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## Personal Experiences.

MR. AND MRS. HOLMES'S MEDIUMSHIP.

To the Editor of the Banner of Light:

I confess that I was prejudiced against the Holmeses because of the fraud that was perpetrated—if not with their full consent at least with their passive cooperation—in regard to the movable panels and spurious photograph of the spirit Katle King. I have recently passed two weeks in Philadelphia, and mostly for these reasons I abstained from visiting the Holmes scances for the first week of my sojourn in the city. Still another circumstance that tended to keep me away was the character of the familiar spirits that I was told appeared in the Holmeses' presence. With all my faith strengthened by many years of careful and patient investigation and experience, resulting, as I claim, in as certain knowledge of the reality of spirit-materialization as my senses can convey in regard to the existence of the most common external manifesta tion of nature—I was still hardly prepared to believe what I was told, that George Washington walked out of their cabinet-palpably and plain ly visible to all present, armed cap a pie, and clothed from head to foot in a fac simile of the costume he used to wear on important state occasions when at the head of the American Continental army a hundred years ago. But I finally surmounted my prejudices and incredulity so far as that on Monday evening, the 9th of October, I joined about twenty other persons in forming a circle at 614 Locust street, in presence of the Holmeses! I think it was said of some renowned hero that "HE came, (or went,) HE saw, HE conquered!" Like him, I too went, I saw, but unlike him, I wis conquered! And I am free to say, if I did not then, as well a on three subsequent evenings, behold materialized spirits, that I never have seen a materialized spirit form, face or limb in my life. Indeed, if on any one of those evenings I was deceived in respect to the verity of spirit-materialization, I should be led to question whether my natural senses were not a mocking delusion and my very existence a myth.

The circle held on the 9th inst. was quite har monious. The first form that opened the curtain purported to be the materialized spirit of my deceased wife, who had never materialized, to my knowledge, previously, except at Moravia. She came out of the cabinet a short distance several times, and in two instances held by the hand a little child, the one being sensibly tailer and larger than the other. She appeared in life-like height and form, clothed in white morning-dress, and the contour of her face was like hers when in earth-life, though the features were too indistinct for me to identify individually, but I could see they were of the Grecian mold, as were my wife's. The complexion, however, was unlike hers, being far too light. She placed her hand on my head and made other affectionate demonstrations, saying in a distinct whisper, attended with a corresponding movement of the lips as she re-

tired. "God bless you."

George Washington next made his débût—very like Stuart's full-length portrait, but with a shorter neck, and even more richly dressed than in the picture. His hair was profusely powdered, his face smoothly shaven, and every garment looked as if it might have been made by a first-class tailor, and nicely adjusted on his person by an accomplished French valet. His coat seemed to be made of dark blue slik velvet, with yellow metal buttons. He wore knee-breeches that looked like buckskin, also stockings and buckle shoes, and a ruffle bosom shirt. Altogether he presented in his person, courtly bearing and costume, one of the most finished specimens of an old-time gentleman, such as I used occasionally to meet when a boy, that I remember ever to have seen. He turned himself slowly around in two or three instances that we might observe his form, and I particularly noticed that all parts of his person and costume were in perfect keeping with each other. He held in his hand a richly embossed, heavy, silver-hilted sword, the blade of which was straight and glittered like burnished steel. He did not speak, but was very courteous, though dignified in his demeanor, and answered queries from individuals present by signs. With his consent I asked whether the great national offering of patriotism that was being poured forth so emphatically in Philadelphia tended to create a semi-spiritual atmosphere that enabled him to materialize more perfectly in that city than elsewhere, to which question he bowed his head impressively in token of assent.

Bishop Leonidas Polk (alias Gen. Polk), called | slowly through the aperture, rubbing his cap | marvels of spirit-materialization and photogra- | involves more remorseful consequences to their the "fighting Bishop," next opened the curtains and walked out, fully attired in flowing canonical robes that were faultless in every appointment, and looked as if they might have just come from the laundry. His beard was lengthy, and so nicely dressed that there seemed to be not a hair astray. He was something above the medium height, and his rather spare person looked as if it might have been reduced from its natural proportions by stekness or other cause.

Next came the far-famed John King, the patron saint (as some might say) of the Holmeses and several other materializing mediums. He walked boldly out of the cabinet with Washington's sword in his hand, which he said he had borrowed for the occasion. He was not so tall as Washington, but heavier, and his limbs more firmly knit, and looking in every respect as if he might have been designed by nature for an artist's model of Hercules. He was splendidly attired in a rich parti-colored dress, with a crimson sash tied about the middle. His whole person, attitude, air and demeanor, as well as the tones of his voice, indicated unmistakably that he was one "born to command," and accustomed to move in a sphere wherein his slightest behest could not be disobeyed with impunity. On his intimating a desire that I should come to him, I approached, when apologizing for his natural roughness of manner, he took my hand in his and twice pressed it with an iron vice-like grip that satisfied me he might readily, if so disposed, have crushed every bone in it. He complimented me, in language that it would not become me to repeat, for the efforts I was making to defend mediums in general against their enemies and persecutors, and remarked that the latter, so far as materialization in Philadelphia was concerned, would, after the Holmes exposé, have triumphed and driven every medium for that branch of the spiritual phenomena from the city, had it not been for the persevering efforts of one faithful defender of the truth (J. M. Roberts). He said that my theory that all physical testing of mediums should be abandoned, and the spirits left to supply the necessary proof of spirit materialization themselves, and in their own way, was correct, but that Spirtualists were not generally yet prepared to adopt such views, adding in a slightly impassioned tone, that even a large proportion of believers could not at present be satisfied unless the medium was subjected to torture whilst the manifestations were proceeding. He further stated that Spiritualism would continue to prosper and progress, in spite of all the efforts of its enemies to crush it out, and that even now, amidst all the hindrances, the spirits had so perfected the science of materialization that if proper conditions could be secured they would be able to place such mediums as the Holmeses in full view of all in Independence Hall, whilst Washington should stand address the assembled people, as palpably as he ever did when clothed in his normal physical

Several other spirits-generally friends of individuals present—showed themselves at this scance.

On the next day, Tuesday, the 10th, I went to the Holmeses', and with a rule measured the height of the entrance into the cabinet, with the object of more correctly testing that of the spiritforms that walked through the doorway, for such it was, though, in order to economize mediumistic power, a loose curtain only was used to close it. I found the doorway to be exactly six feet and the eighth of an inch high, measuring not from the threshold but the floor.

On the same evening I again attended the pubic circle, which was very large, there being some thirty visitors or more present, and among them some inharmonious minds—especially two very brutish-looking, religious bigots-who evidently came there from sinister motives, as was unmis-

takably apparent at the close of the scance. My wife, as before, was the first form that walked out of the cabinet, her features being rather more distinct than they were at her first appearance, notwithstanding the inharmonious conditions. Next came an old man clothed in a plain brown broadcloth suit throughout. A gentleman in the circle, by the name of Winner (I think from Pittsburgh), recognized this spirit to be that of his deceased father, and immediately passed to where the spirit stood and talked with him. With the leave of both father and son, I approached and inspected the person and features of this apparition minutely. Unlike most others that manifested, the outlines of his features were entirely free from any of that misty halo that so generally obscures the physiognomy of materialzed spirits, every feature being as distinctly marked in outline as those of a living mortal. His beard was closely shaven. He seemed very aged, and walked bent forward with feeble steps. In his stooping attitude the top of his head was, as I should think, full twelve inches below the top of the doorway. The son of this old gentleman, who was a respectable, substantial-seeming man, evidently had no doubt whatever of the identity of his father's spirit, with whom he had before held converse at Holmes's circles. And well might he feel sure of the fact, for I agree with what was remarked by a stranger present, that any one who had known this old man in life could not possibly fail to identify his materialized spirit as it was thus shown.

Gen. Washington next came, clothed as before, with the exception that his knee-breeches and vest were of a dark color, and that he wore a military-looking cap. The metal buttons were also absent. He seemed aware of my object in measuring the height of the door, and when he first retired into the cabinet he passed erect and discrepancy in the external features until the spirits that the murder of such children in embryo art required to keep their habiliments and other

stockings.

The Marquis La Fayette (as claimed) next appeared, neatly attired in dark, courtly-seeming costume, looking very much like a high-bred, accomplished French gentleman of the old régime. so tall, by several inches, as Washington, and his figure was much slighter than the portrait busts I have seen of him would indicate. Bishop Polk next came out, and as he slowly retired, I noticed that his erect figure did not reach, by several inches, the top of the doorway. John King, too, who showed himself, as usual, shortly after the Bishop retired, was evidently not so tall as Washington, by some inches.

On Thursday, the 12th, I attended another large public circle at the Holmeses'. As before, the spirit of my wife was the first that walked out of the cabinet; her features were still rather plainer than when she last appeared, but not sufficiently distinct to identify fully.

Bishop Polk, Gen. Washington, John King, nd several other apparitions of friends of individuals present, or others, also showed themselves successively, either within or without the

On Saturday, the 14th inst., I attended a private scance that I had previously arranged fornot intending to have but eight or ten visitors present—but such was the pressure for admission, that we finally allowed twenty individuals in all to attend. The scance, however, was quite harmonious, and the manifestations were better than on the two last occasions mentioned.

