES SMITH.

To the Editor of the Banner of Light:

In Mr. Epes Sargent's "Proof Palpable of Immortality," there occurs on page 73 the following passage:

"Repeatedly we find it prohibited in the Pentateuch to evoke the dead. In the Book of Samuel, the woman of Endor calls up the shade of the prophet. Belief in spirits is equally implied in all the accounts of visions, spirit-writings, hands and voices, apparitions, levitations, ascensions, and other preterhuman phenomena, so like those of Modern Spiritualism, throughout the Bible. Even Job, who often speaks as if the future life were left out of his calculations, has a spirit pass before his face, and hears a spirit-voice." before his face, and hears a spirit-voice.

It seems to me that no part of the Bible can be cited as more purely of spiritual import than the ancient and most beautiful poem of "Job." Geothe, in the opening of "Faust," has something such a recognition of it. Its whole argument seems to be designed to show that a technical morality is no ground for acceptance with God, and that worldly prosperity is no proof of His favor, or great affliction of His displeasure.

The poem opens with only the presence of spiritual beings. We are ushered into the august presence of a personal God who holds a court before which the sons of God (angels, or good spirits?) present themselves; and with them Satan "also amongst them." This spirit of evil, who has no faith in unselfish goodness, is the only one questioned, and he boasts of wandering to and fro, and up and down the earth. God calls to his attention the man of Uz, a just and good man, eschewing evil. Here is the objective point for spiritual action. Job is allowed to become the medium for all the malice of an evil, sneering unbeliever in any human good; and all his accumulated wealth, all his princely honors, all his happy, prosperous surroundings are suddealy snatched away from him. Through it all he meekly exclaims, "Shall I receive good at the hand of the Lord, and shall I not receive evil?"

Again the scene is laid amongst spiritual intelligences only, and the Great Ruler of events calls upon Satan only to admire the constancy of Job, who does not swerve from his integrity in spite of his sufferings. And Satan retorts with that most devilish of speeches, "Skin for skin, yea, all that a man bath will he give for his life; and Job is given over to still more terrible, ma-

lign influences.

Then it is that the man of Uz, dazed, bewildered, breaks forth in his mournful lamentations, yet with a masterful sense of his own freedom from evil-doing, and combats the arguments of his three friends who try to convince him that his afflictions are the punishment of his sins. They throughout, acknowledge a God who overrules all things, the Dispenser of events, but persist in gratifying their envy at what Job had been by trying to make him feel that his present condition could only proceed from his great guilt, secret or open. They seem to have a good time hypocritically defending God and accusing Job. The latter replies in a mournful strain, born of an internal sense of comfort, despite his misery, They are permitted to go on, but when a fourth person steps in, Elihu, who seems to have been a young man, and not a little conceited, like many modern interpreters of spiritual things, and, also, with hypocritical modesty, accuses Job of presumption, then God himself comes in a whirlwind to justify his servant. Does he crowd him down to the dust?, No; he commends him to "gird himself like a man, and answer" God. To which Job replies by exclain ing, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," &c.

Written perhaps two thousand years before the coming of the Christ, this book is like a paraphrase of the "Judge not lest ye be judged," and God is a spirit," of John iv: 24.

One of the friends of Job is made to tremble, and his bones to shake, and his hair to stand up, as a spirit passed before him so dimly that he 'could not discern the form thereof," and this is the passage to which Mr. Sargent refers in his 'Proof Palpable."

Job has a clearer vision, and is not terrified even when the Almighty appears before him in all his majesty. He only becomes gentle, with a childlike submission, and it is he who, with a divine prescience, says, "In my flesh I shall see God." Is not this the "spiritual body" of St. Paul-which was to "be changed in a moment, in the twinkling of an eve"?

In the finest spirit of poetry, and with the most exquisite as well as august illustrations, he goes on to show that good and evil happen alike to all, that in the mills of God all must be tried, and the residuum is with Him.

Spiritual epithets abound: "the spirit of man," to give up "the ghost," the "soul," &c.; and he importunes, "Let not thy dread make me afraid," and he asks the great, great question, "If a man die shall he live again?" and answers it by saying, "I will wait till my change come. Thou wilt call, and I will answer thee; thou wilt have a desire to the work of thine hands;" all which manifests a fullness of serene assurance.

He is made to have a consciousness of the secret of his suffering, for he says, "God hath delivered me to the ungodly."

As this poem was most probably written by Moses, he gave way in it to all the mystery and doubt of one just escaped, or, perhaps, not yet escaped, from the materialistic and mystical views of the Egyptian hierarchy.

Then the Almighty, at the close of the poem bids Job to answer, and to think like a man, that whereas he was not in the councils of the eternity of the past, neither is the eternal future to be revealed to him. It is God; and to be Omniscient is to be God. He is to believe and to trust. There is a purpose in all God's works, and every desire has its fruition. As Job longed in his soul for the highest life, it would be his. Hollywood, Carteret Co., N. C., Sept., 1876.

The stars from clouds still crimson-lined
Shine from the heavens in radiance clear
Like them, may words and actions kind
Gleam through our clouded record here.
And as the sun, with matchless light,
Chases their lesser kine away,
May truth and love, divinely bright,
Give to our souls immortal day.

That man was not exactly a bad heretic who, on being asked to pray for one who had broken his leg, replied:
"No, I am too busy just now, but you can go down into

For the Banner of Light. THE FORSAKEN NEST.

An Inspirational Poem, given by Mrs. Elizabeth F. Ames, through the Mediumship of MRS. E. A. CHAPMAN.

Day's rose-light rays were glancing The eastern hills along, And near a cottage window A brown bird trilled his song. His little throat seemed bursting, As sang he love's refrain, In notes of sweetest music, Again and yet again.

His mate, as well became her, On mother cares intent, Yet sometimes paused to listen, And upward glances sent To where, by green leaves hidden And apple blossoms crowned-Oh, dear, delightful secret !-Their own bird-home was found.

Within were tiny birdlings, Unfledged, yet passing fair In eyes of birdie mother, Who, busy with fond care, The livelong day went flitting In search of dainty food With which to stay the hunger Of her impatient brood.

Weeks passed, and from that home-tree The pink leaves flew away; The nest was running over, Not longer would they stay. As oft we make new garments, And lay the old aside, ... So each grown bird requireth More room in which to bide.

With much ado and effort Each one at last made flight, And so, outgrown, that bird's-nest Was left forsaken quite. Each apple bough is eloquent Of autumn gifts to be, And yet we long to see again Spring birds upon our tree.

For well we know, returning To build their homes again, Shall come the swift-winged exile From lands beyond the main: Again their love notes trilling, Their songs shall sweeter be, After the winter's music, Through that deserted tree.

Within the little cottage, Which apple boughs o'erhang, In time of scented blossoms What happy joy-bells rang! Without, were tender chirpings; Within, a downy nest, Where lay, in helpless beauty, Upon the mother's breast,

A fair and tiny birdling, With two pink leaves shut tight O'er starry eyes, whose inner depths Were wells of purple light; Of birdlings all the fairest, There ne'er was happier nest: There swelled a tide of feeling Which nevermore should rest

Within the heart, and heaven Heard then the whispered prayer, Which sought its choicest blessings Upon that nestling fair. How many ardent longings, How many hopes breathed low, Were felt and breathed above it, No heart but hers may know.

There falls a hush of silence-A sense of deepest pain; The air is filled with mourning, 'T is sorrow's deep refrain. The tiny wings remain not; The feet stay not alight-From the dainty nest they made her, Their bird hath winged its flight.

The mother wept in anguish Her darling risen above. Who seeks her grief to measure, Must first bound mother love. "There is no joy nor blessing, No more is happiness, The bitter dregs of sorrow's cup, To shrinking lips I press."

In silence sat the mother, For grief her tears had spent, And slanting bars of moonlight Their softest lustre lent, To gild in sheen of silver The wall and cot of white. But, lo! the room is radiant, With an unearthly light.

By birdie's cot was standing, Her eyes in pity bent, Come from the Land of Summer, An angel visitant; The sister friend of other days, On kindly mission come, Her love and tender sympathy To lavish in that home.

And not alone, but bearing, Secure from earth's alarms, The mother's cherished nestling, Within her loving arms; And listening, now, she heareth The words which softly float On waves of silvery moonlight, And sweet as birdling's note:

"Thou hadst a treasure sent thee, Bird of immortal wing; But heaven saw that, earth-bound, It could not learn to sing, So called it, e'er so gently, To fly a little way, Where angel guides should meet it. Then soar to realms of day,

"Where sorrow's night shall never Thy fair, fond nestling chill, But, in the warmth of angels' love, Thy bird be taught to trill, In an unceasing rapture, The sweetest roundelays, And all the notes of progress, Its clear voice trained to raise.

"And oft shall come your birdie, As falls the twilight hour, To cheer and fill with song again Her dear deserted bower. Then joy's soft falling mantle Was o'er her flung, and calm From choral heights came stealing, As sweet as far-off psalm. Lowell, Mich.

## Banner Correspondence.

Kentucky.

LOUISVILLE .- John A. Caldwell writes under a recent date, giving an account of a week's experiences met with by him while he was in the neighborhood of Philadelphia. On his way to that city he visited New York, and called at No. 9 West Twenty-ninth street for a sitting with Mr. Charles H. Foster, but failed to obtain one. He cites the following striking instance of spirit control, (in the case of Mr. F.) of the occurrence of which he has been credibly informed: On one occasion a friend of his was in Mr. Foster's room. when a lady of refinement called. Mr. Foster, as is his wont, continued smoking, upon which she re-quested him to desist; he demurred, and informed quested him to desist; he demurred, and informed her that if she found it unpleasant she would be obliged to retire, as such was his general custom. She proceeded to leave the room, when in an instant-the cigar was snatched from his (F.'s) mouth by the invisibles and thrown to the ground and he, in trance, called in a childish voice: "Mamma, will you go away and not speak to your little G——?" This scene brought the lady back, in tears, for she at once recognized the voice of her child.

Our correspondent next visited Mr. Jay J.

Our correspondent next visited Mr. Jay J. Hartman, spirit photographer, at 831 Vinestreet, Philadelphia, where he found him full of work, but with just time to seat him while he was awaiting the arrival of a party from New York. His experiences with Mr. II. were on the whole very satisfactory. He says in concluding his account: "I have seen various pictures taken by Hartman, where the crist was reserved. ing his account: "I have seen various pictures taken by Hartman, where the spirit was recognized as a friend, or brother, or other relative, and there is no doubt the spirits do the best they can to come on the plate when those they knew in life are sitting, and if they cannot come it is as often our own fault as theirs. Mr. Hartman's fee is five dollars for six pictures with good spirit result, and nothing when no result comes; and he well deserves his pittance, when we consider how his health is continually drawn upon. Those who call unon him will find him a courteous genwho call upon him will find him a courteous gentheman. His mediumship has been tested again and again, and it is the greatest foolishness to doubt the genuineness of his work; as well might a man visit this country to see if it had been really discovered."

Mr. Caldwell next visited Mr. Read, at 241

South Sixth street, Philadelphia, within a stone's throw of the "Holmeses, who are to be found at 614 Washington Square, where genuine and strong Washington Square, where genuine and strong materializations are taking place every Monday, Tuesday, Wednesday and Thursday evening at eight o'clock." "Mr. Read," he says, in the course of his sketch, "is a very good medium, the best I have met of the impressional class. He gave me a sitting at once. By writing on slips of paper the questions, he gives answers perfectly in keeping with the sense of the interrogation, showing direct spirit control."

His next visit was to "the home of William Eddy, at Ancora, New Jersey, twenty-five miles

Eddy, at Ancora, New Jersey, twenty-five miles on the Camden and Atlantic railroad. Ferry leaving foot of Vine street, Philadelphia, at four o'clock P. M., in time for the four and a half train, which arrives at Ancora at about five o'clock." . . "One dollar covers all hotel expenses for those who remain only to next morning, and one dollar per day for those who remain any length of time. Every one should try and stay a week, as it gives their friends time to learn the law of materialization: those who stay only one night need not be disappointed

if their spirit friends cannot come to see them."

He describes the scances witnessed by him there, the occurrences being much the same as those frequently reported in these columns. Singing and a fine organ contributed to the harmony of the gatherings, and the forms seen seemed to be fully materialized. "There is," he says, "no visible connecting link between the cabinet and spirits; they walk about and catch up heavy bodies, play the organ, dance, talk very loud— sometimes in a breath, at other times pretty much sometimes in a breath, at other times pretty much in the new body as they would have done in the old, with the bare exception they have to keep within a small radius of William Eddy." Honto on one evening during his stay opened the curtain and showed the medium sitting on a chair at the door of the cabinet. He cautions all visitors to endeavor as far as possible to carry an unprejudiced mind with them into the scance-room, and to do what they can to observe the progessary. and to do what they can to observe the necessary conditions, otherwise if they are disappointed they will have only themselves to blame. It was explained that "if the spirits were perfectly sure that they could trust every individual in the cirthat they could trust every individual in the circle their powers would be wonderfully increased—Honto one evening, when conditions were harmonious, walking in company with one of the circle out into the moonlight, a distance from the cabinet of one hundred and sixty feet." During his stay he saw many spirit-forms, twenty-five at one sitting, "of all sizes, from old Mr. Brown—who might be Mr. Eddy standing on a stool a foot high, if it was not for the masterly speech he makes, which Mr. Eddy could not make if he stood on one three feet high—down to a little baby about two years old, which might be William Eddy standing in a hole, but for the little arms it throws around its little sister of three months old who is yet in its mother's grasp, she months old who is yet in its mother's grasp, she kneeling at the cabinet door. Who will tell that mother, as the two children kiss each night, that she is deluded—that that spirit baby is a rag-baby? A quiet gentleman from Fort Dodge, Iowa, recognizes his Lttle 'Dickey.' She is delighted to see him She nods gaily to him from the door of the cabinet. She waves his bushy black hair, she does everything but fly to his arms. It would

does everything but fly to his arms. It would be of but little use to try to convince that man that he is deceived. Ye wise ones, who know it all, go to William Eddy's and see the phenomena you read of in your Bibles paralleled every night. "My next visit was to the house of Judge Kase, the home of Mrs. Thayer, No 160 North Fifteenth street, Philadelphia. She holds her scances only every Wednesday evening, at eight o'clock. This evening there were over sixty persons present; about forty got seats, and the balance arranged for a scance to take place next evening. The flowers came as usual, plenty of them; figs and other fruits, and three doves, one them; figs and other fruits, and three doves, one a beauty, which perched peacefully on a gentleman's shoulder. A lady who was one of those who could not get seated, and who stood outside the door, told me when the scance was over, that she saw the doves pecking at the window over-head for admittance to the scance-room. She did not see how they got there, nor did she see them actually go through the doorway, but she distinctly saw the door afar two or three inches. Now no one will take from this that some one was kind enough to leave the door open. No, the lady did not believe that; she told what she saw with an air of pleasure at the idea of catching the enough at their work. Every lead in the ing the spirits at their work. Every hand in the room was joined, and Mrs. Thayer, who creates a good impression at first sight, has been tested to our heart's content. This simply shows ustable the pricing takes the content. that the spirits take the easiest method of getting the flowers into the room; would not we do the

same if in their place?

"While in this house I met two of the visitors I had met the evening before at Ancora. It was my privilege to hand one of them, Mr. Tice, of Brooklyn, the number of the Banner which contained a letter from his wife, Ann Augusta Tice, through the mediumship of Mrs. Danskin. Who shall guess his feelings as he sought a quiet corner, away from doves, and flowers, and voices, and read over and over again that message from beyond the tomb, telling him to cheer up, and think of her as at his side, and that she is all to him she ever was. same if in their place?

him she ever was.
"The thinking people of the land are the ones who come here to see for themselves; those who cannot and will not be hoodwinked, or led by the cannot and will not be hoodwinked, or led by the ear, are the ones I find at every turn. Among those present was the editor of 'Olive Branch,' and his lady, and Mr. Goddard, the veteran investigator, from Michigan, one of the committee who tested Mr. Hartman's mediumship in Saginaw, and pronounced him genuine; and when once convinced put his hand deep in his pocket and gave spirit-photography in the West a good send-off. The great unthinking mass, the superficial people, who bury Spiritualism with a wave of the hand, have no idea of the kind of people who are the leaders in this matter."

#### California.

SANTA BARBARA .- J. R. Dutton writes Sept. 25th: In the Banner of Light dated Sept. 16th, your correspondent, Mrs. G. E. Childs, of this city, writes: "We have no medium residing here," &c. Your correspondent must be entirely ignorant of the real facts regarding our mediumistic talent. I will state what are the facts in the case. We have residing in this city no less than three good trance mediums. First in the list is Mrs. Wright, who has been a trance medium for many years, and is well known in the Western States; and I am informed, and believe, that she has ever given entire satisfaction to all who have had occasion to test her mediumistic who have had occasion to test her mediumistic powers. She has been a resident of this city for two years. Then we have Mrs. Lucus, who has been a resident for over a year, and is being developed as a trance medium, showing very fine mediumistic powers as a trance medium and clairvoyant. She holds public circles every Saturday evening, which are well attended, and proofs of the immortality of the soul are given at each. Many others are being developed in the various phases of mediumship as rapidly as coneach. Many others are being developed in the various phases of mediumship, as rapidly as conditions will permit; but more particularly healers, who are doing good work in relleving suffering humanity, and at the same time spreading the truths of our grand and noble philosophy, prominent among whom is Mrs. Dr. Neai, who has been very successful in her practice, and has generally given entire satisfaction to all who have had the moral courage to employ her. We also have residing in this city Mrs. King, who has been a public trance lecturer for about twenty years; she is also an excellent test medium: her powers are not only trance, but clairvoyant and clairaudient. In fact, her mediumistic powers embrace more phases than any medium I have ever had the pleasure of sitting with. The little society here is doing a good work. Some of the converts connected with it have been made Spiritualists through the mediumship of the noble worker, Mrs. Smith, known as the trumpet me-dium, who was in this city last spring, and convinced many of the truth of spirit-communion.

