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Banner Contents.

FIRST PAGE .- "Prosecution of Dr. Slade." SECOND PAGE, - Same continued; Poem-"A Still Day in Autumn;" "The Raps Two Hundred and Fifty-Six

Autumn; "The Raps Two Hundred and Fifty-Six H Years Ago," by John S. Adams.

110 PAGE, "The New York Free Medical College for Women," by Samuel J. Young; "The Child's Question—Who Made God?" "Questions by Mr. Peobles," by Abbot Walker; "The New Daparture," by John McRue; "Apotheosis;" "Tupper's Immortality;" Interesting Banner Correspondence; Poem-"The Adventof Truth," by Mrs. S. C. Loomis; "New York Hems," by E. D. Bab'utt, D. M.

FORUTH PAGE,—Editorial articles; "Expenses of the Blade Trial—Appeal to American Sprittu sists," "The Mediums and their Trial," "Discordant Viowa," "Science in-Baligion;" "Mr. W. I. Bishop in Boston, "etc.

FIFTH PAGE. -Short Editorials, New Advertisements,

SixTH PAGE.—Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.
SEVENTH PAGE.—'Modiums in Boston,' Book and other Avertisements.
EIGHTH PAGE.—'The Trial of Slade;' "Slade in Court: "Defence of Mrs. Thayer, the Flower Medium;' "The Epid-mic of Exposure—New Testinony for Mrs. Thayer;" "John King—Sir Henry Morgan," by Allen Putnam; Briof Paragraphs, etc.

Spiritualism Abroad.

From the London Dally Telegraph, Oct. 11th, 1876. PROSECUTION OF DR. SLADE.

Yesterday, at Bow street Police-court, before Mr. Flowers, Henry Slade, described as of 8, Upper Bedford place, and Geoffry Simmons, again appeared in answer to a summons granted at the instance of Professor E. Ray Lankester and others, charging them with having, by means of subtle craft and devices, deceived and imposed or suche craft and devices, deceived and imposed upon certain of her Majesty's subjects for the purpose of obtaining money. A second summons charged the defendants with having conspired together with a view to defraud Professor Lankester, Mr. T. J. Ahlman, Mr. H. Sidgwick, Mr. R. H. Hutton, Mr Edmund Gurney, and Mr. W. B. Carpenter, on Sept. 11th last. The hearing of the case was commenced on the 2d inst., and adourned until vectorday, the defendants being journed until yesterday, the defendants being admitted out on ball during the interval. As on the former occasion, the court was densely crowded by ladies and gentlemen interested in the case, and by a number of well-known Spiritualists, including Mrs. Makdougall Gregory, Mrs. Wiseman, Mrs. Weldon, Miss T. D. Fitzgerald, Miss Kislingbury, Dr. George Wyld, Dr. Carter Blake, Mr. Enmore Jones, Mr. W. H. Harrison, Mr. Arbuthnot, Mr. Henderson, Mr. A. R. Wallace, Mr. C. C. Massey, Captain Garatt, Mr. A. Joy, Mr. G. C. Jond, &c.

Mr. George Lewis, solicitor, appeared for the prosecution; and Mr. Munton (of the firm of Munton & Morris), solicitor, for Mr. Slade; and Mr. Massey, barrister, for Mr. Simmons. crowded by ladies and gentlemen interested in

Mr. Massey, barrister, for Mr. Simmons. Mr. Munton: On the last occasion when I ap

peared here it was as the solicitor of both defendants; but inasmuch as the prosecution have thought it desirable to proceed with the joint case, I have, in the exercise of my discretion, instructed Mr. Massey, barrister, to appear for Mr. Simmons. There is no severance upon my part or upon their own part between these gentlemen, but, as a matter of law, the defendants are entitled to separate representation here.

Mr. Lewis: I must say, without meaning any disrespect to Mr. Massey, that on the last occasion when he appeared here on a subpona to give evidence, he applied that the prosecution would not ask him to attend to-day, as it might be inconvenient to him. I said that as the case might last over to day, I should not object to call him on a future occasion. him on a future occasion.

Mr. Massey: I simply asked if there was any probability of my being called to day, but I did not say I would not or could not be present. There was, however, some confusion in the court at the time, so that I may have been misapprehended. Mr. Lewis: It may be inconvenient that Mr.

Massey should appear in both capacities—as witness and advocate Mr. Flowers: We may possibly have a witness

Mr. Lewis: I see no objection to Mr. Massey appearing if he does not see any.

Mr. Massey: If your worship so rules I shall retire from the case Mr. Flowers: I do not consider it necessary to

Mr. Lewis: If Mr. Massey sees no objection to giving evidence I see no objection to his also ap-

pearing for the defence. pearing for the defence.

Mr. Massey: I see no objection.

Mr. Munton: Then, at any rate, he will not cross-examine himself. (Laughter.)

Professor E. Ray Lankester then resumed his

position in the witness-box, and his cross-examination was continued by Mr. Munton:

You stated, on the last occasion, that I was misinformed as to the date on which Professor Barrett's paper was read in Hasgow—the paper having been read on Sept. 12?—I have not taken the trouble to ascertain that since. I deknow that the paper was read on the 12th.

Do you know that the British Association meeting commenced about Sept. 2d?—Yes. You knew nothing of the presentation or contemplated reading of that paper?-No.

NYou knew of the reading of that paper some time between Sept. 11th and 16th?—I am not able to say I did.

If you said you did on the last occasion, I assume I may take it as your belief still?—Yes.

And you told us that notwithstanding that, you were not prejudiced against Dr. Slade in relation to this question? Is that so?—Yes.

Will you be kind enough to explain how it is you asserted, in a letter to the Times on this question, that "the British Association had been degraded by the introduction of this subject of Spiritualism "?—There is nothing to explain. I do consider the British Association was degraded by the introduction of that subject.

And notwinstanding that opinion you say you were not prejudiced in the matter?—I say I was Not prejudiced by the proceedings of the Brit

ish Association?—No.

I ask you whether your disappointment, or I think you said your "disapproval," of this paper being read at the British Association did not prejudice you in the matter of this inquiry?—I went on the Monday before the paper was read, so that it is impossible I could have been affected by that paper or the discussion upon it. I went on the 11th, and the paper was read, I believe, on

You admitted you read the paper between the 11th and the 15th?-I have not admitted that at

Did you know of that paper being read before you went to the second meeting with Dr. Slade?
—Yes, but that is different from having read the

paper.
Then you knew that the paper had been read but you did not read it your will?—Yes.

How was it that, though you had not read the my observation.

paper, you ventured to write to the Times and say that the British Association was degraded by having this paper read?—I had read an ab stract of the paper in the Daily Telegraph.

You wrote to the Times, saying "that in con-sequence of the more than questionable action of Mr. Alfred Wallace, the British Association had been degraded by the introduction of Spiritualism, and the public had learned—possibly not too soon—that men of science were not exempt from the astounding credulity that prevails in these countries and America." That you wrote when

you read an abstract of the paper?—Yes.

And having read that abstract, were you, or were you not, prejudiced in relation to this inquiry?—No; not in the least by it.

You also wrete to the Times aroung that the

You also wrote to the Times, saying that the first message you got on the slate, which was "I am here to aid you.—Allie," or some such message—that that was written by Slade underneath the slate?—I wrote that to the Times, but I wrote something more than that—namely, that I had the strongest reason to believe that that was

Does your belief apply to the abstract assertion that writing took place, or merely apply to the mode in which the writing was accomplished?—I said that the writing took place under-

neath the slate. Did you not distinctly state that the message was written underneath the slate, and can there be now any pretence that the expression "I believe" had anything to do with that?—It qualifies my statement. But it is not a matter of im-

Allow me to say what is a matter of importance and what is not, and don't argue with me.

—I shall not attempt. But the words "I be-

lieve," qualify the opinion whether the thing was done with one finger or with two fingers.

Mr. Lewis: Perhaps-if this gentleman were treated with a little more courtesy, it would be

better. Mr. Munton: I do not want any lessons in

courtesy from you.

Mr. Munton: You wrote as follows to the Times of Sept. 16th, after describing as you believe what took place: "At the same time I was utterly astounded to feel the strongest reason to believe that, with the exception of the first message, which was written by Slade underneath the slate, with (I believe) one finger of the hand which was holding the slate, the rest of the messages, which were longer and better written, were coolly indited on the slate by Slade while it was resting on his knee, concealed from my view by the edge of the table, and that the slate was ibsequently placed by him in the position where the spirit-writing was to take place with the message already written upon it. I was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my head for the purpose of receiving the spirit writing which was then of receiving the spirit writing, which was then heard proceeding with the usual sound of scratching on a slate. This delay did not occur when Slade wrote with the finger of the hand by which he held the slate"?—I wrote that.

Now with that subsequent statement in the Times do you venture to assert that the phrase "as to your belief" had anything to do with the method of writing?—I do I had the intention of qualifying the statement on that subject, because I was by no means certain, although I still think that the writing was done in that way, and

I say I did qualify the statement.
What did fou mean by saying, as you did on the last occasion, that you would not pledge yourself that the writing occurred underneath the Had you changed your opinion since you wrote the letter?—I told you on the last occasion I had reason, from conversation with other persons, to suppose that the first message might have been written in a different way.

In other words, you had reason to suppose that you had fallen into an error?—Yes; that I might have fallen into an error.

Do you venture to say now that the writing in

question was underneath the slate?—I told you before that I am not able to make a definite statement as to whether the writing was under-neath the slate on the first occasion or on the upper surface, but I think it exceedingly probable that the writing was underneath the slate.

You are a skilled observer, and you cannot tell on which side the writing took place?—Perfectly

You say that the slate was so closely applied to the table that no hand or finger could possibly get between them in order to write?-I believe that the writing was not between the slate and the table—that no hand or finger could get between them to effect the writing.

If so, how do you think the writing was effected?—I think it may have been accomplished

whilst the slate was in that position.

What do you mean by the word "coolly" in your letter?—That there was quietness in the doing of the thing.

You think the writing must have taken place between the slate and the table, and that it occurred between the time of the slate's being applied to the table and being taken away from it? I think it may have been.

You intended, you say, to qualify that sentence -whether you did or did not words will showdid you explain to Dr. Donkin what your views were with regard to the production of the writing?-Which message? The first message?—I cannot recollect.

Do you think you did?—I think probably that

Do you know that in Dr. Donkin's communication to the Times he endorsed your theory—that it was written underneath the slate?—If I had his communication to the Times I could tell

Mr. Lewis: It appeared to be on the surface of the slate which faced downwards.

Mr. Munton: Would you like to have the com-

munication read?—I)r. Donkin said that the writing appeared to be on the surface of the slate

which faced downwards.

Therefore on the 11th you were moderately sure—I will not say quite sure, because you only intended to state your belief—but you were moderately sure that that was how the writing was produced on the 11th?—On the 11th I was under the impression that it was so. I had not the op-portunity of examining it more than once. My first impression was that the words were written on the under surface of the slate, but I was not

confident about it. You believe that you told Dr. Donkin that that was how the writing was produced?—I do not remember what I told Dr. Donkin. Probably I

made the same statement to him.

Did you believe, up to the 18th, when you had an opportunity of seeing the writing again, that that was how it was produced?-No; I did not

feel confident about it.
Not between the 11th and 16th?—I only felt that amount of confidence which was justified by

But, sir, you were a skilled observer. (A laugh) If your first observation was that the words were written in that way, why did you not check the matter off when you went there again?

—I do n't understand what you mean by checking the matter off. (A laugh.)

You heard what I said. Do you mean to say you do n't understand what I mean? Mr. Lewis: He was a skilled observer, you say. (A laugh.)

Mr. Munton: Mr. Lewis is constantly inter-rupting me. He was good enough to tell me on the last occasion that I was wrong, and now I can give him the compliment back. These inter-ruptions only prolong the inquiry. We must get through it, I suppose, whether I am interrupted or not. Now, Mr. Lankester, having come to the conclusion on the first occasion that the writing was produced on the under surface of the slate, why did you not, on the second visit, endeavor to make your mind quite certain upon it?-I did

Then what was the conclusion at which you arrived?—I was not absolutely convinced as to which side of the slate was used.

Do you not know that the whole point of that experiment was, that the writing should be produced on the upper surface of the slate?-No; I do not.

We have it in evidence that the slate was held with the thumb above the table, and with the sustaining fingers under it, and you state in the newspaper letter that it was impossible for a finger or a hand to get between them. Now I ask you if you are in doubt as to whether the writing was on the under surface of the slate, whether that was not in effect an answer to the assertions of imposture?—I do not think so.

Why? - Because there are other means of writing on the surface of the slate when applied to the under surface of a table than the tinger or the hand.

What other means?—Two means occur to me at this moment—one is, having a piece of pencil fixed to the table against which the slate can be moved, and the other is having a small piece of pencil on a long holder, and inserting it between the table and the slate. (Laughter.) Have you ever put forward that theory before?

-Not publicly Mr. Lewis: I have Mr. Maskelyne in court. He

will do it in the presence of everybody.

Mr. Munton: We do not want to know how it

Mr. Flowers: I do n't think I can allow the experiment to be made here, though I can hear him give his opinion. Mr. Lewis: I submit that he would be a perfectly competent witness. You will see when be

comes before you.

Mr. Munton (to witness): Have you ever publicly put forward your idea as to the mode in which that particular writing might have been

produced?—I do not remember that I have. Then you abandon your theory that it was underneath the slate, as stated in the Times?—No;

I do not. You have not abandoned it solely because you have written to the Times?-I have not abandoned it, because I have not seen any reason to

Then why did you on the last occasion say that you would not pledge yourself to its being correct?—I will not pledge myself to its being correct. I am not aware that theory is conviction.
You have said (loudly) in the Times that it

Mr. Lewis: He can hear. You need not bawl out in that way. (Laughter.)
Mr. Munton: These interruptions

Mr. Flowers: They add to my difficulty a good deal.

Mr. Munton: Any expression from you, sir, will, I am sure, be attended to. Mr. Lewis must not repeat them.
Mr. Flowers: They lead to excitement in court.

Mr. Munton: Then I will moderate my voice, (To the witness:) Have you asserted that the vriting was produced in any particular way? It is my opinion that it occurred in that way at

Dr. Donkin, in his letter, endorses the proposition, and says: "The result was in accordance with the theory of a genuine and minute piece of slate pencil probably held under the nail of the middle finger

When did you first feel any doubt as to the proposition you put forward in the Times?—I am not able to tell you the date.

You told us that you did not feel it when you wrote on Sept. 15th?—That is not what I have told you that I put the proposition forward in a qualified way.

I ask you whether you now say that the parenthesis "I believe" had anything to do with the general statement that the message was written on the underneath side of the slate?—I think it qualifies what I wrote. "I believe" shows that one was in doubt as to the exact method.

Notwithstanding that you were in doubt, did you instruct your solicitor to state here on the ast occasion positively that that was how the

message was produced?—You have the letters You stated on the last occasion that it did not follow because a pencil was placed on the upper surface that the message was actually written with such a piece of pencil. I ask you whether

you think any experienced conjurer, as Dr. Stade has been called, would do such a trick as that— to put a piece of pencil on the top, and produce writing at the bottom?—I do. Would not that excite suspicion?-Not neces

To a "skilled observer"?-I am not here to appear as a "skilled observer." The slate is turned round by sleight-of hand, and it is diffi cult to say upon which side of the slate it was

written. Did you observe sleight of hand in connection with the slate?—The nature of sleight-of-hand if there is sleight of-hand-prevents you observ-

ing it. (Laughter.)
Did you observe indications of sleight-of-hand in Dr. Slade's general manner?—I saw his thumb.

Did it move?-When? Mr. Munton: Whilst the slate was pressed against the table?—Yes.
Then there was no sleight-of-hand then?—That

does not follow. I was watching as closely as I could. I noticed a movement of the tendons of the wrist—that was while the thumb was perfect-

ly steady.
Was not that assertion (the movements of the tendons of the wrist) made to prove that the writing was going on underneath the slate?— That was the inference. Now we will deal with the taps. You say Mr. Slade called attention to his legs being away

from the table, and then you go on to say, "I would not say they did not remain." Do you now say they did not remain so?—I do.
Did you see his body move?—It was continually moving more or less.

Do you consider it was possible for him to have moved his legs without moving his body?—Yes. Were you not on the watch?—Yes. And do you pledge yourself to the fact that his

body was continuously moving?-Yes.

How many slate messages were there?-About six.
Were they all on one slate?—I cannot say that, It was quite possible to have changed the slate. I think you said that this was the kind of slate

used by Mr. Slade (an ordinary school slate) ?-Did you say to Mr. Lewis that the slate used by Mr Slade was three or four times heavier than that upon which Mr. Lewis tried the exper-

iment on the last occasion?—No Did you instruct your solicitor as to the class of slate upon which the messages appeared?—

No.
Then I ask you if Mr. Lewis's illustrations had which of the messages do you assume related to the experiment?—I did not say any. The messages I received were not the only messages

in question. Now, you told us that the second message con-sisted of two names, and you have said, "He then took the state, which was clean at the time, and held it in one hand. Then he commenced raising his hand, and biting the pencil."

did he bite the pencil with his right hand? (Laughter.)—No, with his teeth.

I beg pardon. Did he hold the pencil in his right hand when he bit it?—No, with his left

hand. In which hand did he hold the slate?-To the best of my belief in his right, whilst he bit the pencil with his left. I cannot, however, state definitely at this moment, but I have probably made an accurate statement with regard to it.

Now, when you state that he held the slate with his left hand, was that correct? I am not assuming that you stated it improperly, but was it really correct?—Whatever I have stated was correct, but at this moment I have not so clear a recollection of it as when I made notes at the

Have you got those notes?—No. When did you take notes?—On returning from the visit

When did you destroy them?-When I wrote to the Times.
Why?—Well, I had no further use for them.
You did not contemplate these proceedings, I suppose?—Am I (speaking to Mr. Lewis) to an

Mr. Lewis; Oh, yes, do so.-Witness: No; I

Mr. Munton: You did not contemplate the proceedings, and therefore you destroyed the

notes? Mr. Lewis: He did not say "therefore." Mr. Munton: Did you destroy the notes because, having written to the Times, you had no further use for them? At that time you did not

contemplate legal proceedings. Had you two sets of notes at that time?—No. When did you make a note—was it a continuing note of the two sittings?—Yes.

Now this is very important. I ask you to consider whether or not, when this second message was produced, he held the slate with his right hand. You have said the left before. Do you think you were mistaken?—No; I think he then held the slate in his left hand.

Do you pledge yourself that Dr. Slade held the slate with his left hand, and the pencil with his

right hand?—On the first occasion, yes.
Then why did you express any doubt just now?

 On certain occasions Mr. Slade somewhat varied his proceedings.

Well, having bitten off a piece of pencil, did you see Dr. Stade's right hand move toward the left; that is to say, toward the slate while the slate was on the table, or when it was under the table?-At first it was on the table, subsequently it was hidden by the table, but not under it. I am referring to the first message.

But we are dealing with the second; did you see Dr. Slade's right hand move toward the left

above the table?—At first, yes.

When Dr. Slade placed the slate in position. was he holding it with the right or with the left hand?-With the right hand. I considered that you had been referring to the whole series of messages.

Then with thich hand do you say he wrote the messages?—He wrote the message with the

right hand.
While he had the slate in that hand?—Possibly he may have done so; he may have written on

While he was holding the slate?—While balancing it on his knee. I think he was balancing it on his knee and yet still writing. You have said that the message was brought

slowly up, and that you soon saw words on the upper surface. When the slate was placed in position did you hear on that occasion what you have said you heard on other occasions - a scratching similar to writing?—Yes, I heard the writing upon the knee.

having heard the writing on the knee, did you hear the simulated writing or "scratch when the slate was placed in position?-

Well, why not say so in your evidence in chief? I don't know that I did not say so.

Mr. Lewis: Hedid say so; he even took a slate

and scratched it with his finger by way of illustration. In answer to a reference, the Clerk of the Court read from his notes of the evidence, from which

it appeared that the witness had stated that he heard a "scratching" on the slate. Mr. Munton: That did not refer to the second

message. Mr. Lawis: I did not take the witness through the minute details of the incidents attending each message; the other messages would be assumed to be produced under similar conditions.

Cross examination continued: Did you from the beginning to the end absolutely see any writing done?—No.
Then the expression used here, that you "saw means that the motion of his arm was

consistent with his doing the writing?-I did not use the expression "saw it done." doing of it.

Then did you hear your solicitor say that you saw it done?-No. Mr. Lewis: I explained how he saw it donethat he saw it done so far as the moving the pen-

Mr. Munton: I ask you now whether you asw any writing from beginning to end done?-Witness: I conjectured that he was writing from what I saw and heard, and the delay in pulling

the slate away. I did not see the writing actu-ally done, but I saw it being done. Do you say that the muscular action was indicawriting?-Yes; under the circumstances Might it not have been indicative of his moving the slate about under the table?-No.

Did you see him move the slate about?—Yes.

Do you mean to say that when you saw him moving from right to left it was not consistent with his moving the slate?—No. Do you mean to say that you can pledge your-

Do you mean to say that you can piedge your-self that the motion was caused by writing?— By the motion of his hand as if in writing. Now I point out to you once more whether all this motion might not have been caused by mov-

ing the slate about? —A totally different thing, and at a different period. Were both his hands under the table together? Both hands would be hidden by the table Do you think the writing at any time occurred

How long do you think the writing at any time occurred.
How long do you think the longest message took to write?—Three or four seconds.
And that sometimes he wrote with one hand under and sometimes with both hands under the table?—Yes.

Was not that a most absurd imposture?-It was most absurd.

Do you think that is the way he has been de-

ceiving people for fifteen years?—No. I don't think it is the only way. There are many other You have told us you were touched under the

table; where were his hands then?—In front of him; one would be on the table, the right hand might be holding the slate.

Were you touched when both his hands were on the table?—Yes. You sat on Slade's right?-Yes; with a corner of the table between us.

You say you were touched when both his hands were on the table?—Yes.

Was your coat pulled, or anything of that kind?
Have you said that?—No; I am quite sure I have not said that.

Have you said that any other garment was pulled?—Not that I am aware of. I don't remember; but I don't think I have.

Is it a fact that your clothes were pulled?—They

were not grasped. I could not give it that ex-pression; but I was touched. Was the touch such as could be performed by means of his legs? -Yes.

On which leg were you touched ?-On the right If you were touched on the right leg we have

If you were touched on the right leg would have been, so to speak, more or less against the right leg of Dr. Spide?—Not against it. But so to(speak?—I would not say so. But, in point of fact, your left knee would have touched his right knee; your left knee and his static knee would form an angle?—Yes.

right knee would form an angle?—Yes.

Well, you were touched on the right leg—the off leg of Dr. Slade, if I may so speak. Were you touched on the right side of that leg or the left side?—On the top of it—on the upper surface of the day shows the left side.

of the side above the knee.

In the position Mr. Slade was in could be have touched you with his foot?-Yes, I think he could.

Was it a light touch or a heavy touch which von received? - A light touch. Did you ever make any attempt to look down on Mr. Slade's knee when these writings were going on?—I looked as much as I could without moving my position, without getting up or lean-

If Dr. Stade could have touched you on the off leg you must have been extremely close togeth-?-Not at the same moment.
During the time you were sitting with him was

there any appreciable difference in the positions you occupied?—Yes, there was. Did you make any attempt, I again ask you, to everlook these writings?—I made no movement

in that direction. You say in the Times that Dr. Slade coolly wrote these messages on his knee; what do you mean by that? - They were written leisurely.