Hitherto, Mr. Holmes had always sat.in the wire cage that was within the cabinet, whilst Mrs. Holmes sat on the outside of both, in full view of all the company. I learned that Katle King had not shown herself outside of the cablnet at all during the last two months, although the white dress of a female was generally seen (which I had repeatedly noticed) in the background in the cabinet when John King appeared, that was supposed to be her. I also learned that Katie never comes out unless Mrs. Holmes' sits within the cabinet, whilst Mr. Holmes occupies her usual position on the outside. Since the "exposure," Mrs. Holmes has been averse to entering the cabinet, but to gratify me, she consented to sit within it a part of this evening. As a general rule, there is at the Holmeses' a dark circle held previous to the one for materialization, on which occasion many physical manifestations of a startling character occur, that are not particularly interesting to any but persons of limited experiences in the phenomena. The guides of the Holmeses' say that in many instances these preliminary manifestations in the dark are necessary, in order to work off or use up some the discordant elements that generally attend upon large promiscuous circles. It was concluded, however, that on this evening the dark circle might be dispensed with, and Mrs. Holmes took her seat at once within the cabinet, but outside (as I particularly requested) of the iron-bound wire cage. It was not long before Katie King appeared and stepped out from the unfolded curtain, gracefully arrayed in the purest white, and wearing a long fine lace veil which she held on one side with her left hand, thus exposing her full face to the view of all present. Mrs. Holmes's darker dress could be seen all this time from where I sat, though I could not, discern her face. After first greeting a few of her old friends that were present, Katie gave me permission to approach and take her hand. Her figure was, I should think, about two-thirds the proportion of Mrs. Holmes's. My eyes were within twelve or fifteen inches of her face, the delicate rose-tinted complexion of which was clear almost to transparency. To say that I saw her features plainly, would convey but an inadequate conception of the reality. I was for the moment startled with their chiseled distinctness. Though not strictly symmetrical, hers was indeed a marked face, which once seen could not readily be forgotten; a face pervaded with a touching expression of quiet resignation, beaming with truth and intelligence, and surmounted with a forehead such as a superior intellect can alone fashion to meet its own demands from within. I know not how Katie King's face has appeared to others, either in this or other countries, but as I saw her, without being exactly what might be called pretty it seemed as if it might embody and express all that is devoted, ennobling and beautiful in the female

character, bordering on the sublime. Whilst in the city, I obtained a photograph of Katie from Mr. Holmes, which corresponds in feature, although it fails in conveying to the beholder a correct idea of the more than mortal expression of her countenance as I saw her. On the back of the photograph is the following endorsement:

"Photograph of the materialized spirit, Katie King, obtained after three sittings, Thursday, July 23d, 1874, in presence of Dr. Fellger, W. O. Leslie, Mr. Hurn, and the two mediums. The medium, Mr. Holmes, sat three feet from the wall, and yet the wainscoating shows between the medium and the spirit, proving that the form was transparent. The cabinet was examined, and these two gentlemen sat in the back room. About one minute elapsed when raps were heard, and there stood Katle in full form."

Without being strikingly dissimilar, the photograph does not much resemble that of Katie King, alias Annie Morgan, that was taken some years ago in London, as she was presented through the medium, Miss Florence Cook. This I think does not necessarily prove that the two portraits were not obtained from the same individual spirit, although we may not be able to account for the

quite hard against the top, showing that the phy are more fully developed and understood by destroyers, in the next world, than most other figure must have been nearly six feet high in us than they are at present. A casual remark made by the spirit John King at the Holmes circle may throw a little light on this matter. I asked him whether the costume he appeared in represented the buccaneer uniform he used to dence has designed, which disqualifies or greatly wear on earth? He replied that it did, as near As he passed through the door he showed not as the conditions of the circle permitted. I then asked if he was ever present at Mrs. Seaver's circles for materialization in Boston? He said that he was there occasionally!

I have attended Mrs. Seaver's circles quite often, and on one occasion whilst I was present, and on only one, what purported to be the mate rialized spirit of John King, appeared just out side the cabinet. I observed his proportions and dress attentively, and feel sure that he was larger in person than I saw John King at the Holmeses', and though dressed, at both circles, in parti-colored costume, it was more (as it is called) Indian fine, or less subdued, in Boston than in Philadelphia. May not these discrepancies have been necessitated by a difference in the conditions of the circles, and so, too, the photograph?

I feel almost certain, if a circle composed of ten or twelve harmonious Spiritualists, half of each sex, could sit regularly every day, for some weeks, with such mediums as the Holmeses, the Eddys, the Blisses, Mrs. Seaver, Mrs. Hardy, Mrs. Andrews, Mrs. Hull, Mrs. Markee, and scores of other materializing mediums like them, that could be named, (but whom I have not personally known) and all agitating rumors, inharmonies and conflicting questions be kept from the knowledge of would be able to materialize in their presence, and walk through the streets of our cities side by side with their mediums, as visible and tangible, to all as if they had never tasted of death.

After Katio retired, a spirit called French Mary came forth, and talked very carnestly and fluently for some minutes. Her head and face were rather diminutive in proportion to her body, her nose aquiline, and her hair, eyes and complexion quite dark. She professed to be a French Canadian, and so far as I am competent to judge, I think, from her personal appearance, Frenchified accent, and demeanor generally, she was most probably of French Canadian extract.

Mr. Holmes now entered the wire cage, and Mrs. Holmes took the seat he had vacated outside the cabinet. Gen. Washington soon opened the curtain and walked out in full dress as usual. With his leave I went to him, and took his hand in mine, which felt quite natural. I also examined the texture of his coat, which both looked and felt like slik velvet. He presented his sword to me for examination. Its hilt was quite heavy, and including the guard, heavily embossed, and felt and looked as much like silver as a new dollar. I also examined closely and felt the blade, which to all appearance was veritable steel of the finest quality, and I have little doubt that in the hand of John King it might readily be used with me more than once when that guardian of the circle borrowed, as he said, the weapon from Wash-Ington on two occasions, that he really meditated making such a use of the sword in the event of any of the tribe of professional grabbers attempting to seize upon him, as has been the case with other spirits who have shown themselves before some of the "exposed" mediums. A homicide of the kind might make a very curious criminal case to be passed upon by a coroner or grand

After Washington, came La Fayette, looking very much as he did on his first appearance. Mr. Winner's father, accompanied by a lady, next showed themselves both at the same time, he as plainly as before. His son not being present, the old man and his partner, whom we supposed to be his wife or daughter, soon retired. John King appeared next on the stage in all his glory. Then came Bishop Polk. Capt. Forsyth (I think of Mobile) appeared next, and said there was a man present who knew both him and also of a tragic occurrence that he (Forsyth) was associated with in that city. A gentleman present acknowledged that the facts stated by Capt. Forsyth (whom he had known by sight) were true, to his certain knowledge, and at the close of the circle he said to me that he was from Mobile and an entire stranger to all present, to none of whom he had revealed his name. Last of all came my wife, her features so plain that I could identify them as hers with tolerable certainty (but not so positively and undoubtedly as I did once at Moravia), at which she manifested much pleasure, conveyed in looks, gestures and whispers. My wife presented herself several times, and on the last occasion she held an infant on her left arm. looking almost exactly as she had appeared to me in a night vision some years ago. The evidence is worth little or nothing to the general reader, but I will just say that I was impressed that the introduction of this infant, as well as that of the other two little children my wife showed me, represented three immature births that, as we both supposed at the time of the accidents, had been eternally lost, but all of whom she found, on her entrance into spirit-life, had been tenderly nursed and cared for by loving friends, and were waiting their mother's coming. Further than this, for the enlightenment of

parents who willfully deprive infants of their earth-life while yet in embryo, I will say that these three immaturely born infants have been brought to me by their spirit-mother and other friends, and identified in the presence of

crimes, from the circumstance that the victims are deprived of the experiences they would have gained in living out the full measure of an earthly existence, as the order of Nature and Proviretards their entrance into the full fruition of the life beyond the grave. The presence of those injured children of course operates as a neverabsent reminder to the parents who murdered them, of their cruelty in thus depriving their helpless offspring of a part of their eternal hap-

Before concluding, I will say that I closely inspected the cabinet, inside and out, both on the evenings when circles were held, just before the mediums took their seats (when it was open for the inspection of all present), and twice by daylight. It is situated in the front corner of a front. room, on the third floor of a brick house in Locust street, opposite Washington Square (nearly the centre of the business portion of the city), enclosing one window looking north, beneath which pedestrians and carriages are constantly passing to and fro during the scances (as all present can hear), so as to render it impossible that any accomplices should enter the window from the street without being seen. The window is also battened and inaccessible except by ladder. The west side of the cabinet is at right angles with the east, and is bounded by a solid plastered and papered wall (as is the side next the street), that separates it from another tenement in the block, and continues in a solid wall the whole these instruments of the angels, that spirits length of the west end of the house. Each of these sides measures seven and a half feet by the rule. The cabinet is nearly triangular in shape. The longest side, which is inside the room, is made of boards, and measures about eleven feet. Besides the door closed by the curtain as before described, there is a small aperture some twelve inches square, toward the right, from which spirits sometimes show their faces, talk, &c. The floor of the cabinet is solid, to all appearances, and carpeted, the tacks on the edges appearing as if they might have been placed there a year ago or more. The ceiling above is of plaster, and smooth on the surface throughout. All the furniture of the cabinet consists of a guitar and tin horn, which the spirits occasionally use. As the longest side of the cabinet, in which are the apertures, is always in full view of every member of the circle, it may be readily comprehended how impossible it is for any fraudulent accomplices to enter or leave it from that side without being at once detected. And again, even supposing that such accomplices should, by some secret trap-door or otherwise, obtain entrance into the cabinet, how would it be possible, it may be asked, for them to obtain and so nicely fit the costumes to the hundreds of different actors that perform their part on the stage? What theatrical com pany is there in all the world, allowing them to have full light, ample space and unlimited time to deadly effect. In fact, the thought occurred to perform their professional duties, with all the necessary appliances, too, at their command, that could rival in perfection the arrangement of the persons and costumes of those who were to act their parts in the coming play, that is shown by the spirit artists who take part in the Holmeses' séances, to say nothing of the fact that they do all their work in a little cooped-up room, and in total darkness? Imagine, if we can old Lunt, Washington's Revolutionary barber, hurrying up the shaving of his General's beard, and filling the atmosphere of the little cabinet with stifling dust and smoke, that he may speedily finish powdering his master's hair or wig, so that he may prepare Bishop Polk's grand flowing beard, that he too may be ready to take his turn before the scenes within the next two minutes after Washington retires from the stage, and this all proceeding whilst the great chieftain's French ralet is adjusting his splendid coat, vest and breeches, &c., &c., to his person, and sneczing Sambo is engaged in furbishing and fastening his kneebuckles, and little black Scip is shining massa's shoes! Believe that these things are done by fraud

and trickery, who will; I claim that I am not so gullible, nor so credulous, as to swallow such a preposterous theory, in order to get rid of what bigoted and prejudiced contemners of the spiritual phenomena regard as unwholesome or unpalatable truths. Let the reader remember, too, that the whole year round the clothing of the personages who appear at the Holmeses' séances always looks as fresh and new as if it had just come out of the hands of the tailor or dressmaker or laundress, with none of that limp, tinselled and untidy appearance that the costumes of the heroes and heroines, and most accomplished performers of the best theatrical companies, so often present on the stage.