#### New York.

ROCHESTER. - Dumont C. Dake, M. D. writes, Oct. 9th, as follows: Two weeks since we left Chicago, with our face for the second time turned eastward (having previously had a pleasant trip to the "Hub" and to the Cen Our intended visit of two days in this beautiful city has glided enjoyably into nearly two weeks, but duty calls us to act in other scenes, and this week we commence healing in New Haven, Conn. Our spirit is renewed in strength for a fall and winter campaign; and although the words of Pope are lamentably applicable:

"Truths would you teach to save a sloking land?
All fear, none aid you, and few understand."

Yet for the thousandth time we exclaim, "It is a good thing to be a medium and a Spiritualist." To-day the enemies of progress are all good thing to be a medium and a Spiritualist." To-day the enemies of progress are all agog that "mediumship and Spiritualism and liberty of conscience are killed." The pretended exposs of some of our leading mediums to them is all-sufficient, and the "whole business is a fraud, humbug," etc., etc. Little dreaming of the almighty reserved power that is wisely withheld, weak kneed Spiritualists growskeptical, become lukewarm cold: while bigated tical, become lukewarm, cold; while bigoted Christians stand ready—and oh how willing— to persecute, and to the death, if need be! With these facts so apparent, think you, Mr. Editor of the glorious old Banner of Light, that any true medium or Spiritualist will for a moment think of taking any stock in "Christian Spiritualism"? "I, for one, will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard," for "truth wears no mask, bows to no human shrine; she only asks a hearing." Spiritualists, mediums, stand firm! Those who are for you are greater than these who are greater than you are greater than those who are against you. We are so glad to see the Banner of Light true to its colors!

### Indiana.

VINCENNES.—S. S. Burnet writes Oct. 4th: Bro. J. M. Peebles delivered here last week five lectures—three on "Travels," and two on "The Spiritual Philosophy"—to large and appreciative audiences. I would we had more Peobleses to give us spiritual food. He has caused an awakening here that I am satisfied will do us a great amount of good. May the angels guard and guide him.

## From the Providence Daily Journal.

#### Mr. George W. Curtis on the "True Mischief of Spiritualism."

To the Editor of the Journal:

Harper's Easy Chafr for August, Mr. Curt advanced the opinion that the performances of that Spiritualists ought to be ashamed of. Mr. Washington Irving Bishop were likely to are some of us who think that the opponents of prove an effectual antidote to the philosophy of Spiritualism, to which class he does and all along Spiritualism. His faith in the cunning cantrips has belonged, are the ones that ought to be and clever evasions of this light fingered gentle-ashamed. We cannot afford to be very much man seems to be still unabated. He does not claim to have witnessed the performances of Mr. Bishop, nor to have any experimental knowledge of any of the phenomena which that gentleman assumes to imitate and expose, but he claims to have given the subject "some careful reading," and reiterates in the October Easy Chair, the opinions expressed in August. They are opinions which will doubtless prove highly acceptable to a large class of persons who have neither the time nor the inclination for much careful reading on any recondite or novel subject, and who instinctively recoil from the idea of intercommunication with a world where many frivo-lous and uncultivated people seem to have ob-tained a foothold, and where the English language is not always spoken and written with

propriety.
On the other hand the large and increasing number of those who are earnestly looking for light as to the strange facts and momentous ones tions involved in this discussion, will cordially welcome from so accomplished a writer as Mr. Curtis, attacks which have called forth such valuable testimony as that of Mr. Thomas R. Hazard, in a recent number of the Journal, and criticism so able and scholarly as that which ap-peared last week in the Banner of Light, under the title of "Mr. Curtis's Rejoinder."

Dr. Bellows, in the May number of the Unitarian Review, states that he has now given nearly thirty years of "professional attention" to this "pestilent superstition." Mr. Curtis says that he has given to the subject "some careful reading," but neither of these gentlemen seems ready to meet the question quite fairly. Dr. Bellows, apparently, thinks that too many gates have been set alar by it; that knowledge as to the great question of the after life and its conditions is being sought in irregular ways, and through unauthorized agents, when all that it is really well for us to know may be found within the consecrated walls and on the broad platforms of the church. But how could the broadest of all broad churches accommodate the "ten millions" who, if we are to accept a professional estimate,

are infected with this pestilent superstition?

Mr. Curtis seems impressed chiefly by the dicrous" aspect of the phenomena, and finds the "true mischief of Spiritualism" in the countenance which "some sincere and honest persons" have given to charlatans and tricksters. He con soles himself by thinking that the performances of Mr. Bishop have effectually taken the wind out of their sails and put an end at once and for-ever to claptraps and "cabinets." He, moreover, finds the moral and intellectual phenomena of Spiritualism essentially "trivial." The "frivolity" of the spirits, as a body, (if one may use a paradoxical expression,) is, I am afraid, not altogether justifiable. Mr. Curtis is astonished that any one can think such twaddle "really comes from heaven." But the word "heaven

was intending to introduce him

spirits" may be, they are rapidly finding their way into literature. Mr. Story, characterized by Hawthorne in his Italian Notes as the most brill twas a rainy night, and but few others were liant and variously accomplished person he had ever met, discusses the subject in one of his recent Studio Papers with much fairness, accepting the phenomena on the trusted evidence of his senses, and recommending alike to the credulous and the incredulous a more careful, dispassionate and scientific investigation of them. The subject, though warily treated, betrays the writ-

er's attitude in relation to the controversy. In MacMillan's Magazine for August, Shakspeare's conception of the ghost in Hamlet is dis-cussed by Geo. MacDonald, with much subtlety and discrimination, while certain difficulties and limitations that may be assumed to attend spirit intercourse with mortals, are suggested with an eyident, though unavowed, reference to certain observed conditions of the current "spiritual

phenomena" of the day.

The manner in which Mr. Calvert has treated the same subject in his essay on some of the tragedies of Shakspeare, in the volume entitled "Brevities and Brief Essays," shows an intrepid good sense not always to be found among aca-demic scholars and the acknowledged leaders of intellectual progress. S. H. W.

#### SEA SORCERY.

Cheerily blew the soft, enchanted wind,
And morn's first freshness had not left the sky,
As our spail craft shot past the harbor buoy,
And left the lighthouse far upon the lee,
And stood right out into the glistening bay,
Leaving behind Jhe sad and sullon rear
Of the great waves that broke upon the rocks,
Tossing the rock-weed madly to and fro;
Leaving behind the volces clear and sweet,
Of happy children playing on the beach,
And the one, ancient, immemorial man
Whose dory rocked a unid the holding surf,
Wille he, as over, sat with eyes cast down,
Wondering what luck his lines would have that day.
Dimmer and dimmer grew the distant shore;
Down dropped the spires below the vloid line
Where sea and sky were married into one,
And more and more there fell

And still we sailed.

And more and more there fell
Upon our spirits such a subtle charm.
So weird a spell of sea-wrought sorcery.
That all things grow note our spirit strange.
Strange seemed the sky above, and strange the sea,
And strange the vessels fitting here and there
Across the bay. Strange seemed we each to each,
And to ourselves; and when our voices smoote
The stillness, half they seemed like voices heard
In lives hong gone, or lives that were to be.
Little we spoke and less of words our own;
But now and then some poet's muste, heard
In that old time before we sailed away—
It might have been a hundred years age.
Dream-like grow all the past, until it seemed
To be no past of ours.
But when the sun

Dream-like grew all the past, until it seemed To be no past of ours.

But when the sun Began to linger toward the western verge, We turned our prow and bade him be our guide: Yet more in doubt than faith that we should find The land from which we once had sailed away—Ay, whether such a hand there was at all, Save as some baseless phantom of our brains, And when again we heard the rearing surf, And saw the old, familiar, storm-bleached crags, And the long curve of pebbly heach beyond, The wonder grew, till it was keen as pain, Whether, indeed, we safed away that morn, Or in some dim, gray morning of the world; Whether some tee, brief hours had fitted by Between the morning and the evening stars, Or generations had arrived and gone, And States had fallen "hid the crash of arms, And justice grown more ample on the earth. There set the ancient, immemorial man, Teneling his line amid the bolting surf, And still the spell was not dissolved quite. So long had he been there, it seemed not strange that he should it a thousand years and more, Paying no heed to aught that passed him by. At jength, our moorings reached, our archor dropped, And a crowd we stoed upon the shore—A crowd whose faces looked a trifle strange, Till from among them came a little child, And put her hand in mine, and lifted up her face For kiese. Then the charm was snapped, And I went homeward, glad to be restored To the firm earth and its familiar was s.—John W. Chadwick, in Harper's Monthly,

#### The Case of Mrs. Markee.

We are in receipt of a copy of a Dansville (N. Y.) paper, wherein A. E. Tilden, D. M., gives a better arranged account than any we have yet seen of the first and second attempts at "exposing" Mrs. Markee. We present the following extracts therefrom for the benefit of our readers: To the Editor of the Dansville Express:

The Rochester papers, as you are aware, are, of late, full of alleged exposures of frauds in mediums for spiritual materializations. I hope your readers and the public will suspend their judg-ment in the matter till the smoke blows over a

Mr. Jennings, who is still believed by many a genuine though dishonest medium, has confessed himself a hypocritical fraud. So far as 1 can learn, but few Spiritualists here ever endorsed him, and he appears to have kept up his practice of real or pretended materializations till he could make more money by exposing his own duplicity. Now suddenly the opponents of Spiritualism believe in him, and what is wonderful by ism believe in him, and what is wonderful by way of logic, they seem to think that an opponent of Spiritualism coming out and confessing selves and others. And now an effort is being rlan thing ashanied of the hypocrisles of our enemies.

The Markee *cxposé*, as it is called, is another

affair. They do not confess themselves frauds, and I do not know of any one who ever believed in Mrs. Markee's genuineness or in materializations, that does not now believe in them. I presume most of your readers heard of what was called the "Crum exposé" some time ago. He violated the rules of the scance by springing from his place and seizing what purported to be the spirit of Miss Stone, whose brother was present. She slipped out of his arms, diminished in size one-half, as some who were present allege, and reëntered the cabinet. The niedium had been carefully examined, ti-d securely, as was considered by skeptics, with brittle threads, her dress tacked to the floor and flour placed in her hands. After the raid of Mr. Crum, she was found in the same condition, deeply entranced, flour still in her hands, and her face spattered or smeared over with blood. She remained entranced over night, and till a circle was got together the next day, under whose influence she was restored to her normal condition, though in a greatly weakened state, from which she had

only partially recovered when the affair of Sunday evening, Sept. 17th, occurred.

The whole success of Mr. Crum's effort at exposure depended upon his holding her *outside* of he cabinet till she could be fully identified as Mrs. Markee instead of a materialized spirit. In this he signally failed. And the fact that a strong and determined man could not hold a moderate sized woman, and keep her out of the cablnet, was considered by many an additional test of the genuineness of the claims in favor of materialization. Mr. Crum is said to have declared that he believed that what he caught was a veritable flesh and blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better afterwards than before.

The friends of Mrs. Markee and of materialization therefore considered their side strength ened by the transaction and its results. Representatives of the various presses of the city were present, Mr. Crum being one of them, some of whom made very fair reports for their papers, and others seemed anxious to make the case as bad against the medium as misrepresentation. suppression, and the cry of humbug could make it, without however furnishing one particle of proof that the medium was not all that she pro-

fessed to be. A company of young fellows, most of them with M. D. appended to their names, formed a conspiracy, or else were the tools of other conspirators in the background, to attend the scance Sunday evening, Sept. 17th, and do what Mr. Crum had failed to do, hold the medium or spirit, whichever it might be, outside of the cabinet until she could be fully and unmistakably identified, and thus forever set the matter at rest, and prove, Goethe complains that "even the clever Madame de Stael" was greatly scandalized at the levity of his Mephistopheles. "What will she say if she sees him in heaven?" exclaimed Goethe, where, in the second part of Francisco Goethe, where, in the second part of Faust, he who had such physical proportions that they But, however frivolous and illiterate "the two others supposed competent, was assigned

spirit or medium.

It was a rainy night, and but few others were in attendance. This fact favored the enterprise of the conspirators, for it did not require near so much courage, of which article mobocrats are generally supposed to be deficient.

Mr. Markee stated to those assembled the imperative rules of the scance, as he always does: that all must join hands, and on no account dis-connect them or break the circle. No one must touch a spirit that should come out of the cabinet without permission of the spirit, not because he would not like to have them have this additional means of testing the matter, but because it was found that it would greatly injure the medium, even to endangering her life. He told them that this rule was imperative, and if any one was not satisfied with it, he would give back the money, and such could retire before the scance began. No one retired, and he considered the entire company bound in honor to observe the relief.

pany bound in honor to observe the rules.
When the spirit they call Katic was out in the circle-room, the conspirators undertook to carry out their plan of selzing and holding her till she could be identified as Mrs. Markee, and although two of these valiant knights got hold of her, she escaped from their grasp, and got into the cabinet, and the door was shut in their faces. One of them caught hold of the cabinet door and jerked it, but it was made to swing inside. Then he lifted it off its hinges, and went in, as did others also.

The medium was found under control of Seneca, one of her Indian guides; her face covered with blood, etc., and in fact everything was found as it should have been, according to the theory of materialization and de materialization, as held by believers in these things. I was not present to witness the scene, but have got my information from what I consider the most reliable sources. I now come to what I did witness In the morning after the affair, I, together with others at my boarding place, received an earnest request to go to Mr. Markee's and form a circle to, if possible, get Mrs. Markee back into her normal condition. We found her still under control of Seneca, her face still completely covered with blood deied on Seneca refusing to be used. with blood, dried on, Seneca refusing to have it washed, he said, till medium came back. She had on what those who had been with her through the night's aid were the same under garments she had worn all the time. Instead of their being white, as alleged in the papers, they were black and white striped calico, and two of the small girls were clad in the same material. The papers say that she obtained the blood that was found all over her face, by savagely biting her lips in two places. This was certainly not true, for I was called upon to do so and very particularly did examine her lips, and I assert that no wounds were upon them.

-Dr. Tilden declares that there must have been at least two ounces of blood on the outside of her face, bands and garments, and had her lips been bitten to obtain it, they would have been swollen and inflamed afterwards. As he frequently gave her treatment during the utter physical prostration which followed the affair, he feels that he can say with absolute positiveness that there was no swelling of the lips, nor the least abrasion of the skin. He further proceeds:

Many others, and some of them doctors, have also examined her, and no one has been able to form the least theory as to the source through which the blood was obtained, except to admit what is claimed by the believers in materialization. The circle Monday morning, Sept. 18th, failed to get Seneca out of control, and a larger one of over thirty members assembled in the one of over thirty memoers assembled in the evening, and by sitting an hour, succeeded in re-storing Mrs. Markee to the control of her own physical body, more than twenty four hours after the outrage was committed. During all this time her looks and manner and speech had been as thoroughly Indian as the veriest child of the forest.

One of the conspirators wrote out a report of the affair, and it was published in one of the dallies, and what has been published of the mat-ter in the other dailies throughout the country is taken from that report. Those present, that were not in the conspiracy, declare that the re-port is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or friend of the Markees to get a word in the papers to disabuse the public about the matter. There seems to be a determination, on the part of some of the editors, to push the thing through at all hazards, and not permit the truth to appear. It is as com-pletely a religious persecution as the world has even seen.

Spiritualism is the religion of a large portion of privilege and suppress the freedom of religious thought and practice. Mr. Markee, besides be-ing mobbed and his wife nearly killed, besides being belied in the public prints and he and his friends denied a hearing through the same channel, is under arrest for holding séances to demon strate the fact of immortality; and this in the enlightened city of Rochester, the city which, like Capernaum, is exalted to heaven, in point of privilege, by being the place where this great ight of the nineteenth century first dawned Will it, like Capernaum, be also cast down to hell for an attempt to suppress freedom of ,religion in this boasted land of religious protection?

If I am correctly informed, they some time since blackmailed him to the amount of fifty dollars, by taking it from him without instituting any legal proceedings, and they are now attempting, under color of a city ordinance that applies only to those who practice legerdemain, to bleed him still further, and, at the same time, suppress religious freedom in Rochester.

I have myself no positive knowledge of the truth or falsity of the claim of de-materialization put forth by the Markees and their friends, but I claim to be in favor of religious freedom, and every one that is so should now do what they can to defend it, in the persons through whom it is assailed, and then let future manifestations demonstrate the truth or falsity of the claim. And surely every friend of religious liberty, whether Spiritualist, Christian, Free Religion-ist or Infidel, is interested in the issue of this attempt to strike down liberty.

They say in the papers that the Markees have

been exposed as frauds and cheats. They admit that this being so would not disprove Spiritualism in the least, but only weaken faith in material-ization and de-materialization. But I say that the facts that have transpired here, as understood by those best acquainted with these things, have ot weakened confidence in materialization, de materialization, or in the honesty and genuine mediumship of Mrs. Markee, although the papers try to make the public believe that she has been completely exposed as a fraud, and will not admit a word from the other side to disabuse the The public should learn from this how much

and how little confidence can be placed in the newspapers of a city, when their conductors combine their efforts to put down a truth that they believe an untruth or unpopular.