You mean to say that he actually wrote all these messages leisurely on his knee?—I meant to say that he did not show any heat or excitement. I said the table was a peculiar one, without a frame, and such as might have been made expressly for Stade.

Would you be surprised to hear that the table has a very deep frame?—Yes.

Do you attach any moment to the circumstance of its having no frame?-Yes What difference do you say it makes?-It gives

greater freedom to the movements of the hands and legs under the table.
Mr. Munton: We will produce the table.
Mr. Flowers: Is it possible to get the table into

court? (Laughter.)
Mr. Munton: One of the officials received it this morning. Mr. Flowers: Would Dr. Lankester know it

again?
The table was then brought into court amid much amusement, and placed on the bench, seemed an ordinary oak "Pembroke" ta with "flaps," which when extended made it about four feet square. The frame seemed to be of the usual kind, covering the legs to the depth of about four inches. A foot rule was produced by Mr. Bohn, the publisher, one of the bonds-

Mr. Munton (to witness): Now have you any reason to suppose that that is not the identical table that you saw?—I have no reason to suppose that it is. (A laugh.)

Then look at it attentively, and say whether

you have any reason to suppose that it is not the table you saw. Professor Lankester inspected the table as it tood by the side of the magistrate, and took its

dimensions with the rule. Mr. Munton: Can you identify the table now? —I can't swear it is not the table, but this flap is the part which gives me the impression that there

was no frame to it. Mr. Lewis: You mean there was no frame round the flap. The table was here examined by a number of the gentlemen in court, and for a minute or so the cross-examination was suspended.

Mr. Lewis: It is a very peculiar table. (Laugh-

ter) Mr. Flowers: Certainly it is an extraordinary table. I never saw a table with the flap supported in that way.

Mr. Munton: Perhaps I had better go on with my examination.

Mr. Lewis: You will observe how the flap is sustained. There is a woo ten har fixed beneath the centre, which, maying on an axis, supports

the flap when required.

Mr. Maskelyne, who had examined the table, said it was a very uncommon one and had been in de expressly for the purpose (Linghter).

Mr. Munton: Really Mr. Maskelyne ought not to be allowed to give an opinion. I must prosect the interval of the purpose of the prosection of t

st against his giving his opinion in this manner. However, it is not of very great in chent. (A laugh) (To the witness:) Assuming the flip now down to be up, is this the place where Dr. Slade sat (the left hand corner) assuming the back of the Court as the place where the window -Yes; he sat with his back to the window.

And his knees were either against the table-

-They were under the frame.

And you were sitting on this side, on the right You have said that you consider the absence of

a frame very much facilitated the movement of his legs. Now, I ask you again, looking at the table with the frame as you see it there, what do you say to it now?—That it facilitated the tricks but the respectively. It contains the facilitated the tricks but the respective of a second result of the respective of a second result of the results of a second results of a second results for the results of a second results of a s table with the frame as you see it there, what do you say to it now?—That it facilitated the tricks he performed. It certainly facilitated the he performed. It certainly facilitated the move-ments of his legs on the right hand side.

Now do you admit that you were in error?— What I said with regard to the table was that it was a table specially constructed, and that it facilitated the general performance.

Are not all tables with two flaps made as this one is?—No; I will not admit that.

Mr. Munton: We will admit that it is a heavy table, and that the ordinary supports for the flaps are made to swing entirely under the frame. But leaving that matter, now let us go to another point in your evidence. You say that Dr. Slade told you to write on a slate, and not to let him see it. Did you write so that he could not at the time read your writing?—Yes.
Did you hand the slate to him with the writing

on the upper or the under surface as you handed it?—On the under surface, so that he could not

see it unless he turned it over.
What did he do with it when you handed it to him?-He took it in his right hand, took a piece of pencil in his left hand, and put it on the slate; made some remark to me, clearing his throat at the time, and said, "Lam lowering the slate out of sight." I did not then see the slate for some time; but, meanwhile, his hand was going up and down from his mouth to the slate.

Did he make any attempt to read what you wrote?-Not when I first handed him the slate. but he kept the slate out of sight.

You watched Dr. Slade narrowly?-Yes. Did you see him, read the message with the

slate above the table?—No.

Then he placed it under the table before he read it, if he read it at all ?—Not under the table.

Beneath the table?—Yes.

In order to read it he would have had to turn over the slate?—Yes.

Did you see him turn it over?-I believe he turned it over.

He was sitting with his knees more or less against the table. Was his body very much backward or close to the table itself-I mean where was the space for him over the slate?-At his

He turned it over, looked at it, and then turned it over again in order to get it into position:

Dr. Slade, you have said, sat with his back to the light in order to conceal his movements?

Then he must have been in a pretty dark position when he turned over the slate in order to read what was written on it?-I do not say so. Was he not in a dark position?-There was

Was he not in a dark position?—There was light a little to his side.
Did he turn the slate to the side where there was light?—Probably he did.
But did he?—I am not able to tell you.

Then you did not watch him very narrowly?

If the slate was beneath the level of the table,

at best he must have looked down to read it?-Did he look down?-Most positively he did.

Did it not occur to you to look over, too?-No: it occurred to me not to look over. Was there any movement of Dr. Slade's arms

indicative of his turning the slate over twice?-

No. You believe that he read it because his eyes were turned down?-His eyes were frequently on the slate. He kept moving the piece of pencil, and that was the pretence for looking down on the slate.

In which hand did he hold the slate at that time?-The right. You say that in placing the pencil with the left hand on the slate, he took that opportunity of turning it over, reading it, and turning it back

On what side of the slate was this message?-On the other side of the slate to the query. I heard the low sound of writing before the slate was got into position. Once or twice, on other occasions—not on this—he said that "the spirits were a long time coming." __(Haughter.)

Have you heard that the sound of writing on

the knee has frequently been heard by inquirers into this subject at times when no writing was subsequently discovered?—I have not.

Mr. Lewis objected to questions of that nature

as irrelevant to the issue.

Mr. Flowers said that the defendant professed

that the writing was done by the deceased Mrs.

(Laughter.) Mr. Munton: I am not called upon to show that

this was done by supernatural agency,
Mr. Flowers: I think you are. (Laughter.)

Mr. Munton: If the defendant saw the writing of the deceased Mrs. Slade, I don't know that I am bound to show that it was her writing. The defendant believed it, and that is enough for me.

Mr. Flowers: The question is simply, did the defendant fraudulently induce people to come by pretending to do a thing which he did not. I do not wish to say too much on the matter, for this matter may be called almost a new religion, and I do not want to hurt the feelings of any one who believes in it.

Mr. Munton: I am sure, sir, you will appreciate the position in which I am placed.

Mr. Flowers: I never knew an advocate in a more difficult position. (Laughter.)
Mr. Munton: We will endeavor to get on. (To the witness:) You held the slate yourself on the first occasion?—Yes, on Sept. 11th.
Did you get any opportunity on that occasion.

Did you get any opportunity on that occasion of seeing the writing when it was not supposed to be there?—I had a very good opportunity.

Did you avail yourself of it?—I did not.
Quite sure?—Yes; quite sure.
Have you ever said you did?—No.
I will take your answer for the present. Was not the edge of the slate, when the defendant was moving it, more or less under the table, occasionally seen by you?—Yes.

You have told us that the slate was being fre-

quently moved under the table, sometimes touching your knee-did you see that?-No, I think

Now I will ask you whether the slate ever touched your knee when under the table ?—Once

Was the slate frequently moved by the defendant underneath the table?—Yes.

Was not one of the edges of the slate frequent-

ly seen projecting beyond the table, so that you sitting there could see it?—Yes.

You held the slate yourself on the first occa-

Had you an opportunity of seeing the writing on that occasion when it was not supposed to be

Was not the slate occasionally seen by you asit was being moved about by the defendant under the table?—Yes.

But when the writing was taking place, according to you, you say that ceased?—Yes.

How many words did the longest message con-

tain?-Eight or nine, I think, was the greatest number.

You say the message was deliberately written Now, coming to the message written when Dr.

Donkin was present; but I must ask that if Dr. Donkin is present he should leave the court. Mr. Flowers: He will read every word in the papers, so that unless you are going to examine him to day it is not worth while sending him out

of court. Mr. Munton thereupon waived his reque t, and Mr. Munton thereupon waived his reque t, and going on with the witness, said: Now, when you snatched the slate away you say you said to Dr. Slade, "We will try again," then he got the slate under the table, and said, "The spirits are a long time coming;" that you said, "Yes;" and he said, "If you hold the slate perhaps they will write more distinctly." Was the slate before that in position under the table?—No; it was not in newition or that occasion.

not in position on that occasion.

Then how do you explain his remark "that the spirits were a long time coming "?—I am not called upon to explain that, but my explanation is that

he does not place the slate in position until he is aware that the spirits are present. Did you hold the slate?—I met it as he placed

legs, or by the side of them, against the frame? it in position at the corner of the table, and

snatched it away.
Was that not, according to your evidence, after it had been there the fraction of a second?— As it came to the corner of the table I met it and

had not been there the fraction of a second. I ask you whether the slate was not in position for some space of time before you thrust out

your hand and selzed it?—It depends on the con-struction of the words "in position." He merely put the slate in position, and I put out my hand and withdrew it When you said the slate was in position a frac-

tion of a second, did you mean to say that it was in position at all?—I meant to say that it was in the position at which he ordinarily placed the

It had not been brought up to the table?-He had not squeezed it against the table.

Will you pledge yourself that the slate was not absolutely in contact with the wood of the table,

though not squeezed against it?—Assuredly the slate was not, though part of the frame of the slate might have touched the table.

Well now, if you are to distinguish between

the frame and the slate—will you pledge yourself that the slate was not against the table before you seized it?—I say the frame of the slate did

touch it, in all probability.

Do you know or have you heard that inquirers into this subject of slate writing have publicly and privately certified that long messages occur in a very short space of time?—I have heard-so; I also know it is commonly asserted by persons who have inquired into the subject that Dr. Slade changes the slate, and thus produces long mes-(Laughter.)

sages. (Laughter.)
Mr. Flowers: Do you admit, Mr. Munton, that
there was no writing or message on that slate be-

fore it touched the table? Mr. Munton : No ; I do not admit that. (Laugh-

ter.) It may be that writing was produced—
Mr. Flowers: The course of your cross-examination would seem to indicate that the slate was perfectly clean when it went under the table, but that in the short time which clapsed before it was seized a message was produced by the spirits, who, of course, can do a great deal when they do come. (Laughter.) I should like to know whethers.) er that is the case for the defendant. I should like to know whether I am going to try that issue. (Laughter.)

. Munton: I understand the contention to be that the writing occurred on this occasion be-tween the time when Dr. Slade commenced to move the slate toward the table and the time when was snatched away from him by Dr. Lankes-er. The question which the Court has really to

decide is whether this is an imposture or not Mr. Flowers: That is the point; that is the proper way to put it.
Mr. Lewis: Possibly I may remind the gentle-

men who have placed their hats upon Mr. Slade' table of what they are risking. (Laughter.) They had better take their hats off the table. (Great laughter, which was increased by the quick move-ments of one or two gentlemen, who took the joke seriously, to selze their hats.)

Mr. Flowers: Here the spirits are tranquil.

Mr. Munton: This is another interlude of Mr.

Mr. Flowers: Never mind, Mr. Munton; you have your speech to make yet.

Mr. Munton: Well, I think we have too many

of these from Mr. Lewis.

Mr. Flowers: Oh, I think Mr. Lewis has kept very quiet. (Laughter.)

very quiet. (Laughter.)
Cross-examination resumed.—Have you given any attention to the study of psychology?—Yes.
Were you aware that the Dialectical Society had a committee to inquire into the phenomena of this order?—I am aware of that. I know that a report was published by them. I never read it.

Do you know that there are a very large num-per of journals published in England and America which are entirely devoted to this subject?-Some half-dozen.

Oh, five times as many as that ?-I'did not know I know of a work by Mr. Serjeant Cox on psychic force. I never read it. I have never read any extracts from it.

Do you know, as a matter of common report, that in that work various opinions are expressed on this subject——
Mr. Lewis objected to this line of examination.

Mr. Flowers: We are going to another Issue now, but, assuming that all that is true, the question is, is the defendant an impostor or a real Mr. Munton: My object is to show that the

witness has not given any great attention to this subject which he went to investigate, Lowis Rut don't talk of I should be stopped at once if I spoke of port."

the common report with reference to the spirit marks and miracles in America. Mr. Munton: I ask him whether he knows from any source that the question of the causes

of the phenomena has been much discussed in that work?—I do n't know that. Do you know that the phenomenon of writing

other than by the ordinary agency has occurred in many private families for many years? Mr. Flowers: Surely this is going further than is necessary. Are we not making a great case

out of a little one?

Mr. Munton: 1 want to show that this gentleman went there without any knowledge of the subject, and, therefore, being prejudiced, might have distorted the facts; but if you say I am out of order. I will not pursue the matter further.

Mr. Flowers: For many reasons I think you should keep to the Issue. Mr. Munton: It is difficult to do so, considering Mr. Flowers: Everybody forgets the opening in this world. (Laughter.) If I were to send the case for trial, or deal with it under the Va-

grant Act, I should not take the least notice of what the opening was, unless in so far as it was pertinent.
Mr. Munton: If you think I should not pursue that kind of cross-examination any further, I will not do so. I shall bring before you certain witnesses, and I do n't want the objection to be

taken that I gave no idea of what I was going to Mr. Flowers: I think you have done that. Cross-examination resumed: You say you attach little importance to the phenomena except

the slate-writing?—Yes.
You say the chair which was raised in the air might be done by the defendant, and you added that, when that was done, the defendant leaned

forward ?—Yes Do you say that leaning forward would enable him to project his leg to the other side of the table?—Yes; easily. He drew my attention to the fact that his legs were to the right of the legs of the table; then he moved a little further away from me, then he made me put my hands on the table to join his, and then he leaned on to the table obliquely, so as to give a straight line to the whole length of his body and his left leg, the

chair being at the corner. If a man were in a sitting posture does it not make him less able to lean forward?—No; it gave him the support of his arms on the table. Well, if the large majority of people who go to Dr. Slade find things different to what you describe, does that not lead you to think you may be mistaken?—No; not with regard to that special methors. cial matter.

But you admit you were mistaken on one point?—No; I never have admitted anything of the kind. I have said I might be mistaken.
Then you wrote to the Times to say that it is high time that persons not insane should have these things explained to them?—No; I did not

use those words.

Well, you say it is extraordinary there should be such credulity amongst persons apparently who are these "apparently sane" persons to whom you referred in your letter to the Times on this subject?—Well, Mr. Alfred Russell Wallace

tion?—I have never had Lord Lindsay's acquaint-ance, and I cannot say I include him.

active part in the discussion as to the causes of Mr. Lowis: Is not this really going beyond the

record ? Mr. Flowers: I do not think the question is at

all relevant to the issue.

Mr. Munton: This gentleman says, in his letter to the Times, that all experience and history show that all this is wrong; and I have been desirous of getting at his authority for that state-ment, but, in deference to you, sir, I will not pur-sue that line of examination further. Mr. Flowers: Theissuehere is not whether Spir-

itualism is true or false, but whether the defendants conjured on this occasion.

Mr. Munton: Or believed that what they said

Mr. Flowers: The question is what they did.

If they were conjurers they could not believe it. Cross-examination resumed: When you left the room after your visit with Dr. Donkin to Dr. Slade, you found several persons waiting in an ante-room?—Witness: Yes.

And, if I recollect rightly, Dr. Slade came out

and said that if any two gentlemen would come in he would explain that you were wrong—that he would explain your accusation away?—Yes. Did you know the gentlemen who went in?-

You say that you remained some twenty minutes to see if Dr. Slade would come out of his room again, and then left, Dr. Slade not having come out of his room?—Yes. I have heard what the result was. I said I did not stay to see. I the result about an hour afterwards from Mr. T. J. Ahlman. He went there shortly after my interview: I may have said that there was a particular result or no result, but I did not say it as though I had seen it myself, or knew it at first

band.

Did you write your letter, dated Sept. 21st, which appeared in the Times, before or after you took out the summonses in this case?—I think it was on the same date. Possibly the letter was written before I took out the summonses.

Was that a fair or just proceeding?—I think so. Do you consider it a fair and just proceeding?

Did you communicate, before you took proceedings, with any public authority, either with a body of gentlemen or a newspaper?—I do not remember doing so. Will you pledge yourself that you did not?-

Can you account in any way for the notice that appeared in an Edinburgh paper?

Mr. Lewis: I must object to this. It is going very far beyond the question.

Mr. Munton: Are you responsible, either directly or indirectly, for the article that appeared in the Scotch newspaper, stating that before it was published proceedings would be taken against Dr. Slade and Mr. Simmons?—I have never heard of it before. This is the first time it has been

brought to my notice.

Did you communicate with your friends, and tell them that you were going to take these proceedings?-No.

How soon did you discover that you had been defrauded? Was it a week?—Yes, before it came under legal cognizance.

Did you take out the summons before you consulted your solicitor ?—Yes, one. There were two ummonses. The second was taken out after.
Did you act in concert with the several gentlemen whose names are mentioned in the summons?—No.

Did you use their names without their authority?—No. I will swear that I did not use the name of one without his express consent. A letter was handed to witness, which he an-

nounced to be from Dr. Carpenter. After looking at the letter, do you pledge your-self that you did not use the name of Dr. Carpenter against his express wish?—I do. Dr. Carpenter never communicated with me on the subject until long after the proceedings were commenced, and he made the same statement in

his letter to me.

Then, notwithstanding that letter of Dr. Carpenter, which I have placed in your hands, do you say that you did not use his name without his authority?—I say it is absolutely not the case. Well, then, I will not put any more questions

to you. Cross-examined by Mr. Massey: There was nothing in the letter of Simmons to me beyond making the appointment to see Slade.

On either occasion was there any attempt on the part of Simmons to engage you in conversa-tion, to extract any information from you?—No, nothing I can remember. I think we said a few words about the weather, or something of the

May I take it that you do not suggest that

May I take it that you do not suggest that there was any attempt on the part of Simmons to get round you?—You may take it so.

Did you know that Mr. Morton, Maskelyne and Cooke's manager, is quite unaware of how their feats are performed?—I have heard it said he professes it as part of his performance—as part of the conjurer's repertoirs.

Many people believe in Dr. Slade—I do myself (a laugh)—would you conceive it possible that

(a laugh)—would you conceive it possible that Mr. Simmons might be one of those persons, for all you can tell to the contrary?—I think it highly improbable

Did you observe anything in Simmons's conduct which would lead you to say that if there was a fraud on the part of Slade, Simmons was a participator in it?—What struck me particularly about Simmons was his manner when I came out You have stated that Simmons said, after you

had denounced Slade, that it would do them no harm, and that hundreds of people would come back again?—Yes. Did Simmons say that if this thing were true you would only do yourself harm?—He did not say "If this were true," but he said that in six months I would regret if I wrote to the newspa-

What did you understand him to mean when he said so?—That it would lead to trouble, and that Slade might continue to defraud the public.

(Laughter.)
Why should that be a subject of regret to you?

Why should that be a subject of regret to your
—It is a subject of regret to me.
Was what Simmons said to you said out loud, in
the hearing of persons whom you have elsewhere
described as dupes?—He was sitting away from The persons referred to were engaged in their own conversation at the time. He was

talking to Dr. Donkin and myself. You had been exposing the doctor to all those dupes. But there had been a sensational incident; and am I to understand that they went on with their conversation, and paid no attention to what was going on between you and Simmons?

—Two of them would be taken in to the next room by Slade and the others were discussing the statement I had laid before them.

Did Simmons lower his voice at all when he spoke to you ?—No. Do you say that in visiting Slade you parted with your money without representation?—If there had not been a representation I should not

have gone to the performance.
What representation?—That the thing was done by spiritual agency.

By whom was that representation made?—
Made by Slade, as reported to me. I did not consider when I got into Slade's apartments that I sider when I got into Slade's apartments that I was bound to pay him the scance fee. I should not have considered the message from "Aille" worth a sovereign. (Laughter.) I went to Slade's on the representation that the writing was effected by spiritual agency. That representation was not made to me by either Slade or Simmons. I know that among Spiritualists the untruductable of saidt research. untrustworthiness of spirit-messages is recognized. I know that to be a fact which they can-

nized. I know that to be a fact which they cannot evade.

Do you know that there are many people who admit the phenomena, but don't attribute them to spiritual agency?

No. I never knew precisely the difference between the two classes of persons. Pating aside the hypothesis of trickery, I do not consider the subject of these phenomena worthy of investigation.

You say you were not at all prejudiced?—Prejudiced is an uncertain word. I formed the hypothesis that spiritrapping was done by conjuring, and I went to test it. I cannot say that I was prejudiced. I have arrived at no conclusion, having had no opportunity of testing the matter.

or one.

Did you include Lord Lindsay in that description?—I have never had Lord Lindsay's acquaintnee, and I cannot say I include him.

Do you know that Lord Lindsay has taken an increase of the scance of the sc

As regards one of the messages, you said that Mr. Slade slowly and deliberately placed the slate on the table?—Yes. It was not on the first message?—No. It was not on the first message?—No. It was not on the way in which Mr. Slade placed the slate on the table after the first message?—I could not say what he did with the slate. It was on the table, and brought to my view, but I do not know whether he turned it or not.

brought to my view, but I do not know whether he turned it or not.

Would you say there was no sleight-of-hand in placing the slate upon the table?—I would not say that, because it would be a dangerous thing to say that a conjurer was not using sleight-of-hand at any particular time. You can only state your impression. Of course you may sometimes detect him, but when he is successful you cannot expect to know anything about it.

I would ask you if you are aware that invitations have been extensively addressed to scientificamen to investigate these phenomens?—I have not; but I have heard since that a large sum of money has been given by a gentleman of Manchester to Mr. Slade for the purpose of giving scances to lournalists, with the object of puffing the performance. You don't suggest that the gentleman who did that was not a sincere believer?—No.

Then do you think puffing is a right expression to use toward people who are sincere?—No, I don't think it involves that.

Are you aware that the invitation has been extensively

Are you aware that the invitation has been extensively cted upon ?—I have heard that some accepted it, and some

He not.

Do you think that invitation is the conduct of a stupid conjurer to invite men the best able to detect him?

Mr. G. Lewis: That is a question of argument, it is ob-

Prof. Lankester: I think it is the conduct of an impostor to invite people the least able to detect him.
Mr. Massey: You don't suggest that Dr. Slade and Sim-mons, were in the habit of inviting anybody?—Indeed!

mons were in the habit of inviting anybody?—Indeed!
(Laughter.)
You don't suggest they invited you?—No.
Then I don't think I can make any more of you. (Laugh-

ter.)

Re-examined by Atr. Lewis: I paid my money in consequence of the statement that the phenomena were produced by spiritual agency. I should not have paid my sovereign if Shade had previously informed me that they were produced by conjuring. I used the names of no one in the summons as prosecutors, though I mentioned as being amongst the defrauded the names of some of those whom I knew had visited Slade.

visited State.

During the performance was there any spirit hand produced?—Yes; an assumed spirit hand.

Mr. Munton: That does not arise out of the cross-exami-

Mr. Munton: That does not arise out of the cross-examination.

John Neville Maskelyne was then called, and, being sworn, was examined by Mr. Lewis as follows:
You carry on the prefession of a conjurer at the Egyptian Hall, Piccaelity?—Yes.
What do you call yourself?—Jeweler, watchmaker, and conjurer. (A laugh.)

4low long have you been a conjurer?—Something like fourteen years professionally: but, more or less, I have interested myself in the profession all my life.
Oh I you were born a conjurer? (Laughter.)—Well, not exactly. I did not inherit it.
Have you ever visited a séance of the defendant's?—I have not.