As to the allegation made by some other of our most knowing skeptics that all the alleged spiritual personages who appear at Holmes's séances are mere metamorphoses of the medium disguised in masks, and cunning accoutrements and paraphernalia of almost every possible contrivance, it ought to, it would seem, be enough to say that such things are as plainly impossible as it is for a horse to present itself one minute in the body of a mouse and the next in that of an elephant, Besides this, the Holmeses are known to be in indifferent pecuniary circumstances, and for some time have done all their own work within doors, without even so much as the help of a child, and it is utterly incredible that they should raise the needful funds to pay for the splendid costumes many mediums, some of whom could have known | that are nightly presented at their scances—to nothing of the circumstances attending their say nothing of the cost of hiring accomplished exit. Further than this, I am told by advanced | confederates to assist them. The very labor and appurtenances so clean and unrumpled as they always appear, would of itself bankrupt their exchequer a hundred times. Besides, as a general rule, Mrs. Holmes sits outside the cabinet in plain view of each and all the company, and of course could not aid in the alleged deception even if she was disposed to. Mr. Holmes, a slightly built man perhaps five feet six inches high, must then at one moment personate the sixfoot Washington, dressed in his magnificent suit, then perhaps almost immediately appear as a lady leading a child by the hand, then as an old, feeble, tottering centenarian, next in the Herculean figure of John King, with his stentorian voice, and again perhaps as Katic King, pure and fair as an angel, quickly followed by French Mary, jabbering in her Canadian French patois, and so on through hundreds of equally astonishing metamorphoses. Who that believes that all these wonderful manifestations are accomplished by fraud and trickery on the part of the medium, who must in that case be of the most corrupt and unprincipled order of mortals living, and therefore cannot be withheld by any principle or love of truth-who, I say, believing this, can explain why the Holmeses-who have been persecuted and crushed, as it were, to the earth for persisting in declaring that the manifestations that appear through their instrumentality are genuine spirit phenomena-do not at once come out and own, as they have in the matter of the bogus photograph, that it is all done by trickery and fraud, and thenceforth, as Baldwin has done (without possessing a hundredth part of their powers), engage like him in the business of exposing spiritual humbugs, and thus, through the patronage of unbelievers, make their fifteen to forty thousand dollars per annum (as I understand he boasts of receiving), in declaring and practicing the truth, where they now get a few hundreds a year by practicing the most cruel and wicked profession that it is possible for human beings to engage in? For true it must be that If there is a "sin against the Holy Ghost" (influx of the spirit), that cannot be forgiven " neither in this world nor the next," it must be committed by the false mediums (if, indeed, there be such -which God forbid), who make it their vocation to play upon the finest and most sacred feelings of man's nature that they may acquire a few paltry dollars by their knavery.

But to put the whole matter about the alleged trickery and fraud forever at rest, Mr. J. Daniels (I think from the West) employed a skillful mechanie to make a wire pentagon-shaped cage, so strapped and bound throughout with iron that a giant could not break its bars asunder, nor a fly escape between the meshes of its netting. This he presented to Mr. and Mrs. Holmes. I inspected this prison pen of the dark ages minutely, and found it to be just four feet two inches high, and three feet two inches in diameter, by the rule. It is securely fastened to the left of the door of the cabinet by four iron knees screwed to the side of the cabinet by sixteen wooden screws, eight of which fasten one end of the knees to the cage, whilst eight are screwed through the other end of the knees, and project perhaps quarter of an inch beyond the side of the cabinet, where those present can see and feel of them during the s6ance if they wish to.

It has been suggested that these screws are bogus, being broken off just as they enter the wood of the cabinet. But I know this is not so, as I saw one of them taken entirely out, and can testify that it was sound and perfect its whole length. There is a door opening directly into the scance room from the side of the cage next the partition of the cabinet, and directly beneath the knees of iron that fasten it firmly in its place. When the company have examined this cage and the cabinet to their satisfaction, Mr. Holmes stoops down and enters the door, and takes his seat on a little hard wooden stool, where he sits (in so cramped, uncomfortable a posture that it must interfere sensibly with the manifestations) for some two or more hours, or until the scance closes, the door of the cage being always shut and locked after him, though if it were not it would not be possible for him to pass out of it without being seen by all the company present.

This leaves the remaining space in the cabinet entirely to the spirits during the whole scance. Any reasonable man might think that this arrangement ought to satisfy the most rabid disbeliever that the mediums could not possibly assist personally in the manifestations. But still it will not, nor will-anything else "though one should rise from the dead," until the spiritual raculties of such unfortunates are sufficiently developed to perceive and estimate spiritual truth.

The day before I left the city I called at the Holmeses', with the object in part of examining the tenements above and below their rooms, which embrace a flat containing two apartments only and one entry. On my trocking at the only and one entry. On my knocking at the door in the floor below the Holmeses' room, it was opened by a French gentleman, who at first seemed rather annoyed by my intrusion, but soon became more sociable, and even genial. I at once saw that the celling of this room, which was directly under Holmes's cabinet, was sound and perfect. In answer to my queries the gentleman told me that he was the lessor of the house, and that although he believed that all the Holmeses' alleged spirit manifestations were bogus, I might rest assured that there was no fraud about the cabinet, as it was put up before they took pos-session of the suite of rooms under his own inspection, that he might (as I gathered from his discourse) see that no injury was done to the premises. He further said that as many as eight or ten different tenants had occupied the flat above Holmes's tenement since they took pos-session, and that himself and wife were then tarrying where we were, in the flat next below that of the Holmeses, until a tenant could be found to take the place of a family who had re-cently moved out of it.

I left confirmed in my belief that there was no secret connection whatever between the space oc-cupied by the cabinet and the adjoining house,

nor with either flat above or below it.

From the trying experiences the Holmeses have so long been subjected to in consequence of their participation (or assent), as they admit, in preparation to the subject of the participation (or assent), as they admit, in preparing a cabinet with movable panels for the purpose ONLY, I understand them to allege, of admitting a confederate so that she should not be suspected by the artist who took the bogus photograph of the far-famed spirit Katie King, I think there is little reason to apprehend they will ever attempt a repetition of that, or any other fraud, in the practice of their high and sacred vocation. But yet I am not at all sure, in the tornado of persecution that is now being directed against mate. cution that is now being directed against materializing mediums, both from within and withrializing mediums, both from within and without the spiritual ranks, that the Holmeses may not be subjected to further "exposures," for sure I am that though the glittering steel in the hands of Washington and John King may deter professional spirit-grabbers from attacking them, yet were a powerful and malignant-spirited man to seize and hold in his grasp any one of the fully developed forms that walk out of the cabinet whilst Holmes is in the cage, not ten thousand bars of iron or twice as many strong locks or bolts might suffice to hold him prisoner there, or prevent his spirit guardians from uniting the separated vital elements, even at the cost of placing their medium in the arms of his bitter foe, and thus again apparently exposing his fraudulent tricks.

Thomas R. Hazard.

THOMAS R. HAZARD. Vaucluse, R. I., Oct. 29th, 1876.

For the Banner of Light. THE BAPTISM OF WORSHIP. A Scene from the Crown of Fire,. NO. 11.

BY FANNY GREEN M'DOUGALL. Scene: The border of a wood. JOAN.

Again I hear the strange, mysterious voices, That whisper in all breaths, inspire all sound, Inform all motion, and articulate Language in all things. Even now they sing In the sweet singing of the rivulet; I hear them in the wind, or low, or loud; Even the marmur of the tiniest insect Has a true language; and I understand it. The cricket, in her sharpest cry, exults
In the sweet peace around her; and the locust,
A gallant troubadour, his corslet strikes, esponsive to his song of foreign lands. Responsive to this song of foreign mans. For me they all have language. The bright wings Of butter flies, that seem to fan the air With such a downy softness, have a voice; I know when it is coming, though I 'm turned Another way; and even the mute ground Another way, and Is full of speech for me.
But what is this?

A wingéd creature, coming out alive From a dead worm! and 't is a butterfly! And now it's creeping off into the sunshine, And spreading forth its beauteous wings to dry, I saw them-truly saw them-folded up And shiding through the crust that bound them so They must have ached; but now-oh, now they 're free And where is my good Angel? Would be come, And tell me of this wonder? Now I feel His light is shining on me, and I shiver, As always in his presence."

Angel appears. MICHAEL. " Benediction."

JOAN. Oh, joy, bright Angel, for thy gracious coming! And tell me, oh, I pray thee, what is this?"
She held the tender insect in her hand, Looking up in his face beseechingly, And then her features settled into calm, That opens ever truly to the light.

MICHAEL. T is life, my daughter. Popder on it well; For know the Living are not with the Dead— Beautiful image of the human soul!"

'And the forsaken shell?''

MICHAEL. "Thou seest well: What should it be, my daughter, if not death?"

And like this did I see in Farmer Jean, When the more beautiful Form came forth and stood Beside the body? And did it have wings All folded up, Just like the butterfly's, Which I could see so clearly underneath The cracked and shivering crust?!!

JOAN.

MICHAEL.

"Angels see Something like wings within the human form-Something that will rise up and soar away Into the warmer light, and clearer air, Where God and angels live."

Her lustrous eyes Turned on him with a deprecating look, As if almost abjuring her own question, Timid and sweet. "But does not God live here?" Then gathering confidence, for in his smile She felt the deference which a human soul With conscious power and majesty demands-The Oneness and the Selfhood, which, if true, Though shrined in infants, has a sanctity Which even highest angels may not question:

JOAN. I own his power. I feel his mighty presence, His breath blows on me in the breathing wind; His voice speaks to me in the running brooks; I hear his music in the song of birds, In the tall sedges rustling by the riverin the green grass and in the blooming flower In everything of sweet and beautiful-I feel his love, and know that God is there. And when I sit down in the whispering woods And listen, and behold the stirring leaves,
I know the trees are praying. The green hills,
Where the white sheep are straying, the bright River,
That winds so gally round them, the white clouds, The far, blue sky, the great and glorious sun The silvery moon, but, most of all, the stars, Seem full of worship. I can bear thom sing Praises so beautiful, I almost wish Praises so beautiful, I almost wish
I could forget myself, and only be
One long and loving prayer, that I might rise,
Forever and forever, unto God,
And say how much I love him!"