If the new doctrine of dematerialization is not true, truth and not mob violence should be allowed to combat it. Whether true or not, it is not stranger than some things that science has demonstrated to be truths.

Mr. Tilden informs us that "There seems to be a combination determined to drive them [Mr. and Mrs. Markee] from the city, and suppress religious freedom. Mrs. Markee, formerly Mrs. Compton, has a world-wide fame as one of the. best materializing mediums in America, but unfortunately they have not money enough to stand up against this tirade and persecution in the courts. If any readers of the Banner feel willing to contribute toward a fund to defend religious freedom in the persons through whom it is as-sailed, it will be thankfully received and faith-fully appropriated. The veteran reformer, Amy-Post, No. 33 Sophia street, Rochester, has been appointed to receive contributions for that object."

#### LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore chooves those immediately interested to promptly notify us of appointments, or changes of appointments, wheneve and wherever they occur. ]

HEV. WILLIAM ALCOTT, ITAINCE and Inspirational lecturer, Buckland, Franklin Co., Mass. J. (MADISON ALLEN), MOTHER, MOS., MRS. N. K. ANDROSS, HARCE SPEAKET, Delton, WIS. C. FANNIE ALIAN, Stonetha C. Mass. STEPHER PEARL ANDREWS, TAWESTORTH, New York, MRS. M. A. ADAMS, trance speaker, Bratheloro, Vt. Mrs. DR. M. A. ANDRIEGET, care Dr. C. Bradley, Dayton, Ollo.

ton, Ohlo,
MRS, EMMA HARDINGE BRITTEN, 115 West Chester
Park, Hoston, Mass,
REV, J. O. BARRETT, Glen Beulah, Wis,
MRS, S. A. BYRNIS, BOYS, Wollaston Heights, Mass,
MRS, NELLIE J. T. BRIGHAM, Elm Grove, Coleram,
MRS, NELLIE J. T. BRIGHAM, Elm Grove, Coleram,

Mass. Mus. R. W. Scott Buings, West Winfield, Herkimer MRS. R. W. SCOTT BRIDGS, West Winfield, HerkImer Co., N. Y.
MRS. ABBY N. BURNILAM, Weston, MASS.
MRS. S. E. RISHOP, Bridhoy, Calumed Co., Wisconsin, REY. DR. BARNARD, Battle Ureck, Mich.
BISHOP A. BEALS, Versallies, Catarangus Co., N. Y.
MRS. PRIST H.LA DOTY BRADBERY, FARIfield, Mc.
DR. JOHN P. BROWS, (on Spiritual Philosophy,) Rossville, Vermillion Co., Ill.
CAPT, H. H. BROWS, box 1928, Rockford, Ill.
MRS. E. BURBE, Replicational, Dox 7, Southford, Ct.
DR. JAS, K. BAILEY, Sterlingville, Jefferson Co., N. Y.
ADDIK L. BALLOY, Inspirational speaker, Box 656, San
Francisco, Cal.

'rancisco, Cal. Mrs. H. F. M. Brows, National City, San Diego Co.,

MIRS, H. F. M., DROWS, SARDOBA CHY, SARDDEGOLO, Cal.
PROF. S. B. BRITTAN, 232 West HIR street, New York, WILLIAM BRYAN, box 53, Camden P. O., Mich, HERVEY BARRIER, Warwick, Mass.
W. S. BELL, No. 55 Fester street, New Redford, Mass., will herture on the following subjects: 1, Evolution, new lecture; 2, Darwindsm, new; 3, Life and Writtingsof Sar-nel Taylor Coleridge: 4, Charaes Lamb; 5, Robert Burns; 6, Thomas Pathe; 7, Christianity oppesed to Civilization; 8, Religion antagenistic to Science; 3, The Savings of J-sus; 10, The Resarrection of Jesus; 11, The Deinge; 12, Ge-ology.

logy,
Mrs. Emma F. Jay Bullene, H Charlesst, New York,
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
J. R. Buell, and Mrs. Dr. Buell, Addol, Mass.
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## Passed to Spirit-Life:

From the Signorney House, Hattford, Conn., Oct. 4th, after an illness of about two weeks' duration (disease, billions fever and diabetes) Mr. Asa. H. Regens, of Mul-

after an illness of about two weeks' duration (disease, billions fever and diabetes) Mr. Asa H. Regens, of Meniden, Coma, aged 6 years.

His bitch t sprit was at early morn, we fully believe, under diano had beavenly henced widely believe, in waiting, attending angels, attaining finality that home of which he desired and labored in formot here a type, and signally failed; has been classed in that dear mother's food which he desired and labored in formot here a type, and signally failed; has been classed in that dear mother's food after the race at the second in that dear mother's for all in the feel the maternal roof to make exertions for se f, and was consequently depther, at the tender age of seven years he left the maternal roof to make exertions for se f, and was consequently depther, to a great extent, of that mother's love and rollinging of make exertions for se f, and was consequently depther, on a great extent, of that mother's love and rollinging of the maternal roof to make exertions for se f, and was consequently depthered by the mount in the commandation of which tender (se every traveler's path ment meets he through the valleys as well as over and upon the mountain-top) with hencings for what sonny childhood had been robled of. We trust now these heart-breathings and slightogs are met with the compensations for the struggle of life and the waiting. Many loved ones are upon the other shore with "happy greetings" and love to bestow upon the wern and weary one. But, alaxi, the self-shuess of weak homan nature! Mr. Regers was our veteran father and pillar of Sphilmalism here in Meriden, a trance sneaker through who in beautiful thoughts were dispensed. We have yet to learn the wislom of this propheling removed in the vigor of malned and usefulness, We however will be wour heads in humble submission, feeling keenly the blay.

Mr. Rogers was also vice president of the Connecticut Sphilmalist Association. Mr. R. went to Stony Coek, in Brantord, Cr., Sept. 23d, in usual health, to pass the Sabbitity was ta

From Greenwich Village, Mass., Alice, wife of Mr.

From Greenwich Village, Mass., Alice, wife of Mr. James A. Dakin, of Greenfield, Mass., aged 47 years.

Mrs. Dakin has been a consistent Spiritualist for twenty-seven years, and atthough apparently in good health, has been a great sufferer from various diseases. The timeral discourse was given through Mrs. Nellie J. T. Bitkham, of Coiceaine, and was replete with cheering thought. Toward the close she said to the husband, "Your wife stands by vour side. She says, My dear husband, do not montro true, for what is your lose is my gain; it will be but a short time before you will come over, and I shall be the first one to meet you. I shall be constantly with you, to cheer you in your soriow," At the same time, Mr. Dakin, who is clairyoyaut, says he saw the spirit of his wife standing by his side, and felt her hand doon in a head.

Greenfield, Mass.

From South Chatham, Mass., Oct. 7th, Mrs. Ann Small. wife of P. B. Small,

wife of P. B. Small,
Mrs. S. was a firm believer in Modern Spiritualism, and
intit the very last maintained her faith fina glorious immortafity. She was one of those dear, good mothers of our
humanity, and one whom it was pleasure and a benefit to
know. She ever had a kind word and an open hand for
those in sorrow and in want. She will be greatly missed
by all who knew her. She leaves a kind bustond and faithful son to mourn her departure, but they, too, are sheere
believers in spiritual communion, and book upon this centur
as a bigh to a higher life. May the angels diess them in
this affliction, and prepare them also for the new birth,
when the time shall come.

Hyannis, Maes., Oct. 11th, 1876.

From Lowell, Mass., John G. Wood, aged 32 years. He was a machinist by occupation, and a firm and con-sistent believer in Modern Spiritialism, and contributed much to its support by his life and testinosy. October 16th, 1876. NANCY G. WOOD.

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

## Foreign Correspondence. Dr. Slade and the Scientists-Letter

from M. A. (Oxon.) To the Editor of the Banner of Light:

DEAR SIR-Before this letter reaches you you will know of the storm which rages around Spiritualism in this country. The newspapers will have put you in possession of facts as they strike the outside world. But there is another side which is more interesting to your readers, and, without knowing how far it may occur to others to describe this side, I venture to send you some details myself. I have seen a good deal of Dr. Slade since he came to this country, and I have, at any rate, felt a warm "interest in his defence from the imputations made against him. The hearsay knowledge that I had of him before has been supplemented by personal experience, and I can speak at first hand.

When Dr. Slade landed in this country, he presented me with a letter of introduction from your sented me with a letter of introduction from your able contributor and my valued friend, Mr. Epes Sargent, and I lost no time in making myself personally familiar with phenomena of which I had read many accounts in your columns and elsewhere. So far from finding the Tecord exaggerated, I was surprised that more had not been made of the remarkable mediumship which I than first mitnessed. We inversely a formula. then first witnessed. My impressions (communicated to Mr. Epes Sargent) have already found a place in your columns, and I need not, therefore, say more than that I judged Dr. Slade's mediumship to be precisely that which I had so long sought for, and hitherto in vain. I had long desiderated some means of convincing prominent scientists of facts well known to those who have familiarized themselves with the phenomena of Modern Spiritualism. Any attempt to do ena of Modern Spiritualism. Any attempt to do this I found impossible so long as conditions darkness especially—unfavorable to minute observations were insisted on. In my delight at finding a medium who could dispense with this condition, I challenged the attention of some of our leading scientists. The response I met with was, on the whole, fair. Among others, Dr. W. B. Carpenter, F. R. S., went to Dr. Slade's and frankly confessed that the theories which have made his name famous were not sufficient to cover what he saw. He professed his readiness to "spare neither time nor money in the investi-' and did actually arrange for further scances at his own house. Other men, not less eminent in their several departments, were equally interested. The subject was brought up at the British Association for the Advancement of Science, and an animated and somewhat angry discussion ensued.

It was hardly to be expected that this open recognition of a hitherto tabooed subject would be allowed to pass unchallenged by those scientists who are also materialists—unfortunately a tists who are also materialists—unfortunately a very large body. The attitude of these men is plain. They say, "We know nothing of spirit—our scalpels cannot discover it. We can find no traces of it by the 'selentific method.' Matter we know; Force we know; but what is this that you talk of? It is a return to superstition which we thought long since dead. If you Spiritualists was relief we must review our constitution belief. we thought long since dead. If you spiritualists are right, we must revise our scientific beliefs. That cannot be thought of. Besides you are a crazy-brained lot, and we will snuff you out." This was the muttering of the storm.

The way in which it burst was on this wise. Professor Ray Lankester, F. R. S., a well-known materialist, was induced to visit Slade, and incontinually grow worth at what he was placed to

tinently grew wroth at what he was pleased to call open and stupid trickery. He could see the cheat, and undertook to expose it. He propound-ed the theory that the independent slate-writing was done by Slade himself, either by changing the slate for one on which the message had been already written; or by writing it on his lap while he distracted the sitter's attention by conjurers' patter; or by means of a small piece of pencil fixed under his finger-nail. He further guarded himself by saying that possibly there were other

In order to put his theories to proof he took with him a personal friend, Dr. Donkin, and they proceeded to Slade's with the understanding that Mr. Lankester should snatch away the slate at a time when no message was supposed to be upon it. He anticipated thereby to prove that Slade had already written the message which was pretended to be produced by spirit agency. He waited until Slade asked him to take hold of the slate, and at oncesnatched it away, discovering on it a short message. Here it is that testimony varies. Lankester and his friend assert that the slate was but the fraction of a minute in position, and that they had detected Slade's arm moving nervously in a way that led them to the conclusion that he was then writing the message while he held the slate on his lap. Slade asserts that he asked Prof. Lankester to hold the slate with him, saying at the same time, "They have just begun to write." However this may be, Mr. Lankester considered that he had got the desired evidence, and, without waiting to confirm his suspicions further, rose and denounced Slade. It would have been the part of a wise and patient investigator, some of us may think, to clean the slate on which writing manifestly existed, and to repeat the experiment, holding the slate himself. If, under those circumstances, writing came again, as most probably it would—such is my experience, at any rate—he would have seen

the folly of rushing to conclusions.

As it was, he rushed off and wrote a violent letter to The Times, backed up by one from his friend. A long correspondence followed, which was remarkable only for the singular unanimity with which other observers testified that Prof. Lankester's theories would not cover their experience. Angry at this unexpected body of testimony, and driven into a corner, Prof. Lankester wrote another angry letter, in which he propounded the "scientific method" of dealing with mediums, viz.: that they should be treated like "wild beasts," and (I presume) exterminated. By way of again putting his theories into practice, he took out summonses against Slade and Simmons for conspiracy to defraud, and (to make certainty doubly sure) another against Dr. Slade alone under a statute called "The Vagrant Act," which is aimed against gypsies and such folk, who gull unsuspecting and ignorant people who cannot take care of themselves. The absurdity of applying such an act to Fellows of the Royal Society and other astute and learned people, is self apparent. But any stick is good enough to beat a dog with, especially when he has got a bad name and ought to be hung.

One of the sharpest practitioners in the Police Courts conducts the prosecution, and his opening speech shows the animus with which he is primed. Offensive jokes and flippant folly did duty for argument, and went down (that is the and Simmons for conspiracy to defraud, and (to

duty for argument, and went down (that is the most melancholy symptom) with the Court unquestioned. His business was to throw mud, and he handled it as if he loved it. A more dirty and stupid exhibition was never seen. Yet it seemed to strike nobody that this attorney was doing anything more than his duty. At the time that I write, only the first day's evidence has been taken, and it would be rash to prophesy the final result. But it is safe to say that so much as ignorance, prejudice, and animosity can accomplish, will be done. Our opponents will not be holden by any modest considerations of fair play

from stamping us out if possible.

We have done our best for the visitor who comes to us a stranger and without knowledge of our customs. The British Association of Spiritualists has now taken up his case, and will afford him the benefit of their advice and magnetic forms. terial support. At no time has he been left without friends, who have endeavored to show that they are not unmindful of the obligation laid upon them of consoling and supporting

It will be plain from the tone of my remarks that I consider Dr. Slade to be the victim of a conspiracy, and not a conspirator himself. That is so. I have seen nothing in my investigations with him in any degree suspicious, while I have seen phenomena the most remarkable evolved un-

Prof. Lankester's explanations before me, and have found that those explanations entirely fail to explain anything except that their author knew nothing of Spiritualism, and jumped violently to conclusions. I believe that any fairminded man, who would patiently go through six scances with Dr. Slade, would agree with me n that statement.
Unfortunately fair-mindedness is a rare virtue,

and it flourishes most scantily in that atmosphere of scientific precision where one ought to find it at home. It is a grave indictment against scientists to say of them that, with rare and honorable exceptions, they display none of the candor and honesty which are necessary prerequisites of growth in knowledge. What they may do when they deal with their own domain of matter, I know not. They are in their respective grooves, and possibly cannot get far wrong. But once out of the groove, they seem to display those qualities most prominently which are least favorable to true scientific growth. Bigoted in antecedent to true scientific growth. Bigorea in ancessary opinion, their bigotry goes to lengths which might opinion, their bigotry goes to lengths which might discredit the inquisitors of mediceval days. Witness Firman, Leymarie, and now Slade! Dogmatic and unbending, their dogmatism is even more offensive than the dogmatism of priestcraft, more offensive than the dogmatism of priestrat, for they at least ought to know better than to set up claims to infallibility. It is not from such that justice is to be sought, unless we can wring it from them for very shame. At any rate we will try, and in that trial I do not doubt that we shall have the sympathy of our American bretheren, whom, with your kind permission, I cordially salute.

\*\*Lorder Oct 1th 1876\*\* London, Oct. 4th, 1876.

#### To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we eep on sale at the BANNER OF LIGHT BOOK-STORE, ground floor of building No. 9 Montgom-

ery Place, corner of Province street, Boston, Mass. Having recently purchased the stock in trade at Andrew Jackson Davis's Progressive BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

COLBY & RICH.

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

# Panner of Pight.

BOSTON, SATURDAY, OCTOBER 21, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the Editorial Department of this paper should be addressed LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT LUBLISHING HOUSE, BOSTON, MASS.

"While we recognize no man as master, and take no bool as an unerring 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, rever-ent and thankful before God, but self-centered in his own individuality."-Prof. S. B. Brittan,

## The Assaults on Spiritualism.

There is no revolution going on in the facts or philosophy of Spiritualism, as a good many people would like to make others believe. Truth is truth just as much as it ever was, and what is false, no genuine believer in Spiritualism wishes to have stand. The laws according to which spirit power works cannot be set aside by charlatanism nor overthrown by ridicule. The gust of a storm that is sweeping through the avenues which Spiritualism has opened for the human soul is not going to block them up so that there will be no more passing. Every new cause attracts mountebanks and impostors, who count on advancing themselves by professing to be its directors. Nothing is in fact more easy than their detection, from the simple fact that they do not penetrate to the living springs of the movement nor possess any personal knowledge of its active principles.

But before noticing the fresh charges which are-brought, with the collusion of fraudulent professors, against the sacred cause of Spiritualism, it is as well to regard the motive with which they are brought, that will show at a glance how heavily they are weighted. When we see the pulpits, seconded by a portion of the secular press that owes to the alliance its own substantial support, howling forth in a strange harmony the joy that fills them, because a few feeble persons of undoubted mediumistic powers have succumbed to temptation, and for paltry rewards shown themselves willing to betray their high trust, we are to pause to consider just how much respect is due to accusations brought in such a mocking spirit, and above all what particular weight is to be attached to those who manifest their glee at the prospect of immortality's being still longer obscured instead of being more and more fully brought to light.