Have you ever visited a réance of the defendant's?—I have not.

Have you examined the table that has been produced here as that which Mr. Slade uses?—I have glanced at it. Is there any peculiarity in it?—It is a very convenient table for the business. (Laughter.)

What do you mean by very convenient for the business?—Oh, It has one or two peculiarities! It appears to me to have been slightly altered since it was brought into court, at least since it was last used.

Mr. Munton: This is too bad. How do you know that? Witness: I say from my knowledge of the trick that it was altered. For producing the spilit-writing under the table it is necessary to have something more than the leaf of the table to support the slate. That something has undergone some modification. I have not seen the performance, but—

Mr. Munton: I object to this evidence.

nce, but— Mr. Munton : I object to this evidence. Mr. Lewis : I am going to show how this thing can be

done. Mr. Munton: The question is not how you could do it. Mr. Munton: The question is not how you could do it, but how Shade does it. The witness then showed what he meant by means of the table which had been placed upon the bench, and which was stated to be that used by the defendant. At one side was a movable bar to support the falling leaf rising out of the framework, of which it seemed to form part, and working on a pivot in the centre of the side part of the frame. Witness showed how this worked, remarking that its end seemed to have been recently altered.

Mr. Lewis: What is the use of that support?—Witness: To enable the slate to be supported against it while the writing is being done.

As an ordinary observer, may I ask you did you ever see a table likethat?—No; I nover saw one having a bar swinging that way.

A Sail Ordering A Sail Ordering A Sail Ordering a table like that 7-No; I never saw one having a bar swinging that way.

That would explain the evidence of Dr. Lankester when he said that the slate might not have touched the leaf of the table, since it probably touched the edge of this support. Now, with that exception, do you see any peculiarity at all in the table?—Well, it is a sort of arrangement I myself should adopt to facilitate the doing of the trick. But the end of the bar shows that something must recently have been cut off ir—some little apparatus to detain the slate. The end is cut in a way a carpenter would not do, and is rubbed over to concern what had been done.

A good many tricks are performed with slates?—Oh, yes, in a variety of ways; they are very useful for conjurers.

A good many tricks are performed with slates?—Oh, yes, in a variety of ways; they are very useful for conjurers.

Ilave you had experience of writing on slates?—Yes, ten or twelve years ago I practiced a little slate-writing. Is it possible for a message or some writing to be on a slate and yet invisible?—Quite possible.

Have you a clean slate there?—Yes (holding one up), a perfectly clean slate.

Mr. Flowers: I do not see the relevancy of this, Mr. Lowis: The evidence I am giving you is the most conclusive it is possible to produce. I am going to show you the things done by the hand of the witness which the defendant slade pretends were done by spirits. You are aware that in courts of law, from time to time, all sorts of scientific matters are inquired into, the inquirles being constantly illustrated and elucidated by experiments made in the court, such as the milking of chemicals, the exhibibition of forces, in the case of machinery in action. Suppose there was a question of murder, alleged to have been done in a certain posture. In that case evidence could be called to show that the coumission of murder and the posture were incompatible. And we must recollect that the course of the examination was to show that Dr. Slade could not, under the couldinos described, do the things in question by mere physical agency.

Witness: I could not do them with that table now.

Mr. Lewis: On the other side it was contended that in the position occupied by Mr. Slade be could not write with a slate-pencil on a slate.

Mr. Munton: If Mr. Maskelyne had been at Dr. Slade's, and could speak to the exact conditions of what had been done, then possibly he might give evidence?

Mr. Lewis: I does not follow that because he was not there his evidence is inadmissible.

Mr. Munton: It does not follow that fit the witness stands there and does certain things, therefore Dr. Slade does

there his evidence is inadmissible.

Mr. Munton: It does not follow that if the witness stands
there and does certain things, therefore Dr. Slade does them in the same way.

Mr. Lewis: The objection is not to the evidence, but to

Mr. Flowers: Better let us have it. It won't, I hope

Mr. Lewis: The objection is not to the evidence, but to its quality.

Mr. Hewis: The objection is not to the evidence, but to its quality.

Mr. Flowers: Better let us have it. It won't, I hope, take long.

The witness then continued: It is a very good trick—(laughter)—but the point is that it seems impossible that a slate can be held under the table by the performer's hand. It is, however, easy, especially if there is a slight projection or peg beneath the table, or if you have a cross-piece such as there is in the table that has been produced. You push the slate against that and thus gain support for it, the greater support if the slate can touch both the transework and the cross-piece. The slate can in this way be supported by the thumb, and the fingers left free to write. The best way, however, to do this trick is by means of a small appliance (produced), a sort of thimble or cap of india rubber, with a thimble fixed in it, and when you have done with it it is easy by a little frippery—(laughter)—to shoot it unperceived up the sleeve. Writing with the pencil under the finger-nail is impracticable. [Witness then held the slate against his breast, keeping it in position by pressing with his thumb while he wrote with the appliance attached to bis finger, and then handed the slate to the Bench, when Mr. Flowers read from it "The spirits are present," (Great laughter.) Witness further described how an operator, by shuddering and other movements, could draw off the attention of the visitor while a second message was written on the other slide of the slate, which heing held to the under side of the table by the visitor, would of course appear when the slate was turned up. Mr. Maskelyne proceeded to write upon the slate the words "The spirits are present," and then to rub them out with a damp sponge, it the means age which he had apparently obliterated, distincting the means and the slate with a papear of the first had a papear of the comic journals called a "Slade pencil." (Laughter.)

Mr. Maskelyne: Oh, surely, st

Examination resumed: As to the long messages?—Oh, that is rather old, but no doubt Mr. Slade has improved upon it. It is easy for him, with only two persons by and a table to help him—(a laugh)—but with a conjurer it is different, for he must do everything in the face of the people. (Witness proceeded to illustrate the writing on the slate.) Mr. Massey: I object to this ridiculous exhibition.

Mr. Lewis (holding up a slate to which the witness had applied a damp sponge): The writing is now gone?—Witness: Yes, for evermore; and I should be glad to do anything that would stamp out this pestilence of Spiritualism. I have seen writing when the hands were tied. That was done by writing with a plece of pencil tied in the mouth.

Mr. Munton: I do not think this evidence worth consequentialiton.

Mr. Munton: I do not think this evidence worth coxmination.
Cross-examined by Mr. Massey: Suppose I brought you a slate from a shop and never let it go out of my sight, and that you put your hands upon it, and I mine upon it, and that you found it covered with writing, what would you say to that?—It is very well to be told a thing of that kind, but I should say a medium would not do that.
It is at with you or Dr. Slade and the slate became covered with writing—a slate just brought from any shop—what would you say?—That it is a great plty that Mr. Slade does not always do that. (Laughter.)
Would you say that such a thing would be impossible to be produced by your art?—I say I could not do it as you describe it without any physical interference.
Do you believe any mortal man could do it?—I believe that a man who believed he saw such a thing would be inboring under a deception.
To Mr. Munton: You were served with a subpœna?—Yes.
After that did you insert an advertisement in the Dally Telegraph, stating that until the Court had decided whether Dr. Slade was guilty or not you would not perform

After that did you insert an advertisement in the Dally Telegraph, stating that until the Court had decided whether Dr. Slade was guilty or not you would not perform his tricks '-I did.

Did you consider your proceeding respectful to justice or decent !-I thought, under the circumstances, it would not be proper for me to give an exhibition of the proceed-ing be proper for me to give an exhibition of the proceed-

not be proper for me to give an exhibition to be proper for me to give an exhibition.

To Mr. Lewis: I simply advertised that the scances would be given, and then that, pending these proceedings, they would be deferred.

You have been asked if it were possible for writing to appear on both the inner sides of a double slate when closed?

There may be incidents which a visitor could not discover.

There may be incidents which a visitor could not discover.

Mr. Lewis (addressing the magistrate): I should like to know how much longer you intend sitting to-day. It is now five o'clock.

Mr. Flowers: How many more witnesses have you?—Mr. Lewis: Five or six, and every one of them will take some time in examining. The cross-examination of Prof. Lankester has been so long that I have had scarcely five minutes for the prosecution.

Mr. Flowers: I suppose there will be no long cross-examination after this?

Mr. Munton: Well, if they give their evidence at the same length that Prof. Lankester has, I shall feel bound to

same length that Prof. Lankester has, I shall feel bound to cross-examine them.

Mr. Lewis: Probably I shall be able to complete Dr. Don-kin's evidence in chief to-day.

Mr. Flowers: Very well; proceed.
Dr. H. B. Donkin, examined by Mr. Lewis: Are you assistant physician to the Westminster linepital?—I am.

Mr. Massey (to the magistrate): When do you, sir, propose to sit again?

Mr. Flowers: Friday and Saturday.

Mr. Lewis: Those would be inconvenient days. Any day next week would suit me better.

Mr. Massey: A long adjournment will be a serious loss to the defendants.

Mr. Flowers: That is why I wish to shorten the adjournment. Say Friday week, then.

Mr. Lewis: That will meet my wishes.

Examination continued: You are an M. B. of Oxford?—Yes.

Examination continued: You are an M. D. Of Oxfordy-Yes,
Did you, on Sept. 15th, accompany Professor Lankester
to a house called "The Spiritualists' Home"?—I dankester
to a house in Upper Bedford-place?—Yes; No. 8,
Mr. Lewis (to the nagistrate): I must ask, sir, that the
table be impounded pending these proceedings
Mr. Munton: I must object to that, except that you are
willing to give us the money for a new one. (A laugh.)
Pay us what the table cost, and we will consider it a bargain.
Examination continued: Were you shown into a front
room?—Yes; on the first floor.

Pay us what the table cost, and we will consider it a bargain.

Examination continued: Were you shown into a front room ?—Yes; on the first floor.

The defondant and others were sitting in the room ?—Yes. There were three others, I think. Mr. Slade took me into a back room. The front room was the lighter of the two. Almost immediately after we were shown in Slade asked us to sit down. He tilted up the table to show us underneath. Then he asked me to sit opposite to him, and told Professor Lankester to take a chair on his right hand. Next he asked us to put our hands on the table, which we did. He placed his hands also on the table, his left hand touching mine and his right Professor Lankester's Was there anything upon the table?—Nothing but a slate and a place of pencil.

Whilst you were sitting there did Slade speak?—He made a few short remarks. He asked whether I had been at seances before, and what was my name. He kept me in a little conversation.

Did you see any peculiarity in his manner?—After a short time he shivered, and said. "I don't feel her yet," He then said he would see whether any writing was to be obtained, and he asked a question, "Can you write!" to some invisible spirit.

Then what happened?—There were three distinct raps, which appeared to proceed from beneath the surface of the table. He then took the slate into one of his hands, and with the other he broke a plece of slate pencil.

Mr. Lewis here asked that the case might be adjourned, and a conversation again ensued between the magistrate and a conversation again ensued between the magistrate had one the should be proceeded with. Uithmately, the further hearing was adjourned until Friday week, at eleven o'clock.

The request was also repeated by Mr. Lewis that the table should be impounded by the Court; but Mr. Munton again objected unless £15s, its value, was handed over to his client.

Mr. Lewis said that the table had been handed in, and was as much a part of the evidence as any document could be.

Mr. Flowers thought that under the ci

be.
Mr. Flowers thought that under the circumstances the table had better be detained, and all parties then left the

From the Hartford Times. A STILL DAY IN AUTUMN.

I love to wander through the woodland hoary, In the soft gloom of an autumnal day, When summer gathers to her robes of glory, And, like a dream of beauty, glides away.

court.

How through each loved, familiar path she lingers, Serenely siniling through the golden mist, Tinting the wild grape with her dewy fingers, Till the cool emerald turns to amethyst. Kindling the faint stars of the hazel, shiring
To light the gloom of Autumn's mouldering halls,
With hoary plumes the clematis entwining,
Where o'er the rock her withered garland falls.

Warm lights are on the sleepy uplands waning Beneath dark clouds along the horizon rolled, Till the slant sunbeams through their fringes raining Bathe all the hills in melancholy gold.

The moist wind breathes of crisped leaves and flowers In the damp hollows of the woodland sown, Mingling the freshness of naturnal showers With spley airs from cedar alleys blown. Beside the brook and on the cumbered meadow, Where yellow fern-tufts fleck the faded ground, With folded lids beneath their palmy shadow, The gentian nods, in dewy slumbers bound.

Upon those soft-fringed lids the bee sits brooding, Like a fond lover loth to say farewell, Or with shut wings, through silken folds intruding, Creeps near her heart his drowsy tale to tell.

The little birds upon the hillside lonely Filt noiselessly along from spray to spray, Slient as a sweet wandering thought, that only Shows its bright wings and softly glides away. The scentless flowers in the warm sunlight dreaming, Forget to breathe their fullness of delight; And through the trancéd wood soft airs are streaming, Still as the dew-fall of the summer night.

So in my heart a sweet unwonted feeling Stirs, like the wind in ocean's hollow shell, Through all its secret chambers sadly stealing, Yet finds no words its mystic charin to tell.

The Raps Two Hundred and Fifty. Six Years Ago.

To the Editor of the Banner of Light: I think our friend and co-worker, Roberts, in his excellent article in the Banner of the 30th ult. is slightly mistaken in ascribing to Benjamin Franklin "the discovery of the mode of communication by raps." In the "Phantom World," originally published in French, and subsequently in English, an edition appearing in Philadelphia

in 1850, is the following: "This Humbert Birk was a burgess of note in the town of Oppenheim, and master of a country house called Berenbach; he died in the month of ovember 1620, a few days hefo On the Saturday which followed his Martin. funeral, they began to hear certain noises in the house where he had lived with his first wife. The master of this house suspecting that it was his brother-in-law who haunted it, said to him, 'If you are Humbert, my brother-in-law, strike three times against the wall.' At the same time they heard three strokes only, for ordinarily he struck

several times." This spirit was also heard at the fountain, where the people went for water, and by raps, whistles, groans, &c., frightened the whole neighborhood. These manifestations continued for six months, then ceased for a year, and at the end of that period came again louder than ever-The spirit now spoke, and replied to the question as to what he wanted, and what could be done. Finally the dignitaries of the monastery held a

consultation over the matter. The author (Calmet) continues: "A great number of those who lived near were assembled in the house. The master of it told Humbert to rap against the wall; he knocked very gently; then the master desired him to go and fetch & stone and knock louder; he deferred a little, as if he had been to pick up a stone, and gave a stronger blow upon the wall. The master whispered in his neighbor's ear as softly as he could that he should rap seven times, and directly he

rapped seven times."

This is pretty good evidence that the raps are not of modern invention or discovery. These occurred two hundred and fifty-six years ago, and it is not to be supposed that they were new even then, for nearly six hundred years ago spirit manifestations similar to those now occurring in our midst were well known to exist. "In the year 1212, in the house of a burgess named Hugh de la Cour, a spirit appeared and did a variety of things in sight of everybody. They could hear him speak, they could see all he did, but nobody could see him. . . . One day Hugh having ordered his domestic to saddle his horse, and the valet being busy about something else deferred doing it, when the spirit did his work, to the great astonishment of all the household. Another time, Hugh having bought some fish, the spirit carried it to the garden, put half of it on a tile and the rest in a mortar. Again, Hugh desiring to be bled called for some bandages. Immediately the spirit went into another room, fetched a new shirt, tore it in several strips, and told him to take the best. Another day the servant having spread out some linen in the garden to dry, the spirit carried it all up stairs, and folded it more neatly than the cleverest laundress could have done."

And all this five hundred and sixty years ago! Surely, as wrapt in wonder and astonishment we witness the scenes that now surround us, and read the records of the past, may we ask, Can there be anything of which it may be said, "This JOHN S. ADAMS. is new"?

West Roxbury, Oct., 1876.

Free Thought.

THE NEW YORK FREE MEDICAL COL-LEGE FOR WOMEN.

To the Editor of the Banner of Light:

The New York Tribune of July 6th contained the following paragraph:

the following paragraph:

SUSPENSION OF A MEDICAL COLLEGE.

The New York Free Medical College for Women has suspended on account of a lack of sufficient financial support. The college, at No. 51 St. Mark's place, was established nearly six years ago, since which time it has been maintained almost solely by the subscriptions of Mrs. Ruster Pendleton and daughter of West Twenty-second street. The Faculty, of which Dr. Frederic R. Markin is President, has thirteen members, all of whom are physicians experienced in their peculiar departments of instruction. During its short life the college has granted diplomast othirty-seven of its graduates, who are now engaged in the active practice of their profession in all parts of the country, the majority being in this city. A Free Dispensary and School of Nurses were connected with the institution.

Is it true that the Naw York Free Medical Col.

Is it true that the New York Free Medical College for Women suspended on account of a lack of sufficient financial support? In the report which this college rendered to the Regents of the University of the State of New York in 1874, and signed by the President of the Trustees, and by Dr. Marvin (see Eighty-eighth Regent's Report to the Legislature, 1875, p. 391), the following financial statement is given:

Present debt on college building	21,500,00
RECEIPTS.	
Bubscriptions	0 2. 150.00
Rent from students for rooms in college	790,00
Mairiculations	330 UU 1
171piona rees	210 00 1
3,0110110110	E. MAN IN I
From public lectures by the Faculty	92,00
	\$ 5,002,00
EXPENDITURES.	
Payment on debt on college building	\$2,150.00
Interest on mortgage	T FOR IVE
INSUTANCE ON COLLEGE BUILDING	45.00
perieus and desk in jecture-room	. 92.00
Current expenses	759,39

\$4,551,30 Receipts over and above expenditures......

Since the above report was rendered to the Regents of the University of the State of New York, Dr. Marvin has publicly asserted that the financial condition of the college has steadily improved. If Dr. Marvin's statement is correct and the report to the Regents a verity, how is it that we are told in the New York Tribune that the college has suspended on acount of a lack of sufficient

financial support"?

It is very well known that there has been a bitter and destructive battle waging in the New York Free Medical College for Women during the last year. The question under dispute was the last year. The question under dispute was not whether Spiritualism should be taught in the college, but whether the trustees of the institu-tion should allow certain medical gentlemen to hold the truths of spiritual science up to ridicule every time they appeared on the lecture platform. Dr. Frederic R. Marvin is, as we all know, an uncompromising enemy of American Spiritunism, and he became the champion of the materialistic element in the college. In a lecture called "The Literature of the Insane," which he delivered before the students of the college, and which has been since published, he used these words concerning the fine volume by Miss Lizzie Doten:

"Not many years ago there appeared a little book called 'Poems of the Inner Life'; if any of you possess that work, you possess a specimen of pathological literature of remarkable value. Many stanzas in that book are almost faultless in the conception and finish, and yet one has only to glance at the book and its pretensions to see that its author was the victim of a delusion incompatible with sanity."—p. 17.

He also delivered before the students of the Ite also delivered before the students of the college two lectures called "The Philosophy of Spiritualism," and "The Pathology and Treatment of Mediomania." The lectures were afterward delivered elsewhere and published in this city. In that work he openly attacks Spiritualism, and proposes to treat it as a disease. While President of the Faculty of the college he wrote a letter to the New York Graphic, in which he offered to subscribe toward the establishment of a lunatic asylum in which to confine spiritual a lunatic asylum in which to confine spiritual mediums.

mediums.

It was because of such conduct on the part of Dr. Marvin that the trustees of the college and a large part of the Faculty resolved upon his removal. Dr. Paul W. Allen, an eclectic physician, and Dr. Wm. White, an open Spiritualist and Electrician, headed the movement against the teaching of materialism in the college. lege. A violent struggle ensued, and as you know resulted in the death of the college. Thus the death of the New York Free Medical College must be laid upon the shoulders of Dr. Frederic R. Marvin. It is no excuse for Dr. Marvin that he was a man of learning and ability. No man has any moral right to use his influence against truth, and whoever does so must expect to be crushed, for in the end truth will prevail. The time is coming when the works of Drs. Marvin, Hammond, Büchner, and Maudsley will excite only wonder and regret. The world moves, and Spiritualism is not yet dead. It will live when materialism is forgotten. Is it right, then, to say that the New York Free Medical College died for want of financial support? I leave it to your readers to say. SAMUEL J. YOUNG.

THE CHILD'S QUESTION-"WHO MADE GODP"

To the Editor of the Banner of Light:

In your issue of July 1st, your correspondent, Horatio N. Spooner, criticises the article of Warren Chase, "What is Organic Life?" quoting the first ten lines with comment, thus:

"Science is steadily encroaching on the domain of theology, and settling in her infallible way questions of the most vital importance to us. Recently she has been tracing organic life to its germs or starting points, and not finding God there creating beings, she is half inclined to leave him out and not recognize his participation in the creation of man or beast, since she finds the same law that produces the plant, the insect and the beast, produces in the same way human

"Now, Mr. Editor, it would seem desirable be-fore 'leaving out God,' that science 'in her in-fallible way 'should first settle a question which naturally suggests itself: Who established the law 'that produces the plant, the insect, the beast and human beings?'"

"Who established the law?" Who applies only to persons, and the question therefore conveys the orthodox idea that there is a great ruling personal God somewhere, away up in the skies, as children are taught, but yet present everywhere, and who made all things; who established the law,

Now, Mr. Editor, it seems to me that light is thrown upon this question by the late discourse of Mrs. Tappan, dictated by Dr. Franklin, and commented on by your able correspondent Allen Putnam, in the same issue alluded to, July 1stone paragraph of which reads thus:

"Franklin's position suggests that the force which brings spiritual phenomena into human view is the same as that which gives heat and motion to Huxley's 'protoplasm,' gives the 'promise and potency' which Tyndall finds in matter, and is the moving power in Carpenter's 'unconscious cerebration.' And this force is spirit. He tells us that all force is spirit."

Is it not clear, then, that the who called for by

Spooner is spirit force?

Again, in the same number of the Banner, the returned spirit, Almira Dubois, at your public

circle says (the italics are mine): "When I asked Where is God? they pointed to all the manifestations which'I saw, and said to me, 'You see these manifestations of God's wondrous life?' I said yes; but such as these I saw in earth-life, only not so beautiful; they were there on earth, yet I saw not God. They told me to wait. I have waited many years, and yet I find only these same manifestations, and I They

know now that God is aspirit pervading all things, and that when I look on the little flower I see God there; and when I look in a child's face I see God there."

Do not, then, these revelations from the spiritworld satisfactorily answer Spooner's question, "Who established the law?" viz., spirit forcethe omnipotent, omnipresent, all-pervading and all-creative energy of all life-the ultimate link in the chain of the correlation of the forces? for Franklin says, "The ultimate substance of the universe is one, and that force, which is spirit, acting in and through all matter, causes the variety of expression existing in matter. The heart beats, the respiration takes place, vital circulation exists; the spirit is there, and that is the

force." Involuntary motion explained... Thus we are instructed that matter is a unit and force a unit, and that this force is the intelligent spirit of the universe-the creating and sustaining energy that operates it. Plants germinate by this force, insects are created by it, man and animals have come by this creative energy, which is as eternally self-existent as matter. This is my reading and understanding of the les-INQUIRER.

QUESTIONS BY MR. PEEBLES.

To the Editor of the Banner of Light :

In the Banner of Sept. 9th, J. M. Peebles asks the following questions, which we will try to answer pointedly, to the best of our ability:

1. "Can we think only in words or language? Yes, we can think without words, although usually, before we realize it, our thoughts take the form of words.

2. "Are thoughts spiritual substances, having forms?"