Bowing down, With her clasped hands uplifted stiently, She was transfigured. O'er the upturned forehead, Hovered awhile the new-born butterfly; And the white Soul, as if it were drawn outward By love and worship, so enshrouded her, That the high Angel wondered at her beauty,

Now I baptize thee; and thou art baptized Into the power of WORSHIP. Hear, my child, And know that in this higher, holler rite, New life and love are wedded unto light; And still thy spirit, ever mounting higher, Borne up on joyous wings that cannot tire,

Into peace and love supernal, Into hope and strength eternal, Shall unfold a fount of being Deeper than the deepest seeing; For its sweet and clear revealing, With the earnestness of feeling, Shall endue thy inner sight, And inspire the blesséd light With affections true and warm. Daughter, in the spirit-form, Which, though folded, underneath An earthly covering, still can breathe The very atmosphere of adgels, There is beauty, there is power, And there is a wondrous dower; For the Soul can keep its state, 'Mid all wrong inviolate; And while struggling, as it must, 'Mid the smouldering moth and rust, Delving in the darksome earth, Not unconscious of its birth. Btill it hears the sweet evangels Which, in waves of music, roll

O'er the ransomed human soul. "Open now thy spirit eyes To the joy of Paradise; Leave the dismal depths of night, And walk through the halls of light— Newly-baptized-newly born, Art thou; and this blessed morn God, and saints, and angels, see Light is shining forth from thee. In the cheerless human fold: In the midnight, dark and cold, Its undying lamp, still near thee, With a shining flame shall cheer thee. Until sighing, struggle, pain, Come, and call me back again, For the growing Soul to make Garments fitting, and awake In the deeper depths a power For thy next baptismal hour.

"Though thou sighest and none hear thee, Know that angel friends are near thee. Though thou livest all unmately, Yet thy Soul is growing stately; For its truest stature only Can be wrought in depths so tonely, That no human breath can stir The white vall that shroudeth her We have chosen, from the sight That is dim in angel light.

"Know that suffering must be If the spirit would be free. See the insect's lovely form Struggle in the writhing worm, Ere the bright wings, spurning Earth, May unfold their right of birth, Amid all things free and fair. To the fresh and buoyant air. In the cloistered Halls of Pain Is a consecrated fane;
And where'er thy deepest dole is Find the Hollest of Holles-So thou art baptizéd duly-Worship now; and worship truly."

The thin white hands spread forth in ecstasy, As if they had been seeking for the essence

\*A descriptive drama drawn from the life of Joan of Arc.

Of power divine, she felt in everything; The forchead still upturned, the lids thrown back. The light of Heaven in the scraphic eyes, And shining forth from the translucent features, But softened the sweet Soul, that sat serenely Visible underneath.

JOAN.

Oh, God is good.

I bless him for his goodness. God is Truth; And I shall know no falsehood. God is great; I take hold of his greatness, and go out Into his wondrous measure. God is Beauty;
And I behold his presence everywhere,
Shining and brightening all things. God is Love;
And, Beauty, Truth and Goodness, all are wrought Into his blessed presence. All his love Is shining in me. Oh, I gasp! I burn!
My soul dissolves in flame, and wafts away An incense of pure prayer. I hear the song Of high Archangels chanting: 'Love! Love! Love! And my Soul answers with one blessed word, Responding from its inmost-only-' God!' "

The Angel laid a hand upon her brow, Too white and pure to shade it. Then she breathed Quietly, and reclining softly, slept, In the sweet shadowy silence of the wood.

## Spiritual Phenomena.

MANIFESTATIONS THROUGH DR. SLADE.

To the Editor of the Banner of Light:

Of all the Spiritualistic phenomena which I have witnessed, I have found none more impressive and satisfactory than the independent speaking. Even when the voice is only a whisper, or when, from other causes, it is not recognizable as that of the returning spirit whose name is given, the manner of speaking and the modes of expression are sometimes strikingly characteristic. To suppose that emanations from the medium could produce such voices, and impersonate, in so remarkable a manner, individuals whom he never saw, would be to me incomparably more difficult than to believe the affirmations made in these spoken words, and receive them as the utterances of our spirit friends. They declare in tones so earnest as to inspire conviction that they are such spirits, and sometimes manifest peculiarities of thought or diction so markedgiving in some cases names and dates unknown to any person present-that to conceive of them as a mere force proceeding from the medium, or from those forming the circle, would be to me simply impossible.

There is a satisfaction in hearing the independent voice which is wanting, as a general thing, in listening to trance speaking.

Among the most remarkable and satisfactory communications yet given through the hand or lips of mediums, I would mention as preëminently worthy of attention those published in the London Spiritualist and signed "Imperator." They are given through the hand of one [M. A. (Oxon.)] who is a man of fine intellect, of liberal education, and the highest moral character, and, at the same time, a powerful medium. When these "Spirit Teachings" shall be published, as I understand they are to be, in book form, I hope all who care to see what a wise and good spirit, who has at command an instrument fitted for such high uses, may have to say to us, will procure the volume and make a careful study of its contents. So full of holy thought and wise suggestion are the words of "Imperator" that I think no one capable of appreciating their meaning can read them without being helped and instructed. These teachings are the more valuable because appar ently untinctured by the mind of the medium; thoughts and opinions having been expressed by the spirit-control which were opposed to his own ideas and beliefs. I wish those who dogmatically and ignorantly assert that we have no evidence of the spirit origin of the manifestations could be made aware of the many striking proofs of identity given through the very remarkable mediumship of the gentleman referred to. To those who are not too wise, in their own conceit, to learn. I think such evidence could not but carry weight and shake the foundations of theories based not upon knowledge of ascertained facts but upon preconceived ideas of the likely and the possible.

From the written and spoken communications made to me through Dr. Slade, I have selected the following as likely to be interesting and in-

structive to readers of the Banner. On the morning of May 9th, the following was

written on the inside of a double slate: "DEAR MADAM - I am with you in thought and action with regard to these very important truths. The grave of ignorance shall be dug deep and wide, and the bright sunshine of wisdom and truth come to all, so that sighing and sorrowing shall flee away, and eyes and ears be opened to

the light and the wisdom of the angel world.
You shall hear more from me soon. If I can I will say something through Slade, which you may write down. I am very truly your friend,
WM. WHITE."

Almost immediately after this was written, the medium rose to his feet, and in a very impressive

manner delivered the following address: "I, William White, have come according to promise, to control this medium and to speak to you through him. I am going to compare the hu-man brain to the key-board of a piano. I have con-trolled, I may say, hundreds of mediums, in order to discover how far I would identify myself as William White, through various brains and organiza-tions. Brains vary in capacity like different instru-ments. Some planos have over seven octaves, some only five or six. If you attempt to per-form on the more limited instrument music written for the seven octave plane, your hearer will say—'That is not the piece I heard before; it is not the same thing at all.' So, when I have spoken through a medium whose brain was of spoken through a medium whose brain was of small capacity, the outcry of imposture has been at once raised, simply because I could not play the tune of William White on the five-octave plano. In other cases where the brain has been of greater capacity I have been able to express myself more perfectly, and it has been said—'There are some things in this address like William White, and others not like him, and we do not know what to think;' while sometimes the larger brain offered me all the notes I required. larger brain offered me all the notes I required, and the verdict was at once passed—'This is evidently William White. We recognize his identity.' Nevertheless, I had as truly, though not so fully, manifested in one case as in the other and the medium was no more responsible than for the imperfection of the manifestation.

There are to day hundreds of Spiritualists who are ready to brand 'Impostor' on the brow of innocent mediums who, through lack of power, or through adverse conditions, fail to give the ample satisfaction that is required. Very often too, the medium is the victim of the positive and unfriendly influences of those in the circle who are the first to cast suspicion and blame upon the are the first to cast suspicion and blame upon the poor, sensitive soul, on account of results which they have themselves brought about. When I see so many mediums suffering in this way, it brings me to the front to labor earnestly and honestly in their behalf, and for the cause of truth; and to give my aid to those who, like yourself, are on the side of justice and of mercy; and I will do all in my power to them ways the and I will do all in my power to strew your path with flowers, that you may be left free to work for the truth. Tell Mr. Colby to go on, full of faith and courage. Deep waters are still and smooth.

friends of Spiritualism work faithfully in the cause, and believe that the truth will triumph." On this subject of mediumship one of Slade's

band also spoke, while entrancing the medium. As he was desirous that I should remember and take down what he said, I wrote immediately every word I could remember. In the course of conversation with the medium and my sister, I had just lamented the treatment received by mediums at the hands of those who would be by no means willing to plead ignorance as an excuse for a course which it would be hard to justify on other grounds. The controlling spirit spoke earnestly and eloquently, saying:

"What men seek, that they find, and not something else. When they really care for the one thing, they think of that alone and heed it, while other things which they may happen to meet with in their search they cast aside. If a man digs for gold, he meets also with dirt and man digs for gold, he meets also with dirt and stones, but these he disregards and rejects. He does not publish to the world that he found so much dirt and so many stones, but works faithfully, sifting out little particles of gold, and these he collects together till by-and-by he has a pile of precious metal which rewards his patient toil. So, if a man bores for oil, he thinks and tells of the oil he gets, and if he happens to find water or sand, he throws them away as worthless and perseveres till he gets the oil, and worthless, and perseveres till he gets the oil, and then he has something worth talking about.

There are very few things found pure and un-mixed in Nature. The best things are often al-loyed and imperfect.

The metals in the earth are mingled with dross, the fruits upon the trees are often specked and worm-eaten, so that portions of them have to be rejected. Neither are human beings, or the powers they possess, perfect, and least of all can we look for perfection in mediumship, mediums being so constituted as to be subject to all man-ner of influences. Not only are they liable to be influenced unfavorably by disembodied spirits, but by the minds of those about them here. Oh, friend, you cannot imagine the power that mind

nas, and how it is brought to bear on mediums! When we see the bird charmed by the snake till it is drawn into its jaws and devoured, we feel sorry for it, but when mediums are confused and lured to evil, by influences to them as irre-sistible, all are ready to denounce them as cheats and liars, without any effort to understand the laws that govern these things, or to discover whether they may not, after all, be innocent of results which discordant influences and disturbed conditions have, by opening a way for mischievous and beguiling spirits to enter, produced. The power exerted by those in the circle, and from the spirits they bring, is so great, often so singular in its effects, and always so little understood, that no one should be in haste to denounce a medium, and never should he be condemned and abandoned till, after patient investigation by those who comprehend these things, he is found to yield to the earnest seeker only dross, or gold so alloyed as to be worthless. Everything is so badly managed in circles that it is no wonder there is so much dissatisfaction. If investigators were wise, the results would be very different from what they are. Not only would manifestations be more reliable, but they would be far more various, and of a higher order.