It is this chanting peans of triumph over the alleged discomfiture of Spiritualism that forms the peculiar feature of the character of the pietists. The pulpits gladly welcome the most unscrupulous agents and allies. It would seem as if, trusting the ordinary church professions, any slip, fraud, connivance, or even accident that had a tendency to lessen or undermine the proofs of immortality, would be received by religious professors and teachers with unaffected sorrow. But now they explode in ecstasies, go off in perfect raptures of delight, to find that the phenomena of spiritual belief have been travestied and claimed to be exposed. They rejoice at any fraud that for the time seems to bring the evidence of immortal life into ridicule and contempt. Yet they know well enough that this knowledge of a life hereafter which Spiritualism has brought home to so many human souls has comforted and strengthened them when they were groveling in despair, and that through that knowledge infidels and scoffers have been changed in every fibre of their being, and renovated in every part

But this tempest of hostility that is at present beating with pitiless force on the citadel of Spiritualism is soon to expend itself and die. So far der conditions the most simple. More than this as it may tend to separate the wheat from the recently—I have tested the phenomena one by one, with chaff, no true Spiritualist will fail to welcome its Walker.

of their conduct.

visit. Yet it is to be borne in mind that it is not for the correction of any faults in practice which Spiritualism may be responsible for that it is beating upon our works with such angry vehemence. It seeks only its destruction, its annihilation. Spiritualists themselves are the ones best capable of making those corrections. They are better aware than any others can be of the shortcomings which need reproof and the inconsistencies which require the hand of discipline.

The Slade affair in England seems to be the culmination of all the sins which are charged against Spiritualism. Because certain savants have endorsed him, and another savant, with an assistant, has pretended to expose him, they are all out baying him and baying Spiritualism at the top of their voices, proclaiming that Spiritualism is thoroughly exposed and at an end. How they wish they could indeed believe their own words! Prof. Lankester was far too hasty; he got in between the fact and his too ready interpretation of it. He did not wait to obtain the proofs of the fraud which he alleges, but seized an opportunity before it had in fact occurred, and then cried it up that he had "caught" the medium. The event simply shows that he sat down with Dr. Slade for the purpose of overreaching him, but in no sense of investigating

And straightway the preachers, "religious' newspapers and the secular allies and agents join in a perfect ululation of delight, and call on all mankind to fall in with them and help make the riotous demonstration as uproarious as possible. There is a simultaneous outbreak of joy from saint and sinner. And this is the religion which they claim is so much better than Spiritualism! A religion of envy and malice, of spleen and hate, of anything and everything but love and faith and charity. All this, however, is not going to hurt Spiritualism. It will help it instead.

This whole movement is only an onset against the cause, which is to triumph all the sooner by reason of it. But not through boasting and selfconceit, but rather through watching and praying, sifting and weighing, judging and trying. The readiness to be deluded which is alleged as the reason why so many are deluded in matters of the spirit, is not the fruit and result of Spirit, ualism. That takes men just as it finds them. If ft finds them, then, superstitious and prone to be deceived, who is responsible for it but that Old Theology which has always held them in leading strings, and impressed them with its blinding be-

Spiritualists have nothing to fear because the false is being separated from the true. Orthodoxy would do well to practice on a similar rule. But it prefers to find motes in other eyes to pulling out the beams from its own. And that is the best evidence that could be asked to prove that its own downfall is not far off. While Old Theology ridicules and shouts, and is in ecstasies over the belief that Spiritualism is at an end, it is unconsciously digging its own grave and preparing a welcome for its sure successor.

#### "A Staggering Blow."

If we may believe the Boston Evening Transcript of Oct. 14th, another "staggering blow" has been applied to Spiritualism. The following paragraph describes it :

"The Spiritualists are being crowded very hard just now by exposures. The worst sort of staggering blow for them is that kind dealt by a performer named Baldwin, in San Francisco, of all the wonders, such as writing answers to un-seen questions, materializing, making letters ap-pear on his arm, turning water to wine and back again; who all the while insists that he is a humbug, and that he knows nothing at all about spirits, except that they have nothing to do with his jugglery—which by all accounts fairly outdoes Foster's."

Our friends of the Transcript are behind the age. If they had read the Banner they would have understood very thoroughly the character of Baldwin and his performances. That the man (though a sort of medium) is his own words and letters abundantly show. The Transcript tells us, "he insists that he is a humbug." Sometimes he may do so, but at other times he will play the part of a severe exposer of humbugs, and claim that he is doing Spiritualism a service in showing up false mediums. One moment he will say that all so-called spiritual phenomena are fraudulent; and the next moment he will take the ground that Spiritualism is a fact, and that all he wants to do is to show up impostors.

The truth seems to be that the man, whether consciously or unconsciously, is really a medium for various phenomena. These he can never explain by duplicating them in the light and showing how another person can do them by the simple exercise of his normal powers. So, to keep up the farce of exposing Spiritualism, he has to dodge all explanation of these. He does not frankly admit that they are inexplicable, and, for all that he knows to the contrary, spiritual, but he tries to convey the impression that they are successful feats of jugglery on his part. Ask him to prove it, and he will either "talk you blind" by his circumlocution and pretending to explain, or he will say he is too tired now; he will do it to-morrow; or he will declare that he would rather not do it at all, as he does not like to disclose all his secrets.

We have had proofs enough of these facts and of Baldwin's disingenuous, prevaricating, and deceptive courses. He finds it far more profitable to go round as an exposer of Spiritualism, than to exhibit, as genuine, inexplicable phenomena, some 'of the things that take place in his presence. Of course he supplements his performances, as far as he can, with trickery and jugglery. He is said to be a cleverer man than Bishop, who is playing the same game; using the little medial power he possesses to fool the public.

## Letter from M. A. (Oxon.)

We need not call the attention of our readers to the excellent letter from M. A. (Oxon.), which we publish to-day. Few writers on Spiritualism bring more culture and vigor of thought to the great subject; and all that he says will carry weight with the many who know his reputation and are acquainted with his contributions.

We have a few copies of the fifth edition of Warren Sumner Barlow's capital work, "The Toices," which we will send by mail to any address on receipt of 75 cents. The book contains 'The Voice of Nature," "The Voice of a Pebble," and "The Voice of Superstition;" and differs from the sixth edition only in that it lacks The Voice of Prayer."

The Pioneer Press, of Minneapolis, Minn. speaks "in good set terms" concerning a lecture recently delivered there by the boy-medium

#### Spirit Communion—Verification of Spirit Messages.

.Last week we gave a lengthy citation from the supply of letters we have from time to time received, recognizing the reliability of messages from the so called dead which have been spoken at the Banner of Light Public Free Circle Meetings, Boston, through the trance mediumship of Mrs. Jennie S. Rudd. We now append the following epistles in evidence of the truthfulness of certain communications given through the lips of Mrs. Sarah A. Danskin, of Baltimore, and printed in due course on our sixth page:

MISS MAGGIE BRANT. To the Editor of the Banner of Light:

You have often, through the Banner, request-ed persons knowing to the truthfulness of the communications through the Message Department, to report the same to you. I find in the Banner of March 18th a communication, through Mrs. Danskin, from Miss Maggle Brant, of Mattoon, Ill., which was a surprise to myself. I am well acquainted with all the circumstances, and well acquainted with all the circumstances, and they were in part published in our city papers last fall. It was a most distressing circumstance for so young and innocent a girl to commit such a rash act, and could not be accounted for. She first attempted self-destruction by taking poison at the Dole House; medical aid was called at once, and antidotes taken which reacted on the poison, and her life was saved. Friends were sent for who took her home, and eventually she was more successful in her determined self-dewas more successful in her determined self-de-struction at her father's house in Shumway, Ef-fingham County. Now the question comes up the doubter to solve—how did Mrs. Sarah Danskin procure her information? Was it A. Danskin procure her information? Was it through a correspondent, or was it through the published statements in our papers, or did she have direct communication with Miss Maggie Brant through her own spiritual organization?

Yours for truth and progression,
A. J. McNeill.

Mattoon, Ill., March 21st, 1876.

WILLIAM LUSH WEBSTER.

To the Editor of the Banner of Light: In the early part of April the Banner published communication from the spirit of William Lush a communication from the spirit of William Lush Webster, saying he went South for his health, and died on his way home; was buried at Enfield, Conn., &c., &c. It so happened that I was conversant with the facts. Was in New York at the time his body was taken through to be deposited at Enfield, Conn. I consider it a most excellent test, and if this acknowledgment will be of any service to the cause of twith it is at be of any service to the cause of truth, it is at your disposal. Yours, &c.,

Clinton, Oncida Co., N. Y., May 15th, 1876.

MARY MILLS.

To the Editor of the Banner of Light:

The message that was published in the Banner of May 6th, from Mary Miles (it ought to have been Mills, though,) through Mrs. Danskin, I can verify as truthful. She says, "This converse is a problem that I knew nothing of," and well she might say it, for herself and her family were buried deep down in old theology. I sent the paper to her brother-in-law, who lives in Stratford, and he sent it to Fairfield, and said that the message sounded like her. She was a very practical and sensible woman. The message did sound just like Mary Mills. I knew her well in our younger days.

Respectfully, To the Editor of the Banner of Light: Respectfully,
HELEN WHITING. younger days.

Stratford, Ct., Sept. 16th, 1876.

TREADWELL. To the Editor of the Banner of Light:

In your issue of the Banner of Light of the 3d of June, 1876, I notice a communication from Treadwell, of St. Nicholas Hotel, N. Y. I knew Mr. Treadwell for many years—ever since he was on the corner of Dey and Broadway, when he kept the old Franklin House. The communication is characteristic of the man, and ought to

be recognized by his friends in Connecticut.
Yours respectfully, Peter P. Good.
Plainfield, Union County, N. J., June 14th, 1876.

CHARLES JEFFREY SMITH. Tó the Editor of the Banner of Light:

The communication recorded in your Message Department of July 15th from Charles Jeffrey Smith, of Mastic, L. 1., N. Y., I am able to state is strictly true. I knew him well. He was, by profession, a lawyer, and was possessed of a genial and happy spirit, attracting and holding many friends. His family have the advantage and prestige which wealth, high social position, and a long line of respectable ancestry combine to give. God grant that his message may arrest their attention and affect their hearts. Influencing them and helping them to a higher standpoint in

Spiritual views.

Spiritualism has a strong hold on the east end of our island. Good seed was sown here in 1856-7 by such preachers of the new gospel as Drs. S. B. Brittan and R. T. Hallock, Mrs. Bullene, Rev. Adin Ballou and others, which has yielded a rich harvest of comfort and joy.

Respectfully yours, WM. C. BUCKINGHAM. Peconic, L. 1., Aug. 21st, 1876.

JOHN DUNLAP.

To the Editor of the Banner of Light: In your issue of Aug. 19th we notice a communication from John Dunlap, which we feel constrained to acknowledge. Our son of that name passed to the higher life in May last, and while there is no convincing test, the names of persons and places given are correct, and the general tone and expression are such that we readily accept it as coming from the source it claims. He says we are seeking no tests to convince us of spirit-return, which is true. And now that he has learned the method, we hope to hear from him often, and in a way that will be more convincing to those of his relatives and With kind regards and hearty wishes for your future success, we remain your ever interested and instructed readers,

Cleveland, O., Sept. 6th, 1876.

M. DUNLAP.

HENRY HAVEN.

To the Editor of the Banner of Light: I noticed in your last issue, on the sixth page, a message from Henry Haven, of New London, Ct., in which he says that he died on Sunday morning, that he was 61 years old, and that he was buried from the Congregational church.

I immediately wrote to my son in law in New London, who was a member of Mr. Haven's Bible class, asking him the following questions, without giving my reasons for doing so: 1st. On what day of the week did Mr. Haven die? 2d.
At what time in the day? 3d. How old was he?
4th. Was he buried from the Congregational church? This morning I received the following

reply:

MR. EDWIN LEACH—Dear Sir—Yours of the 22d is at hand. Mr. Henry P. Haven died on Sunday morning. April 30th, at 90 clock, aged 6i years. He was buried from the Second Congregational church on Thursday following at 2½ o'clock F. M.

WM. H. B. You are at liberty to publish the above, with my name and residence in full.

EDWIN LEACH.

328 Delancey St., New York, Aug. 24th, 1876.

ALICE A. F. WEAVER. To the Editor of the Banner of Light:

Not wishing to take up too much space in your valuable columns, nevertheless I must acknowledge a communication from my wife, Alice A. F. Weaver, which was given through the mediumship of Mrs. Danskin, and appeared in the Banner of Light of last week; it is an excellent test, as my wife was not known by any person in Baltimore-where the communication was given.
Yours for the truth, A. A. WEAVER.
River avenue, below Market street, \(\) Harrisburg, Pa., Sept. 17th, 1876.

MERITON YALE. To the Editor of the Banner of Light: I am happy to inform you that the letter in the dolph to her Sp column of communications in last Banner, Sept. our next issue.

9th, from Mr. Meriton Yale, is identified here by My daughter attended his funeral services soon after we came here, which was June 18th; the funeral took place a few days after. It was in the Presbyterian church—Dr. Berry, pastor. His family reside here. He has built eight houses here together. I have often wished I could verify one of the letters and names. I assure you this message is a comforting word to me. I have enclosed it in a note to send to his wife. I do n't know how she will receive it, for it sends a bomb-shell into the heart of orthodoxy. I felt Mr. Yale desired me to send it to her. I remain with re-H. E. BEACH.

Montclair, N. J., Sept. 11th, 1876.

ALBERT EASTMAN DALTON. To the Editor of the Banner of Light:

In the Banner there appears a communication from the spirit of Albert Eastman Dalton, son of Sarah Dalton, Harlem, N. Y. The paper containing it was taken to the mother, who read the message and remarked that it was correct in all its particulars. She desired that the publishers of the Banner be informed of the fact. There were many personal tests in the communication that could not have been known by the medium. The communication was published in the number for September 16th, and was given through

Mrs. Danskin's mediumship.

Philadelphia, Pa.

A. S. HAYWARD.

In addition to the above we have received a letter from a lady (who for personal reasons desires that her name be not made public) recognizing the verity of the message of John Rae, printed in our issue for May 6th. She says:

"In the first part of May I seemed to hear a roice say that I must subscribe for the Banner of Light, which I had not previously done, so I sent to you for the Banner on the 4th of May, and the first number I received, dated 6th of May, had in it, to my surprise, a message from John Rie, spirit, and one advertised to come from John spirit, and one advertised to come from John Rae. I wrote to a prominent person (Spiritualist) in Morrisania inquiring, and his letter states 'There is no place by the name of Montrose in Morrisania. There was a person who died at Melrose, on Mary street, by the name of John Rae, who was born in Dumfrieshire, Scotiand, at the age of 82 years, who had resided hiere at Morrisania for about thirty-five years. He was a self-willed person, and on looking at the message in the Banner of May 6th, referred to by you in your letter, I should think it quite likely he had something to do with the message."

The lady assures us that she herself has the

The lady assures us that she herself has the best of reasons for recognizing this communication as coming from the person claimed.

Mrs. Whitehead, of San Francisco, also recognizes the message in the Banner of Light for August 5, 1876, given through the mediumship of Mrs. Danskin by "Julia, the suicide." She pronounces it correct in every particular. The parties were all Jews, and well known in that city.

A. A. Thurber, 1066 Second avenue, New York, writes that he holds as correct, the messages from Mrs. Horace Meech, in the Banner for Sept. 30th, and that of Mr. Treadwell, in our issue for June 3d.

Mrs. H. F. M. Brown, writes from National City, Cal., as follows, in the course of a business letter under a recent date: "Frederick Underhill, San Diego, Cal., has reported himself through Mrs. Danskin. A man of that name did die in this county last spring."

The Winsted (Ct.) Press of a recent date copies in full the message of Arilla Rockwell, as it was given, and while it says: "In publishing the above we do not wish to be considered as endorsing the claims of the Banner nor Mrs. Danskin," it yet admits that such a lady, wife of Reuben Rockwell, of Colebrook, Ct., did pass on, and that "the character expressed in the message is that of refinement and purity of life which is proper in this connection." The editor further remarks:

"There may be something more convincing to her friends and relatives than to those who are not conversant with all the circumstances where she says: 'I am not playing false to you. where she says: 'I am not playing false to you. I am truthfully and honestly opening the door by which you may enter into peace and understanding.' If the message does contain convincing evidence of its genuineness not apparent on its face, we hope the friends, acquaintances and relations addressed will see it their duty to let the fact be known through the Banner, which is always and the wint glad to print such corroborations, or in some other public way. A matter of such import is not strictly a private affair, but one which the public at large has a right to take some interest in."

We received an order from Sampson George, Kier P. O., Buchanan Co., Iowa, some time since, wherein he called for three numbers of the Banner of Light for March 11th, and used the following language: "In it is a communication from my sister, Mrs. Margaret George Moulthrop, which I shall prize very much."

## What Do They Mean?

A correspondent asks: "What is meant precisely by the phrases à priori and à posteriori, so often used in philosophical discussions?" The two terms signify literally "from a thing before," and "from a thing after." These are rather terms of common conversation and writing, than of logic, properly so called, so that they are seldom used by strict logicians. As an illustration of the common meaning of the terms, we may remark that we reason à priori when we infer the existence of a God from the general difficulties in the supposition of the existence of what we call creation, on any other hypothesis; but we reason à posteriori when we infer the same from marks of intelligent contrivance in this particular creation with which we are acquainted.