We believe thoughts-sometimes at least—take forms. We once told Charles II. Foster some private circumstances connected with a man's ife, without giving his name, when Foster said : "Your thought of the person has taken form and stands in front of me." He then gave a perfect description of the man.

3 "Is is the thought or the arranged words that spirits read?"

We believe that spirits, under favorable circumstances, can read both. A number of times, Mr. Foster, under influence, has commenced to write answers to questions before our thoughts were clothed in words. At times spirits find it difficult to read thoughts unless they are arranged in words. It is said that the nearer spirits are drawn to us in love, the easier they read our thoughts.

4. "In your experience did you ever, while sitting in the presence of spirits with their medium, deliberately frame your thoughts into a sentence, and then have a spirit read them aloud to

you, as though your brain were an open book?' Yes, we have had our deliberately framed thoughts occasionally read by spirits and replied to through mediums.

5. "If any, what distinction do you make between thoughts and ideas?'

Are not ideas grander than thoughts? Thoughts may have more or less depth, but the truths that "God is love and wisdom," and that" the soul is immortal," are grand ideas. Andrew Jackson Davis, in the "Thinker," says: "Ideas are ubiquitous and impersonal, while thoughts are local, egotistic, and smell of the individual. Originality can never be truthfully and philosophically affirmed of any person in any world, with respect to spirit-principles or ideas; but of thoughts every individualized intelligence in the universe may rightfully and logically lay claim to authorship, to some extent, and to originality, also.

ABBOT WALKER.

THE NEW DEPARTURE.

To the Editor of the Banner of Light: As your valuable paper is the medium of discussion about what is called the "New Departure "in Spiritualism, (by-the-by, departure from what?) and as some of the writers seem to take what?) and as some of the writers seem to take a mistaken view of the subject, and as usual to display more feeling than may be required. I beg leave to submit what appears to me to be the true merits of the case. In the first place, I understand the parties to the movement to be giving expression to their own feelings and views of ing expression to their own feelings and views of hear mimicked on the stage came out with a clear first what we have the desired at the control of the case. what they believe to be the design and teachings of the great efflux of spirit manifestations, in this our day and generation, and that they did no more expect that all Spiritualists would agree with them, than that all nominal Christians would agree upon one creed. The only error they seem to have fallen into was, in taking for granted that certain other prominent Spiritualists entertained similar views to theirs, and nominated them to positions which it appears they were unwilling to occupy.—The truth is we must either accept some infallible standard of faith, which no Spiritualist thinks of doing, or, else while all Spiritualists are agreed on the main basic facts of Spiritualism, there will be as many shades of inference and beliefs as there are different mental structures. The nominal Christians, although they have a written chart which they recognize as infallible to go by, have had over three thousand different sects and denominations. Yet they are all Christians; and why may we not differ and yet be all Spiritualists, without torturing or burning each other, as the Christians did in the past, or abusing each other as they do now? There is in fact now, besides minor differences, two great divisions among Spiritualists: those in whom the religious element or principle is less developed, and held entirely subservient to their intellectual—to such Spiritualism is a science only, nothing more; while to those in whom the religious feeling is more fully developed, it because the such as a second such that the second such as the s comes a religion—and with such feelings, those who have taken an active part in this movement have organized themselves into a society of Spiritualists, because in it they find a medium for the cultivation and more intelligent expression of their religious feelings, as tending, in their belief, to develop a higher, purer and better type of man. Others, with equal honesty, may maintain a different opinion, and if while we claim for ourselves the right to our own opinions, we but extend that right to others, then all cause for

Wilmington, N. C., Oct. 15th, 1876.

strife will cease; for until the whole subject of Spiritualism is better understood than it is at

present, it is not likely that all Spiritualists will

JOHN MCRAE.

e of one belief.

Anotheosis. The spirit of Essie Mott, daughter of J. II. and Mary V. Mott, of Memphis, Mo., left its mortal form Oct. 18th, after a lingering illness, at the close of five years and eleven months of earthly life, in which she had become endeared to hundreds of visitors from all parts of our country who came to witness the wonderful materializations through her father. Essie was a remarkable child, spiritually advanced far beyond her years, and as a medium had given some of the most wonderful tests ever witnessed. Before she was two years old she would hold the slate under the table with no mortal hand but hers near it, and many a message has been written on it in that way to inquiring friends when she did not know a letter of the alphabet. For the last two years her parents have not allowed her to be used as a medium, believing it injured her physical system, which was very slender and delicate, while her mind was far in advance of her years.

I was called by telegram from my labors in Iowa to attend the funeral, and we had the large Court House (no church being offered us) crowded on Sunday the 22d, to listen to a discourse on the life, death and immortality of Essie Mott, and a more attentive audience has seldom listened to | To the Editor of the Banner of Light : WARREN CHASE.

Tupper's Immortality. THE PHILOSOPHER IN THE DROOKLYN TABER-

NACLE PULPIT. [From the New York Heraid.]

Or. Taimage's Tabernacle was filled to over-flowing by a heterogeneous congregation num-bering fully five thousand, chiefly interested in hearing Martin Farquhar Tupper, of England, poet, philosopher, and genial friend of human-ity, recite his immortal poem in blank verse on "The Immortality of the Soul." Some fifty ush-ers were, kept. activaly amplayed standar access. "The Immortality of the Soul." Some fifty ushers were kept actively employed stowing away the great multitude. They wore flowers in their coat lappels, and by their general get-up made a deep impression on the Centennial visitors from Texas and Nebraska. There were ladies from Fort Greene, the Heights, Fifth avenue and other aristocratic quarters, mixed in among the swarthy Hoosters from the West, and their free and independent wives and daughters. George Morgan operated with all his might on the fourbanked organ. At half-past ten the author of "Proverbial Philosophy" was seen entering by a side door, the handsome Talmage leading the way. Every eye was on him as he mounted the stage beneath, the big organ, painted red, white and blue, and blazing with gold. He appeared to be a short, stout gentleman, with gray half and agray beard, a fresh, ruddy complexion, and an eye as mild, harmless and confiding as a calf's. He seated himself in Talmage's chair, and pulled out sayers of gold-meaned and pulled out sayers of gold-meaned the seated himself in Talmage's chair, and pulled out several pairs of gold-mounted speciacles, which he laid tenderly beside him on a small table to his right. The pastor opened the services by giving out a hymn, and a young man with his coat buttoned tightly around him came on the stage and through the services to go and the services to go stage and threw his arms up as the signal for the congregation to begin. He kept his arms moving like a windmill gone crazy during the singing, while Tupper, through his gold-mounted glasses, watched him with looks of wonder and admiration. The poet, when not fascinated by this young man, directed his gaze to the ceiling, and showed absolutely nothing but the whites of his eyes, when the pastor, in his customary heroic measure, offered up a prayer. Finally, Dr. Talmage announced that Mr. Mar-

tin Farquhar Tupper would occupy the attention of the congregation, not with a lecture, but with a composition of divine inspiration. Mr. Tupper, who had been growing nervous all this time per, who had been growing nervous all this time at the sight of the enormous gathering in front of him, came near slipping off his chair. He advanced to the front of the platform with apparent trepidation, and his voice, when he began, trembled, and he seemed as if he was about to break down completely; but he recovered quickly, and sailed along for a full hour with his "essay," as he called it, on the "Immortality of the Soul," with the most self-complacent ease. Before entering on the recitation, he said:

Before entering on the recitation, he said:
"Christian friends, I desire to ascribe this honor you have paid me to God. I desire to repudiate all self-seekin', and shall simply, humbly, gratefully and seriously speak to you as a dying man to dying men upon our common immortality. I am a natural man, and what I speak is from the 'art to the 'art. Words in themselves are dead letter; it is the spirit that makes them live. This essay has been before the world for forty years, and is no new thing. There are, no doubt, many skeptics in this audience, but I hon-

doubt, many skeptics in this audience, but I honor them not for their skepticism, but for following faithfully such lights as they have. After a
silent word of prayer, for God must help me, I
will read for you 'Immortality.'"

Here the moist-eyed poet retreated to the back
of the stage, and dumping himself into Talmage's arm-chair, covered his eyes with his hand and prayed. Then he came forward once more and, opening a splendidly-bound volume, launch ed out on the broad and turgid current of his amazing and perplexing poem. The first verse (as follows) took away the breath and stilled the audience into profound silence:

Gird up thy mind to contemplation, trembling inhabitant of earth; Tenant of a hovel for a day, thou art helr of the universe

Tenant of a bovel for a day, thou art helr of the universe forever.

For neither congealing of the grave nor gulfing waters of the firmannent,

Nor expansive airs of heaven, nor dissipative fires of telema.

Nor rust of rest, nor wear, nor waste, nor loss, nor chance, nor change.

Shall avail to quench or overwhelm the spark of soul within thee.

The delivery of these lines was accompanied by a moderate degree of gesticulation, but it was and most amusing effect when, after penetrating a long distance into his great poem, he paused and exclaimed, "I shall read a little more of Immortality; that is, if you like it, you know."
Talmage's reading desk was too high for him, and only his head appeared above it, his torso being hidden from view. After the recital of the first verse, he paused a moment and turned up his eyes like a blind duck, and then tackled his raging verse with renewed vigor. Talmage opened his mouth and eyes in admiration, and smiled benignantly away back of his ears.

Thou art an imperishable leaf on the evergreen bay tree of Existence. A word from Wisdom's mouth that cannot be unspoken.

These lines were given with great emphasis, and then the poet skipped a page and lighted on this brilliant and overpowering rhapsody Who shall imagine immortality, or picture its illimitable

prospect! How feelily can a faltering tongue express the vast idea! For consider the primeval woods that bristle over broad For consider the primeyal woods that bristle over broad Australia And count their autumn leaves, millions multiplied by

millions; ence look up to a moonless sky from a sleeping isle of the Ægean,
And add to those leaves you starry host, sparkling on the
midnight numberless;
Thence traverse an Arabia manight numberless; ince traverse an Arabia, some continent of eddying sand,

sand, Gather each grain, let none escape, add them to the leaves and to the stars;
Afterward gaze upon the sea, the thousand leagues of an Atlantic,

Atlantic,
Take drop by drop, and add their sum to the grains, and
leaves, and stars;
The drops of ocean, the desert sands, the leaves, and stars
troughgrable.

innumerable, (Albeit, in that multitude of multitudes, each small unit were an ago,) All might reckon for an instant, a transient flash of Time! Looking over the vast congregation, there was

an expression of great gravity on the aggregate of faces, as if the subject treated of, and the gigantle method of the treatment, were alike en-titled to the most reverent attention. Tupper kept steadily on, though hardly one in a hundred of his hearers was able to follow him in his soaring flights of thought and fancy. Here he cavorted splendidly:

Or haply, Death, in the doublings of thy thought, shall seem continuous ending;
A dull eternal slumber, not an end abrupt.
Oh most futile chrysalis, wherefore dost thou sleep?
Dreamless, unconscious, never to awake—what object in such slumber?

thou art still to live, it may as well be wakefully as sleeping:
How groveling must that spirit be, to need eternal sleen:

Bleep; Or was indeed the toil of life so heavy and so long, That nevermore can rest refresh thing away. That nevermore can rest refresh thine overburdened sout? Aleep is a recreance to body, but when was mind askep? Even in a awoon it dreamoth, though all be forgotten afterward. The muscles seek relaxing, and the irritable nerves ask

Peace.

Rut life is a constant force, spirit an unquietable impetus;
The eye may wear out as a telescope, and the brain work
slow as a machine.

But soul, mywearied, and forever, is capable of effort un-Impaired.

Perhaps the finest part of his great effort was This was reserved as a sort of tour de force, and made a bewildering impression. Here

For the terrible realities whereto
We tend are hidden from our eyes;
We know but heed them not, and walk
As if the temporal were all things.
The mighty hopes we spake of, and the consciousness we
feel— Alasi that all the future and its adamantine facts,

Jonded by the present with intoxicating fumes, hould seem even to us, the great expectant heirs, to us, the great expectant heirs, o us, the resonsible and free, fearful sons of reason, mly as a lovely song, sweet sounds of solemn music, pleasant voice and nothing more—doth he not speak parables?

Banner Correspondence.

Dedication of a Chapel and Organization of a Society!

I have the honor and satisfaction of reporting

to the National Conference and the brotherhood at large, that, called to Ballston Spa, N. Y., Oct. 10th, to dedicate a new hall and organize a society, I have attended to that duty, and, on the day named, assisted by Mrs. A. Hope Whipple, of Boston, and Rev. J. H. Harter, of Auburn, N. Y., the beautiful edifice was, in due form, dedi-cated and set apart to the discovery of truth and the growth of humanity, through the agency, in-flughce and ministrations of Spiritualism.

Order of Exercises: 1. Singing by the choir; 2. Prayer of Dedication, by J. H. Harter; 3. Dedicatory Discourse, by J. E. Bruce; 4. Reading of Centennial Poem, by A. Hope Whipple; 5. Music by choir by choir.

The ceremony of dedication took place at haif-

The ceremony of dedication took place at haif-past ten A. M., and at three P. M. Rev. J. H. Harter gave an excellent address, followed at seven o'clock in the evening by an exceedingly able and very profitable lecture by Mrs. A. Hope Whipple, on "Social Evolution." The dedication took, place on Tuesday, and meetings were held every evening through the week and all through the day Sunday. A large

week and all through the day Sunday. A large congregation was in waiting early on the morning of the first day, and a crowded house greeted the accomplished lady lecturer in the evening. The meetings after Wednesday were principally devoted to discussion of the grounds and method of organization, the result of which was the adoption, without alteration, of the "Form of Constitution for Local Societies" recommendably the National Conference of Buildedukhing

or Constitution for Local Societies — recommended by the National Conference at Philadelphia.

No articles of belief or statement of principles were discussed or adopted. Not that the society holds doctrine of slight importance, or estimates sound teaching in science, philosophy, and religion lightly light that the fit with the circumstance. sound teaching in science, pullosophy, and ren-gion lightly, but that it means, in its public min-istrations, to put such teaching on the same footing which it maintains in the courses of uni-versity instruction, where no student is required to subscribe to any doctrine, but where every one comes with a mind unfettered to the lectures of every teacher, and goes away free to accept or reject so much of what has been taught him as the compulsion of truth and the constitution of his own brain shall determine.

The course of practical work outlined in the scheme of Sub Committees on Health, Education, Social Life, Reforms, and Spiritual Development, was reckoned the central point and deemed the all-important thing. Begin here to outwork for a fully formulated creed, but rush down at once into the fields of character and fall to making a man, a woman, of yourself; set your heart upon righting abuses and studying how to bring human beings into orderly and scientific relations. Above all, seek to know yourself in your divine or spiritual, as well as human or natural relations. And in this great practical work call all men, of all creeds, and of no creed, to come in and help you. Give them all the warmest welcome, provided and so long as they choose to stay in your fields of effort and sit in your schools of instruction as willing workers and interested learners.

So much I have deemed it necessary to say about the method of action and order of business adopted in organizing this first society of the New Movement, because the committee is in constant receipt of letters of inquiry about how to proceed in such matters.

The new edifice is an ornament to the town and an honor to the men who built it. It is an elegantly finished framed building, thirty-two feet by sixty feet; hard finish inside, in cornice and panel, surpassing in neatness and taste many costly frescoed churches. A roomy plat-form, comfortably carpeted, beside the speaker's desk, is furnished with chairs and an elegant

An excellent organ of suitable size and a trained choir of very fine singers, form not the least attractive feature of the many admirable appointments of this house. The audience room is ample, seating some four hundred, and all this—though in the end many good and able men will share the burden with him—is, down to this writing, due to the energy zeal and generosity of one man—Benjamin J. Barber. — J. E. BRUCE.

AUGUSTA.—George Watt writes, Oct. 8th, as follows: I have been to Mr. J. H. Mott's, in Memphis, Mo., and tarried with the family four days. I found Mr. and Mrs. Mott as genial and friendly as I could wish, 3976 the spirit friends hapby that I came to give them a chance to talk with me face to face, as of old, and I assure you I was well paid for my trouble. I went on Thursday, the 28th of September, and found there Mr. and Mrs. Turner, of Colfax, Iowa; soon after came Mr. and Mrs. Bunker, of Topeka, Kan., then Mr. and Mrs. Preston, (Mr. P. is a railroad conductor, and had been there before, so had one other gen-tleman, who came from St. Louis, Mo.) Mr. and Mrs. Stout, who live in Memphis, came in every night and took part in the singing. "General Bledsoe," the leader of Mr. Mott's spirit-band, appeared first each night, and was introduced to every one separately. The next one that I saw and spoke with was my daughter in-law, Emma, who passed away in Quincy one year ago last May. Then came my own son, Samuel, who passed over in St. Louis thirty years ago, and next came my own mother, who passed away about fifty five years ago; afterwards came my father, who passed over about forty years ago; They came every night (except mother), and talked with me as plain as one person talks with another, and the tests that I received from them were so grand and true that no sane person could

possibly doubt the spirit's identity.

Saturday night the German spirit that controls Mr. Mott, as soon as the materializations are over, told me that next night I was to have a talk with some of my Nauvoo friends, and sure enough, my old friend, Joseph Smith, presented himself, and we had a long conversation about old times. I lived in Nauvoo over three years, and was near neighbor to Joseph, and knew him very well. The satisfaction I received at Mr. Mott's scances cannot be weighed in the balances with money or time. I have taken the Banner for ten or cleven years, and hope to while I live. For the good will I have for all mankind, and in justice to Mr. Mott and family, the spirit friends and the cause of Spiritualism, I pen these lines.

Azores.

ST. MICHAELS.-Prof. S. H. A. Frisbie writes from this island under date of Sept. 28th. He would be pleased to have any one who may possess spare books or pamphlets or papers, which treat of the Spiritual Philosophy, donate the same to him, for the purpose of inaugurating a circulating library to promote a knowledge of this new dispensation among the inhabitants who new dispensation among the innonants who understand English—the major part of the people being Portuguese. He says: "St. Michaels has 120,000 inhabitants, and I am the only Spiritualist here! My body is at St. Michaels, but my spirit mingles with the brighter world. May the angels bless this undertaking. Verily the public here have much need of reformation and spiritual knowledge: in truth they are from two hundred. knowledge; in truth, they are from two hundred to five hundred years behind time. A spiritual library might reach this mission, as the public papers will do no such thing, and to translate from English to Portuguese would not only be tedious and expensive, but would require years to accomplish this end. It is true it would reach a larger class, but we must make use of such yeast at present to begin at once to leaven the bread or public mind. I had books of the kind, in Boston, by A. J. Davis, Allan Kardec, &c., &c., some of which I gave to friends, and others sold

-thinking things different than they actually are. The climate of the Azores is delicious. Fayal is well known in the States on account of its business with whalers, its fruit, &e.; but of our nine islands, St. Michaels is worth more than all the others combined, for health. Amid its beauty of scenery, its hot springs, sulphur waters, mineral waters that are natural, its flowers, birds and fruits—no snow nor ice—one thinks of

the time of old, under the fig trees. A good test medium would do well here. Live and literary upbuilding ought to be secure.

ing at a hotel costs sixty cents per day. We have between thirty to forty American and English families here. I do not intend going back, my friends being here, so I will endeavor to do what I possibly can to advance the cause through the medium of the proposed library (and other ways) should our American friends wish to help us in this undertaking."

New York.

KERHONKSON.—H. R. Decker writes: We are in want of a good speaker (one to explain the phenomena) and a medium—or both combined—to visit us and deliver a course of lectures, say three. We would not be able to pay more than twenty or twenty-five dollars. The round fare from New York would not be over six dollars. E. V. Wilson lectured here last week, the only lecture we ever had on Spiritualism. No the people want to know more of Spiritualism.

> Written for the Banner of Light. THE ADVENT OF TRUTH.

BY MRS, S. C. LOOMIS.

Oh, mortals, from error's dark slumber awaken ! Look up to the truth as it glimmers afar! Let the dark pall of creeds from your spirits be

shaken. And the light of God's love be your future life-

star.

Too long in hell's fears, made by man, have ye wandered,

Too long been enveloped in terror's dark pall;

Too long your great birthright of heaven have ye squandered,

Too long ceased to love the great Father of all. Too long in your isolate shell of existence,

Wrapped closely and selfish from cries of the poor.

You have clutched the gold spoils, and in avarice, persistent

Have turned the pale children of want from your door.

Their prayers and their tears to the Father ascending,

Are forming a record against you above; Oh, haste to crase it with kind deeds unending,

For naught can atone but a life full of love. NEW YORK ITEMS.

BY E. D. BABBUTT, D. M.

To the Editor of the Banner of Light: It gives me pain to see anything in our New York papers bearing upon Spiritualism, as it is almost certain to be a perversion or a ridicule of

the whole matter, instead of a candid and truthful account of the only phenomena which can prove the sublime fact of human immortality.

This comes from three causes: 1st, the ignorance of editors and reporters with reference to spirit-control and spiritual facts; 2d, moral constitutions that would not fall dets; 2d, moral constitutions that would not fall dets; 2d, moral constitutions that would not fall dets; 2d, moral constitutions. adice, as they would not fully dare to state the marvelous things that occur in the presence of mediums for fear of public opinion, or if they state them, there must always be a vein of ridicule as a partial offset; 3d, their readers must have sensation and fun, even if some Spiritualists shall be cut and slashed every few days and held up for the crowd to jeer at. What rights have Spiritualists, what sensitiveness of feeling, what dear and sacred hopes, which editors are bound to respect? In Australia, the editors at first met Mr. Peebles with jeers, calling him "a long-haired apostate," "a rabid lunatic," and many other sweet words; but when he became popular and thousands rushed to hear him, they changed their tone altogether, and proclaimed him as being "cloquent," "riveting the closest attention," etc. So will it be in New York after awhile, if Spiritualism becomes more fashionable, New York is a centre of magnificence and fashion, and of course has many grand institutions as well as many noble men and women, but you may hold up the sublimest principles, far reaching as Heaven itself on one side, and a fashionpiritualists, what sensitiveness of feeling, what ing as Heaven itself on one side, and 'a fashion-able hat or coat on the other, and nine-tenths of our people would take the latter in preference. Occasionally the Herald, the World, the Sun, the Tribune and the Graphic will allow a fact of Spiritualism to be stated correctly in their columns. The managing editor of the Graphic is, I believe, a materialist, but Mr. W. T. Clark, assoclate editor and formerly editor of the Golden Age, understands the merits of Spiritualism, and is one of the ablest of our New York editors. The Times is witty, but very prejudiced and un-informed on this subject. The Sun has had the The Times is witty, but very pregamental informed on this subject. The Sun has had the grace to allow me to correct some of its misstatements and to answer Bishop, whose insufficiency is according Spiritualism I took occasion to show It was sufficiently fair also to publish some of the accounts in defence of Dr. Slade, in London, as well as those against him, but from the one little flaw that the violent "Sir Forcible Feo-" Mr. Lankester thought he had discovered in Slade's operations, it flies off in a tangent and denounces him and many of our other mediums as tricksters. There are slates all over the United States which never belonged to Dr. Slade, as well states which never belonged to Dr. Stade, as well as some in England, that were brought by their owners to him, but held in many cases by themselves, while some invisible power wrote on them. I myself was once present with him when the closed state lay two feet from either of us on the table. I saw the state before being written

on, heard the pencil for some time, and on opening the slate found messages in two languages. Olive Logan, in the Graphic, has given a one-sided statement with reference to Spiritualism abroad, in which she retails the falsehood that Dr. Carpenter asked Dr. Slade to give a sitting at his residence and was refused. Dr. Carpenter himself states exactly the opposite at the meeting of the British Association. A correspondent has since given an able letter to the Graphic, showing the truth of the Slade controversy abroad as given by the London Times, Spectator, etc. So we get a little light sifted in upon the people as through keyholes even through our metropolitan press, and yet we have here no journals that manfest any such general fairness on the subject as is

seen in the Boston Herald or the Chicago Times.