If, for instance, persons who have seen certain forms of manifestation, under strict test conditions, would be satisfied and leave the spirits to continue their work in their own way, they could do far more than they can while things are conducted in such a stupid and ignorant manner. After people see a certain manifestation, they tell others of it, and every one wants to see the same. Even after it has been shown hundreds of times, under the most satisfactory conditions, the genuineness of it is still doubted, and it must be repeated again and again, only again to be disputed and denied. Now the spirits, through

this and other mediums, want to go on, step by step, to higher forms of manifestation. We have shown you an amount of power which few who visit this medium witness, because you, having once for all had the reality of these things proved to you, are satisfied to leave the rest to us, not dictating, but allowing us to do as we think best. But when the medium is wearied and discouraged by being required to sit for the same physical manifestations year after year, to go forever over the old ground, every step of which is disputed, just as at first, he cannot develop as the manifesting spirits would develop him if the opportunity were given them. No one can have any idea of the marvelous power which we could exert or the precious truths we could communicate through the unfolding of such new phases of mediumship, under conditions which would make the way of progress easy and pleasant both to us and to the medium."

This address was so rational and earnest, and so eloquently worded, that I can do it only very partial justice, although I have striven to reproduce it faithfully. Let all who love Spiritualism and appreciate its precious revelations, heed the wise words of this spirit, and aid in dissipating the fogs and clouds that now hinder the clear shining of that wonderful light which can reach us only through the full and harmonious development of medial power. Louisa Andrews.

#### Caleb Cushing on the Eastern Question.

The balance of power is what makes the trouble. It must be overcome by the preponderance of some one great State. As it is now, it seems to keep Austria in fear of Germany, Germany of Russia, Russia of them both, and England of each of them, and the sooner they find out who is master the better. Then the conquered can lay down their arms, and the conqueror can disband some of his armies. It is the surest way to a lost. some of his armies. It is the surest way to a last-

ing peace. England would be obliged to engage in a war for the aid of Turkey against her Christian sub-jects in rebellion, or lose her prestige among her jects in rebellion, or lose her prestige among her Mahometan subjects in India. She has forty millions of them there, who would, to say the least, give her a great deal of trouble if she permitted the overthrow of their religion in Turkey. Now mind, it is a mistake to regard this conflict going on in Turkey as directed against Christianity. It is merely against rebellion. The Turks are not so much disposed to persecute the Christians as the Christians are to persecute each other. The Turks are the best people in Turkey. The Christians are the worst. Sectarianism has made Christianity ouarrelsome, and this has been for the advantage quarrelsome, and this has been for the advantage of the Turks. Charles V. would have driven them into Asia before a united Christianity. But just then came Martin Luther with his Reformation, splitting the church into fragments, and they began to fight each other over Turkey, which has been maintained in its integrity by the joint consent of its contestants, each willing to gain possession of the territory for itself, but unwilling that any one else should occupy it, and that is the way the matter now stands.

An Odd Bill for Services Rendered. From the Editor's Drawer in Harper's Magazine for November. J

The following curious account for restoring a chapel was engraved in French on a watch crystal in the Swiss Department of the Vienna Exposition. The whole was placed on a scroll less than an inch square. A painter had been employed to repair a number of pictures in a convent, and presented his bill in gross to the curate, who refused payment, saying that the committee would require details. The painter produced it as follows:

"Corrected and revised the Ten Commandments, 5 francs and 12 centimes; embellished and renewed Pontius Pilate, and put a new ribbon and renewed Fontius Flate, and put a new ribbon in his bonnet, 3 francs and 6 centimes; put a new tail on the rooster of St. Peter, and mended his comb, 3 francs 20 centimes; replumed and gilded the left wing of the Guardian Angel, 4 francs 17 centimes; washed the servant of the High Priest, and put carmine on his cheeks, 5 francs 12 centimes; renewed heaven, adjusted two Sterg gilded the Sur and recovered the Mean two Stars, gilded the Sun, and renewed the Moon, 7 francs 14 centimes; reanimated the Flames of It is the shallow stream that seethes, and boils, 7 francs 14 centimes; reanimated the Flames of and is full of angry commotion. Let the true Purgatory, and restored some souls, 6 francs 6

centimes; revived the Flames of Hell, put a new tail on the Devil, mended his left hoof, and did several jobs for the Damned, 4 francs 10 cen-times; put new spatterdashes on the Son of Totimes; put new spacerusanes on the son of 10-bias, and dressing on his back, 2 francs; cleaned the ears of Balaam's Ass, and shod him, 3 francs 7 centimes; put earrings in the ears of Sarah, 2 francs 4 centimes; rebordered the robe of Herod and readjusted his wig, 4 francs 4 centimes; put a new stone in David's Sling, enlarged the head of Goliath and extended his legs, 3 francs 2 centimes; decorated Noah's Ark, 3 francs; mended the shirt of the Prodigal Son and cleaned the Pigs, 4 francs 9 centimes. Total, 59 francs 11 centimes."

## Children's Department.

WHOSE?

"Pooh!" cried a doubter: "Inner Life!
Why prate on such a fable?
A man's a man—flesh, blood and bone—
And more to prove, who's able?

"If I am here, why, here I am, No argument is plainer. But all this 'soul' and 'life to come'— Why, nothing can be valuer. "Alive, we live; dying, we die. That 's logie, as I take it. Fate gave me common sense, and I Shall not for dreams forsake it.

"Why, man, I'll bet my very eyes, My head, and all that's in it, All falk of soul must end in bosh, Whoever may begin it."

The man of thought in patience heard, "Hold I" cried he, now, "I'll do it. I'll take this bet of yours, my friend, But, prithee, first construe it.

"Your eyes, your very eyes, you stake, Your head and all that 's in it, All talk of soul must end in bosh, Whoever may begin it.

"Now tell me, please, whose eyes they be?
Whose head it is you offer?
Wose head and contents, duly prized?
"Why, mine," replied the scoffer. "Yours?" cried the other, "Where's the you That owns the head and eyes, sir?" The doubter thought awhile; and soon He graver grew and wiser.

"My head," he mused, "my limbs, my trunk ! If these make me, why—bother! They can't be mine and yet be me; One point breaks up the other,"

He pendered well, he pendered long, And then he muttered, slowly: The inner man, the soul, the me Must own my body wholly.

"And I who own my feet and hands, I know I did n't make them. So, after all, 't is just as well That I should meekly take them.''

"Yes," said his friend; "and—God be praised— This fact, now you concede it, Will lead you on to truth at last, And very much you need it."—Mary Mapes Dodge, in the Independent,

[From the New Jerusalem Messenger.] THE STORY OF BUZZY.

Once there was a little bee named Buzzy, who lived in a garden where there were a great many beautiful flowers. His mamma's name was Mrs. Queen, and she had more children than she could count. Buzzy had more than three thousand brothers, and not one little sister. As Mrs. Queen was the only lady in the house, and many of her abilidren was too little to help themselves. of her children were too little to help themselves, she used to call on Buzzy's elder brothers to help make the cribs for the baby bees; and then, too, they often had to feed the little ones. Each little baby bee had a crib all by himself, and as the cribs all had six sides, and were made of wax, you may know that everybody had to do all they could to make the heds. Some of Buzzy's broth. could to make the beds. Some of Buzzy's brothers, though, were lazy; they would not work. They flew and crawled about, and ate honey, but Buzzy never saw one of them try to make wax,

or honey either.

When Buzzy was first born, he did not look at all like the bees you have seen. He was a little white worm, with large white eyes; and his mouth was like a caterpillar's. In his sides were ten little holes for him to breathe through; for Huzzy could n't breathe through his mouth. For seven days he lived in this queer little body, in the crib where his mother, Mrs. Queen, had put him. He could crawl about very little, but he managed to eat all the honey his brothers had put into the crib for him.

After a week had passed, something very strange happened. Some of the old bees told the little worm bee to creep into a warm, snug corner and go to sleep. Buzzy was glad enough to mind them, for he felt tired and sick. Then the little brothers covered him all up—head, and eyes, and body—with nice, clean wax. The covering

and body—with nice, clean wax. The covering was so snug and so tight that he couldn't move. He stayed in his little six-sided crib, feeling very quiet and sleepy, for ten days. At the end of that time, Buzzy's brothers thought he had rested long enough, and they took off the wax sheets and blankets they had fastened him up with, and and blankets they had fastened him up with, and gave him some more nice food. He was very glad to get it, for he was very hungry after sleeping ten days; and then he began to grow. Instead of the poor little white worm that had gone to sleep in the six-sided crib, he found he had a new suit of clothes, of many colors, growing out all over him, and that he was changed into a little bee, with white, gauzy wings. First he began scraping the wax off his body; then he looked at himself all over; then he walked about a little to see if his legs were all right; for, before, they were so short that he could only crawl (as all insects do at first.) But the things that pleased him most in this change that had taken place, were his wings. He lifted them up and down, were his wings. He lifted them up and down, and shook them; but he had very little room to fly about in. He did n't dare to use them very much, for he was n't quite sure what they were

for.
The next morning his mamma asked him if he would n't like to go out into the sunshine. She said that most of the other bees had some work to do to prepare food for winter, and that if Buz-zy wanted to, he could help them. The young-bee was glad enough at the thought of seeing the flowers, and feeling the bright sunshine; so off he flew with his brothers.

They went first to some morning-glories. Buz-zy lighted on a bright blue one, and stood look-ing about, rather puzzled; for he did n't know ing about, rather puzzled; for he did n't know how to begin to work. At last he began to cry, and say that he was hungry. Very quickly one of his kind, older brothers came to see what was the matter. He put his antennæ across Buzzy's, for that is the way bees talk, as Buzzy had found out when his mamma asked if he would like to go out. "Don't cry, Buzzy, dear," said his brother bee; "just take a drink of juice from these sweet flowers, and then take some beebread; maybe after that you'll feel better, and can carry some bread home." "I can't get any juice," Buzzy cried out. "I have n't any mouth. I used to have a nice big mouth, and I could eat ever so much honey. Oh dear! I wish I was a worm again—I 'm so hungry."

[To be continued.]

HOW MANY APPLES DID ADAM AND EVE EAT?

Some say Eve 8 and Adam 2, a total of 10 only. Now we figure the thing out far different. Eve 8 and Adam 8 also. Total 16.—Boston Journal. We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of gents, and consequently great enters, reason glants, and consequently great eaters, reason something like this: Eve 81st, and Adam 82. Total 163:—Gloucester Advertiser. Wrong again; what could be clearer than if Eve 8-1-1st, and Adam 81.2 mould not the missing by 1622—Rose what could be clearer than it Eve 8-1-18, and Adam 8-1-2, would not the whole be 1623?—Boston Journal. I believe the following to be the true solution: Eve 8-1-4 Adam, Adam 8-1-2-4 Eve. Total, 8698.—Veritas. Still another calculations. Eve. Total, 8698.— Veritas. Still another calculation is as follows: If Eve 8-1-4 Adam, Adam 8-1-2-4-2 oblige Eve. Total, 82,058. We think, however, this is not a sufficient quantity for though we admit that Eve 8-1-4 Adam, Adam if he 80 8-1-2-4-2 keep Eve company, total, 8,082,058.— N. Y. Mail. You do the fair thing by Adam, brother, but you slight Eve. This poor smit-10-1.8-1-4-2 please the serpent, and Adam, of course, if he, as good husbands do, oft-10-80-8-1-2-4-2 keep Eve company, total 109,099,334.—Syracuse Journal.