The term à priori is frequently used in a sense which implies " previous to any special examination "or "on grounds purely conjectural." When a sentence begins with, "à priori we should think," &c., &c., in most cases this will be found to mean nothing more than an expression of the leaning which the speaker found his mind inclined to, when he had only heard the proposition, and before he had investigated it. When Mr. Herbert Spencer says that he rejects Spiritualism on à priori grounds, he simply means that convictions in his mind, independent of all experience and acquaintance with the facts in question, forbid his entertaining a belief in the possibility of spirit-action, manifestation, &c.

A correspondent, and patron as well, in writing recently from New Jersey renewing subscription, says: "The Banner of Light is one of the blessings we enjoy beyond the power of words to express. The recent numbers have been full of interest."

Andrew Jackson Davis has a paragraph on our fifth page, (signed "Seer") which will be interesting to those who have read his pamphlet on "The Diakka."

William Foster, jr., has been nominated as one of the Cooper and Cary electors for Rhode

A short note of thanks from Cora Randolph to her Spiritualist friends will appear in

#### Miss Lottie Fowler.

On our first page the reader will encounter a portrait, together with a sketch of some of the singular experiences of this well-known medium. The narrative is written with a free and flowing hand, and the author, though pledged to no particular order of belief in the premises, is evidently one who is a friend of truth wherever found.

Just previous to her embarkation for America Miss Fowler forwarded to us a letter concerning affairs in England, etc., from which we make the following excerpts. After referring to her (then) intended visit to Scotland, she says:

"In Glasgow there lives a very remarkable painting and trance medium, Mr. David Duguid, whose extraordinary manifestations I have witnessed on several occasions; and I must not omit mentioning his friend, Mr. Nisbet, the compiler and publisher of that rare work, 'Hafed,' which there is still a great demand for, and the whole of which has been narrated by the spirits through Mr. Duguid whilst in the trance state, Messrs. Bowman and Leary, who are earnest good workers, and deserve great credit for their strenuous efforts for the good of the cause, and the spread of truth.
"In Edinburgh there is another commendable

"In Edinburgh there is another commendable advocate of the truth, Mr. Morrison, dentist, who is doing good service. There are also several trance mediums in private families.

"In Liverpool we have many excellent workers, Dr. Hitchman, Mr. John and Archibald Lamont, Mrs. Nosworthy, and many others.

"I must specially allude to Mr. Banks, who is a wonderful materializing medium, whose manifestations are only given in exclusive private circles of the higher class of society. The materialized spirits walk about the circle with their medium, and fraternize with the sitters.

ized spirits walk about the circle with their medium, and fraternize with the sitters.

"I am glad to state that I have had a very pleasant and successful time of it during my long stay in Europe, having met with kind friends and cordial receptions wherever I have visited, and on the Continent I must say that I have met with most fraternal welcomes from Spiritualists and others. In Austria I experienced the greatest of kindness, particularly from the Baron and Baroness Adelma Von Vay, and the Prince Wittgenstein, whose guest I was for some time, and whose kind hospitality I shall ever remember with feelings of the deepest gratitude.

"I feel that I may say a little about the present aspect of Spiritualism in England, more especially as there is such a commotion going on now respecting it. I am proud to record the fact that Spiritualism at the present time is one of the current topics in all classes of society throughout

current topics in all classes of society throughout the country, and has been since its recent discus-sion at the Conference of the British Association at Glasgow. I rejoice to see that at length the light of our philosophy has entered the material atmosphere of the British Scientists, and now that the cloud is clearing from their horizon than that the cloud is clearing from their horizon, they are beginning to acknowledge Spiritualism as a science. The barriers and obstacles set up by class interests, of the "Scribes and Pharisees," as of old, are gradually disappearing before the onward tide of Spiritualism, which is sliently and stealthily advancing, spreading its broad and farreaching waves of light despite all the efforts of its enemies to extinguish it, and 'their name is leaden.'

legion.'
"Mr. Williams and Frank Herno are still engaged in giving public scances of a satisfactory nature, and doing a good work for the cause.

nature, and doing a good work for the cause.

"W. Eglington and Arthur Colman, physical mediums, are also engaged in giving public séances; Colman, I hear, has the materializing phase. Mr. Hudson, spirit photographer, has been successful in numerous instances in obtaining recognized spirit-photographs.

"There is a genuine and powerful healer here, Prof. James Regan, 37 Hart street, Bloomsbury Square, who cures by the laying on of hands, in his normal state. Would that there were many more such healers! I have seen and witnessed one of his cures, in the case of a young woman one of his cures, in the case of a young woman whom I personally know, named Alice Keddle, who had been afflicted with a great wen or goitre in the neck. It began to grow from childhood, and was of seventeen years standing, and had been treated and examined by several doctors, but was given up by them as hopeless, and it was then allowed to take its course. Mr. Regan there anowed to take its course. In Regate there are all the regular treatment, and now the young woman is strong and well, whereas before she was in a wretched state of health. I merely mention this as one of the many cases he has successfully treated under my observation. I have also expe-rienced the benefit of his healing powers. He does his spiritual work 'and healing without any heralding or parade, and gets his patients by pri-

vate recommendation.
"I would recommend all Spiritualists and oth-

The Daily News, Denison, Tex., for Oct. 13th, copies extracts from the statements of Profs. Wallace and Carpenter, Serjeant Cox, et als, concerning what they witnessed at the scances of Dr. Slade, and comments thereon as follows:

"Col. George A. Sweet, editor of the Texas New Yorker, with whom we have been personally acquainted for many years, who is known by many of our readers, and in whose word we place the most implicit confidence, informed us not long since that he had had many scances with Dr. Slade, and narrated to us minutely the phenomena witnessed by him, which confirm the other parts of the hour investigators only the statements of the above investigators, only if anything, they were more wonderful in several

In view of such overwhelming testimony the theories of Messrs. Lankester and Donkin are positively ridiculous. We are far from feeling prepared to say disembodied spirits do these things, but we do not doubt their occurrence."

A correspondent writes that: "The opening circle of a Sunday evening series to be held until further notice at the parlors of J. William Fletcher, and to be carried on through his mediumship, was attended Oct. 15th by a large number of ladies and gentlemen. Mr. Fletcher was controlled about two hours, during which time nearly every person present received convincing tests, and in every case descriptions, names, &c., were recognized as correct."

M. Milleson, spirit-artist, has met with marked success in his illustrated lectures on the Anatomy of the Spiritual Body. His drawings, given under spirit-control, show the process to be employed by magnetic physicians in the treatment of disease. These lectures have attracted the attention of the New York "Society of Spiritual Science," and, in consequence, he has an engagement to fill there at no distant day.

Those desiring to individually test the wellknown efficacy of the electro-medicated vapor bath system of treatment for the relief of diseased conditions of the stomach, etc., will do well to visit the office of Mrs. N. J. and Mr. S. P. Morse, No. 7 Montgomery Place, Boston.

Mrs. Mary M. Hardy, No. 4 Concord Square, Boston, will, at the request of many friends, on Sunday evening next, hold one of her interesting trance séances, which were so popular a few seasons since. She will also sit for molds at the same time.

Read "Spiritualism from a Poetic Point of View," on our second page.

The Facts and the Opposition.

A writer in Blackwood's Magazine (said to to be W. W. Story, the American artist and author) has the following appropriate remarks on the present attitude of Science toward the facts of Spiritualism:

"The real question is, Do the facts of so-called Spiritualism exist or not?" If so, how are they to be explained? If the facts clearly take place, it is idle to reject them because a foolish theory is advanced to explain them. Repeated failures or repeated cheating prove nothing. No scientific man would investigate any other question in the same spirit as he does this. If the matter were worthy of consideration at all, he would not be stopped in his researches by repeated this. be stopped in his researches by repeated failures to obtain his end. He would try again and again. Suppose the experiment falls a hundred times and succeeds once, the important fact is the one success, not the hundred failures. There is no reason either for or against the existence of any phenomenon à priori. The mere fact that it is contrary to our experience is no proof that it

contrary to our experience is no proof that it does not exist.

"But now if you recount to the man of science any phenomenon perfectly material and physical, as having occurred in your presence under conditions contrary to his preconceived opinions or experience, he says, 'It would not have occurred if I had been there,' or he smiles and says, 'Ahimmed' and this conditions are seen feel. 'Ah, indeed!' and thinks you are a fool. If you press the point, and ask him to explain it, and tell him the details, and show him that his explanation does not accord with the facts; he assumes at once that you were incapable of investigation, that you were humbugged, or that you lie. Humbug is the great word he uses—a very expansive one, which means anything or nothing. If you reply, 'How humbugged? Where is the humbug? Point it out—I desire to know it as much as you;' he declines to particularize, and prefers the generalization of—Humbug?'

#### Rochester Hall.

C. Fannie Allyn lectured in this hall, Sunday afternoon and evening, Oct. 75th, J. B. Hatch, presiding. Her remarks, which were in answer to questions sent up (as is her custom) from the audience, in the first instance treated of the law of demand and supply, and in the evening were mainly directed to the consideration of a query seeking light on the nature of the "first and second death." Abandoning the theological definition she described the first change as the death of ignorance within the individual-or an inner growth while yet in the mortal; while the second was the result of still added growth which made it necessary for the spirit to step outside the physical form and enter a sphere of broader expansion. Her discourses-which were attentively listened to-closed with poetic improvisations. Songs by Miss Hattie Harrington (Robert Cooper, accompanist) added to the interest of the meetings. She will speak at the same time and place next Sunday.

#### Mr. Moody and the Devil.

We find the following capital hit in the correspondence of the London Medium and Daybreak Dr. Johnstone, Gale House, Ambleside, writes "I cannot refrain from sending you the enclosed delicious little tit-bit, extracted from the Chrisdelicious little tit-bit, extracted from the Christian of 24th inst. I am sorry I cannot send you the paper, as it belonged to a friend. 'Mr. Moody, rising, read 1 John i: 3, and said, "I want to speak a minute about a class of people who are running away from the old Gospel, being led away by false spirits. A woman came to me last night, and said a spirit had told her to come to me, and she wanted to know my opinion about Spiritualism. I gave it to her in three minutes; it was of the devil," '&c. The rest of his remarks were en suite." Our opinion of the matter will occupy less than "three minutes." The devil must have had a profound contempt for Mr. Moody's prowess, or he would not have sent his client direct to that revivalist.

## Lyceum Entertainment.

On Friday evening, October 27th, an exhibition will take place at Rochester Hall for the benefit of Children's Progressive Lyceum No. 1, of Boston. The officers of the Lyceum, while returning their thanks to the public for the liberal patronage bestowed upon their former efforts, trust that the present will be equally appreciated, and promise that this, the first entertainment of the season, shall prove second in interest that the present will be equally appreciated. of Children's Progressive Lyceum No. 1, of Bosers visiting London to come to Mrs. Mayhew's, 2 Vernon Place, Bloomsbury Square, where they will find most comfortable quarters on most reasonable terms, and feel quite at home, having resided there for a long period myself."

I would recommend all Spiritualists and others that this, the first entertainment of the season, shall prove second in interest to none ever given by the Lyceum. Among the volunteers who will take part in the exercises of the evening may be mentioned the names of C. Fannie that this, the first entertainment of the season, shall prove second in interest to none ever given by the Lyceum. Among the volunteers who will take part in the exercises of the evening may be mentioned the names of C. Fannie that this, the first entertainment of the season, shall prove second in interest to none ever given by the Lyceum. Among the volunteers who will take part in the exercises of the evening may be mentioned the names of C. Fannie that this, the first entertainment of the season, shall prove second in interest to none ever given by the Lyceum. Among the volunteers who will take part in the exercises of the evening may be mentioned the names of C. Fannie that the part in the exercises of the evening may be mentioned the names of C. Fannie that the part in the exercises of the evening may be mentioned the names of C. Fannie that the part in the exercise of the evening may be mentioned the names of C. Fannie that the part in the exercise of the evening may be mentioned the names of C. Fannie that the part in the exercise of the evening may be mentioned the names of C. Fannie that the part in the exercise of the evening may be mentioned the evening may be mentione nie Allyn, Miss Hattie Harrington, Miss Lizzie Thompson, Mr. Dearborn, Mr. L. E. Bullock, Eddie Stickney, Mr. H. B. Drisko and others. Music under direction of Alonzo Bond.

> The overflow of boundless wealth from the spirit-world fills my heart with joy, and makes me feel as a brother to the entire host of champions and messengers of divine truth.-Prof. Jos. R. Buchanan.

#### Unfairness of the Public Press in Regard to Spiritualism. To the Editor of the Banner of Light:

In your paper of this day you print an article over my signature, that first appeared in the Providence Journal, it having been rejected by the editor of Harper's Magazine, to whom it was sent for publication in reply to a communication that appeared in its August Monthly from Geo.

Wm. Curtls on the subject of Spiritualism.
Since then I enclosed the Banner of the 23d Since then I enclosed the Banner of the 23d Sept., containing a communication from me in relation to the alleged exposure of Mrs. R. I. Hull, to the editor of the Portland Daily Press, requesting its insertion in that paper as an act of justice to Mr. and Mrs. Hull. Some few days after this I received, from an unknown hand, a copy of the Portland Press, containing not my article itself, but a (contributed) garbled extract of less than two paragraphs in which I my article itself, but a (contributed) garbled extract of less than two paragraphs, in which I count some dozen mistakes, some of which bear strong internal evidence of being designed rather than mere typographical errors. Compare, for instance, the following sentences, as printed in the Press (the errors being placed in italics), with the original:

the original:
"Bereft as Mrs. Hull must have been, by the malign influence she was subject to, of the presence and protection of her spiritual guardians, and closely surrounded by no less than six strong and closely surrounded by no less than six strong men, whose whole mental strength was combined and brought to bear on her weak and negative organism, with one of them willing with all his might that the victim should do exactly what (they omitted) all had predetermined she would and should do—it must have been by miracle alone that she could escape unharmed out of their dreadful and unhallowed clutches."

The same sentence as printed in the Banner

The same sentence, as printed in the Banner of 23d ult., reads as follows:

"Bereft as Mrs. Hull must have been, under the malign influences she was subjected to, of the presence and protection of her spirit-guardians, and closely surrounded by no less than six strong men whose whole mental strength was combined and brought to bear on her weak and negative organism, each one of them willing with all his might that the victim should do exactly what they had all predetermined she would and should do—it must have been by miracle alone that she could escape unharmed out of their deceitful, unhallowed clutches.'

Again, in the sentence that follows the above the Press prints, "Under these existing circumstances or conditions," what should be, to conform with the original in the Banner, "Under the existing conditions."

If the mistakes I have pointed out in the Press

are purely typographical there would really seem to be a "method in them," but whether inspired by a malign influence such as the Press charges Mrs. Hull was subject to, or with "similar malign influences," as my article charges the six doctors with having by their presence and psychological powers "subjected" her to, may be a question worthy of the consideration of candid readers of the Press.

In conclusion I will say that more than a week ago. I forwarded a letter (enclosing a tencent

ago I forwarded a letter (enclosing a ten-cent stamp) to the editor of the "Portland Press," stamp) to the editor of the "Portland Press," respectfully demanding that he should print the article of the Banner of the 23d uit. in his columns, not only as an act of justice due to a grossly slandered family in his own city, but as a right, under the circumstances, due to me, with the further request that he would send me a copy of his paper containing it, or otherwise favor me with a letter, neither of which I have yet received, but still hope to be gratified in one or other of these respects.

THOMAS R. HAZARD. of these respects. Thomas R. Philadelphia, Pa., Oct. 14th, 1876.

#### "The Immeasurable Future."

To the Editor of The Graphic: In your issue yesterday you say, speaking of the Western highwaymen, that three of them have "gone to the summer-land." Recent investigations have settled it, at least in a large number of minds, that the term should be used only in the general sense, to mean the lumeasurable future world which succeeds the present. It is made up of an almost countless number and variety of countries and sceneries and inhabit-ants, among which every known or conceivable type and shade of human nature may and do find type and shade of human nature may and do find congenial local habitation and associations after death. Now, possibly (not wishing to prejudge any soul's destiny), if you had said the "three highwaymen had gone to Diakkium," or to the "Land of the Diakka," their fate, ante-mortem, for a considerable duration of time, could have been better imagined by your readers. Summerland does not mean "heaven," neither does Diakkium mean "hell"—although it does mean the realm of conflict, from which progress is slowly certain, always accelerated by the desire and worthiness of the individual.

New York. Sentember 23d. 1876. New York, September 23d, 1876.

### Mrs. Mary M. Hardy's Mediumship.

To the Editor of the Banner of Light: I read in last Sunday's Herald an account of an interview between a reporter for that paper and Mrs. Bennett, in which she is represented as saying that the paraffine molds obtained by Mrs. Hardy at her scances were all done by trickery. As I have been present with Mrs. Hardy at several of such séances, I know it is not true. If so, let the matter all be brought out, and the guilty be made to suffer. I have perfect faith in Mrs. Hardy's honesty, and I will give one hundred dollars to any party who will furnish positive proof that she obtains molds of the human hand proof that she obtains molds of the human hand at her public scances by any other process than that which she professes, the materialization and manipulation of disembodied spirits. I hope Mrs. Hardy's friends will not desert her in this her hour of unrighteous persecution, for such trials have been foretold as coming by the spirits. The great battle between truth and superstitious ideas have been in the spirits and it will soon. has begun. Let us be patient, and it will soon pass over.