Mr. E. V. Wilson has recently lectured and given tests at the Republican Hall on 33d street, near Broadway, and his tests have been almost without a single failure. On October 1st, he read a man's character and gave two important dates of his life without seeing him at all, and while of his fite without seeing min at an, and while fifty odd feet away from him, having heard only his whistle. He erred slightly in his weight. At the close of the meeting a lady brought up a dapper little fellow for Mr. Wilson to touch and give his opinion of. Immediately, Mr. Wilson pronounced him a trickster and an imitator, and applied a still less favorable epithet to him. He plied a still less favorable epithet to him. He then made a straight shoot for the door. This was no less a person than Mr. Bishop, who pro-fesses to expose mediumistic tricks. Wilson had never seen him before. This same Bishop ad-mitted to an acquaintance of mine that he believed in clairvoyance, and if I understood him rightly, was clairvoyant himself, but said he could make more money by fighting Spiritualism than by advocating it. So you see he is a man of profound principles, principles which reach not to the depths of his soul, but to the bottom of his pocket.

pocket.
On Oct. 8th, Mr. Wilson in giving his tests, must have made as many as forty or fifty definite statements with regard to the lives of different persons present, all of which were pronounced correct, unless it might be in one case in which the date was considered slightly inaccurate, al-

though the event itself was admitted.

I have moved my office to Science Hall, 141
Eighth street, near Broadway. This building is
headquarters for the Church of Humanity and the Laberal Club, both of which are intensely radical in most respects. One door east of me is the liberal bookstore of Mr. Somerby, who keeps spiritual as well as other publications. Opposite my office is the Mercantile Library, and a few rods off are the Astor Library, the Cooper Institute and the Bible House, so that my salvation and literary uphyllding quality is here.

To Book-Purchasers.

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

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.

1 in quoting from the BANNER OF LIGHT, careshould be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondance to the communication of imperior of the condense through the condense of opinion to which our correspondents give attenues.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 4, 1876.

PUBLICATION OFFICE AND BOOKSTORE. 9 Montgomery Place, corner of Province atrect (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
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COLBY & BICH.

PUBLISHERS AND PROPRIETORS.

LUTHER COLBY......BUSINESS MANAGER. Letters and communications appertaining to the different Department of this paper should be addressed to DEFIRE COLBY; and all BUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

... While we recognize no man as master, and take no book as an uncerting 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-

Expenses of the Slade Trial-Appeal to American Spiritualists.

ent and thankful before God, but self-centered in his own

individuality."-Prof. S. B. Britton.

The Slade trial now going on in London is undoubtedly the most important of any with which Spiritualism has ever been connected. It is exciting so much interest that reports in full are given in the leading daily papers, and long summaries are telegraphed to the leading provincial journals. It is fraught with issues of great importance, and every good Spiritualist who can afford it ought to contribute liberally toward defraying the expenses of the trial, since it is really directed not so much against Slade as against Spiritualism. The cause is on trial in his person. This must be obvious to all who have studied the animus of the prosecution from its inception.

Without stopping to reckon the cost, the leading English Spiritualists at once took measures to see that Mr. Slade was properly defended, and to watch the progress of the case with the closest attention. Financial help from American Spiritualists has been confidently expected by them, since the cause is ours as well as theirs. We hope their expectations will not be disappointed. Contributions must at once be raised, and we invite all persons interested in Spiritualism to send us what sums they can afford toward this Trial Fund. Due acknowledgments shall be made in our columns for all sums received, and the money shall be promptly remitted to the London committee authorized to receive it, and properly vouched for. Should there be any more money subscribed than is needed for this special emeras a fund to be used for the advancement of truth as the majority of the subscribers may direct.

Since writing the above we get the intelligence that on the 31st ult. Mr. Slade was sentenced by the presiding magistrate, Flowers, under the vagrant act, to the extreme penalty of three months' hard labor in the House of Correction. Nothing less brutal or unjust could have been have faults. There is no reason why, as they expected from such a creature as this Flowers are constituted, their faults or failings should not proved himself to be. Throughout the trial he did not have the decency to attempt any concealment of the fact that he had prejudged the case, and that from him the defendant could expect no mercy. His frivolous jokes, his openly expressed sympathy with the course of the prosecuting lawyer, his attempt to embarrass the defendant's counsel by telling him he had never seen an advocate in a more awkward position, his evident ignorance of all psychical facts, and his dogged obstinacy in turning a deaf ear to all testimony that did not chime in with his own preconceived notions, all showed that this brutal and incompetent judge would do what he could to put a stigma on Spiritualism.

American Spiritualists! Now is the time to show you are stanch, firm, and generous for the truth. The new trial will be attended with great expenses. Let us all lend a helping hand according to our abilities. Send in your contributions at once, and every remittance shall be duly acknowledged in the Banner, as received, and used in the service of the cause that we all have at heart. Good must surely grow out of what may seem at the first view a depressing and unmitigated evil. Spiritualism is being advertised as it never was before. New friends are starting up, and old friends show that they cannot be shaken. The blood of the martyr is the seed of the church. Persecution—and this is a deliberate and planned persecution, high-handed, bigoted, and remorseless-must always be attended with a reaction. Meanwhile let us see that the sinews of war are not lacking; that Spiritualism in the person of Slade (for it is unquestionably at Spiritualism that this blow is aimed) shall be properly and liberally defended. promptly at 7:30. Once more we earnestly ask you to send in Your CONTRIBUTIONS AT ONCE. Let us at least meet our English brethren half-way in their noble efforts to provide for all the expense of this case. CONTRIBUTE, ALL WHO CAN!

The Mediums and their Trial.

A preacher of the Methodist persuasion, named Mallalleu, mounted his pulpit in this city last Sunday, and gave the whole body of mediums what he doubtless would call a good round belaboring. If it was the Christian spirit that it was done in, then we have greatly misconceived it in all its aspects and professions. His topic was "Simon the Sorcerer," whom he appeared to confound all the way through with the same Simon who "says wig-wag." No one would have supposed he had been preaching. "Spiritualism," said he, " is the pretence of the possession of a secret, occult, mysterious power, by which the spiritual world might be laid under tribute to supply our lack of wisdom and of strength." He thought that "free, enlightened New England might be free from such diabolism." He declared "the whole business a cheat and a delusion." "All such imposters ought," he said, "to be sent to prison, for they are worse than thieves.' "These accomplices of Satan," he said, "did a thriving business at the expense of the good sense and pockets of the general public." "Any person engaged in such business," he added, " is an unmitigated scoundrel and cheat. They are the best servants the devil ever had. The paraffine-hand business is a thorough fraud, and any common juggler can perform the trick."

And so he raved for a long while to a listening audience, and he would have denounced any one of his hearers in equally set terms if he had presumed to say that such gabble was not Christian preaching. We shall not imitate Mr. Mallalieu in anything we have to say of him. He has got to learn more of the spirit of the Christian relicion before he can expect to preach it with any effect. That there are false and faulty mediums. no more invalidates the well-ascertained phenomena of Spiritualism than the existence of false and faulty ministers invalidates the claims of the church to a distinguishing love of purity and truth. These great things are not to be spanned by small measures. The fall of one me dium, because he or she is human to begin with. and because, moreover, he or she is beset by the very temptations which are brought by those who seek his or her overthrow, has no more effect to shake the great fabric of spiritual truth-no, nor a millionth part of the effect—than does the tumbling down of an Orthodox pulpit in consequence of the intemperance or lust of the one who occupies it. While we are not and never shall be the apologists for falsehood, in Spiritualism or out, neither shall we set up to be censors of human frailty. All is in the hands of a Higher Power, which does not refuse to inspire one class of its creatures because they do not chance to lend themselves to ecclesiastical blindness and super

If the entire class of spiritual agents in human form, known as mediums, are at the present time subjected to trial at the bar of a purposely aroused public prejudice, which ecclesiastics and their subservient secular journals are striving to fan into a flame of passion, it is to be accepted as for a good purpose and because the time is at hand for a new departure. To make that departure successfully it is essential that the public mind should be newly attracted to the phenomena, which were beginning to be regarded as too much matters of course for further study and recognition. The public mind is simply being stirred up, at home and abroad, that it may be opened to the reception of fresh truths in a still newer manner. All this excitement is not accident, but part of a design which those most actively engaged in it do not themselves yet understand. The men who are abusing mediums and Spiritualists like thieves and pickpockets, are merely working wiser than they know. Poor Mr. Mallalleu does not comprehend the absurdity of his own statements, when he first stigmatizes all mediums as jugglers, cheats and thieves, deserving only of imprisonment, and then asserts that the people of free and intelligent New England are defrauded by them out of their sense and their money. He is simply too mad to be logical, and gency (which is not probable), it will be reserved of course be cannot therefore be truthful. As a medium himself, if he were one and still behaved thus, we should deem it our duty to warn him of the danger of his conduct.

> As to the mediums themselves and their alleged exposures, so long as nothing but falsehood and fraud excites the public reprobation we shall be wholly satisfied. It is nothing but the truth that we seek, and shall earnestly strive to seek it to the end. Mediums are but human beings. They be very peculiar. The world is always ready to allow for the failings of genius, by refusing to throw away its priceless products. Mediumship is not in any true sense genius, yet it is just as much a gift as that of genius. Those who have it hardly have learned its primary laws. What wonder, then, that they err, when the common weakness of humanity contests with a power of whose mysteries they know almost nothing, and especially when they are confronted with influences and temptations that are blindly and obstinately discordant with the high work they stumblingly attempt? Let us all begin by being charitable. None of us are called upon to be deceived, any more than we have a mission to deceive. When we are all banded together for the single and unselfish purpose of discovering the pure pearl of Truth, there will be no further need of stopping to denounce faults or falsehoods, but the prevailing love of Truth will cast out all other feelings. False mediums will not stand. There is no fear of that. But Truth will, and the world will not be deterred by charlatans and jugglers on the one side, nor by mad ministers on the other, from pursuing its riches to their last abode and hiding-

Mr. R. Liuton at Rochester Hall.

The introduction to a course of illustrated lec tures will be given on Sunday evening next at Rochester Hall, by Mr. R. Linton, of London. Subject, "Man the School-boy of the Universe." The services of an efficient quartet, conducted by Mrs. Clapp, have been secured for the occasion. On the following Sunday evening the subject will be "Telegrams from the Stars," amply illustrated by diagrams and the stereopticon. The accord between Spiritual Philosophy and the discoveries of modern science, which it is the object of these lectures to demonstrate, will, in the present state of affairs, both here and in England, present an attractive feature which cannot fail to interest every seeker after truth. Service to commence

The Spiritualists of New Hampshire, in convention held at Washington, Oct. 20th, took steps for an organization on a "legal, financial and religious basis." We shall print a report of the proceedings soon.

Discordant Views.

At the Woman Suffrage Convention in Faneuil Hall, Wendell Phillips improved the occasion to give expression to his views on the condition of the country generally in respect of its morals. "America is a dishonest nation," said he. "Seven tenths of everything for sale in Boston is a fraud and a cheat. Assemble all its merchants and manufacturers, and if you don't find plenty of Belknaps among them I make a serious mistake." Again he broke forth with-"there is not honesty enough in this great country of ours to manage its moneyed institutions. That is a broad statement, an extreme one, but who is there to contradict it?" Well, we are prepared to bring forward at least one person who will, though no one ventured a contradiction on the spot. Our man does not happen to be an American, yet he is quite as capable of forming an intelligent and just opinion for all that.

He is no less a person than the distinguished Professor Huxley, who has been traveling through the country, and wound up his visit with a few public lectures in New York that excited universal attention. This is his language, and all will say it is much more inspiring than that of Mr. Phillips. "To an Englishman who first lands on your shores," says he, "who finds himself traveling for hundreds of miles through what I can only call strings of great cities, who even in the very best way compares the extent of your territory with that which he has left, and looks at your marvelous resources in everything that tends to the welfare and riches of mankind, there is a something sublime in the vista of the future. I do not say this with the least intention of flattering that particular vulgar sentiment which is commonly called national pride."

We do not think our readers will covet the space which we give to the remaining extract from Prof. Huxley's reference to this country, a grand synopsis of what is yet unmeasured and

"I do n't know that I have any particular respeet for bigness as such or for wealth as such, and most assuredly bigness is not the same thing. as greatness, and territory does not constitute a nation. What I referred to just now as the issue which had suggested itself to me, fraught, as I will say it again, with a certain sublimity, a ter-ror as of overhanging fate, is the question: What are you going to do with all these things To what purpose will you put this great store of material wealth and this vast amount of human intelligence and capacity which is among you to The question is one which, it seems to me, no man has a chance of answering with the remotest probability at the present moment.

You are undertaking the greatest political experiment that has ever been performed by any people whatever. You are at this present cen-tenary a nation of forty millions of people. At ectation may look to see you two hundred milions, and you have before you the problem whether two hundred millions of English speaking, strong-willed people will be able to hold together under the form of republican institutions and under the real despotism of universal suffrage [a burst of applause]; whether State rights will hold their own against the necessary centralization of a great nation, if it is to act as a whole or whether centralization will gain the day without breaking down republican institutions. territory you cover is as large as Europe, as di-verse in climate as England and Spain, as France and Russia, and you have to see whether with diversity of interests, mercantile and other which arise under these circumstances, national ties will be stronger than the tendency to separation; and as you grow more people and the presence of population makes itself manifest, the spectre of pauperism will stalk among you, and you will be very unlike Europe if communism and socialism do not claim to be heard. I cannot imagine that any one should envy you this great destiny—for a great destiny it is to solve these problems some way or other. Great will be your honor, great will be your position, if you solve them righteously and honestly; great your shame and your misery if you fail. But let me express my most strong conviction that the key to sucess, the essential condition to success, is one and one only: that it rests entirely upon the intel-lectual clearness and upon the moral worth of the individual citizen. Education cannot give intellectual clearness, it cannot give moral worth, but it may cherish them and bring them to the front; and in that sense the university may be and ought to be the fortress of the higher life of the man author, Zschokke, Madame Hauffé, the Seer-

Science in Religion.

Taking the word Science in its broadest sense to mean knowing-not merely knowledge-it is undeniable that the world's religions need to have more science infused into them. Faith will never lack for objects on which to properly exercise itself, but the peril of faith is superstition. The only thing that will keep it from degenerating into that is Science, or Knowing. What modern power comes up to meet just the emergency as Spiritualism does? It demonstrates, yet exalts and expands and strengthens faith as it does so. It never supersedes it, and it does prevent it from lapsing into superstition. Thus is the problem solved, so far as it is given to mortals to have any great problem of life clearly solved to them. What is known as Science, popularly speaking, tends to blind faith, instead of helping it to see

more clearly; to Spiritualism it is given to en-

large it, put it on its feet, give it form instead of a dim nebulousness. The science, or knowing, which Spiritualism introduces to the mind of men, is just what religion calls for to give it the impetus without which it must die. For it will die as surely as it is degraded into a mere superstition. The jargon of he creeds is employed to convey this, that and the other thing, whereas the actual knowledge, or knowing, which is contained in Spiritualism, reconciles their contradictions, clears up their confusion, informs them with direct and real meaning, and, while overthrowing and sweeping away, planting a growth that is permanent. It is the peculiar feature and great recommendation of Spiritualism that it dissipates doubts and fears and brings the truth to light. That is because it displaces guessing and superstition with fact and knowledge. It was the very thing that faith needed, and it is that by which atheists are convinced and at which ecclesiasticism stands aghast and incredulous.

There is a suggestive article in a recent issue of The Nation that sustains the statement just made. It discusses the contribution of science to morality. We push it a little further and put religion in the place of morality. The Nation argues, with correctness, that the scientific habit of mind eminently contributes to that fundamental virtue of the intellect-supreme regard to truth. It compels a person continually to inquire, not what is pleasant, but what is. And, adds the same journal, "It develops a side of character which religious training has hitherto neglected, or even thwarted." The "truth," in religious speech, has come to mean only that which we ourselves hold to be true. Regard for the ideal truth, readiness to give up one narrow vision for a now ask the young man to produce the same wider vision, has in effect been frowned upon, says The Nation. And it declares further, that do it only approximately and clumsily. the characteristic crimes of religious bodies— No doubt he has cquired a certain gymnastic appear in our next.

the persecutions and tortures, physical or moral, for opinion's sake, which have been the opprobrium of the historical church-have sprung from this very vice of devotion to one's own belief as intrinsically sacred and rightfully dominant."

Nothing is less capable of being successfully disputed. Now the clear, well sifted, carefully analyzed, and convincing facts, (or knowing, or science,) which Spiritualism offers as its contribution to the work of making the real truth known to men, and of supplanting with that welcome knowledge the cloudy and foggy superstitions which have begotten untold misery for the human race, are to be eagerly accepted as the ready response to all such criticisms and complaints as are recited above. Mere intellectual science, however, which rests itself on matter rather than spirit, which talks molecules and protoplasm instead of an ever creating power that operates and rules its own universe by laws, laws which science is confounding with the Great Power that laid them down, is not the boon that the human race craves, much as it is doing for mental emancipation. Spiritualism supplies the soul's want

Mr. W. I. Bishop in Boston.

AN OPEN LETTER TO DR. O. W. HOLMES.

My Dear Doctor: I see that some of the doc tors and divines of Boston have invited on young Mr. Bishop to show up some of the so-called 'spiritualistic phenomena," in Boston, Nov. 4th. Your name heads the list of callers; and that must be my excuse for addressing you. Let us by all means have on Mr. Bishop, also his rival exposer," Baldwin, and as many more as can throw any light on a vexed question. But let us first distinctly understand what we want, and not be duped by those who claim to unmask fraud in others.

Mr. Bishop has claimed to bring about-pre sumably by natural means, since he disclaims the medial faculty-any phenomenon that a so-called medium may be instrumental in producing. I cannot say how far he adheres in strictness to this pretension. His language varies on this point at different times. In his letter to you all that he proposes is, to "give a public exhibition of the very natural means by which many of the characteristic whenomena attributed to Sviritualism are wrought." This is putting it in a very mild, modest and unobjectionable way. He does not include all the phenomena as producible by natural means; he refers only to "many of them.

Now no investigator disputes that "many of the phenomena" are imitable by natural means. The raps, poundings, &c., may be very easily imitated, and in a manner to dupe the unwary. But the question is not whether they can be imitated, but whether they can be produced by Mr. Bishop in the way they are produced through genuine mediums, so that he can duplicate not only the sounds but the mode of their production, and teach another person, not a medium, to do the same. Let him do this on the spot, allowing the explanation to follow immediately on the manifestation, and he will do what he has not yet

There is reason to believe that the young man has some medial power. He gives proofs, for example, of a faculty of mind-reading. It is claimed that he will, without any conjuring process, dis- | In taking his word for it that the extraordinary close what one may secretly write on a scrap of paper and then fold. He pretends that he does | behind the curtain, are effected by his own northis by no extraordinary, abnormal means; that it is a teachable feat or trick. But in two instances that I know of, when he was called upon to explain how he did it, he evaded all explanation, but finally said that Dr. Hammond knew how he did it. Baldwin, another medial "exposer," who is now exhibiting at the West, has the same faculty; and so has Brown, the "mindreader," and both assume that it has nothing to do with Spiritualism or spiritual faculties.

But obviously this is a mere hypothesis on the part of these men. Other persons in whom the faculty existed or exists, such as the famous Geress of Prevorst, D. D. Home, C. H. Foster, and many others, assume that it is spiritual; and they knew or know just as much about it as these repudiators of the spiritual gift can possibly know. We know just as much about it ourselves.

The phenomenon of the production of sounds, movements, &c., when the supposed medium is tled with complicate knots, and then the sudden untying of him by some unknown force, is of very great antiquity. I need not refer you to Homer for a proof. This "preternatural" unbinding is vouched for by no less a personage than the crafty Ulysses himself on board the ship of the Thesprotians:

'Me on the well-henched vessel, strongly bound, They leave, and snatch their meal upon the beach; But to my help the godis (suirits) themselves unwound My cords with ease, though firmly twisted round.

While Mr. Bishop is closely bound in his seat behind a curtain, to all appearance helpless and unable to move a limb, the drum will be beaten, great racket produced, and, on the curtain being withdrawn, he will be seen placidly seated, all bound and knotted as before. Thereupon, tumults of applause and delight from the doctors, That settles Spiritualism!" cries one. "Let us hope," exclaims our good friend, the Rev. Dr. Bellows, "let us hope this is the beginning of the end of the pestilent superstition." And forthwith the gentlemen of the press make a note of it, and, seeing that the dog is down and has no friends, respond cheerfully to the invitation of 'Kick him!"

But wait a bit. Does Mr. Bishop, at once and while the occurrence is fresh in the minds of the of his end some time before it came. He dreamed audience, duplicate it by causing the noises and the movements to be instantly repeated, he being bound the while? Far from it! Some time afterward, he may, by twisting some of his limbs out of their tyings, produce an approximation to the original effect; but it is a sham duplication. He must have the real medial condition, concealment, before he can aid in bringing about what danger; may God help you!" She then dropped was done behind the curtain.

From his complicate tyings he may be untied behind the curtain in a few minutes or seconds. Ask him now to untie himself before the audience; and be sure that the conditions are precisely the same that they were at first, and that the tying has been equally thorough. You will find he will not do it, or will resort to an evasion.

Again: A committee-man from the audience goes blindfolded behind the curtain, while Bishop is tied; and instantly the former is touched, and various marvels are performed, all which the amiably credulous audience, on being told of them, set down to superior sleight-of-hand. But effects in full view, and he will not do it, or will

dexterity by which he can execute some of the clever feats of a contortionist or a juggler; and by these he may seem to explain certain phenomena accepted by many as spiritual, and bring down the house in applause like any other performer. But the true question is this: Will he reproduce a genuine medial phenomenon, and then explain the "natural means" by which it is effected, so that it can be made to take place through the instrumentality of any other person?

Should Mr. Bishop deny that there is such a thing as a "genuine medial phenomenon," my answer is that this is the very point in dispute. and that he has done nothing yet to settle the question. Ten thousand negatives do not neutralize a single positive; a million counterfeits do not annihilate a single genuine.

By showing how by the use of some mechanical contrivance a man may appear to be raised to the ceiling, Mr. Bishop does not invalidate the great fact of levitation; nor by showing how with a horsehair one can move a chair, does he make us doubt the phenomenon of the independent movement of objects. In the nature of things there can be no exposure of a genuine phenomenon, When he pretends, as he does, that by manipu. lating the instrument with his hands he can produce the effect of the floating guitar, flying bird. like from one end to the other of a large room, and knocking itself against the high ceiling, he says what to an experienced investigator is simply absurd. We know the phenomenon can be produced in no such way.

During the last twenty-eight years, at least two or three times annually Spiritualism has either been "exploded" by some shallow theorist like Lankester, or "shown up" by some "artful dodger" of a medium like Von Vleck, McQueen, Bly, Melville Fay, and now Baldwin and Bishop. All these men have or had some measure of medial power, and all have used it sometimes for and sometimes against Spiritual. ism, just as financial necessity impelled. Hitherto these medial exposers have been patronized mainly by Spiritualists, anxious to sift the genuine from the false; but lately they have attracted the attention of men of science, editors, clergymen and doctors. Knowing little of the real phenomena these men have been duped by Bishop and Baldwin into supposing that their pretension that they exercised no medial power in the production of some of the phenomena was true; and so the learned doctors have imagined that the real manifestations of Spiritualism are fraudssimply because Bishop and Baldwin tell them it is so, and show that they can produce certain marvelous feats.