#### (From the London Spiritualist.) EPIGRAMS.

BY GERALD MASSEY.

Jokes on the Slate, to raise the laugh, Are hitherto one-sided. Upon the other (half-and-half!) I've written and derided.

One ray, at last, of penetrating light, Hath pierced the darkness of our mental night, So simple all supreme discoveries are! But this is the supremest, simplest, far— The only one in all the world who knew, The young man made his juvenile débût; He came, saw, conquered, Cæsar-like, clate! Let'him be crowned, then, Seizer of the Slate!

A young man to the Barber's went, And did the Shaver seize, and And did the Shaver seize, and Charged him with barbarous intent To cut the young man's weasand. "Tis uscless to deny the fact; In vain you threat or pray, Sir! I swear I caught you in the act, Your hand was on the razor!"

'T is trickery. So you need n't "try The spirits"—fatal reason why. The case is in a nutshell curled. Crack it. There is no spirit-world.

So clever, confident and young,
'T were just as well had he been hung!
"Good heavens! What has the young man done?"
Married . . . to . . . Mrs. Partington!
She met the Ocean with a Mop;
He tried the other world hop; He tried the other world to stop.

IV.

The apostle bade us "try the spirits," And judge them fairly, on their merits; But did not clear instructions give For catching things so fugitive As spirits, in the lawyer's slove; And, possibly, he might retort, "I did n't mean at Bow street Court!"

## Banner Correspondence.

Pennsylvania.

PHILADELPHIA .- "Knarf" writes Oct. 4th as follows: The most satisfactory circles ever held in Philadelphia are now in progress. I wish to particularly mention one given by Mr. and Mrs. Holmes, on Sunday evening, Oct. 1st, at their residence, 614 Locust street. About seventeen persons were present, all of them, with the exception of your correspondent, being entire strangers, and only two residents of Philadelphia. The cabinet used was an ordinary one, (being built in one corner of the room) with this add tion to it: A wire cage had been securely built of small wire netting, with a framework of wood, which was bolted and screwed together from the outside. This cage, which is only large enough for the medium to sit in, was bolted close to the floor, and heavy screws also came through the wall of the capingt and extended for shout a half wall of the cabinet, and extended for about a half inch through the boards, so that the cage was immovable; the only entrance to the cage was by a little door, leading not into the cabinet, but into the room itself. After critical examination all expressed themselves as being perfectly satisfied that no fraud of any kind existed.

Mr. Holmes then entered the cage. Mrs. Holmes

Mr. Holmes then entered the cage, Mrs. Holmes taking a sent with the others in the room. Almost immediately the door of the cabinet was opened, and a little child about two years of age appeared; closely following was a room of the cabinet was opened. opened, and a little child about two years of age appeared; closely following was a young and very beautiful female, who seemed to push the child away in her endeavors to reach the outside of the cabinet. After she had gone, a female figure, with dark curly hair, came out, and a little girl with her. After retiring, an old gentleman opened the door of the cabinet, and advanced into the room; he was recognized as the father of a lady present. Just then appeared the female figure which had previously withdrawn; the little child presently joined them, so that three distinct and separate figures were in view at one time. The last one to appear was Bishop Polk, dressed in his ecclesiastical robes. This brought the scance to an end. To the regret of all John King

in his ecclesiastical robes. This brought the scance to an end. To the regret of all John King did not appear, nor did Katie, whom all wished to see. All united in saying they were perfectly satisfied with the scance.

The Philadelphia Sunday, Sun is an able and fearless paper, and caters for the best interests of its readers. Recently it contained a fair account of Spiritualism, from the Rochester rappings to the present day. Lectures continue to be given here each Sunday in the various halls where Spiritualists held meetings and attract good and it. Spiritualists hold meetings, and attract good audiences, among whom are many strangers.

SUPLEE .- Wm. H. Lambdin writes thus: To all persons interested in Spiritualism, labor reform, temperance, international fraternization, cosmopolitan education (the opposite of secta-rian), &c.: I need \$100 a year to help keep my family from starving, while I work in a very im-portant missionary field among English, German, French and Spanish people of America, &c. I have expended about twelve hundred dollars in preparing tracts and pamphlets in English, German, &c., to use in this missionary field. In conversations and short lectures I am one of the best missionaries in the world. One hundred dollars a year will help me keep my family from starving, and help me give about three thousand dol-lars' worth of missionary work each year. I would also like to get a small house and garden, rent free (no matter how humble). I need a few good samples of spirit-pictures to help me on my route to explain the phases of our Modern Spiritual Philosophy.
It will be a disgrace to the Liberals of America

if they let my family suffer while I work in this field, giving free lectures, books, &c. Indifferent phases of missionary effort I have worked for forty years—at a cost of thousands of dollars to myself and family. I shall work on in this field whether I get a living for my family or not. The members of my family live on about ten cents a day each. It would be a sin for me to leave a field in which I can every day turn people from theological night to our spiritual daylight. For further particulars and proofs of my peculiar fitness, address Wm. H. Lambdin, Suplee P. O.

Chester County, Pa.

N. B.—I will give free lectures in English or Spanish, or work as a missionary for State societies, &c. Send ten to thirty cents for samples of my missionary pamphlets. My lectures show, by the science of phrenology, &c., the infallible guide to correct opinions on any subject, through the natural action of our own mental organs, testing old ideas by new knowledge and new ideas by knowledge newer still.

## Vermont.

GRANVILLE .- A correspondent writes Oct. 29th: Spiritualism in this town is in a most flourishing condition. For depth of thought, general intelligence and faithfulness to the interest of our beautiful philosophy its people may be ranked among the truest. Mr. Alonzo Hubbard, a young and able speaker, gave two most acceptable discourses to-day in the beautiful little church Two weeks from to-day, Dr. D. D. Davis, of East Granville, commences a course of lectures at this

place upon the "Science of Geology."

Mrs. S. E. Davis has also accomplished a good work in this vicinity, convincing the skeptic and confirming the wavering, by the wonderful tests given through her, of the presence of spirit friends from the Summer-Land.

## Connecticut.

NEW HAVEN, Oct. 18th.—The Free Lecture Association of New Haven had the pleasure, a few weeks since, to listen to a lecture delivered

which he presented to us in portraying so beautifully the theories of evolution, from not only a scientific but a common-sense standpoint. We with the will and desire of the spirit-world. look forward with much pleasure for the time to: come when we can again listen to the logical sen-timents of Mr. Bennett. W. W. Stow, Sco'y Free Lecture Association.

prevail; Spiritualism bids fair to be represented in this little village in the person of Mrs. Philander Booth, who gives undeniable proofs of the presence of angel visitants. She is a speaking and seeing medium. All nations are here represented in the dark circles, and truthfully described by the medium, who holds circles three times a week.

#### New York.

CLAY.—Orris Barnes writes, Oct. 23d: I have read the article headed "The Philadelphia Convention—Its New Departure," by Hudson Tuttle. Vention—Its New Departure," by Hudson Tuttle. [See Banner of Oct. 7th.] I am highly pleased with Bro. Tuttle's views, and most heartily endorse his position taken upon the question of Organization. It really seems to me that there are many Spiritualists who have left the churches of which they were members from their youth up to the time of their becoming Spiritualists, who still retain their former love for church rites, and are now pressing "organization" upon Spiritualists, more for the love of the thing than real principle.

I have a letter from an old pioneer in the cause of Spiritualism, who has seen nearly four score years, in which he expresses his views on organi-zation. I give it below:

zation. I give it below:

"You ask me what I think of 'the Philadelphia Organization? I will tell you: I think it is a stumbling-block and rock of offence to the cause of Spiritualism. Already it has created some sharp sparring by some of the correspondents of the Banner of Light. True Spiritualism cannot be organized successfully. If busybodies should succeed in bringing about a system of organization generally. Spiritualism would be cut up into a multitude of cliques, each having its officers, and when a convention was casied, each body would be directed to send delegates to said convention; and no matter if five thousand Spiritualists were in attendance, none could vote unless they had credentials as delegates from some subordinate body; and thus a few would rule the many.

And in this way, 'tis plainly seen,
A few can run the whole machine.

Now you have what I think about it.

I. HAKES, ''

ROCHESTER.—Mrs. S. A. Burtis writes Oct

ROCHESTER.-Mrs. S. A. Burtis writes, Oct. 29th: Henry B. Allen attended the Lockport Convention, holding scances, which were well attended, and very convincing to skeptics and highly satisfactory to the friends. He is truly a wonderful medium.

Mrs. Cornella Gardner, of Rochester (but a

few years since a communicant in a strictly aristocratic church), is now an eloquent writing medium and inspirational speaker, controlled by advanced minds in the spirit-world, giving satisfaction to all who listen to their words of wisdom as well as prophecies. At present she speaks at her own house every Sunday evening, 68 Jones street. Persons visiting our city would do well to

BROOKLYN, Oct. 31st.—Last Sunday evening closed a two months' engagement of Mrs. Nellie J. T. Brigham with the Brooklyn Spiritualist Society. Resolutions were introduced by the Lecture Committee, and unanimously and heartily endorsed by a full audience, thanking Mrs. Brigham for her able and zealous services in the cause of Spiritualism, and inviting her to return and resume her labors in Brooklyn in January next. The following is the closing resolution of

Resolved, That the misrepresentations, abuse and persecution of many of our mediums—notably the arraignment of Dr. Slade, for his rich endowment of "spiritual gifts," before a London Police Court—furnish the evidence of the growing power of Spiritualism, as it is an abandonment of the field of arguments and facts on the part of our opponents, substituting in the room thereof force and intimidation; that this persecution is only an—incident in the growth of Spiritualism, which, like all other great truths that have come to enlighten and bless mankind, has to have come to enlighten and bless mankind, has to struggle against ignorance, misconception, and that most intense form of selfishness, and worst form of tyranny—theological bigotry and super-stition. Chas. R. Miller, President Brooklyn Spiritual Society.