Moses A. Dow,
Ed. Waverly Magazine.

Boston, Oct. 17th, 1876.

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28teow—Nov. 27.

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1	12. Paralle Dathara	and Abiram 2 **
;;	19 The Doubles Dans	Bills
1	14. AMA About and I fee	le Ike 3 **
1		
1	ia, Come to Dinner,	
1 ::	ie, Fog-norn Docum	BUILD 2
		111 011
1 ::	18, Supped Up Agai	11
	19, Joshua's Stoppin	K the authant annul,
• • •	20, Samson and H1s	Exploits 2 **
• • •	21, The Great Wrest	Hing Match 2 **
••	22. A Discussion upo	on No th's Flood 10 "
•••	23, Address at Paine	· Hall Dedication 5
,	25. Bible Contradict	lons, 1
• • •	26, Underwood's Pra	ayer 1 ''
	27. Honest Question	s and Honest Answers 5 😬 🧢
• • •	28. Alessandro di Ca	gliostro,10 **
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## Message Bepartment.

The Spirit Messages given at the Banner of Light Public Procedurate Meetings, through the mestigmiship of Mrs. JESSIE S. Ruffe, are reported explaining and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baitimere, Md., through the medium-ship of Mrs. SARAH A. DANSKIN.

These messages indicate that spirits carry with them the thread in Signature of their earth-life to that beyonds whether for good or exilector sequently those who pass from the saith sphere in an undex loped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine out forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-

#### The Runner of Light Prec-Circle Meetings

ner of Prevince street, every Trespay, Threspay Arther Roberts, The Hardwill be open at 20 ericek, and services confinence at 30 ericek for been at 20 ericek, and services confinence at 30 ericek for been, at which time the drots will be consolited and always entrance nor erices until the conclusion of the beamer, except because of beometic necessity. The public are continully invalid, 2000 estions answered at these scannes are often proposed by individuals among the andhence. Those read to be controlling intelligence by the Chairman, are sent in by correspondents.

Lewis R. Willson, Chairman,

### REPORTS OF SPIRIT MESSAGES

GIVEN THEOUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

#### --Questions and Answers.

CONTROLLING SPIRIT.-I am ready for your questions, Mr. Chairman.

QUES —Can the development of mediums be

hastened by fasting, a vegetarian diet, solitude, magnetic currents, or other external circum-

Ass.-A medium is born a medium. The germ which causes them to be mediums is implanted even at the hour of conception. True, that germ may lay dorneant for years, but at last it will show itself. There are many kinds of mediums. There are those, like the instrument which we are using to day, that from earliest childhood, almost from the cradle up, show the marks of medium-hip on the yery brow. Some who become mediums are developed slowly, gradually, and understand not their powers until perhaps near-ing middle life. Those who have medium powers can certainly aid themselves by sternly and strictly adhering to the laws of magnetic relation between the spirit world and this. In ancient times, fasting and prayer were considered essential, in order to get into communion with the angel-world. You all know very well that after partaking of a hearty meat ditiner, few of you would be negative enough to be controlled by spirits, for all the magnetism of your bodies and the forces of nature are taking hold to digest the food which you have given the stomach. We would answer, Yes, a strict attention to the diet, strict attention to the body, keeping it pure and clean, strict attention even to the thought, strict attention to every magnetic and electrical law,

will assist to develop any and all mediums.

Q.—Is not a general war imminent in the Q.—Is not a general war running which the Old World, growing out of the Turco-Servian struggle?

-There is a cloud hanging over the Old World. It is ominous, dark and lowering, yet angel-hands will withhold it as long as possible, that the thunder storm may not break with a force which shall almost beannihilation to many of the countries therein;
Q.—Will Bismarck ultimately succeed in mak-

the claims of Imperialism superior to those of the Papacy?

A.—In all that is right, true and good, Bismarck will succeed. While he acts true to himself, the augel world will help him; while he strives for liberty of conscience and freedom of speech, the angels will sustein him.

Q .- Have spirits in the other life a positive will-

A.—We would answer yes, Mr. Chairman: then A.—We would answer yes, Mr. Chairman; then again we would answer no. It depends upon what is asked of us, whether we have a positive will-power, I could not control this medium and speak to you to day. Were you to ask me if I came from Christ, or was influenced by Christ, or the manifestation was of Christ, I should answer, no; and if you should say to me that unless I was Christ, or of Christ, you wished me to give them truthfully and with a positive will-power. Yes, spirits have a positive will-power nor not in a particular theory, we shall withdraw. Do not, however, cons der it is because we have no positive will-power, but simply because you ask us to leave.

(1) — Docon and the power of the p withdraw, I should most certainly do so. But I am an individual spirit, coming from the spirit-world, endeavoring to give my ideas of subjects spirit-world sanction the "New O -Does

Movement" recently inaugurated in Philadel-

A.-I suppose, Mr. Chairman, I am to understand that it is a Christian Spiritualist move-ment? "Does the spirit-world sanction it?" In ail that it does right, in all that it does for the unfoldment of the spiritual, we sanction it; but when it brings around the spirit world any traces, when it holds any bonds for us, when it curtails our movements, when it becomes creedal in the least, we shall most certainly object, and shall break the union; but until something better presents itself, we endorse it so far as it gives us liberty and action, and no further.

## Nancy Anna.

Mr. Chairman, I have only a few words to say, and maybe I am out of place in saying them here, but I come at the request of my father and mother. They have long sought to hear from me, and have few opportunities of doing so, and know they would be very happy if I sent them only a word. Say to them that I have ceased to worry over that which troubled me when I first came here; that I now feel that whatever takes

Place I shall be able to bear.

True, they were not of my turn of mind, but I wish to be charitable, and to love them if it is possible, yet I feel that my hand will guide my husband wherever he may go—who ther he sails upon the ocean or travels on the land; as in the past, so in the future I shall be with him. Tell them that I will help them all I can; I will assist them to be strong and to stand up firm in what-ever trials may come to them. Tell them to be true to the faith of Spiritualism, for it was ever my guiding star, although they knew not, nor felt, nor saw, nor realized, what it was to me. Had I not been a medium, in that fearful storm, I never should have been saved. I know and re-alize and understand to day that the angels were alize and understand to day that the angels were very near to me, and sthat I was held and kept until the last by them. Tell them that the little one often sees me, and that I often take him in my arms, and he knows, at night, that my arms are about him. Tell mother to guide him carefully, to deal with him lovingly, and she will have a medium in her home. Tell them when my loved one course to great him kindly to make have a medium in her home. Tell them when my loved one comes to greet him kindly, to make their home his home, to watch over him, for he their home his home, to watch over him, for he is not to blame; that an outside influence was exerted over him. Tell them they know not how strong the theological bow has been bent to bring him at the feet of theology; but with my own hand I shall strike aside the arrow and let it go home where it belongs. There are no more shipwrecks for me, no more days of suffering, but all is well. Give my love to them all. Tell them Nancy Anna is ever with them. Direct to my father and mother—Mr. and Mrs. Rufus Clapp; it will reach them, for they take your paper. it will reach them, for they take your paper.

## Dr. Kendall.

Those who believe in Spiritualism, and feel that they have nothing to do, had better open the book of life and read every one of its pages. They who believe in the Spiritual Philosophy, and suppose they can fold their arms and go to

the angel-world has taken hold of the material world, and has built a bridge from one land to the other, that that is the end, is very much mistaken. He or she who has only got so far as to comprehend this much, that the spirits can to comprehend this much, that the spirits can feels that pebble at its depth. So it is in spiritletter of the alphabet. But I hear some say, which is that the does not reach around the say. to comprehend this inucl, that the spirits can communicate with earth, has only got the first letter of the alphabet. But I hear some say, "What unoredo I want to know? Surely, if there is a life hereafter that is sure; then I have nothing further to do." This may be very good reasoning to you, my friends, but it does not seem reasonable to me, as I stand on this shore and reasonable to me, as I stand on this shore and look back to the carth-life. When I visit, as I trequently do, the lower spheres of life, and find that they are covered all over with the mould and the decay of the earth, I say, "Oh Lord, teach me the way to go!" When I find those that rolled in wealth while in earth-life and rode in' gilded coaches drawn by the finest horses, who now in spirit-life scarce dare look up—when of desolation—I say, "Children of earth, is there not something for you to do to fit yourselves for the great hereafter?" When I find, as I do sometimes, a man who had all the earth's power, and all the gold be needed, traveling to and fro naked almost, and hungry for the great spiritual light, and I say to him, "Man, why art thou thus? Didst thou not have life on earth, and was thou not possessed of the good things of life?" and he answers me, "Yes, yes, all these did I have;" and I ask him, "What didst thou lack?" and he tells me, "I lacked charity to my fellow-man; I cared not how I got my wealth; I stopped not to think where the gold was coming from, only so I got it for my own self, and this is my reward," I feel like coming back to earth and saying, "Beloved ones, there is something for every one of you to do." When I meet some poor man who has tried all his life to be true to himself, and who has been willing to give the half of whatever he had to the suffering ones, I find he has a beautiful home, adorned with flowers and brightness. Then I contrast his condition with that of the one who I said before was lower than the brutes almost. And, mortals, I say to you, "Is there not something for you to do, something for you to avoid?" I don't know why, but I feit to day as if I wanted to visit your circle room, Mr. Chairman, and to say to the people here assembled, Will you believe in Spiritualism-not only that we come back to earth, but will you take it to your own souls and believe it for the grand light there is in it? Will you remember that there is something or other for each man to do? No matter how teeble he may be, no matter how poor in purse he is, he can do something for himself and

the body, can do something for others, to brighten their life, to make them happier.

Do you want a happy entrance into the spirit-life? Do you want to leave earth with clean washed hands and pure hearts, and to be received into our spirit-home by good, bright angels, and to be led to those societies and planes where all to be led to those societies and planes where all is beautiful? where the flowers ever bloom, and the fruits are never gathered, but are abundant? where the birds always sing sweetly, and their plumage is grand?

something for humanity. Each woman, no mat-ter how bowed the form, no matter how weak

Yes, there are animals here. They quarrel not. one preys not upon its neighbor, but the Scripture is fulfilled that the lion and the lamb shall lie down in peace together, and the sound of war shall be heard no more. In those wisdom circles where they gather from time to time to listen to each word of truth, as it comes from the higher to the lower ones, it is grand! It is beautiful! And yet there is work to be done to attain these higher spheres; there is a ladder between your Many of you are only standing on the first round of the ladder. You feel that you have been persecuted for your faith; but if you stand firm, true and strong, you can go on, and on, and when the top of that ladder is reached, you will find another ready to be climbed. Spiritualists, be true to yourselves, be true to the faith that is in you, and all will be well. But remember that the day of judgment is not far hence, but is even at your door. Each hour, each moment of your life as you take the mirror in your hand and look therein, see to it

that it reflects the pure, good heart. Simply say that Dr. Kendall has visited your

## Harry Stevens.

Is everybody admitted here, sir? Is it free to all? [Yes; all are welcome.] I want to tell my experience, if I may do so I was a young man. I went to the war, not on your side. I suppose they call me a "grayback." I was n't against the North; I did n't know anything about 'em. I only knew that I had got to go. I was killed in a battle, at "the Wilderness," they called it. It was a wilderness to me, anyway.

called half-seas over.

Now, I've long wanted to know something about this, how to get back, what to do to benefit myself, for it has been terrible dark. Only a few days ago I met an old gentleman who said to me that if I would go with him, he would show me a way to feel better, to feel some of the aspira-tions which I had in my soul before I went away. It has been a kind of a stand still eyer since. I've been in a maze—dazed, maybe that's the word to use. And he told me he would take me where there were mediums and Spiritualists, and he guessed I'd get better, and I went where there was a good big company of friends, and what do you suppose was the first thing I saw on the table where they were taking supper? Simply, the very wine cup that had led me down to rum, vatched 'em, and some of these mediums drank the wine, and when I got near 'em I drank

some, and I was more dazed than I was before. Now, I want to know, if Spiritualism is true, and I know it is—I will say that some of 'em didn't drink and I was glad of it, for when I got near 'em I felt better—if it is true and they believe Spiritualism, why don't they help them-selves and benefit us? Why put temptation in our way? Why make us any worse? If they be-lieve in Spiritualism, why do n't they live up to its principles? why tempt spirits to drink get near them when they drink? I am speaking of what I saw, Mr. Chairman; I want to know why it is so? [Such experiences with mediums I hope are very rare.] Well, I wanted to tell my experience; is there any harm in it? I 've seen it more than once, and I want to know why it is? I aint alone in spirit life in feeling so. If I've dene any harm, I did n't mean to. My name is Harry Stevens. My mother used to love me when I was a good boy. I was only seventeen when I

## Controlling Spirit.

Realizing that this room is an outlet for the spirit world, the place where all can be helped upward and onward, we have introduced here some who need your aid; and the words which even he who has preceded me has uttered, may go out and do some good; for we realize that your homes are never alone; that if you have mediumistic power (and few there are bereft en-tirely of it), spirits are ever seeking, waiting and watching for an opportunity to come into such home, enter the material, and thus learn the way to a higher plane. True, there are, as I well know, spirits that are degraded, who come from spheres that are dark; but they have one redeeming trait: the thought, the wish that comes to the soul, which says, "I would see a better light, I would have a brighter home, a purer relation with God," and those very thoughts bring relief. At once such desire attracts ministering angels, who are ever ready with their store of food, to give to the hungry and needy ones. So there is no danger that one soul will be cast off. There is room for all, and each one has something to do for his neighbor. It is like a school where the children are in a class. As soon as number one learns his A B Cs, if number two has not learned his, he turns and teaches number two; and then learns his a-b abs, while number two in his turn teaches number three.

universe. You may think that strange. Thoughts are real, are tangible; they act upon the very air; they act upon your neighbors, whether you know it or not.

Then we say there is a thought, to day, in what the poor fellow has uttered. Fit your homes for the abiding-place of spirits, and when you know they are there, treat them well, treat them kindly; teach them not to go lower, but rather go higher. Ask them not to indulge with you in any custom which you feel may not be good for them, but rather fit them for a better life. Remember that there are spirits not only in the form, but out of it, watching for some word of sympathy and love. Give it freely, and fear not.

### 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 medium-ship of Mrs. Danskin, while she was in the entranced con-

#### Mary Kendall.

In Clinton, Massachusetts. The widow of Pearson Kendall, formerly of Sterling, Massachusetts. He was an M. D., and I was in my seventy-sec-

If it is natural and easy of belief, why not I, like a good many others, make use of this mode to tell the living there are no dead, except in imagination? Any one having a voice should speak loudly, and let it be heard of men and vomen who are traveling in the dark. There is a fashion among some of the religious people to shout, "Glory to God!" in excitement and vehe-mence. When cool meditation comes the fire that was burning so briskly goes out, and leaves them without God or without a prop.

According to my own convictions, it is always

better to pray in your closet and not to be heard of men. So now the riddle has been solved. Tho dead live, with the attributes of refinement, capable of any advancement to which the mind may aspire. It is a long lane that never has an end. So be it. My time has come to raise the dead, sleeping world from its lethargy—make the mor-tal souls, go out in the noonday and do their work. Be not like Nicodemus, passing under the cover of the night to gain knowledge of the

It is well to be ready-witted, to be clean-hearted and to be strong in a purpose—for that gives life and vitality to the spirit; having it, it can do its work without the fear of censure, scorn or contempt from men.

I have delivered my sermon, not from the mount, but upon the ponderability of earth's matter. With it I pass on, leaving the trace of my name behind me. Whenever you seek me, my name behind me. Whenever you seek me, you shall find me. Whenever you knock, the door shall be opened unto you. My work is accomplished.

### Eliza Clagett.

I was buried from my uncle's residence-Peter

I was oursed from my unce's residence—Peter IIaws—and he lived in Nyack, on the IIudson. I was the wife of William Clagett, and the daughter of Frederick Gay.

The sunshine is eternal with myself; its brilliancy dazzles the interior sight. I feel my insignificance in the sight of those who have been dwellers in this otherwal home; but fam told that dwellers in this ethereal home; but I am told that, in the course of time, I will commence to understand that I am not the poor, worthless worm that I have been taught to believe. Oh, happy, happy hour will it be when I learn to know my-self!

Beautiful, easy and acceptable are all the rules and regulations of this ethereal life. Harmony is the pervading accent. Harps are strung to touch the soul and to educate the mind, and to rob the heart of all its doubts and all its fears, and make you that being of perfection which Nature, in her commencement, designed you to

Oh, how offtimes, in the twilight of the eve, as the little stars were peeping out, have I thought in silence, "Oh, is this all of life?" When we die, are we no more? and, if more, by transgression, are we ushered into darkness? And then came the feeling of despair. But I have been agreeably disappointed; for darkness comes only

I come, for I know it is well for me to come to give light and knowledge to those whom I know will scoff me, scorn me, and treat me with contempt. But after all, if they smite me on one check, I will turn and give the other; for God, in his infinite mercy, has implanted in me a new heart and a new brain.

## Peter O'Connor.

See here, now, my name is Peter O'Connor. I'm from way out in Waterford, Ireland. It's myself now that's been around here awatching your beautiful profile; and the great wonderment to myself is this-that you can't find some other occupation to fill up your time, instead of scouring around in the other country for dead men. And it's more shame to yourself that you have n't got a better religion. Now it's myself that's after telling you, in a warning way, that you had better be giving up this "dead" kind of business, bekase the shell of yourself will be after failing off, and then you'll look mighty weak, won't you—standing face to face with the people you've been telling so many stories about? It's a shame on you!