Now, my dear Doctor, if you, or the Rev. Edward E. Hale, or some other gentleman of the committee inviting Mr. Bishop to enlighten the people of Boston on the subject of Spiritualism, will just see to it that Mr. Bishop duplicates at once in the light and under the freest possible conditions all that may seem wonderfully clever in his performances, they will perhaps find that only an approximation has been made to all that is at all remarkable in his performances.

What I charge distinctly upon him is simply his: that all which he does that may seem inexplicable by vulgar jugglery or gymnastic effort is done through his medial power; and in concealing this fact he is deceiving you and the rest. movements, &c., taking place while he is tied mal or unaided powers, he is exciting your astonishment under false pretences.

By carefully insisting on conditions, and taking no excuses of exhaustion, lack of nervous power, such as the young man is fertile in, you may arrive at conclusions somewhat different from those of Dr. Hammond and the superficial inves-Respectfully, X. Y. tigators.

The Nursery.

We hope that all our readers who have little ones in the family will acquaint themselves with ne admirable monthly magazine for children. published under the above title by John L. Shorey, Boston. In its illustrations, its mechanical style, its literary contents, it is just fitted to delight, instruct and improve a family of children. In remote country places where schools are rare or distant, we have known children to teach themselves to read simply by exercising their curiosity in finding out the little illustrated stories in the Nursery, and then coming them over frequently and spontaneously to themselves. Reading thus acquired as a pleasure is sure to inspire the young with the most pleasing associations; and so the Nursery during the ten years of its existence has really been doing the work of many primary schools. There is never anything in these carefully edited pages that could offend the taste of the parent or the teacher. The child who reads it will acquire good, grammatical forms of speech and the purest morality, untinctured by sectarianism. We always feel the trumpet blown, objects moved about, and a the utmost confidence in commending this little magazine, for we know that, in an unpretending way, it is doing a vast amount of good. It is to children what Harper's Magazine is to adults. The Nursery is sent by mail, post-paid, for one the parsons, and the editors on the platform! dollar and sixty cents in advance. Enclose ten cents and a stamp for a specimen copy.

Fulfiliment of a Dream.

The Pittsburg Dispatch says: Mr. Frank Barnum, of Barnum's Hotel, Kansas City, who was murdered for the valuables on his person at Sulphur Springs, near Brownsville, Mo., on the 6th or 7th uit., had a singularly vivid presentiment of being attacked by two men, who struck him savagely on the head. Then the phantom of a young Spanish lady whom he had known in South America appeared at his bedside. In one hand she held a cross, and in the other a photograph with drops of blood upon it. She addressed him in Spanish, saying, "Francis, your life is in the photograph upon the floor and disappeared. He arose, he thought, and attempted to pick up the blood stained picture, but as he approached, it also vanished. This strange dream so impressed him that he wrote about it to his wife. The letter was dated the 6th of October, and between that day and the next he was killed. His murder was effected by repeated blows on the head a strange fulfillment of his dream. Mr. Barnum was born in Syracuse, N. Y., and when a young man was Secretary of Legation in Chili. At the time of his death he was general agent of the Chattanooga Railroad.

Hon. Thomas R. Hazard forwards us an article embodying the result of his experiences at the Holmes séances in Philadelphia. It will

Special Notice—Last Call for the Davis Testimonial.

The committee having the management of the Fiftieth Birthday Testimonial to Andrew Jackson Davis, have resolved to close the list on the first of December prox. Accordingly they now issue their last invitation, and do most earnestly desire to hear from each and all who still feel disposed and intend to contribute to this object. As soon as possible after this list is closed, the committee will prepare a printed statement of the particular sums received, and of the whole amount, which they will send to each contributor. Let us hear from you at your earliest convenience, and thus oblige

WILLIAM GREEN, Chairman, 1268 Pacific street, Brooklyn, N. Y. C. O. POOLE, Secretary, P. O. box 989, New York City.

"The Conflict Between Spiritualism and Darwinism."

This sharp, spicy pamphlet from Mr. Peebles's pen is meeting with warm approval from many sources, and disapproval from others. The National Reformer says:

"This pamphlet just laid before us has the merit of compactness of thought without the usual technicalities and array of unpronounceable words, accompanying most of the works written upon ethnological subjects. It hurls hard blows at Darwin's theory of man's descent, and incites renewed thought upon a puzzling problem—man's origin."

Judge Burnett, of Vincennes, Ind., assures us

"The perusal of Mr. Peebles's pamphlet upon the spiritual origin of man, and the lines of dis-tinction between men and animals, has greatly modified if not completely changed my views of Darwin's doctrines.

Prof. J. S. Wylle of Petersburg, while disagreeing with some of Mr. Peebles's "positions," says:

"This pamphlet will prove a help to those who think upon man's origin. The spiritual theory of man is certainly a far more plausible one than that held by materialists."

For sale at the Banner of Light office. Price twenty cents.

Dr. Peebles.

If our correspondent and world-wide missionary, J. M. Peebles, has had something of an eventful life, he has also lived a very busy life; for while traveling, lecturing, writing for the press, and publishing books, he has found time to study medicine, and attend two courses of medical lectures. A few weeks since he received his diploma, with the usual degree, M. D. In December, he starts on a second tour around the world, speaking and writing as he goes.

Donations for God's Poor Fund, Received since our last acknowledgment: From Mrs. Lothrop, Melrose, Mass., \$5,00.

The season is at hand when the destitute sick, the old and enfeebled, who are unable to work, must suffer more than ever if not assisted. Those who have heretofore, and those who may hereafter, contribute to such a worthy charity, will accomplish more good than they are aware of. All such gifts will be faithfully distributed by us to the suffering poor.

We are asked, by Jas. Edward Bruce, of the "Business Committee of the National Conference of Spiritualists in America," to print the following, as an official statement:

"Resolved, That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mahometan Spiritualism, nor Ancient Spiritualism in any of its separate forms, nor Modern Spiritualism in any of its single phases, but Spiritualism itself, as looked at under the light of all the leaders, and written in all the Bibles of every great reand written in at the Bibles of every great re-ligion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that the New Movement aims to or-ganize and establish in the earth."

The following editorial is copied from the Home Journal, Gardiner, Me:

"Dr. Edminster is meeting with first-rate success in this city, having as patients some of our very best citizens. We have known of several very remarkable cures by the doctor, and we Movements of Lecturers and Meetings."

On McLean street. The clairvoyants who "saw spirits" there also maintain that theory.—Sunday Herald.

Movements of Lecturers and Meetings. have never known of a case where his treatment has been fairly tried, in which the patient has not been benefited. This is no 'paid puff,' for Dr. Edminster does not know that it is to be in We have been very chary in endorsing him editorially until we could speak from our own experience and observation. We can most thoroughly recommend him to almost any patient that he would accept."

Wash. A. Danskin, writing from Baltimore, under a recent date, says: "Mrs. Hollis is giving some most satisfactory séances here, and independent of her mediumship we find her a very charming lady-every one is pleased with her. She gives two evenings in the week to her Washington friends. I trust to the powers of the angels to sift the tares from the wheat, and sustain all honest and honorable workers in this great cause."

The bust of Thomas Paine, executed by Sidney H. Morse, to be placed in Independence Hall, Philadelphia, has been completed, as we stated several weeks since. A communication from Mr. Damon Y. Kilgore, tendering it, in behalf of the donors, to the city of Philadelphia, has been presented to the Council, and laid upon the table. It is not known what is meant by this action.

We have a few copies of the fifth edition of Warren Sumner Barlow's capital work, "THE Voices," 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 reader will find on our seventh page a card concerning Dr. Dennis's Argentina. This is a widely-known preparation—received through clairvoyance-and is, among those who have used it, held in high estimation as a valuable aid in the preservation of the teeth and the strengthening of the gums, thus preparing the way to proper mastication, sequeled by a good digestion.

The National House, opposite Boston & Maine R. R. Dépôt, Haymarket Square, Boston, Mass., has recently been newly furnished, and offers to its guests every comfort in the way of excellent apartments, a superior table, etc., etc. George W. Gibson is its worthy superintendent. Give him a call.

It is decided that Prof. Milleson will deliver his lectures in New York during Novem-

ber. John D. Lee says if he goes to the scaffold he has forty sons who will follow the witnesses that convicted him and camp upon their graves.

A Bribe Offered to Mrs. Seaver. Behold I send you forth as sheep in the midst of wolves: e ye therefore wise as serpents and harmless as doves.—

The following letter was this day handed meby Mrs. Seaver, the well-known materializing medium at Bromley Park, Boston. It is a bond fide document, having passed through the Boston Post Office, and bears a mail stamp of Oct. 9th. It may afford a key to explain why several of the spiritual mediums have in the past betrayed the trust reposed in them by the spirit-world.

Boston, Oct. 31st, 1876. T. R. H.

BOSTON, Oct. 5th. MRB. SEAVER-Dear Madam: Having long heard of you as a spirit medium, and knowled that it is the works of the devil and that he will drag you down to hell with him, where the worm dieth not and the fire is not quenched, and that your soul will be lost forever, I feel it my duty to try to save you. Oh, my sister, will you not come to Jesus? He is stretching out his arms to receive you. Will you not give up this dreadful business and turn to the church, the only hope of refuge for the sinner? Come, now is the ac-cepted time. Break away from the fetters that are dragging you down to that bottomless pit, and expose to the world the tricks that he is doing to deceive the weak and entice them from the pure and holy influence of the church to his own dreadful place of abode.

We offer you more money than you can make now to travel with one of us and show to the world how the devil is working in secret places. If you wish to accept our terms please insert a personal in the Boston Herald to Christian, and I will appoint a place of meeting.

Very truly yours, CHRISTIAN.

To the Editor of the Banner of Light: As I had a somewhat different experience with Dr. Slade from any that I have seen or heard stated, I deem it my duty to give you an account of it. After several sittings with him, at which writing on my own slates, both single and dou ble, was obtained under a variety of test condi tions, he allowed me to sit alone at his table; he taking a seat near the centre of the room, several feet distant. The slate employed was my own; and I placed it in position myself, after first carefully inspecting it, and rubbing it thoroughly with my moistened hand, after which Dr. Slade was not within six feet of it. As soon as my hands were laid on the table, all of the usual slate phenomena occurred, precisely as they had before done, when Dr. Slade sat with me. That is, there was the same clear and distinct sound of rapid writing, supplemented by three raps; and upon my lifting the slate, I found one side of it completely filled with a closely written communication, beautifully executed, addressed to me, and purporting to come from a deceased friend, whose name was signed to it. This was in the month of June, at eleven o'clock in the forenoon. The slate, with the writing on

it, is still in my possession.
Thos. W. WATERMAN. Binghamton, New York, Oct. 30th, 1876.

Theo-Psychic Organization. To the Editor of the Banner of Light:

DEAR SIR: There appears to be no little difficulty in obtaining a name for the new (proposed) organization of the Spiritualists of this country—an organization that will give us many advantages in fighting our buttles, though imperfection, more or less, may adhere to it.

The name I propose is, Theo Psychic. This word embraces God and the soul—the union we

seek par excellence

In my article in last Saturday's Banner I named the Theosophists in connection with re-incarna-tion: the Theosophists of New York, however, disclaim any belief in said doctrine. When I wrote the article, I had in mind the peculiar but very sensible view of an eminent occulitist in regard to our incarnation, to the "fall of man." so called, to the descent of spirit into matter, and hence my blunder.
Albany, N. Y., Oct. 31st, 1876. G. L. DITSON.

J. M. Roberts, Esq., of New Jersey, has come all the way to Boston to investigate the

psychological features of the Bennett fraud, and find out how it is that so many people were deceived. Like some other intelligent Spiritualists, he is inclined to believe that there was something beside fraud in the manifestations at the house on McLean street. The clairvoyants who "saw

Movements of Lecturers and Mediums.

Warren Chase will speak in Council Bluffs, Iowa, during November. After Dec. 1st his address will be Sar Francisco, Cal., till further notice.

Dr. J. H. Currier, trance speaker, No. 71 Leverett street, Boston, would be glad to receive calls to lecture within reasonable distances of the city. Dr. L. A. Edminster is in Boston recruiting his health,

stopping at No. 7 Montgomery Place. Giles B. Stebbins will speak in Western New York in

November. He will be at Byron, Genesee County, on Bunday, Nov. 12th. Susie Willis Fletcher will lecture at Stoneham, Mass.

Sunday, Nov. 5th. The address of Nellie L. Davis for the winter will be

235 Washington street, Salem, Mass. Moses Hull resumes his meetings in Lurline Hall, Bos ton, Sunday afternoons and evenings. Next Sunday even-ing the subject of his discourse will be "A Defence of Mediums." There certainly has never been a time when true mediums needed defence and advocacy more than to-day. A small fee to defray expenses will be taken at the door from those able to pay: the poor are invited free of charge The Minneapolis papers are giving Thomas Walker (the

hov orator " as he is called) most hospitable treatment in the way of extended and candid reports of his addresses.

Spiritualist Meetings in Boston.

TEMPLARS' HALL, 488 Washington street. — Spiritual neetings every Sunday at 10½ A. M. and 2½ P. M. Good neediums and speakers always in attendance. F. W. Jones,

PYTHIAN HALL, 176 Tremont street.—The Spiritualist Ladles' Ald Society will meet every Friday, at 25 P. M., until further notice, at this hall. Mrs. John Woods, Pres-ident; Miss M. L. Barrett, Secretary. Rochester Hall .- The Children's Progressive Lyceum

met as usual on Sunday morning, Oct. 29th, and was greeted by a large audience. The time allotted for instruction was occupied by Mrs. C. F. Allyn, in an interesting talk to the children. The readings were rendered by Mrs. Jackson, Alice Bend, Ettle Parr, Emma Parr, Gracie Fairbanks, Rudelph Burtleson, Johnny Balch, Jenny Miller and Helen M. Dill. Songs by Mr. Fairbanks and Nelle Thomas. A brief address was also made by Mr. George A. Bacon, detailing an interesting experience in spiritual JULIA M. CARPENTER, Cor. Sec'y.

Lyceum Exhibition .- On Friday evening, Oct. 27th Children's Progressive Lyceum, No. 1, of Boston, gave a finely attended exhibition of histrionic and musical p at this hall for the benefit of its treasury. Overtures directed by Alonzo Bond, and selections of choice instrumentation rendered by the orchestra under his leadership gave added pleasure to the evening. Miss Nelson also performed piano solo. Songs by Miss Hattie Harrington, Nellie Thomas, Mr. Fairbanks and his daughter, Gracie; recitations by Master Balch, May Potter, Elmer Smith, L. E. Bullock; select readings by Lizzie Thompson, and several beautiful airs executed upon the zither by Prof. Eichberg, made up the miscellaneous department of the programme; *The Hoydens " received an admirable setting forth at the hands of Helen M. Dill, Misses Smith, Collie and Master Harvey. The successful entertainment ended with the farce "Give me my Wife"-characters by Eddie D. Stickney, Lizzie Thompson, H. B. Drisko, Florence Collier, Lizzie T. Kendall, B. P. Weaver-and several fine tableaux: "The Past, Present and Future of America,"

under the direction of C. Fannie Allyn. It was announced by Conductor Hatch that these enter tainments would be continued during the winter, occursisting the school—is a worthy one, and they certainly deserve the patronage of the liberal public.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale. ring as often as once each month. Their object—that of asserve the patronage of the liberal public.

cles and conference meetings were held in this hall, at 10 A. M., and 3 P. M., which were fully attended. In the evening at 7½ o'clock Abby N. Burnham gave an interest-ing lecture. Subject: "Spiritual Psychometry." After the lecture she entertained her audience with several tests which helped to illustrate the address. By the unanimous request of the people she will speak in this hall next Sunday evening, Nov. 5th, at 7½ o'clock.

CHARLESTOWN DISTRICT, -Ivanhoe Hall, -Meetings are held in this hall every Sunday afternoon. Mrs. C. F. Taber, of Boston, has occupied the platform during October with very good success. Mrs. Abby N. Burnham is engaged for next Sunday afternoon, Nov. 5th, at three P. M. She will speak on the subject of "Spiritual Psychometry," and will give tests to the audience which will introduce a new phase of spiritual phenomena. All friends of progress are invited.

Passed to Spirit-Life: From San Bernardino, Cal., Sept. 15th, Esther Black-

burn, aged 76 years.

She has gone to meet her beloved husband, who was killed by the Innians in the early settling of Caffornia. A short time ago his spirit came and fold her, through several mediums, that her home was prepared, and she was soon to be with him. Her faith was firm in the doctrines of Spiritualism, and she never failtered to the last. The good old Banner was a weekly visitant to her house for many years, She was truly a pioneer in the cause; her house was always open to speakers. None knew her but to love her.

MRS. E. M. WALLACE.

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

Convention,

The Northern Illinois Association of Spiritualists will hold its next meeting at Grow's Opera House, Chicago, on the 25th and 26th of November, commencing at 10 o'clock Saturday moning, holding three sessions daily. Suste M. Johnson, Capt. H. H. Brown, E. V. Wilson, Juliet H. Severance, M. D., and other speakers, will interest the people. All progressive people are invited to meet with us and participate in the deliberations of the meeting. Meals will be served in the hall, and overy effort made to render the occasion pleasant and profitable. Let the friends everywhere turn out, and we will have a feast of good things.

JULIET H. SEVERANCE, M. D., President,
E. V. WILSON, Secretary.

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CULTURE. Published in New York. Price 15 cents.

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J.1.

Dr. Fred. L. H. Willis may be addressed for the summer at Glenora, Yates Co., N. Y. - -

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28teow—Nov. 27.

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

PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 918 spring Garden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on rale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult Dn. Rhodes.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 829 Market street, and S. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

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Sept. 16.—3mis*

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Nov. 4.—4w

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DROF. LISTER, ASTROLOGER, 319 Sixth A avenue, 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4829, New York, Oct. 14.—18

MRS. L. PARKS, Spiritual Medium, 841 North 12th street, Philadelphia, Pa. istf-Oct. 21. THE MASCULINE CROSS: Or, Ancient Sex-Worship.

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Hves, so

"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,'
they may, like "Life's Evening," be fitted for the "crown
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In this valuable and pungent pangalet the author treats of the right of primat man; of the unity of the human species; of the gradations of human progress; of serial se ections, etc., etc. Admitting evolution, he denies the Darwin doctrine that man descended from animals. He draws very pointedly the line of demarcation between men and animals, and between animals and plants. While allowing that insects and animals of earth think and reason, he deales their individualized immortality, taking the ground that those seen by clabboyants were the outbirths of the split spheres.

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CONTENTS:

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CHAP. 1.—Introductory.
2.—Nexual Physiology.
3.—The Legitimate Nocial Institutions of the World-The Ordent.
4.—The Legitimate Nocial Institutions of the World-The Ordelent.
5.—Polygamy.
6.—Free Lave and Its Evils.
7.—Prositution—Its History and Evils.
8.—Prositution—Its Causes.
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The Splitt Messaces given at the Banner of Light Public Freed ticle Motings, through the medium-ship of Mrs. JENNES RUDD, are reported righting, and published

each week in this Department. We also publish on this page reports of Spirit Messages given each week in Baltimete, Md., through the medium-

Ship of Mrs. SARAR A. DANSKIN.

These in essiges indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or exil-consequently those who pass from the earth of here in an under doped state, eventually progress

to a higher condition. We ask the reader to receive no doctrine put 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 Banner of Light Free-Circle Meetings Are hold at No, whonly mery Place, (second story,) corpored Province street, every Transpar, The Boday AND FERDAY AND FERDAY AND FERDAY AND FERDAY AND FERDAY AND FERDAY AND FOR STATES THE HARM WILL be open at 20 clock, and services commence at 30 clock precisely, at which time the dears will be closed, nother allowing entrance nor expression till the conclusioned the scance, except brace of about the recessity. The public are conducilly invited.

**The Constitute of the control of the control by Individuals among the audience. Those read to the control ing intelligence by the Chairman, are sent in by correspondents.

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

Invocation.

Our Father and our Mother God, we recognize thee not as a personal being, not as a man or woman, but the Great Principle, the great Central Source that governs an womas and pances, and seems to hold the laws of life, of light, of magnetism and electricity at command. We how before thee in spirit, asking that we may bring to earth some thought, some treasure, which may lighten the burden of humanity, and give strength to the lottering steps of some one who is weary and fired in earth-life. We thank thee, Father, for this great blessing, for this great boon, that we may speak to mortals once

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any questions I am ready to listen to them. Ques.—In a communication by "A. B. W.," published in the Banner of Sept. 16th, appears this statement: "A spirit returning to communicate often takes on the last condition of its physical existence. If this condition was full of misery, a bitter experience is in store for the spirit was the product of the statement of the state spirit and the medium. Two trying instances of this nature have come within the writer's obthis nature have come within the writer's observation. It is the duty of medical attendants, therefore," adds the writer, "to administer anodynes, if necessary, when the closing scene approaches. Spirits thus quietly passing away may return with ease and pleasure, to guide and benefit all within their influences." Will the controlling intelligence please give an opinion in regard to administering anodynes in cases as sug-

Ass.-I should be glad to agree with your

questioner, but my experience as a physician, my experience as a spirit, teaches me better. It is true that sometimes spirits pass away with a struggle, apparently, but, in nine cases out of ten, the struggle which mortals seem to see individuals laboring with as they are being freed from the mortal, is not as painful as they suppose. The spasius and contortions are simply the wresting of the spirit from the body, and do not give that pain which the looker on imagines. True, sometimes an individual in spirit-life comes back to earth-life, and, gathering his forces to-gether, stands beside some medium, and the oldtime cough—if he went away with consumption—is felt again for a little while, and the old struggle for breath; yet it is only transient, and is caused more by the rigid muscular condition of the medium than anything else.—If mediums will only render themselves perfectly negative, allow-ing all the muscles to remain completely passive, there will not be that terrible trial in controlling mediums, there will not be that appearance of suffering which is sometimes seen. To illustrate: in many cases spirits come to earth and approach a medium, and throw over her that peculiar feel-ing that every medium recognizes at the approach of a spirit, and she, in her turn, without knowing it, at once contracts every muscle of the body. and becomes, as it were, rigid; and the spirit, in attempting to control, throws upon her the condition it last experienced. But, on the other hand, if we find a medium perfectly passive—all the muscles of the system relaxed—we seldom pose, either that you may test the medium, or that you may realize that it is a friend that is coming back to you. We are most decidedly op-posed to giving anodynes to an individual dying; for we could cite some cases where the instru-ment which we now hold possession of to-day has suffered far more from the effect of influences thrown upon her by spirits who had passed out of the form under the effect of chloroform or other anodynes, than from those who passed out without the use of narcotics, though, to all apwithout the use of narcotics, though, to all appearances, they suffered great distress. We are opposed to giving opiates or anodynes, in any shape or fashion. It may be deemed necessary in some cases, where nothing else will give relief; but we believe in—that great and mighty power—God given, and which Christ possessed—the power of magnetism, which is yet to be the great medicinal comforter of the human family. We believe that if persons suffering in the last e-believe that if persons suffering in the last death-throes had some good magnetic operator present, who could give them a little of their life, little of their strength, they would pass out quietly and easily, and, consequently, have a power to wield when they were outside of the form. We believe that magnetism can be used wherever there is a necessity, or wherever you think there is a call for an opiate, and no man or woman should stultify his or her brain by the use of the latter. Let them go into spirit life with all the vigor that the brain-can have, that they may be enabled to take hold of spirit-life at the right end, and work with a will-power all their own.
We believe the instances which your correspondent has witnessed have come from some trouble with the medium; or if, apparently, they suffered intensely, it was only for a time, to enable the pirit to become more developed for the change. Better for the medium to suffer a little, and better for the spirit to feel it while taking control of the medium it is to use for a time, than that the spirit should go out into spirit-life with a millstone hung about its neck.