## Illinois.

PONTIAC.—One who signs himself "A Congregationalist," writes as follows: I am a constant reader of the Banner of Light, yet I am not a Spiritualist, though very anxious to become one. I was brought up in the Orthodox faith, and have been a member of the Presbyterian and Congregational Churches, as well as Superintendent in their Sabbath Schools. I profess to know something of the Bible, and am a believer in its holy pages. But what astonishes me is the hatred, the spite, the evil-speaking, and the strong desire to crush out Spiritualism witnessed in Orthodox churches. I should sooner think all—Christians especially—would hall the new religion as a friend, not as an enemy; but instead of that we find many cursing it, saying it is of the devil, and they would (if it was concentrated in a second Jesus Christ) crucify it to the death. This ond Jesus Christ) cruenty it to the death. This is passing strange. Spiritualism, as I understand it, professes to bring glad tidings from friends in the other world. What father, mother, brother or sister, who does not wish to hear from dear relatives who have passed on? Yet we have Christians, believers in the Bible, the greatest of spiritual books, joining hands with materialists to denounce this Spiritual Philosophy! I hope that Spiritualism may be true, and that it will be completely successful in clearing away the dark views we all have entertained of the future.

## Indiana.

INDIANAPOLIS. - Dr. J. R. Buell writes, Oct. 26th: Spiritualism in this city has much improved within the last eighteen months. More influential persons are interesting themselves in the cause. A marked improvement is also seen in the fact that the Banner of Light and other spiritual and liberal papers are kept more openly on sale at the book and paper stands, and not, as formerly, put out of sight (if kept at all) through fear of offending Christians! The friends here have organized under the name of Society of Harmony and Progress," and aim at effective work during the coming winter.

## Maryland.

BALTIMORE. - H. N. Rothery writes, Oct. 31st: The members of the Progressive Lyceum opened the lecture season by securing the services of Dr. E. C. Dunn, of Rockford Ill., who closed a month's lectures last Sunday with marked success. He spoke to good audiences, especially the last two Sunday nights; more persons came than could find accommodation in the hall. As a clear, vigorous and instructive speaker on the Spiritual Philosophy his superior has seldom appeared on the rostrum in Baltimore, and he carries with him the good wishes, not only of the Spiritualists, but of all others who were so fortunate as to come in contact with him.

## Massachusetts.

SALEM.—S. G. Hooper, Secretary of the Progressive Lyceum, writes: On Sunday, Oct. 29th, we had the pleasure of listening to two lectures by Prof. Milleson, on the anatomy of the spiritual body, also in explanation of some of the great problems found in the Spiritual Philosophy, illustrated by some beautiful paintings done by him when under spirit control. While speak-ing he holds his audience in breathless interest until he closes. He is an earnest and faithful worker in the cause of truth. We cordially re-commend his services to all Liberals and Spiritualists elsewhere.

## New Hampshire.

WASHINGTON.-George A. Fuller writes: Steps were taken at the recent Convention toward by Prof. C. C. Bennett, M. D. As an Association we wish to endorse the Professor, through the columns of the Banner, for the merit which we think he deserves for the able production of the able production. Steps were taken at the recent Convention toward an organization which shall rest upon a legal, financial, and religious basis. The cause seems to be in a wide-awake condition. Active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that scheme of thought and active men and beginning that the scheme of thought and active men and beginning that the scheme of thought and active men and beginning that the scheme of the scheme of thought and active men and beginning that the scheme of the scheme of thought and active men and the scheme of the scheme of thought and active men and the scheme of the scheme of the scheme of thought and active men and the scheme of the scheme of thought and active men and the scheme of the

#### New Jersey.

CAMDEN .-- K. C. Grindle writes: Our Lyceum has been in existence seven years last March. MARION.-G. A. Morse writes: Truth will | Sometimes we are nearly disheartened, but there are a few faithful ones who have kept it up. We have reöpened it this fall with fair prospects, and have elected officers as follows: E. W. Daugherty, Conductor; K. Mitchell, Guardian; T. A. Rogers, Assistant Guardian; E. J. Daugherty, Musical Director; K. C. Grindle, Assistant Musical Director; K. E. Aldrich, Secretary and Librarian. Besides those just mentioned, we have four former and Leading to the Grand Mandales. four Guards and Leaders to the Groups, which are twelve in number. Every Sunday, at the close of the Lyceum, we have a circle which has a very large attendance, and we have a most ex-cellent medium. We meet at half-past two, in Mechanic's Hall, corner of Fourth and Spruce

#### Beport of the Annual Convention of the New Hampshire State Association of Spiritualists.

[Reported for the Banner of Light.]

The meeting was called to order Friday evening, Oct. 20, at seven o'clock, by Dr. Sylvester Wood. The call was read by the Secretary, George A. Fuller. Mr. James Shepard, of Alstead, was chosen Chairman, pro tem. George A. Fuller pronounced an invocation. Remarks were made by J. E. Bruce, M. D., with regard to the formation of Spiritual Societies. He spoke of Individual divergences as real advantages in organization. Mr. Shepard made a few re-marks upon the nobility of Spiritualism, Mr. Thomas Middleton, of Woodstock, Vt., said that he came to the Convention because he was in sympathy with the call. He also spoke of the great laws of unfoldment and evolution in Nature, and their relations to the development of society. George S. Morgan, of Bradford, followed with remarks with regard to the nature of the present meeting. Mrs. G.
T. Tryon, of Nashna, under influence, said: All should take the work of Spiritualism in hand. The ladles should be active and alive in this great work. Let us lay our foundation sure and firm, one that shall stand through all time. George A. Fuller spoke with regard to the nature and significance of the call. George S. Morgan made a motion that we adjourn to meet all nine o'clock Saturday morning, for the discussion of organization, the formation of a Constitution, and the election of officers. The motion was carried. The meeting adjourned.

Saturday Morning Session.—Meeting called to order by the Chairman. Discussion of organization being in order, the Convention took into consideration the methods and principles of organization. This discussion was participated in by J. E. Bruce, M. D., George S. Morgan. Thomas Middleton, George A. Fuller, Dr. Sylvester Wood and James Shepard. Voted that the discussion of organization be adjourned, subject to the call of the Chair.

Then the Convention proceeded to the election of officers. The Sucretary read the resolution relative to the election of officers, and opted at Manchester, Nov. 1871. Chas. A. Fowler and Mrs. H. A. Newman were chosen as a committee to count the votes. The following officers were chosen: President, George S. Morgan, of Bradford, N. H.; Secretary, George A. Fuller, of Shorborn, Mass.; Business Committee, Charles A. Fowler, of North Sutton, N. H., Dr. Sylvester Wood, of Washington, N. H.

Voted, That the election of the remaining officers be adjourned, subject to the call of the Chair.

The motion mad Basis of Government. The motion was adopted, and the following Committee on Constitution &c., was appointed: J. E. Bruce, M. D., Newburyport, Mass.; C. A. Fowler, North Sutton, N. H.; Tryon, Nashua, N. H.

Voted, That the Chair nominate a Committee on Resolutions, to be presented at the close of the meeting. The Chair appointed the following Committee on Constitution &c., was appointed: J. E. Bru with regard to the nature of the present meeting. Mrs. G. T. Tryon, of Nashua, under influence, said: All should

fined it as the science, philosophy, and religion of human life.

Business Committee reported that the Convention would adjourn to meet at 1:30. Conference of three-quarters of an hour, to be followed by a lecture by George A. Fuller. The meeting adjourned.

Saturday Afternoon Session.—The meeting was called to order by the President, George S. Morgan, Conference, participated in by James Shenard, Thomas Middleton, Geo. Walte, of Maine, and Dr. Bruce. Geo. A. Fuller delivered the address of the afternoon upon "Organization."

Geo. Watte, of Maine, and Dr. Bruce. Geo. A. Fuller delivered the address of the afternoon upon "Organization."

The Convention then completed the beard of efficers as follows: Vice-President, Mrs. Chara A. Wood, Washington, N. H.; Bushness Committee, Geo. S. Morgan, Bradford; Treassuer, Chas. A. Fowler, No. Sutton.

Dr. Bruce offered further arguments relative to the need of organization. Geo. S. Morgan related his experience, and told how he became a Spiritualist, which was exceedingly interesting. Business Committee reported a public circle at seven. Adjourned.

Saturday Evening Session.—The meeting was called to order by the President. Geo. A. Fuller pronounced an Invocation. A large circle was formed, and after some instrumental music Mrs. J. T. Tryon was controlled ind gave some communications and tests. Geo. A. Fuller also gave tests. Mr. Shepard was controlled. The circle created considerable interest, and gave great satisfaction.

Sanday Marning Session.—The President called the Convention to order, and Brother Thomas Middleton, of Vermoni, delivered the first address of the morning upon "Individuality," which was a very able and interesting discourse. Geo. A. Fuller delivered the next address upon the subject "Is Man Immortal?"

The President then appointed Mrs. H. A. Newman, Mrs. Clara M. Hurd and Mrs. Clara A. Wood, as a Committee to obtain funds to defray the expenses of the Convention. Remarks by Dr. Bruce and Bro. Morgan. Dr. Bruce read the following Platform and Resolutions as drawn up by the Committee:

\*\*Platform\*\*

\*\*Platform\*\*

\*\*Platform\*\*

\*\*Preamble: We. Spiritualists of New Hampshire, believ-

Dr. Bruce read the following Platform and Resolutions as drawn up by the Committee;

Preamble: We, Spiritualists of Now Hampshire, believing in God as that deep reality which, back of all phenomena, is forever striving to ultimate itself in new and diviner forms of being, and holding that out of this impulsion of the Divine to ultimate itself in phenomenal forms has spring that process commonly called creation, wherein and whereby God, moved by his divine love, and guided by his divine wisdom, has purposed the creation, and is working the same out in orderity universes; and whereas, we hold that creation is in strict and necessary accordance with law, and man and society, as well as the whole of nature itself, constitute a field of effects whose final caness are to be sought in the spiritual world; and whereas, we hold that the last and highest ultimate of the Divine in creation is the human form; therefore,

1. Realved, That recognizing ovidences of the divine love and wisdom in nature, we find higher and-more convincing evidences of the same in man, and just as in the world's great geniuses who have discovered a capacity for natural knowledge, we recognize the natural leaders of men, so in that other class of great geniuses who have founded religions and discovered capacities for spiritual things, we recognize the spiritual leaders of men, and of these, judging them by their fruits, and trying them by the civilization which has followed in the wake of their lives, we place Jesus Christ at the head of them all.