Why is it you don't turn and become a good Why is it you don't turn and become a good Catholic, and get yourself washed clean of your sins? Then, you see, you'll have no more trouble. The priest will be after doing the work for you. That's the way they done for me. It's myself that's been sent entirely to preserve you, and kape you from falling into the claws of the avit one. You understand it don't you? He's evil one. You understand it, don't you? He's like a roaring wild baste; going round, seeking to destroy. Now it's yourself that had better be taking the warning in time. I've done my part in telling you. And now I'll be off, for I've a deal of other work to accomplish.

## Alexander Elv.

I always knew that one half of God's children were pompous, ignorant and arrogant. By what authority do you take down the names of indi-

I died in San Francisco, Cal. My name was Alexander Elv. I was fifty-five years old, and should have known better than to die when I did. Conversant with the outer laws and the inner laws, it should have taught me better than to waste that which was given to me for ultimate

I see that here's the tie in life-men live by comparison; they gather up data and knowledge, not from meditation, but from reading that which other men have written. Of what benefit will this be to you—handing down this knowledge to others that are coming after you? You are no more than other men, and cannot live any longer than other men, then why take upon yourself to educate men into a knowledge of the unseen? It looks to me as if the day of accountability would what think you of it? [Chairman—We think mankind need this knowledge, and we are happy in having been selected to aid in imparting Who will care to know whether my soul has life?

I cannot say that I knew anything about this. sleep, had better be looking in the mirror and see We learn one truth, and then turn to our neigh-what is reflected there. The man or woman who walks the earth to-day, and who thinks because teaches it to his neighbor, and so it goes round,

consequently I, like the multitude, must go on and on, keeping pace with the rest.

When I have given name, age and place, is that the grand ultimate that the livers here ask of the

dead? I have a storage of knowledge which, probably, in days to come, will prove of advantage, but at present I do not believe the human race is capable of receiving it without detriment.

Does every one treat this subject with growing interest and the subject with growing interest, or is there, as with everything else that 's new, lethargy among its adherents? There was a strangeness of feeling came over me when I first departed out of my realm of thought and

on under the law that 1 see written here, have I the privilege of a return, speaking the sentiments of the heart, as well as knowledge from the brain? [Chairman—Yes; that will be your privilege.] You are a cooperator, then, with the spirit, as well as a worker for the mortal?

#### Mamie Sargent Day.

At St. Louis I died. It was on a Saturday, after a short and severe illness. Mamie Sargent Day, the wife of Melville Day, the youngest daughter of Cornelius and Mary Sargent, of New York City. I was buried from my parents' resi-dence, Park Avenue.

Wonders that bring dazzling brightness never cease. A fact in life holds good at the present time, as it did in the olden time. Then men talked and walked with God and his angels, and why doubt the truthfulness . f it at the present day? God, they say, is the same to day, yesterday and forever; no change, either in his love, his wisdom or his benevolence.

The soul is immortal, with all the attributes of the finite, pressing on and on, from one sphere of development to another, until the grand and perfect knowledge of God's eternal kindness is known and felt. Having been felt in all the fibres of the structure, then comes the little monitor and says, "Return to earth and teach others God's ways and the knowledge of the angels." I have come. Am I too late? Has another

sought the breast and heart of him whom I ever loved with a tender devotion? If so, I give no censure; only await the grand and beautiful day which I know will be mine when he and I will be as one.

Here all is concord, peace and contentmentall asking what they can do to benefit others and this is the heaven into which I have passed not with idleness, but with labor, to gain the

good, the light, the truth and the beauty which I know are mine by inheritance.

When first the severing of the tie came, and I found there was actually a separation from the kindred below, sorrow stole over my senses, and in the silent hours of meditation I would ask myself (140) whet hours to rear this? myself, "Oh, what have I done to merit this?" myself, "Oh, what have I done to merit this?"
And then the gentle voice of an angel came and spoke so consolingly, so trustingly, that it gave me confidence. Thus she spake: "Neither mourn nor weep; there is no actual separation between thee and those left behind; be buoyant, be happy, and I will teach you how toact toward them." So when I returned to the earth first, it So when I returned to the earth first, it was to the home, and when I saw its quietude and its sorrow, my heart bounded with joy to know that I could break the news to them; that I could let them know the grave was only a depository for the worn out matter, and the spirit

Doubt it, deny it and censure it, if you will. still the fact lies before you, and oh, my loving friends, if you receive it not in the earth-form, you will joyfully accept it when in the spirit. It is a grand demonstration of God's love and wis-

At Stamford, Connecticut, I, Jonathan Allen, on the nineteenth of the month, was transferred from this planet to the planet which gives life everlasting to every one who has thought into the secrets of the life beyond the grave. Now again, I, Jonathan Allen, was of New York City, but I was buried, remember, in Stamford, Con-necticut. The kingdom of God is within, and no man has power to rob you of it. Every man must work out his own salvation, then that salvation is sure, without any disappointment. He that leans on priest or preacher will be sadly mistaken, for at the very last round of the ladder he will be compelled to do his own thinking, his own acting, his own work. You must do your own thinking, your own acting, and then when the shell is broken and the spirit escapes from its prison house you will be no adventurer, resting upon doubts, but be self-possessed individualized, and performing the work that lies before you under the knowledge that you have

Strange that men of learning, men of intelli-gence, would pin their faith to the skirts of oth-ers, when it is self-evident that God is not a special dealer, but one who does his work uni-

There is a similarity between the world seen and the world unseen. I stand an accepter of the seen and the unseen, for I know the time is coming when all things by my spirit-eye will be seen in their glory and in their perfection.

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It seems to me strange for a "dead man" to give his experience, his doings and his feelings to a living man, but probably in days that are to come, I will understand the purpose more clearly. Whether I will be an idler or a worker, remains to be known. Well, there are two roads. One lies before me broad, the other is narrow whither they tend I know not. Which would you accept? [Chairman—I prefer the broad and open path.] Well, if I should take that and pass on under the law that I see written here, have I the privilege of a return, speaking the sentiments.

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# Banner of Bight.

BOSTON, SATURDAY, OCTOBER 21, 1876.

Bow Street and Spiritualism: Dr.

20th - accounts concerning which sessions of ply court we hope to lay before our patrons in due

Monday afternoon, Oct. 2d, at the Bow-street Police Court, before Mr. Flowers, Henry Slade, 8 Upper Bedford-place, was summoned, on the Information of Mr. E. Ray Lankester, "for that he did, on Sept. 11th, unlawfully use certain subtle craft and devices to deceive and impose on certain of her Majesty's subjects, to wit, E. Ray Lankester, T. J. Oldman, Henry Sldgwick, R. H. Hutton, Edmund Gurney and W. B. Carpenter." Another summons charged Henry Slade and Mr. Simmons "for that they, on or about Sept. 11th, did unlawfully conspire and combine

and Mr. Simmons "for that they, on or about Sept. 11th, did unlawfully conspire and combine together, by divers false pretences and subtle means and devices, to obtain and acquire to themselves, and of and from E. Ray Lankester, T. J. Oldman, Henry Sidgwick, R. H. Hutton, Edmund Gurney, W. B. Carpenter, and others, divers sums of money, and to cheat and defraud the before-mentioned persons."

The court was densely crowded. Amongst those present were Miss Florence Marryatt (Mrs. Ross Church), Mr. Harrison, (of The Spiritualist), Mr. Morton (the manager of Maskelyne and Cooke), Miss Treherne, Mr. Carter Blake, Mr. A. Calder (Chairman of the Council of Spiritualists), Dr. Wylde, Mrs. Weldon (Miss Treherne), Mr. Alfred R. Wallace and Mr. Leighton. and Mr. Leighton.

Mr. Geo. Lewis prosecuted, and Mr. Munton (of the firm of Munton & Morris) appeared for

the defence.

Mr. Lewis, in opening the case, referred to the line of business pursued by Dr. Slade and Mr. Simmons—the first of whom "called himself a medium for spiritual agency, and carried on business at Upper Bedford-place, Russell-square."

"The other defendant," he held, "was either a partner with Mr. Slade, or filled a very confidential position in relation to the husiness." The tial position in relation to the business." The charge against the two was that they had "conspired together to pretend that they communicated with the spirits of departed persons for the purpose of cheating and defrauding those who were foolish enough to go to them to communicate with degree of the spirits cate with deceased relations or friends."

He further proceeded: "The charge against

Mr. Slade was that he invited persons to go to his house in Upper Bedford-place, and that he charged one sovereign to each person who consulted him for the purpose of communicating with the spirits of departed relatives who had died recently or over the purpose. recently or even years ago. He affected that, having lost his wife twelve years ago, her spirit was constantly hovering about him, and that her spirit was able to search for and discover the spirits of others in the other world, and that, when she had discovered them, they presented themselves to Mr. Slade in the house in Upper Bedford-place; and the defendants went through a variety of forms which he should call conjur-ing with a view to deceive people and induce them to pay money. One summons had been taken out under the Vagrant Act, and another for conspiracy to defraud, and if there were evidence to sustain—the charge of conspiracy, he trusted the case—would be sent before a jury, though, of course, the magistrate could deal with the summons under the Vagrant Act. In support of the charge of conspiracy, he proposed to show that various persons had gone to the house and were introduced to Mr. Simpons. The and were introduced to Mr. Simmons. The prosecution charged that Simmons, being seated in an outer apartment, saw the persons who came, with the view of picking up any information he could. Many of the visitors dropped hints which were duly communicated to Slade, and enabled him to carry on the fraud he practiced. It would be easily understood that a man It would be easily understood that a man like Simmons, of fifteen years' experience, was able to pick up information and communicate it to Slade. Simmons carried on all communications outside the room. If anybody wrote for an appointment, Simmons would make it; and if the case for the prosecution was correct that Slade himself wrote the spirit-messages, it was important that his handwriting should be unsuperstant to these who want to see him. If he known to those who went to see him. If he wrote letters himself his handwriting might, perhaps, be recognized in the spirit-messages on the slate; therefore, it was absolutely necessary there should be a second person acting in con-cert with him, to write letters, and so keep the handwriting of Mr. Slade concealed. The suggestion on the part of the prosecution was that the part which Simmons took, though apparently he was an innocent agent, was really necessa ry, and that he was a guilty participator in the conspiracy.
"After visitors had spenta little time with Mr.

Simmons they were asked into the adjoining room, where Mr. Slade was, where no more than room, where Mr. Slade was, where no more than two visitors were allowed at a time, probably for a reason that would be easily perceived. It was easier for him to engage the attention of two persons and prevent them watching him very closely than it would be for him to engage the attention of five or six, and prevent some of them watching him effectually. Mr. Slade always kept the visitors well engaged in conversation of the the feeblom of conjugates. tion, after the fashion of conjurers generally. Part of a conjurer's business is to keep up a conversation, so as to distract attention at the moment of performing the trick, and this was done by Mr. Siade. He also pretended to be very much affected when under the influence of the spirits; he shuddered or shivered, and put himself in various attitudes and seemed to be much alarmed, and in the midst of this, visitors received kicks under the table. There was nothing done that was not within the reach of his legs or his arms that he could not do with either foot or head are thing that a good conjugar reaching the tables. hand, nothing that a good conjurer could not do more cleverly. Mr. Slade would call off a visitor's attention by pretending there was a light on the visitor's arm or in some part of the room when visitor's arm or in some part of the room when there was no light to be seen, and these distractions enabled him to perform the great trick of all—that of appearing to communicate with the spirits. He should prove to demonstration that the communications were produced by Mr. Slade himself in a very clumsy and very stupid way. The communications were made, not only by kicks, but by raps on the table, and also by writing on a slate, and the great question was how he produced the messages on the slate. He held the slate under the table and produced messages, at first very short, and afterwards longer, somefirst very short, and afterwards longer, some-times almost illegible and at others more legible, and he pretended that these messages were produced by spiritual agency. Having got a pretended message, he generally said to his visitors, 'We have now got the spirits here. We will try and get a longer message from them.' He then took the slate to a sideboard, and rubbed it clean with a sponse. He then showed it to be visitors.

took the slate to a sideboard, and rubbed it clean with a sponge. He then showed it to his visitors clean, put it down for a short time before them, and when in the course of a few minutes he took it up again, on the under side there appeared a lengthy written message. To show how this was done, Mr. Lewis produced a slate on which he had written 'I wonder whether the spirits will appear in court before the magistrates to-day.' pear in court before the magistrates to-day.' (Laughter.) He rubbed out the writing with a sponge moistened with spirits of wine, and he exhibited a blank surface, remarking that the writing would reappear as the slate dried, which it subsequently did on examination.\* In this way, a

message being written beforehand, Slade took the slate and rubbed both sides, remarking to the visitors, 'You see both sides are clean,' though the message was already written and ready to appear the moment the slate was sufficiently dry.— The drying occurred while the visitors held their hands on the slate, and the warmth of their hands of course assisted the drying. That was the way in Since t and Spiritualism: Dr. Since before Police Justice Flowers; Substance of the Preliminary Examination, held Oct. 2d. Ination, held Oct. 2d.

From recent English files—The Times, (London,) The Daily Telegraph, etc.—we condense the following sketch wherein the main facts transpiring in the preliminary examination of Dr. Slade and Mr. Simmons before Mr. Flowers are set forth. As our readers are aware, the case was again taken up and proceeded with on the 10th inst., and was then further continued till the 20th—accounts concerning which sessions of the continued till the 20th—accounts concerning which sessions of the continued till the 20th—accounts concerning which sessions of the continued till the 20th—accounts concerning which sessions of the continued till the 20th—accounts concerning which sessions of the continued till the 20th the ply to the remark from the Bench that the ability of others to do this did not show that the spirits did not do it, he said that if it could be done by others, by ordinary men, it was primi facte evidence that there was an attempt to deceive, and he thought that if he showed that these things were not done by spiritual agencies the magistrates would have no hesitation in committing the defendants for trial. The case, however, would not rest upon what he had already said. Professor Lankester, having learnt that Mr. Slade was able to communicate with the spirits, called upon him. The magistrate would hear his evidence, and he would state that after the preliminary touches—the kicks and raps—he actually saw the defendant Slade write the messages, and write them in a very clumsy way. Professor Lankester went a second time in company with Mr. Donkin. On that occasion the defendant produced on the slate the written words, 'Samuel Lankester.' Well, there was no one of that name, and it was suggested to Slade that it was 'Edwin Lankester.' The defendant accepted the suggestion, said perhaps it was meant for 'Edwin,' tried again, and produced the name 'Edwin Lankester, the pretence being that the spirit of Pro-fessor Lankester's dead father had written the words. But in that case Professor Lankester actually saw him write the words. Well, having got that message he said, 'the spirit is now present; we will try to get a longer message.' He accordingly fetched another slate from a sidetable, and was about to lay it down on the table when Professor Lankester snatched it from him. and there was the message already written (Loud laughter.) The two gentlemen showed it to Siade, who turned very pale, but made no answer, upon which Mr. Donkin said to him, 'Why, you are a — liar.' (Loud laughter.) Upon that Professor Lankester and Mr. Donkin went out into the ante-room, where there were some half-dozen ladies waiting to have scances with Slade. They told them what had occurred, and then threatened Simmons that they would write to the papers and expose the fraud. Simmons said, 'If you do, we have had two hundred people here, and they will come back again to see whether your representations are true.' However, after some little hesitation and consideration he [Mr. Simmons] advised them not to write to the papers. Simmons said the thing hed write to the papers. Simmons said the thing had occurred before, and that they had found it pay, but after a little reflection he advised Dr. Lankester not to write to the newspapers. Dr. Lankester had been supported by the same said the said the same said the same said the said the same said the ter not to write to the newspapers. Dr. Lankester, however, had taken that course, and he had applied to that Court. It would be for the magistrate to determine whether the defence could satisfy him that Slade had some supernatural power or agency by which he could communicate with departed spirits, or whether his performance was not a mere piece of vulgar conjuring, not half so good as could be seen anywhere for half-a-crown. If that was so, and the case was proved, it would be for the magistrate to make the defendants find substantial ball for any reappearance there, and finally to commit them to take their trial for an offence the evil of which it would be difficult to overrate. In reply to a queswould be difficult to overrate. In reply to a question from the Bench as to how the complainants were defrauded if they did not believe the pre-tence of communicating with spirits before the scance and believed it still less afterwards, he said that the actual commission of crime was unnecessary to support a charge of conspiracy. necessary to support a charge of conspiracy. It was enough to conspire, whether to defraud or commit a murder, to constitute an offence; and if the conspiracy succeeded, a still more serious offence was committed. The offence was in conspiring together to do an unlawful act, the unlawful act in this case being the obtaining of money by pretending that the defendants could communicate with spirits. The defendants is sued an advertisement in which they said that they could do it. There was conspiracy at committed. Conspiring to confer with the spirits of mitted. Conspiring to confer with the spirits of the departed was not an unlawful act, but obtaining money by the false pretence was. Even if persons did not believe that the writing was produced by spiritual agency, still, if the defendants conspired together to obtain money by the

> Prof. Edwin Ray Lankester was then examined. He spoke of what occurred at his two sittings with Dr. Slade, and endeavored to carry the idea that all which was then accomplished was performed by Dr. Slade's feet-as to touches-or hands as to writing. At one point in a séance he distinctly saw the tendons of Dr. Slade's wrist move as if in writing, and at another, while Dr. S. was ostensibly biting a pencil to make the piece smaller, he (L.) saw the Doctor's hand move across the table after the usual manner of writing. His testimony concerning both the séances which he attended may be summed up in the following paragraph from the rerbatim

> pretence, that would be an offence at common law; and if the evidence established that charge he should ask for the committal of the defend-

report of his statements: "Nothing occurred in my presence which, having regard to the place where the defendant Slade sat, and to his moving his seat and his position, was out of the reach of his legs and arms to perform; nothing occurred in my presence which he could not have performed. The move-ment of the tendons of the wrist I observed on the occasion of the first writing; on the second I saw the upper part of his arm moving, and I could hear the sound of writing."