Q.-[From the audience.] If we have been unkind to any one in times past, and cannot make restitution, are we to be unhappy in the spirit-world for it? Will doing good to others compensate?

A .- If you have been unkind to your brother man, or your sister woman, you have made a mark on the white surface of your soul. You may be kind to others, you may do good where you can, it will help you and assist you up the scale or ladder of progression, but you cannot make the kindness to one individual wipe out the unkindness to another. You should be careful and be kind to all, then you would not need to repent in the future.

Q.—[From the audience.] The Bible says, "Love your enemies." Can a slave love a master that is tyrannical over him?

A .- The Bible, Mr. Chairman, says a great many contradictory things. It tells you in one instance to "love your enemies"; in another it tells you to "hate" them. I myself have seen instances of the slave loving a tyrannical master. Understand me, I do not mean a negro slave at the South; but I mean I have seen a slave love his or her master. I have seen a wife subjected to the rule of a tyrannical slave-master, and over whose very head the rod and the whip of slavery were wielded with a perfect will; and I have had that wife tell me to my face, "With all his faults, I love him still; I love the good that s in him, some of the peculiar magnetic links and laws and when he's true to me and kind, I love him. which they fall materially to understand, and

Message Department. I know I suffer while his tyranny is over me; I know I feel bad, but he is the father of my children, and I love him still." I have taken the dren, and I love him still." I have taken the hand of many an old negress and negro in spiritife, and heard them say, "Yes; notwithstanding all the old tyranny, all the old fear, I did love my master and my mistress; and I love the children of the household." And I said, How can this thing be, when you were crushed down, when you owned not even the hair on your head? "Yes, sir, for I know that the great God has taught me to love all. I love them because—I don't know why—because I was drawn to them, and because they seemed to hold me." I believe t is possible for us to love persons that have infured us. I believe we love whatever is loveable in them, whether they are our enemies or whether they are our friends. If there is one little blossom that is loveable, we love it. When an individual gets so terribly repulsive to you that you say, in your soul, I hate him thoroughly, there must be a terrible wrong in him or in you. We can love what is loveable, even in our ene-mies, but we cannot love that which is not loveable either in enemies or friends.

Edward Haynes.

Mr. Chairman, ladies and gentlemen, I don't know whether I can make myself understood or not, but I have been working all the day long, in fact every day since my spirit parted from the old body, to get to this circle-room. Somehow it is connected with me. I love to think of it. I loved Spiritualism while in the form; but oh! if a mortal ever prayed to be taken out of the form I prayed that prayer. I have been acting upon all my friends to day in order that I might come here. I have been to one medium to-day and communicated with my friends; yet I feel that earnest desire to tell my wife, my daughter and my friends, how glad I am that I am free, and I want them not to think of one single painful day I had, not to worry about it, for it is clear now; the spirit-world—is as clear—to me as daylight.—I have met so many of my loved ones here: my wife, my friends, and some that have been here to your circle and communicated. To know that I am free from that diseased old body, to know that I shall never more inhabit it, that 't is laid away, 't is gone, that I have no more use for it, is such a divine feeling for me! Why! I feel as if I almost was one of the very gods! I feel as though if I was used to talking I would proclaim from the house-top what a glorious thing it is to die! Yet I know there is no death—for I lost but a little while.

When I think that I can use these hands, that I can walk, and can talk, without pain or suffering, I am so glad! I want my wife to go out, ing, I am so glad! I want my wife to go out, and have all the good influences she can. I want her to enjoy herself all she can. I only wish I could do more for her and for my daughter. I wish I could give her strength. I wish I could give George more strength, and that he could feel my presence more. I know he knows I am there; he knew I was therethis morning. I know he will realize it more and more. I have got a work, a chirthan work to do. I am glad to meet work-a spiritual work to do. I am glad to meet these dear old friends. I am glad to meet the medium who used to sit in this chair. I am glad to meet Brother White, glad to meet all I ever took by the hand, or ever knew. Yes! I rejoice with exceeding joy that I am free, Mr. Chairman, from the old body. When I say my name is Haynes, you will know who I am — Edward Haynes

Morley.

My name is Morley. I am an Englishman by birth—a Catholic by profession. I felt as if the last rites were performed that were to take me to the life eternal. I supposed that I knew all there the life eternal. I supposed that I knew all there was of life, that heaven was to be my home, that I was to witness the coming of the saints, that I was to recognize the presence of the Virgin Mary; and I find that although I have realized and understood much of the spiritual while sick, that I know only as a babe what is before me, and I return to tell my friends, not that I renounce my faith, but that if the first faint glimpses are true, I shall have to build an addition to my house, or the rush of the tide will swallow the old house up. Say to them that I will come again, with clearer view, and give them more words, will tell them where I am and who I have met.

Stephen Girard.

It gives me much pleasure, friends, in a homely way, to communicate some thoughts that I have. I early felt that I wanted to do something for myself. I struggled long with fate. I struggled long with what seemed to me an unloving life. I struggled long to attain a place of power, of position, and of wealth, and my greatest ambition, when I had achieved that place in society, make that medium really suffer. There is simply to you an appearance of suffering, for some purhad worked. I feit that that which I had gathered together could never be invested in a better cause. How well my instructions and my work have been carried out, I leave others to decide; but I meant that "Young America" should have a chance to share the benefit of that which I had gathered together, to help make for himself a reputation and a name; that he should have power to gain that education which I in my younger days longed for with so great a longing I gave nearly all my substance for this purpose and it my ideas have not been carried out fully, then those that have been entrusted with the reins of power will know that I shall knock at their door and shall ask them what they are doing, what they have done, and what is to be their future course? I shall say to them, I am not dead, neither am I sleeping, but I am wide awake and I am working still, with two good eyes and a good clairvoyant power, given me since I came to the angel-world. I am building up an Institu-tion here through which I trust I shall be enabled to impress the minds of individuals in earth life. It matters not whether I am understood or not, I felt that I would like to come back and commu nicate, and I am here to say to those who have the trust, be true, or I shall knock at your door with a power which you shall understand. My name is Girard.

Mary A. Doane.

I want you to say, Mr. Chairman, that Mary A. Doane of Jersey City, N. J., has communicated here. I passed away some four years ago. I want to communicate with my daughter, Elizabeth. I do n't think it's the best thing for her to turn westward, but to wait until she's impressed what to do, and I'll aid and help her. That's all I have to say.

Baylis S. Sandford.

I seem to be called upon, Mr. Chairman, to ap-I seem to be called upon, Mr. Chairman, to appear before your public assembly—not that I covet the chance to come, although if my friends will believe that it is me, I should be most happy to call on them. I will be most happy to respond to any call that is made upon me. I did not intend to come. I had no desire to do so, and yet I know many a better man has been here before me. I think I had not much faith in your spiritual philosophy, although I knew something of it, and my wife may be reached by my coming. and my wife may be reached by my coming. I want mortals to understand that the spirit-world is so completely linked with their world as to be almost one and the same; and that a man passing out from the earth-life—when he comes to spirit-life, and understands the laws of his being—at once grasps the knowledge which he can obtain of all that is connected with the earth. Now you would expect me, Mr. Chairman, ladies and gaptlemen to at once respond to the truth of gentlemen, to at once respond to the truth of Spiritualism. I must confess I know little about it, but my appearance to day among you, and my speaking to you, of course, proves to me that I can come back. Now, if I can come back in a public capacity, I desire to return in a private manner. I would like to reach my friends, and talk with them face to face, and tell them some things I have learned in a privil like. I must like the some things I have learned in spirit-life. I would like to talk to some of my professional friends, those that have stood side by side with me in the profession of law. I would like to point them to

child unborn.

I find it quite difficult this afternoon to hold

myself, or rather make the instrument, as you call it, respond to my voice and ideas. I believe I knew just as much as ever I did when I stood outside of the form which I am now controlling, but while holding her brain I find myself at a loss for thought. I find myself at a loss for words to express my meaning, consequently my friends may not recognize me.

I want it fully understood that my connection

with a certain affair of a murderer had nothing to do with putting me out of existence. True, there have been some strange coincidences, but I went out from natural laws, natural principles; but I would say this to the learned profession: Becare, ful how you make up your mind without sufficlent evidence; be careful how you tread the magnetic paths, for the spirit world will surely find you out. I have learned this much: that to hang a man never kills him; that he is a more active man after he is hung than before; at least all that I 've ever met since reaching spirit-life prove the fact that life here is continued beyond the grave; and my being here to day proves to me the fact of spirit-communion. I had no intention or thought of communicating at this circle this morning. I have been drawn hither by a feeling I cannot explain, and I feel stronger every moment, and glad of the privilege of speak-ing, and now I trust that, as I have greeted my friends from a public platform, they will en-deavor to give me a private hearing. Baylis S. Sandford, of Taunton, Mass.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN, During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced con-dition-totally unconscious.

Thomas Wells.

I died of consumption after a short illness. My name was Thomas. I was the youngest son of Robert and Araminta Wells, of Lancaster, Penn-sylvania. I was in the thirty-fourth year of my

age.

It is a truthful song that I sing. My voice goes out in praise of this kingdom of the eternal.

I wish all who know me could hear it.

Having had some little experience in this new life, I now return on the wings of time and ask the question of others, "Why afraid to die?" and I will answer that question: Because of education, false ideas imprinted on the brain in the days of youth, when the matter was soft and pliable. But this is reckoned no fault by the eternal Lawgiver. He says, "Come unto me, all ye that are hungry and athirst." If he did not mean it, he never would have spoken it.—With those who have knowledge, and yet teach men erroneously, there lies a heavy weight when they enter this life.

The soul of myself, and none else, knew its throbbings and the doubts which hung over me. spake them not, for I did not wish to mar the peace of those whom I left behind me. There was a vague something, but what that something was, the mind could not gather until the shell was cracked and the spirit bounded free into the realms of beauty; and then conceive, oh kindred, conceive if you can, of the pleasures that met me on all hands

The greetings of the gone before, the voices of The greetings of the gone betore, the voices of those whom I once loved on earth, sounded more sweetly to my ear than the softest tones of the Æolian harp; they struck the chord of recognition. Familiar faces met me here and there, and the voices of each bade me welcome to the new land, where death was not, where life ever must

Mary Rutledge McKinley.

It was in Augusta, Ga., I died. My name was Mary. I was the wife of Robert McKinley, and the daughter of Agnes and the late George Rut-ledge. My mother's residence was Dolphin

Make this known: she that was dead is alive again. I would like my friends in Philadelphia and Cincinnati to know of both death and life. The heart has its pulsations, the mind has its gatherings, the memory holds as tenaciously as ever to kindred and friends. Oh that I had powever to kindred and friends. On that I had power to speak in the fullness of my aspiration; that I had the gift of ten thousand tongues to sing and praise my Redeemer's name; for through his beautiful life have I been made a resurrected spirit, to enjoy, the blossing you had do not be the single to enjoy the blossing you had do not be the single to enjoy the blossing you had so not be the single to enjoy the blossing to the single to enjoy the blossing you had so not be the single to enjoy the sinterest the single to enjoy the single to enjoy the single to enj nis beautiful life have I been made a resurrected spirit, to enjoy the blessings vouchsafed to all the children of the Infinite One.

Let the eye be dry, let the heart feel no sorrow, for the pleasures and joys that are thrown around

me pass description; for earth has no language to picture the glories of this heavenly sphere. 'I is not of myself that I am so happy and so content; 't is from the harmonies of others who have long been dwellers in this beautiful home, and who are teaching me the lessons of love and and who are teaching me the lessons of love and peace which they have learned. I am not like the caged bird, but I have power, wherever my aspirations lead, to go and see, and oh how happy I feel in bringing these glad tidings to you. The question will be asked, Are all as yourself? How stands the criminal, the murderer, the Magdalen? Our world is not like yours. Those who most need our sympathy and pity receive it. who most need our sympathy and pity receive it. They are not condemned and passed by as if unworthy to stand in your presence. Those whose mission it is to perform this grand and noble work descend from the higher to the lower, and teach them to know their position with kind words and kind treatment; not trying to humility them. ate them, but seeking to uplift them. And when the foulness of earth is cleansed from them, step by step they are shown the beauties of this realm, according to their degree of unfoldment, and left to accept or reject. But they do not often seek the darkness; when one ray of light is given they ask for more; and thus is their progress. Some whom men call sinners, we call saints—they having passed through the fires of purification.

This is Mary's history of herself and others with whom she has come in contact. To earth and earthly things I now bid adieu.

John Leupp.

John Leupp.

Martin's Dock, near New Brunswick, New Jersey. It was on a Saturday I died. My name was John Leupp, and in the seventy-eighth year of my age. I was buried from St. Ann's Church. Time has been somewhat short for me to have dived into all things in the spiritual world. I can scarce yet divide the one from the other, and thus bewilderment comes. At one point I believe I am; then at another point I believe I am not, for I have not power to analyze my spiritual identity. The scenes that surround me are varied. On one hand they are perfectly natural; on the other they are unnatural. I ask the learned the why and the wherefore of all these pictures. They tell me that by finding out their meaning They tell me that by finding out their meaning through my own exertions, the lethargy and the darkness of mind will give way. It is incomprehensible, friend, at many points, but, as my work is finished on the one side, I see that I must commence on the other, and go to work with just as much energy as if I was working for food and

shelter. There's no alternative.

Now see what a predicament for a man to find himself in at my time of life. I am mystified; still. I never was a whiner nor a fault-finder, no will I be now. I will work submissively in the traces, and see if by labor and study I cannot overcome the difficulties that lie in my way. I do not feel as if I was committing any grievous sin in attempting to understand this law of converse between spirit and mortal. So, friends, after reading this you can see upon what ground I am standing upon the other side of life.

Elizabeth Stark Newell.

On a Sunday, Elizabeth Stark, widow of Samu-el Newell, of Boston; daughter of Governor Ca-leb and granddaughter of General Stark; in the eighty fifth year of my age. I was buried from the Church of St. James. Too old to dwell on earth, but ripe to dwell on the other side of Jordan, where sorrows come not, where afflictions

which I am very sure I was as ignorant of as a are not known, where the eye is never dim with tears, where the heart has never a pang; for we know, though we have left you behind, still the cord of affection has never been broken, but grows stronger and stronger with knowledge and with time.

When I entered the Courts of the Eternal my Master spake thus to me: "Thy work has been faithfully done on earth; enter in and partake of all the pleasures which the angels will cast be-fore thee." One by one, in all their radiance of beauty, came those who had gone on before-years I cannot number. The grandest beauty was this: they knew me and I knew them. This was no work of mine own, but the work of that God who fills all space, and whom men tried to make me fear. But that was never in my com-position; I knew the Power that fashioned me into life would never cast me from him, nor de-stroy that which he had pronounced good.

Now what language have I, children of earth, kindred and friends, to speak and let you realize the beauties that await you? With knowledge of the beautiful hereafter, death has no sting, and you will be victor over the grave. Oh, how solemn are those words, "death" and "grave," unless you understand that which lies beneath them; and when you do, then the mind grows calm and placid, the heart leaps with joy; for then you have confidence in our Father who art in heaven.

John Norris.

John Norris was my name, from Blauveltville, Rockland County, New York. It was on a Tuesday, in the month of July, when they carried me out and buried me. I have forgotten a good deal of what I once knew, but I'll keep on and

tell my story in my own way, as far as I can.
I do n't believe this thing. I believe it is some kind of blackmail. I see myself in stature as I once was; now, how's that? Well! well! well! well! mysteries in life, mysteries in death! Incompre-hensible are your ways and means, oh Divinity! I thought that one more was stricken out of existence, but I find he still revolves upon his own axis, and speaks, not after the manner of men,

The shell has been dropped; freedom, literally speaking, is given to the spirit, for here I am, in the twinkling of a thought, bearing actual conversation face to face with the human. To die is gain, if all spirits have power to accomplish what I have done. what I have done.

I am not alone, am I, in this? There must be others, comers and goers like myself. Of what importance am I, that I should be present, discoursing here, so that human hands may write, and others read what I say. I cannot comprehend it. It may be Satan's work. If it is, I'll trust him this one time, and if he deceives me he and I'll part company and never know each other more. The answer comes: You are a personality, standing upon your own individuality, working out your own salvation, and light can be yours without borrowing from others.
Well! well! well! if it is so, let it be so. Though

I am dead, still I'll go on and investigate the pages of Nature, for they are all rife with life. Good by, old fellow, good by. Remember me to the winds, to the waves, and to poor old Mother. Earth, who carried me around on her axis for so many years. I've finished the tale of life and death, and death and life—let them read it.

Sarah Jane Beebe.

Sarah Jane Beebe, the beloved wife of Carpenter Beebe, and eldest daughter of Thomas and Sarah Creggin. My age was thirty-two. I was buried from my father's; he lived on Water street, New York.
The naturalness of death proves beyond a

doubt after having passed through the change, that the soul is immortal, with all its attributes, with all its finer or coarser qualities. That which belonged to it, whether coarse or fine, adheres to it, but the power is yours by unfoldment to cast aside the grosser and cultivate the finer. The finer the particles which belonged to the brain, the higher will be your ascension in the realms of light. The grand truth of duality has been fash-

loned to my mind in the beauty of correctness.

Now the question will beasked by those whom
I have left behind me, Is there not any dividing line between what men call good and evil spirits? I answer, most assuredly. There are those highly taught in wisdom whose pleasure it is to culture the mortal. There are those whose aspirations have never led them beyond the atmosphere of earth. They come of times to carry the mortal if they have never into degradation. tal, if they have power, into degradation. And now let me give you a lesson. If such come, treat them kindly, not harshly, for through kindness you may educate and elevate. Having learned the law of goodness, kindness and truthfulness, they will return and bless you.

Now, Carpenter, to you, kind and tender husband, may the words which I have spoken through a stranger reach you and bless you. May they wipe away the sorrow from your heart; that sorrow and gloom which the grave of myself has made you feel. I am not dead, kind husband, only arisen in glory, awaiting with patience your coming. And now farewell. Remember me as I remember you.

Kitty Belknap Wheeler.

Somers Centre, Westchester County, New York. Denounce me and upbraid me, still the tongue that has got loosened must speak for itself. My name was Kitty Belknap Wheeler. I was only nineteen years of age, and was buried from my mother's, in Somerville avenue, in Au-

What cause have individuals to mock and deride a subject of such vast importance? If it can be demonstrated that one's soul is immortal, how grand a field it opens for investigation. If one is saved, all must be saved. The dark, barbaric days are passing away, when men and women supposed that only a few were chosen and the rest were lost. As I am a truth teller, my friends, it is not so. There is equality, there is stationary ground for every one to stand upon. You are not left in doubt as regards your individuality and your rights and your privileges. You are educated under the law of obedience, and with that education your own aspirations lead you toward the beautiful. Then you are cultured; you make your advancement without force; you are free to choose that which most pleases and delights you.

When dying I was a novice to many things which I have since learned. In that learning I have grown happy and content; I now see that it was wisdom which dictated the taking me from sorth and planting me in the realize of light and earth and planting me in the realms of light and truth. Freer now than when circumstances held me to earth. No regrets for any trials I may have passed through, for they have all been conducive to better my condition. What more can I say of the realities of the spirit-world, into which, sooner or later, each one must enter?

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Secular Press Cestimony.

From the New York Graphic. The Trial of Slade.

AND A WORD CONCERNING THE DISCIPLES OF OLD "PRIMA FACIE.

To the Editor of the Graphle: Some of the most renowned scientists in the world, and some of the most careful and conscien-tions observers from every walk in life, allege that they have taken slates into Dr. Slade's presence, held them constantly in their own hands, and had intelligent and coherent messages written on them in broad daylight, while no other visible persons touched the slates. Donn Piatt, a tolerably practical person, not easily bewildered or fooled, one would think, and perhaps not abnormally subject to ballucinations, declares that he and another skeptical friend carried to Slade a locked slate, with a bit of pencil inside it, that they kept it constantly in their possession, that they asked Slade to produce writing in it, that they thereupon heard scratching within, and that on returning to the Fifth Avenue Hotel they unlocked the slate and found "one French word under the Latin question which will forever pre-elude my friend from being a witness for or against Slade " These persons do not affirm that disembedied spirits did the writing, but they do declare that it was not done by either Slade or a confederate, and that it was not done by any agency with which they are familiar.

Hereupon, what do the newspapers say? In a spirit delightfully scientific they say, "Pooh! Faugh! Absurd! A conspiracy of knaves and fools! Edmonds and Hare and Hayes and Alfred Wallace and Crookes are little better than idiots! Not to be able to detect a common, coarse, sleight-of-hand performer!" And these sagacious owls, none of whom, it would appear from their writings, have ever seen Slade, go into innumerable guffaws and declare that he has been "repeatedly exposed," and that he could never have imposed on them-no, indeed! And they would expose him now, if he were only in New York, as he has been for the last fifteen years, performing his "tricks" every day in broad daylight to people from all parts of the world-credulous and neapable people, of course. It is so sad that this petty trickster should constantly escape the eyes of all the shrewd and discerning men who reveal their whereabouts only after he is out of

Your correspondent "J. D.," a trifle more respectful and reasonable than some others, still contends that Slade ought to be condemned without a seeing or hearing, because "he is prima facia a juggler." Hail to Old Prima Facia! He for the godiess materialists. His disciples insist on rejecting testimony and judging from inferences. They say: "We know that Wallace and Crookes did not see what they say they saw, because it could not have happened; and we know it could not have happened, because it is not included in the sum of what we know." Is it not barely possible that there are some things which the disciples of Prima Facle do not know? A Priori is a brother of Prima Facle, and intuition (the method by which women arrive at conclusions that are generally false) is one of their gifts. It was A Priori and Prima Facie that taught that the sun went around the earth; that moon was only ten miles off; that the telegraph was impossible, and that the first photograph was "produced by jugglery." It was old Prima Facie that gave Dr. Lardner so much confidence when he offered, to bet his fortune that Stephenson could n't make the locomotive Rocket go more than seven miles an hour. It was old Prima Facie that taught Tycho Brahe that the earth was flat, and that the sky had holes in it to let the rain through. But the fact is that Prima Facie and A Priori are usually wrong. Reasoning from cause to effect will answer for children, but since the time of Francis Bacon, enlightened men ought to know better. Let us trust evidence. There is no other way.

Our senses are the only avenues of evidence. The man who does not know whether a slate goes out of his possession or not, when his whole attention is concentrated on that very question, doesn't know enough to roll off a log; he is liable to be robbed of a thousand dollars at the bank by giving a receipt for the money without getting it; and, not being able to do business for himself, he dught to have a guardian appointed or be sent to a lunatic asylum.

An arrogant spirit is not a scientific spirit, One fact is worth a thousand theories. One man's eyes are worth ten men's puesses. I do not know that Slade is accompanied by spirits (if he is they will probably keep him out of jail), but I have the best of reasons for believing that phe nomena occur in his presence for which Prof. Lankester's exposure does not begin to account.

A From the Providence Journal, 1

Spiritual Manifestations.