[We desire to call the attention of the reader, however, to the following, which he deposed to concerning the culminating moment of the great 'expose'' séance :

"He [Dr. Slade] got the slate under the table again after the usual preliminary, and said the again after the usual preliminary, and said the spirits were a long time coming to me. He said, 'The spirits wrote to you [Prof. L.] on the last occasion.' I said, 'Yes,' and he said, 'If you will hold the slate perhaps they will write more distinctly.' I held out my hand, and dragged the slate from him directly he put it in position under the corner of the table. I drew it from him before it had been in position the fraction of a second, and I got up from the table holding the slate up, and said, 'You have already written upon it. I have watched you doing it each time.'"

Here it seems that all we claimed in the course

Here it seems that all we claimed in the course of a recent article regarding this whole matter is granted by the principal "exposer" while under oath: he admits that the slate had been put in position under the table, and is of opinion that it remained there not even the fraction of a second. But how is he to decide how long it remained, and who is disposed to allow that he, the prejudiced witness-who admits under oath that he deceived Dr. Slade so much concerning the matter of his spirit friends, that Justice Flowers was

(Laughter.) He rubbed out the writing with a sponge moistened with spirits of wine, and he exhibited a blank surface, remarking that the writing would reappear as the slate dried, which it subsequently did on examination.\* In this way, a \*Mr. Lewis's slate-writing is described as a success, which it was let. After waiting many minutes the writing did not real car to such an extent as to be visible to the slate. It would ome out tetter. See rubbed was loughtng at the experiment. From the slight demonstrations of feeling occasionally made, but which were once suppressed, it would appear that the court was about half full of persons who knew something about spiritual phenomena, and the other end of the little court. And Mr. Lewis was about a laughtng at the experiment. From the slight demonstrations of feeling occasionally made, but which were once suppressed, it would appear that the court was about half full of persons at the other end of the little court. And Mr. Lewis was the other end of the little court. And Mr. Lewis was about part to such a work of the slate. It would come out better. The experiment of the slate, it would come out better. See rubbed was lought on a laught of the slate, it would come out better. We work the slate it if they waited longer, or if the warmth of hands were applied to the slate, it would come out better. See rubbed was laughtng at the experiment, From the slight demonstrations of feeling occasionally made, but which were applied to the slate, it would come out better. See rubbed was laughtng at the experiment, From the slight demonstrations of feeling occasionally made, but which were applied to the slate, it would appear that the other end of the little court. And Mr. Lewis is a success, which it was a laughtng at the experiment of the warmth o

feign to remark that it seemed to be a clear "case of diamond cut diamond "-had the power of truthfully deciding so important a point? There is every reason for the most positive assurance that the slate was longer beneath the table than the excited professor, primed with the "awful" disclosure he was about to make, was aware of, and that the message was written bona fide and in due course like all those which come under similar circumstances in presence of Dr. Slade. We are, in the light of the experience of many English investigators, in regard to independent spirit-writing, ready even to declare that the message found could have been produced on that slate with lightning-like rapidity, and in a period of time so brief as to be absolutely imperceptible to human senses.]

Prof. Lankester was cross-examined by Mr. Munton with the subjoined result:

"I never saw the slate produced by Mr. Lewis before. The slate used was like that produced (an ordinary one, in a wooden frame). On the 11th some conversation passed beyond ordinary control ordinary shate that the same conversation passed beyond ordinary control or the same conversation or the same control or the same contro salutation, but I cannot recollect what it was. The table was moved each time the tap was The table was moved each time the tap was heard. It was such a tap as might have been caused by the side of a boot. I do not know whether the tap caused the shock. I was not interested in that. I went for the purpose of inquiring into the writing on the slate. I did not go there prejudiced against Dr. Slade. I did not come to the conclusion before I went there on the first each or the pathless could accure water by first occasion that nothing could occur except by fraud or imposture. I had no opinion upon the slate-writing at all. I knew that the matter had been very much discussed elsewhere. I am a member of the British Association. I remember of the British Association. member of the British Association. I remember Professor Barrett's paper. I was not present when that was read. I had not read the paper when I first went to Slade's house. I had not read the report of the meeting of the British Association when this was dealt with—in fact I knew that it had not been dealt with. You are making a great mistake. The meeting of the British Association was after my first interview with Slade. (Loud laughter.) The paper was read between the 11th and 15th of September. I did not go to the first scance on the 11th of September with my mind made up that nothing tember with my mind made up that nothing could occur except by imposture. With regard to matters of this kind I never make up my mind until I have witnessed them. I know nothing of until I have witnessed them. I know nothing of possibilities. It is exceedingly probable that I had made up my mind that a great deal of what I have experienced of so-called 'psychic force' was imposture or delusion. I do not know I ever said that what was stated by such men as Professors Crookes, Barrett and others to have occurred, had not occurred. I have probably expressed the opinion that what I have seen of this phenomenon was imposture, because that was on evidence ascertained for myself. I expressed phenomenon was imposture, because that was on evidence ascertained for myself. I expressed my disappointment that Barrett's paper had been received at the British Association, but I was not actuated by that feeling in pursuing this inquiry. I may have been mistaken in my statement in The Times as to the mode of the production of the first message being by one finger. It is in consequence of observations by other people that I think the writing may not have been produced by a single finger, though I still believe it duced by a single finger, though I still believe it may have been so produced. The writing may have been produced by a single finger; but I cannot say. I think it was. If a slate were held cannot say. I think it was. If a slate were held under the table with the thumb on the top of the table, I should think that two fingers would be sufficient to sustain the slate. And in such a position I think I could succeed in writing with the remaining two fingers. I think it would be possible, with practice, to write the words I found on the slate on the first occasion. I should can the they exceeded a page of about two reals. say that they occupied a space of about two and one-half inches by one and one-half inches. It is still my opinion that those words might have been written with one finger. I am not quite certain that any words appeared on the under surface of the slate. I do not distinctly recollect. The first message that came may have been so; I will not be positive. I will not be positive. A piece of pencil was on all occasions placed above the slate; but it does not necessarily follow that the piece of pencil which is placed on the upper surface of the slate writes the message.

It appearing that the case must take up more time than was at hand to devote to it, the further continuance was postponed for one week, and the prisoners were allowed to find bail in the surety of Mr. Bohn and Dr. Wylde.

## New Publications.

THE ATLANTIC MONTHLY, for October-H. O. Houghton & Co., publishers, corner of Somerset and Beacon streets, Boston-gives, among other sterling matter, an account of The Battles about Atlanta, by Gen. O. O. Howard; a description of the Neighborhoods of Jerusalem, by Charles Dudley Warner; an unsually attractive chapter of Gossip, by Mrs. Kemble; a paper on George Sand, by T. S. Perry; a sketch of A Librarian's Work, by John Fiske; a critical essay on the Sengs of the Troubadours, by Miss Preston: another installment of The American, by Henry James, Jr.; a paper on Dickens's Oliver Twist, by E. P Whipple; and Poems by T. B. Aldrich, H. H., and G. P. Lathrop. The editorial departments of Recent Literature and Education combine to make up a strong number.

THE GALAXY for October-Sheldon & Co., New York publishers—has an historical article from Gideon Welles, on Abraham Lincoln and 1861-2; closes its stock of War Memoirs of Gen. Custor; furnishes a biographical sketch of the Rev. O. B. Frothingham, by Stedman, and presents, besides, other articles in prose and verse and an admirable collection of miscollany under its regular headings.

A WILLIAMS & Co., 283 Washington street, corner School, Boston, furnish us with the October numbers of SCRIBNER'S ILLUSTRATED and St. NICHOLAS, which they keep on sale, together with a full line of other period-The ILLUSTRATED is rich in pictorial displaysketches of the "Massachusetts Agricultural College, "Salmon Fishing," "The Bride of the Rhine" being among the list. The letter press is as usual equal in value with the representatives of the distinctive feature which gives the magazine its name. St. NICHOLAS closes the entertaining tale of "The Boy Emigrants," and contains among other notable articles one from Mrs. Oliphant on Windsor Castle and the early days of Queen Victoria. and another on the Morning and Evening Star, (illus trated) by Richard A. Proctor.

THE AMERICAN SPIRITUAL MAGAZINE, for October Samuel Watson, editor and proprietor, Memphis, Tonn, publishes the following table of contents. "Inner Life Department, Scance Aug. 1," "The New Movement," "Hon. Robert Dale Owen," "The old Katle King Affair, and Other Matters," "Letter from Rev. Dr. J. A. Meck," "The Hand That Wrote on the Wall-D aniel v: "Our Home Circle," "Spiritualists in America,"
"Our Home Circle," "Spiritualism," "Spiritual Progress," "Organize," "Prepare to Meet Thy God,"
"Spiritualism in The Church," "Spiritualism Photography,"
"Rev. Dr. C. B. Parsons," "Cemarkable Materializations," "The Great White Throne which the Apostle Savin his Vision," "Pure and Undefiled," "Evil Spirits," Our Situation Abroad, " " De-Materialization of a Me dlum," 'Corganization."

THE WIDE AWAKE for October-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—concludes the experiences of David Bushnell, of "turtle" fame; attacks the risibles of its patrons with a remarkable treat-ment (illustrated) of "Puss in Boots," continues to unroll the "Magic Carpet" which has become so indispensable a feature of this charming magazine, and offers other attractions which the buyer will perceive on examination

THE HERALD OF HEALTH for October-Wood & Holbrook, 13 and 15 Laight street, New York, publishers—is received. It is a worthy member of the series which has so long gone out to the public under this name, and is true to its motto: "A higher type of manhood—physical, intel lectual and moral."

WARE'S VALLEY MONTHLY-published at N. E. corner 5th and Chestnut streets, St. Louis, Mo., by Chas. E. Ware & Co.-continues to keep up its reputation for excellence. The London Times says of this magazine: It is most creditably gotten-up, and the literature of a high

THE PHRENOLOGICAL JOURNAL for October-S. R. Wells & Co., publishers, 737 Broadway, New York—offers to its patrons an extended field of valuable information. A likeness of Peter Cooper (supported with a biographical sketch) adds interest to the issue.

THE RECORD OF THE YEAR, for October-George W. Carleton & Co., New York, publishers-leads off with a steel plate portrait of William M. Evarts, and follows up the same with a choice array of miscellany, in which blend-

ed prose article and poem, paragraph and sonnet claim pleasant recognition. "A Forsaken Garden," by Swin-burne, and Bayard Taylor's "Centennial Ode" areamong the chief of its metrical attractions. Its treatment of the Servian War and other current matters is of marked in-

#### BRIEF PARAGRAPHS.

SHORT SERMON.-Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to endure distress and after plungeth him into it.

Advice to women with garden plants to care for: A seventy-five dollar overcoat will not cover more plants than two five-cent newspapers.

Campaign fruit-flag raisin's.

Beware of false teeth with gutta percha fixings. Master Alec (who is fond of dogs): "There is no mistake about you being thoroughbred, Major Bumbleble !" Major Bumbleble (not displeased): "And how did you find that out, my boy?" Master Alec: "Why, 'cause you 've got a black roof to your mouth." "Punch.

Two Jews have been elected to the Italian Senate. A few years ago they had no political or social rights in the coun-

The survey of the river bottom at Hell Gate shows a lepth of not less than ten feet below mean low water in any spot, except in one instance, near the shore.

This is not only an exciting but a very interesting political campaign. Women as well as men have a duty to perform to their country, and they should not shrink from it. They cannot vote or spiear in processions, but they can cut the wood and bring up the coal, and thus leave the men more time to talk up matters.—Danbury News.

The soldiers of the future are threatened with a new danger. The Hotchkiss revolving cannon is now being tested by the U. S. engineers at Sandy Hook. During a recent trial seventy shots were fired from it at four targets, the nearest of which was placed at 2000 yards distance. The shells burst between the first and second targets, hitting the four screens 200 times. The inventor, Mr. B. B. Hotchkiss, claims that the weapon has an effective range of 6000 yards.

The four years sentence of Stokes, the murderer of James Fisk, will expire on the 28th Instaut.

PORTLAND, ME., Oct. 15.—Francis O. J. Smith died on Saturday night, aged seventy years. He was in Con-gress from 1833 to 1839, and in the Legislature in 1833. He vas interested with Professor Morse in building the first telegraph line between Washington and Baltimore.

At the time when there was a better prospect than now for peace between Turkey and Servia, a bard filled with "millennial" feeling perpetrated the following. "Love's labor" in this case was "lost," but we can see what he would have said if quiet had been restored:

re said if quiet had been restored:
From Kragojevatz's mountains,
From Ghinstendil's strand,
Where Hasanpalanka's fountains
Wash Montenegro's land;
From Passarovitzxvornick
And Tartariazardiece,
Parakin and Beigradchick,
There cemes the sound of Peace,
Shall we, whose tongues sint fitted
For Turkish nouns and verbs,
Regret to see defeated
These cacophonic Berbs?
All from Gatchke to Erajova
Reverse Addul Hamid's name;
This cruci war is over,
Kejoice we for the same.

Only twenty days remain for seeing the Centennial Exhibition, which will positively close November 10th.

Mrs. Dom Pedro will winter in Egypt.

The New York Tribune has again placed the public under obligations by publishing in its cheap and convenient "Extra" form all of Prof. Huxley's public addresses dur-ing his recent stay in this country. We acknowledge the receipt of a copy of this interesting pamphlet.

Monday, Oct. 9th, was the fifth anniversary of the burnng of Chicago.

Mayor Anderson of Savannah, Ga., in a letter to those who have assisted the sufferers by yellow fever in that city, announces that further contributions are not needed.

Paris has thirty-one daily papers, but only one Pays.

A blighted being, whose nose should serve as a beacon of warning to the youth of our land, says the ladies' dresses this year are laboring under a violent attack of delirium trimmings,—Norrisiown Herald.

There are said to be 28,876 chairs kept as relics because Washington once sat in them. It is noticed that some of them are exact types of the style current in 1875.

Mrs. Louise M. Pomeroy, wife of "Brick" Pomeroy, on the evening of Oct. 16th, effected her debut as an actress on the stage of the Lyceum Theatre, New York City.

FROM THE ITALIAN.

The past is not—the hues in which 'tis drest Fond memory supplies;
The future is not—hope-born in the breast
Its fancied joys arise;
The present is not—like the lightning's gleam
Its brief flusions seem;
This is the life allotted unto man—
A memory, a hope, a fleeting moment's span.
—(U. in the Spectator.

A Poughkeepsle widow has obtained a verdict for \$800 damages from the liquor-seller who sold to her husband the caused his death.

The boiler of the steamer Matamoras exploded near Morgan's Point, Texas, Saturday, Oct, 14th, and three of the new were killed and two wounded. Loss, \$20,000; insured. What piece of carpentry becomes a gem as soon as it is

inished !-A-gate. According to a decision of a Canadian court, reporters are not bound to give the names of the persons on whose statements they make up their items.

The statue of Columbus ought to consist of a Colum and bus-t.—Phila. Bulletin.

Cornell has six Freshwomen.

As we go to press, the prospect of an inevitable and general European war is indeed saddening.

In the Circuit Court at Chicago, on Tuesday, Oct. 10th, Mrs. Cora L. V. Tappan was divorced from her husband, on the ground of willful desertion for two years. Mr. Tappan did not appear.

Business continues to improve, despite the distractions of the presidential election, and the uncertainty that clouds national affairs. The fact of an improved state of trade can be learned by inquiry in almost any branch. The great trading and business public is daily gaining confidence, the full restoration of which will bring a fair measure of old-time prosperity.—Boston Transcript.

### The Davis Testimonial Fund-Acknowledgments to Oct. 11th, 1876.

Sept.	11,	previ	ously acknowledged in Banner of	
			Light	7.781.
	12.	from	Wilhelm Besser, Germany	Ď0,
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	•			
			Total amount received to date	1 260

sived to date....\$1,269,70

The Committee continue to receive money and encouraging letters from the friends of Mr. Davis on both sides of the Atlantic, and they therefore continue the Testimonial call. Further contributions may be sent to Wm. Green, Chairman of the Committee, 1268 Pacific street, Brooklyn, N. Y., or to C. O. Poole, Corresponding Secretary, Box 989, N. Y. Post-office.

## Movements of Lecturers and Mediums.

Wm. S. Bell, the liberal and scientific lecturer, who has een speaking mainly to Spiritualist Societies very acceptably for nearly two years past, is now ready to respond to more calls for his services. His address is 73 Fourth street, Now Bedford, Mass. Mr. Bell is one of the live thinkers of the day, a clear and scholarly writer, and fine speaker. Keep him busy on the rostrum.

Mrs. Nellie J. T. Brigham commenced a two months' engagement with the Brooklyn Spiritualist Society on the 1st of September. At the close of this engagement she goes to New York City, where she speaks during the month of November. So acceptable have been Mrs. Brigham's labors, and so cordially are they appreciated by the Brook-lyn Spiritualists, that they have tendered her a new engagement for December.

## SPIRIT INVOCATIONS;

PRAYERS AND PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT

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