To the Editor of the Journal: Your readers have noticed and perhaps read the article written for Harper's Magazine, by Thomas R. Hezard, published in the Journal Sept. 25th, 1876, in reply to Geo. William Curtis concerning so called spiritual manifestations. My indorsement of Mr. Hazard, or any state-

ment he may make, is not needed to assure those who know him of his honesty, or veracity, or of his sanity. Spiritualism is getting cudgeled just at present, however, and with your kind permission, I have just a word to say on the subject, even if its life or death hinges upon the verdict of a few sensational journals, who give it a periodical crushing out.

From being a very stubborn believer that Spiritualism was pure humbug, I was, through an ac-cident, induced to give it some attention, which led me to give to it the time for a patient investi gation, which I have done during the past year, when many of the best known mediums have gone through the usual newspaper exposure. My observation has been much the same as that stated by Mr. Hazard, though less extended. My experience leads me to say without qualification, that what are known as spiritual manifestations from the spirits of those who have lived to those living, in the various ways described by Mr. Hazard, and in wany other ways, are unmistakable facts. No more perfect proof of any truth could be procured about any other matter, than what I have of the truth of my statement, and I beg to make my statement the strongest that a man can make, thoroughly understanding what he says, and also understanding the accurate meaning of the words

I dare say there are very many more of your readers than you are aware of who have given sufficient heed to this matter to know the truth of my assertion, and it might astonish you if they came to confession, as I have done. Respectfully yours,

Fall River. BENJAMIN F. RANDALL.

[From the Iowa State Register.]

Slade in Court. A DES MOINES GENTLEMAN'S VIEWS OF THIS

PHASE OF SPIRITUALISM. Mr. Editor: I have just read in The Register of Oct. 22d, an extract from the Daily Graphic, in which Olive Logan says she thinks Slade is guilty, as charged by Prof. Lankester, because he looked white and looked scared! I know nothing personally of Slade, but having seen his account of the scance at which Prof. Lan-kester claims he detected an attempt on the part of Slade to deceive, and having also read Prof. Lankester's account of the manner in which the attempt was made, and having been an earnest inquirer and student of the facts and erposes of so called Spiritualism during the past twenty-five years, I do not he sliate to say that granting the truth of all Prof. Lankester's statements, the explanation entirely fails to account for the abundantly attested phenomena attending the scances of Dr. Slade, and is as futile, and manifests as great ignorance of sufficiently at-

tested phenomena, as the explanation long ago suggested by Prof. Faraday.

As above intimated, I have embraced every opportunity, during the last twenty five years, of studying the phenomena which characterize

recent visit to the Centennial, I attended several scances in the city of Philadelphia. I saw Mr. and Mrs. Holmes, and conversed with them freely, and examined their cabinet during daytime, and again carefully examined the cabinet at night, both before and after the scance, in company with a score of men, including Mr. Hazard, of Rhode Island, Mr. Roberts, of New Jersey, Dr. Bradiey, of Dayton, Ohio, and others, all of whom seemed as anxious to detect any fraud that might be attempted as myself, and though half-a-dozen different forms emerged from and retired to the cabinet, no possible egress was found except the door from which the forms emerged and disappeared.

I am not of the class of easy believers of any subject, but on the contrary, am prone to skepticism on every subject that I do not understand, yet there are phenomena connected with so called phritualism which I am compelled to admit, and which transcend the production of any known

and recognized agent.

For instance, at a scance in Philadelphia, on the evening of Oct. 9th, I tied the medium hand and foot securely to a chair, in a large room, in presence of a dozen spectators, and hung my own coat on a chair at his side, and about two feet distant from the chair on which he sat. The gas was then turned off and re-lighted within less than ten seconds, when my coat was found to be on the medium, though his hands and feet were still securely tied with the identical knot that I

I am seeking information and am willing to pay for it, hence loffer to any person who will perform the same feat as above described, after being tied by me in the same roay, and who will explain how it is done by any-known physical agent, the sum of \$500.

J. E. Hendricks.

Des Moines, Oct. 23d, 1876.

(From the Boston Herald of Oct. 29th.)

Defence of Mrs. Thayer, the "Flower Medium."

To the Editor of the Herald: In an article in last Sunday's Herald the flower manifestations that take place with two or three mediums are accounted for by confederacy. This, of course, is a very easy way of explaining a very inexplicable fact, but, unfortunately, it does not meet the case, as numerous instances can be adduced where no confederate was employed. My own experience with Mrs. Thayer, who, I pre sume, is the medium referred to—not Mrs. Hardy, as that lady does not hold flower scances— negatives the theory of confederacy. When I came to Boston last year Mrs. Thayer visited my residence, accompanied by a lady friend, and gave her accustomed manifestations. The verdict was that it might be all genuine, but as there was a second party present the proof was not absolute. Mrs. Thayer then agreed to come again alone, which she did, and, after being searched, a great number of choice flowers and two pigeons were produced in a closed room. On a subsequent occasion when I was present, she attended a test séance alone, and was enclosed in a muslin bag, sealed at the neck, and under these conditions two birds and a variety of flowers were pro-An account was published at the time in the Sunday Herald. Plenty of evidence to the same effect exists. That the passage of matter through matter, which, of course, is involved in this class of manifestations, is a fact, the whole history of Spiritualism testifies. The scances of Mrs. Guppy Volckman, in London, which I have frequently witnessed, are chiefly characterized by this apparently impossible phenomenon. Confederacy no more/explains the flower manifesta-tions than does the suggestion that the slate writ-ing is done by the medium fixing a piece of pencti under the finger nail. When I saw Dr. Slade, writing was produced when I held the slate myself, and also when it was placed on the table a distance of three feet from either of us. A message of three lines was thus written, signed with the name of a deceased relative of mine, and I had never seen Dr. Slade till that time, and was a stranger to him. ROBERT COOPER.

The Epidemic of Exposure-New Testimony for Mrs. Thayer.

To the Editor of the Banner of Light:

Just now there seems to be an epidemic in exposure of spiritualistic phenomena. Its blighting influence has been at work now for over two years, and has at last reached the camp of the taithful, and Spiritualists themselves are found vying with each other in zeal to condemn and execute what are called "fraudulent mediums."

It seems to me, who am a comparative novice meaning and a more subtle power at work behind these exposures than has yet been brought to the surface.

That genuine mediums do practice deception at times is hardly to be controverted, and it seems equally clear to the unpartisan observer, that the unseen powers that dominate and control the organisms of mediums, are able and do place these peculiarly organized beings in equivocal positions at times, whether with or without their conscious compliance it is unnecessary here to discuss.

But the question of vital importance to us, one of the most overshadowing in its consequences, if affirmatively answered, is, are the wonderful things constantly reported to the world as occurring, at any time the work of invisible, and to the medium unknown power, so far as his or her aid is concerned in producing them?

The facts of deception, whenever or wherever occurring, when existing, are certainly to be deploted, but they leave untouched the greater and more enduring question of the genuineness of supersensual phenomena.

If Mrs. Bennett had a trap door, and a theatrical stock company of ghostly players and costumes, it was a vulgar, cheap, degrading piece of charlantry, and deserves the execuation of all honest people; but there is a wide difference between such a crime and that of the genuine medium who at times may be tempted or controlled to help out manifestations. The latter is bad enough, but ranks with the thousand deceptions and hypocrisies that are carried on constantly, in the most respectable circles of social and reli-

gious life. I have been led to the above remarks by the suspicions that are being raised in every quarter. regarding these matters, and to add in connection therewith some new experiences with Mrs. Thayer, whose particular phase of mediumship it is so difficult to render palatable to the scientific world, and the truthfulness of which has been challenged by some standing in the ranks of believers in spiritualistic philosophy.

Ponderable bodies, as well as flowers, are constantly being brought into the room where she is sitting, closed doors and windows seeming to offer no obstacle, and by far the most marvelous of the phenomena occur when they are unsought and unexpected. I should not have the temerity, Mr. Editor, to state this had I not tested the possibility of these things coming under the strictest test conditions. Rumors of fraud and deception fill the air, tending to unsettle those most firmly resting in a belief in the truth of these things. Mrs. Thayer has not been exempt.

One Sunday night I proposed to this lady, know ing that she had not been out of the house during that or the previous day, and had also not been out of the room for at least two hours, to give us a test scance; to this the readily assented. A bag was produced, which was without an opening except at one end, in which she was placed, after a

so-called Spiritualism. Accordingly, during my | careful search of her person; it was drawn closely around her throat, and remembering Prof. Denton's opinion, that birds and flowers might possibly be pushed out from the string, I placed a brown barege vail over her head and face, sewing it closely to the bag, thus completely preventing such a possibility. Thus placed in "durancevile," the light was extinguished, and in less than two minutes a dove, a long stalk of tuberoses and a branch of exquisite fern leaves were promptly placed upon the table. As if appreciating the hu millating position of their medium, tied up in a bag, suffocated under the folds of a thick barege vail, they did their work quickly. The party of six declared themselves satisfied, and the medium deserving of a better than a Centennial award of

> But in spite of the epidemic of exposure that has raged so disastrously to this supersensual science everywhere, there is no subject to-day that holds so deep an interest for, that permeates all circles of life, scientific, social and theological, as this one of the truth or falsity of the claims set up of the possibility of holding communication with the spirit-world, and through it to gain a knowledge of immortality. Its verification comes unsought to hundreds by their own hearthstones, its fires are fanned into living flames by the noiseless advent of loved ones who have passed the river of death; in homes where the possibility of deception does not exist, a cloud of invisible witnesses are making earth and heaven vocal with rejoicings over the fact that the spiritual senses of man are being opened, and that the question of the ages, if a man die shall he live again, is receiving an answer that reverberates backward down the tide of centuries, and forward through the ages that are to come; and the sting is taken out of the hurt that well-marked suspicions of deception in mediums formerly gave all believers in the new gospel of truth. So let us hold fast to that that has been found genuine, and practice the largest charity when faults are committed. П. М. В.

Philadelphia, Pa.

JOHN KING-SIR HENRY MORGAN.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light: A friend whose home in youth was near the border of the town of Norway, Me., recently put into our hands a pamphlet of 47 pages, bearing the following title:

"A sketch of the life of HENRY MORGAN, iven by himself. NORWAY: Press of George given by himself. W. Millett, 1862."

Through what medium the sketch was furnished is not distinctly told-perhaps through W. K. Ripley, for Morgan says he at times spoke through that man; he dedicated to his "friend. H. B Emery."

The style of the pamphlet is inflited, and its author's willingness to set forth self as a marvelous hero and man of might is very apparent. Yet it obviously issued from a keen and logical intellect, well versed in the principles and methods of spirit manifestations, and familiar with the laws and forces interacting between the material and spiritual realms.

After having filled something more than thirty pages with lively and sometimes exciting descriptions of his parentage, education; and life upon the seas, both as privateersman under Charles II. and as a free roving buccaneer in command of the "Flying Cloud," he states that his mother, from spirit-land, appeared and made known to him that his labors as a mortal were nearly at an end. Having been thus warned, he says, "At Jamaica Island . . . I took a boat and rowed myself ashore. Upon landing, I assumed the name of John King, as a disguise and protection."

Nothing of importance is proved or even indicated by the fact that the semi ubiquitous communicator in our day, John King, fourteen years ago at a small inland town Down East claimed to be that Sir Henry Morgan who, from about in supersensual science, that there is a deeper | 1660 to 1670, boldly and terrifically pirated upon | the waters about the West India Islands and along the Spanish Main; and yet the fact that Sir Henry was a pirate, there and then, is rather interesting when viewed in connection with King since claiming the same in many places remote from Maine on this continent, and also on the other side of the Atlantic. Perhaps the Norway pamphlet circulated widely, and perhaps it did n't. How many of the world's mediums ever read it, is unknown; but somehow John King maintains consistency wherever he roves and communicates.

> John's present energy does not disparage the efficiency of him who said of himself, fourteen years ago: "Henry Morgan, the terror of England and of Spain, was conquered, but not by a mortal hand-conquered only for a season; because neither disease nor death could master the fierce spirit within me. I was dethroned from the empire of mortal life, only to be placed on a higher elevation, there to commence with different material a different work."

> This "free buccaneer" aunounces that himself and many of his former coadjutors are now. as a band which he leads, most earnestly and actively devoted to manifesting and establishing the facts of Spiritualism. His autobiography closes with the following spirited paragraphs:

> "Once more I tread the deck of a Flying Cloud, manned by my own chosen crew. My faithful Delefie is once more my mate; Mansfelt my valued assistant and secretary. All those who were true to my estimate of manhood upon the earth, have lent their aid in fitting out this new enter-prise to sail from the haven of immortal life, propelled by the swift winged lightnings. superstition, theological bigotry, and dogmatic denunciation of new forms of truth, assert their power; wherever the waters of error run wildest, and the reefs of conservatism are the most dangerous, there we cast anchor and prepare to hurl our thunderbolts of conviction over the surface, and cast our diving bells of thought down into the still waters which flow beneath, until the sweet pearls of reason and faith come gleaming to the surface. Where the naked truth is not received, we robe it in the garments of stratagem. Little by little the white cloud takes on for a af-ter form of beauty, fascinating the gaze of the beholder as it floats through the atmosphere, un-til at last it becomes charged with electrical elements, and pours forth its thunderbolts, its lightning flashes, and its deluge of rain; so little by little the raiment of stratagem is laid aside, until an avalanche of incontestible demonstrations sweeps down and demolishes all the barriers raised against the reception of truth in its primal proportions.

> "My work has just commenced. My band have yet to immortalize themselves as lecturers and writers, for those who can work the elements to suit their will, know also the power of words, and when and where to use them. When my voice has been heard from Maine to the rolling prairies of the West—when my band have poured their life-thoughts through the press of the New World, we shall seek the Old, and carry on there the work commenced here. Or, if it need be, we shall begin again at the first round of the ladder, and ascend step by step until we gain the cleva tion for which we alm.

"A small commencement is sometimes the

nucleus for wonderful ultimates. And where I have moved ponderable objects and litted tables, I shall now lift the hearts of men by the lever of argument, and move their deepest feelings by the mighty power of words. Where I have shown my hand, I shall fearlessly show the depths of my mind—the workings of the human soul within me—the result of fearless experiment, of close impartial observation of deep and true feelings."

Assuming these quoted statements to be in the main John King's, and conceding what spirits often claim, that excepting when wishing to be recognized by old acquaintances it is common with them to designate themselves not by their own earthly names, but by the name of the teacher or leader under whose instructions they act, it becomes easy to account for the presence of John King simultaneously in many and widely distant places; nor need we be surprised if, when materialized, he shall differ, at different times and places, in stature, form, features, complexion, and all the usual properties marking individuality, because any member of his numerous crew may, in harmony with spirit usage, legitimately be his representative, and an appropriator of his name.

He represents himself as having been the il legitimate child of a plebeian Spanish mother, by Sir Henry Morgan, a British nobleman; the mother, cast off by her relatives and deserted by her betrayer, soon died, and the infant child was placed by Mansfelt, who had loved the mother, in charge of a nurse, who cared well for the boy till he was six years old, and from that time he was with his foster-father roaming the seas in a

BRIEF PARAGRAPHS.

SHORT SERMON .- Presume not in presperity, neither despair in adversity; court not dangers, nor meanly fly be-

Probably many have found out the fact for themselves, but few have, if any, ever heard it stated so fercibly as Prof. Huxley did it in a recent lecture; "That a man's vorst difficulties begin when he is able to do as he likes. Bo long as a man is struggling with obstacles, he has an excase for failure or shortcoming; but when fortune re-moves them all, and gives him the power of doing as he thinks best, then comes the time of trial. There is but one right, and the possibilities of wrong are infinite.'

The Italian Government has resolved to abolish the religlouselement in the forms heretofore in use in adminis-tering oaths. There is to be no such invocation of the Deity as "So help me God," or "in the presence of the ever living God," It is simply "I swear," and the usual penaltles are retained for perjury.

SAPPHO.

6APPHO.

Alas! that Love's lit torch should burn in vain,
That Fate should cut off eloquent desire,
Call forth despair as choras to thy strain,
And choks with griof wages sweet breaths did respire,
Or feed with death lost passion's lev pyre:
The lyre and love a d lot do yet remain.
The tenth invoked magletan of all tima!
And the glad mass shall through all tens climb;
Love that was thine ig the, inspirs redeem,
Song that was thine make beauty more sublime.
Ah, destiny that named the life a dream
Has mocked herself and given the world a theme.
From A SONG OF AMERICA AND MINOR LYRICS, by
V. Voldo.

England sent us during 1875, books to the amount of \$1. 200,000. We sent in return books valued at \$90,000.

Half the discomfort of our alfe is the result of getting tired of ourselves.

Formerly it was a maxim that a young woman should never be married until she had spun herself a set of body, table, and bed linen. From this custom all unmarried we men were termed spinsters.

La Nature calculates that about 3.30,000,000 letters are despatched in a year from one part of the globe to another, or at a rate of 100 letters per second. The total weight of these letters is estimated at 33,000 tons

The ladies in Lima are apt to be unmistakable in expressing their approbation or the opposite of the action taken by the House of Assembly. During a recent debate there each speaker who opposed their views had a garland of weeds finng at his head from the ladles' gallery, while their champions were honored with garlands,

Prof. Huxley proves conclusively that the alligator was once a bird, weiking about on two legs, and to this day it lays eggs. We are glad it was never domesticated and made a barn-yard fowl.—Max Adeler.

The Sultan has given his consent to a scheme to make Jaffa a seaport and connect it to Jerusalem by rallway. Signor Pierotti, a railroad man living in Palestine, is the head of the movement.

A protty reply of a French mother: "Which of your children do you love most?" "Always the one that is absent."

"A man w ises every day at four o'cle mies" is a description of M. de Girardin given by a friend.

Mr. David Pulsifer, of the Secretary of State office. Boston, has a well-preserved, but very ancient Hebrew roll, known to be at least more than 1000 years old. It contains the four books of Moses, written upon a soft brown skin about 90 feet long and 2 feet wide. The mages of the roll are 7 by 24 inches, and contain 42 lines. The characters are large and jet black; are mying no apparent wearing effect upon them. There are no colored embedishments, but the letters are ornamented with fine-line projections.

German technical papers recommend printers' ink as cure for driving bands that slip off their pulleys. A work man lays a little lak on the under surface of the strap as i is running; the ink is soon carried over the whole surface and a cling is got which will last effectually for six or eight

What alls this nation is want of confidence, and it suggosts a train of very painful reflections to see the mothe of a family of religious boys so accupulously particular in locking the pantry door after her.

Ray. Carson's seem on a Spiritualism Sunday night caused such a right to the Predigherian church, there wasn't a corporal's guard at the other churches, but no have heard secoral express the opinion if the reverent gentlemen has no better argument to offer against piritualism than those he presented, the Spiritualists have no reason to complain.—Denison. Tex., News.

JESUS OF NAZARETH. I hear the church extel thy glowing praise,

And see the chosen low their heads in tears, And own thee first of God-appointed seers, And thine the yearning world's most golden days, And thine the fairest green of earth's green bays,

And thine the noblest seat in heaven's highest spheres And yet divinely touched with all our fears, And walking with us in our lowly ways. 'T is meet we love the with impassioned heart, Por all thy goodness, steadfastness and truth,

Thy pure and precious, soul-inspiring part. Thy mulden innocence and righthous ruth,
That live and breathe their summer fragrance here,
Diffusing perfect love, dispersing feelish fear. WILLIAM BRUNTON.

Without trials and tennessions man would be nothing more than a fungus. -Billing*.

The Bowdoin Orient reports a recitation in political economy. President Chamberlain-"Mr. B., how far do you agree with the statement of Dr. Walker that 'labor is always irksom :?" Mr. B.-" i agree with him fully, (slight applause) President-" People of firm health and sound mind don't usually think so." (Shouts of laugh

It is atterly impossible that two ordinary persons should live contentedly together, and no offend each other some times. The offence may not be intentional; it may occur inwivertently. In order to enjoy life all unintentional fiences ought to be forgiven. The New York Woman a Suffrage Society gave a recep-

tion recently to Mrs. Abigail Scott Duniway, of Portland Or., who is the leader of the suffrigs movement in that Territory, and editor of the New North-West. In the Boston Public Library each volume is on the aver-

age called for thirty-four times per year, and each ticketholder takes out twenty vola nacher vate.

Where is the Society forth Pro noting and Preservation of Pare Among Nation? The enthusiasm with which our people halfelf the project of a European war is only equalled by the sincerity of the fear expressed that the neglect of a European war is only entertwhere combatants wou't come to blows. — Chicago Times.

"There is no longer any detailor. Servia is now at the feet of Russia or the mercy of Turkey," So say the telegrams regarding it is state of affairs on the Easter question, at the time of our going to press. The servian troop, worn down by excessive privation, and perhaps disheartened by or indignant at the haughty tone adopted by the Russian office, refused to take part in the Sunday pattle (30th)

on Djunisheights, and the objective point was carried by the Turks after a desperate resistance on the part of the Russian volunteers, who lost seven hundred killed out of a force of one thousand. The wildest confusion followed. Deligrad was evacuated, and, subsequently, Alexinatz was carried by the Turkish storming parties. The German parlia-ment opened at Berlin, Monday, Oct. 20th. The relations exi-ting between Germany and foreign governments are said to be of the most friendly character, and the Emperor intimates that, whatever complications may arise on the Eastern question Germany will endeavor to maintain peace mediation. As we go to press the report is that Russia has presented her ultimatum to the Porte. Unless the Sultan will consent to a suspension of hostlittles and a six weeks' armistice within forty-eight hours, diplomatic relations between the two countries will cease,

The coal-mining companies of Pennsylvania have conis claimed that 1,500 000 tons of anthracite are now stored at the scalucard dépôts, which will be sufficient to supply all demands for that time. From 25,000 to 30,000 colliers are thrown out of employment by the suspension.

Mr. Conway instinutes that Lord Beaconsfield was drunk when he made one of his recent speeches. More thely that Conway is a fool when he writes.—Hon. C. C. Hazewell in Boston Traveller.

The 9:04 train from Scranton, Pa., consisting of seven teen cars, was run into by the Summit coal train one mile and a half north of Goldsboro Station, on the Delaware. Luckawanna and Western Railroad, on the evening of Oct. 30th. One car was burned and two were telescoped. Five persons were killed and about thirteen wounded. A corps of surgeons attended to the wounded.

Stokes, the murderer of Col. James Fisk, was released from Auburn prison on Saturday morning, Oct. 23th, and escorted to New York City by a party of friends.

The idea of postal cards first originated with the present post master-general of the German empire, but the honor of introducing them was gained by a citizen of Vienna.

The Chicago Times is trying to get Sergeaut Bates to carry the Russian flag through Turkey.

The Paris Estefette has a report that military law has been proclaimed in the Russian districts of Kley, Odessa, Khan, Kow and Caucasus, where lodgings for 50,000 troops are being prepared.

A murderer was hung in Bombay not long ago, and just before the drop fell he whispered to the executioner: "In one minute what a lot I shall know !"

The latest addition to the literature of signs is as follows: *EXPRESS, n & TRUCK, n & MOVIN don hear,"

Havana advices state that the effects of the late hurricane in the interior of the islands are very disastrous. The sugar crop, which promised to be exceptionally abundant, will be much reduced.

Lynch law parties are always apt to go too far. Yougive them an yuch, and they 'll surely take an L.-N. Y. Uom, Adv.

If the Servian troops don't fight any better they must expect to remain in a state of sub-Servian-cy.

The British bark Thesus, of London, from Malta to San Francisco, was wrecked, Sept. 11th, on one of the Loochoo Islands. The captain, first mate and eight others A Wisconsin man thinks of planting fifteen acres of

young butternut-trees for hoop-pole timber. He'd butter-A small party of insurgents recently made a raid in the

neighborhood of Escartacoines, Spain, but they soon after

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