2. Resolved, That it is not Christian Spiritualism, nor Ancient Spiritualism in any of its single phases—but Spiritualism in the whole scient and all the facts of the entire spiritual history of the human race, that we alm to organize an

Sunday, conducted by competent leaders, are as needful to the nourishment and health of the soul as is bread to the body.

6. Resolved. That in order to the accomplishment of this result we recognize the wisdom and adopt the recommendations of the National Conference that local societies be organized on "a financial and religious basis."

6. Resolved. That believing in God as the head and governor of the universe, and holding that moral law is the ground of growth in the individual, and the true basis of society, we hold with John Wesley that "man is a creature capable of God," and maintaining the ultimate perfectability of society in the earth, but looking for this to come about through the slow but orderly evolution which has built up the earth and its institutions, and wishing to lend no sanction to the idle and often mischlevous vagarles of doctrinaries and dreamers, we plant this Convention squarely upon the well-established doctrines of the State and property, of marriage and the family, which ile at the foundation of modern elvilization, content to bide our time, and cooperate with God in the evolution of eyents as they shall arise for the bringing about of such reforms in the principles of family and state government, and such changes in the laws of property and marriage as are compatible with the good order of society and the greatest good of the individual.

Action on the above platform was deferred until afternoon, and the meeting adjourned.

Sunday Afternoon Session.—Meeting called to order by the President. Committee on Resolutions presented the following report:

RESOLUTIONS.

1. Resolved, That we, the Spiritualists of New Hamp-

ne resulting report: RESOLUTIONS.

1. Resolved: That we, the Spiritualists of New Hampshire, in Convention assembled at Washington, Oct. 20th. 21st and 224, recognize Spiritualism as the science, philosophy and religion of human life.

2. Resolved. That we will ald every effort to organize the scattered forces of Spiritualism upon a religious and financial basis; and 3. Resolved. That we hall with delight every movement with the above aim.

The report was accepted and adopted. The Committee on Constitution and Basis of Government of the New Hamps.

Constitution and Basis of Government of the New Hamp-shire State Convention of Spiritualists.

tion which embraces the science, philosophy and religion of human life, in the application of principles to practical life, health, education, social life, in its whole extent of family, mational and societary organizations, reforms, astemperance, emancipation of women, labor reform, &c.; and spiritual life, embracing the study and investigation of phenomena under the rigorous conditions of scientific method and the philosophy of the human mind in its application to the development of mediumship, and to the growth and right direction of all the facu ties, whether proposities, includential caulities or moral and religions sentiments, are among the subjects and labors which it is the object of the Convention to take up and carry forward. ART, III.—Membership, ... &c. 1. Membership in this Convention shall be without distinction of sex.

Sec. 2. All mediums and speakers resident in the State who 'sympathize with the principles and platform of the body, shall be reckoned members, with full power to speak and vote in the council. Mediums and speakers not resident in the State may be invited to speak, but shall not vote.

Sec. 3. Local societies shall be entitled to representation

vote. Sec. 3. Local societies shall be entitled to representation in this Convention by five delegates from each society, and shall bring written credentiats as evidence of their appointment.

shall bring written credentials as evidence of their appointment.

Sec. 4. The Business Committee is authorized to grant credentials to persons in localities where there are not enough to form a society, provided that such persons agree with the principles and wish to engage in the work of the Convention.

Sec. 5. All members of this Convention, whether individuals or delegates from societies, shall contribute not less than one dollar annually to the support of the same.

ART, IV.—Officers.—Sec. 1. The officers of the Convention shall consist of a President, one or more Vice Presidents, a Secretary. Treasurer, and a Business Committee, consisting of three persons, who, among other duties, shall be charged with the business of overseeing and assisting in State work, to organize and establish local societies, and do wintever else may tend to build up Spiritualian in the State.

Sec. 2. The officers of the Convention shall qualify in accordance with the Statue in such case made and provided.

Sec. 3. The officers shall be elected annually, by ballot.

Sec. 2. The officers of the Convention shall qualify in accordance with the Statute in such case made and provided.

Sec. 3. The officers shall be elected annually, by ballot, and shall hold office till their successors are appointed.

ART, V.—National Convention,—This Convention will send delegates to the National Convention in accordance with such provision as may be made for the representation of States in the national body.

ART, VI.—Quorum.—Seven-members shall constitute a quorum to do business, but a less number may adjourn.

ART, VII.—Amendments.—Sec. 1. Amendments, alterations, and additions to this Constitution may be proposed in writing at a legal meeting, but shall be over one year before action be taken thereon.

Sec. 2. A two-thirds voic of members present at a legal meeting shall be required to pass an amendment.

Voted, That the Report of the Committee on Platform of Principles, and Constitution and Basis of Government, be accepted.

After remarks by Dr. Bruce, Bro. Middleton, Dr. Wood, Mr. Fowler and Bro. Morgan,

Voted, That the Platform, Constitution and Basis of Government be laid over for consideration, discussion and adoption to the next meeting of the Association.

Mrs. G. T. Tryon delivered the first address of the Afternoon, on her experiences in Spiritualism. Pr. J. E. Bruce followed with a discourse on "Christ, the Centre and San of the Spiritual World," after which the Convention adjourned subject to the call of the Business Committee.

In the evening there was a meeting in the same hall where the Convention had been held during the past three days. The meeting was called to order by the writer. Dr. J. E. Bruce offered prayer; Geo, Walter of Maine, made the first address, followed by a very interesting dicourses by Thomas, Middleton, of Woodstock, Vt., on "Material-Ization." He related his experience with the Eaby medianns, and many other wanderful manifestations of spiripower. A deep and growing interest is fell in this portion of the Granto State. Steps have at last been taken in th

#### Vermont Quarterly Convention. (Reported for the Banner of Light.)

The Vermont State Spiritual Association met in Quarter-The vermont state Spiritual Association met in Quarter-ly Convention at Felchville on Friday, Sept. 28th, contin-uing through Saturday and Sunday. Knowing that your columns are crowded with matter, I shall give only a gen-eral report of the proceedings.

The first day's attendance, as usual, was not large, but continued to increase in numbers and interest until Sunday, when the hall was literally packed with interested and

intelligent listeners.
Dr. E. A. Smith, President of the Association, presided with his usual grace and impartiality. He is an uniffinch-ing supporter of the Spiritual Philosophy, and spares no pains to make our conventions a success. Friends from all parts of the State were present, and the Convention was characterized by a harmonious blending of thought

was characterized by a harmonious blending of thought through its various sessions.

The different speakers present who gave set addresses were Dr. H. B. Storer, of Boston, Mrs. Matthews, S. N. Gond, A. F. Hubbard, Mrs. A. B. Manchester, Mrs. Adastives, Mrs. Fannie Davis Smith and A. E. Stanley—all residents of the State save Dr. Storer and Mrs. Stovens. It was expected that Mr. R. Linton, of England, would be present, but on reaching home the Secretary found a letter troub bit stating that III health would prevent his attendance. He would have been heartly welcomed, as are all speakers who come among its, and have at heart the progress of trost Spiritualism, or in other words, the elevation of man.

The several speakers were listened to attentively, indicating that their contributions were acceptable. It will not be considered by our own speakers an invidious distinction to say that Dr. Storer, as he always does, came up the full and even exacting regularements of his mimerous friends. One of the difficult is the fact that he is selfoun, if ever, expected to make a failure, or in truth to do but ordinarily well. It is more difficult to mathiain a high reputation than to acquire it. But the Doctor has so long and so completely. Our own speakers are too magnanimous, I bedieve, to become so gangrement by State jealousy as to took with every yound the nervow limits of our own little Commonwealth. We bid all welcome who can assist us in a good work.

The assiveral conteneues were expectable, and will pass the "golden agree" in this of our own little Commonwealth We bid all welcome who can assist us in a good work.

The assiveral conteneues were expectable and the store of the proper of the decrease of the leven worlds. He corrected the expectation of the proper of the leven worlds. He corrected the expectation of the proper of the leven worlds and the corrected to use the proper of the leven worlds. He corrected the convention who can assist us in a good work.

The assiveral conteneues were expectable properation o

ontributed practical and valuable words.

Mrs. Manchester, the favored improvisatrice, furnished he Convention with some choice productions.
Good singing by an impromptu choir, also excellent unite by Carl Hawkin's orchestra, added greatly to the interst of the occasion.
The next Quarterly Convention was located at Cuttings-tile, to be holden on Friday, Saturday and Sunday, Jan. 4th, 6th and 7th, 1877.

H. G. Willis, the gentlemanly proprieter of the Felch-tile hotel, provided abundantly for the confort of his constant accountion.

It is hoped we shall have a large attendance at Cuttings-

Convention.

It is hoped we shall have a large attendance at Cuttings-ville, where the wants of the people will be generously sup-plied.

A. E. STANLEY, Secretary.

#### Eleventh Annual Report of the Connecticut As sociation of Apiritualists.

(Reported for the Banner of Light.)

The Convention assembled at "Grand Army Hall," Meriden, on Friday, Sept. 29th, E. Anne Hinman, Presithe reading of the Treasurer's report. Financially the condition of the Association was quite satisfactory, and the report was unanimously accepted, and without discus-The following Committees were then chosen: Messrs. sion, The following Committees were then enosen: Messrs, E. R. Whiting and A. E. Doubleday, Committee of Arrangements; Mrs. A. Hope Whipple, Mr. Cates and A. T. Robinson, Committee on Resolutions; Mrs. L. S. Pasco and S. F. Wilber, Committee on Finance; Board of Trusecs: A. E. Doubleday, of Columbia; George W. Burnham, of Willimantic; L. S. Pasco, of Hartford; James Wilson, of Bridgeport; George S. Smith, of Plainville,

tees: A. E. Doubleday, of Columbia; George W. Burnham, of Willimantic; L. S. Pasco, of Hartford; James Wilson, of Bridgeport; George S. Smith, of Plainville.

Officers for the ensuing year: E. Anne Human, President; E. R. Whiting, Vice President; L. Robinson, Secretary; A. T. Robinson, Treasurer.

The Convention then adjourned to half-past one P. M., and at the opening of the afternoon session the Committee of Arrangements made their report, which was followed with an address from "Mrs. President finman." The address was sound, practical and sensible. She reminded the Association that while we were trying to extend our vision beyond the boundary of human existence, we should not forget that there are questions and issues of vast magnitude and of national importance looming up, which Spirlualists must not lygore or neglect.

Next came an address from Cephas B. Lynn. His discourse was, in the main, a critical review of the progress and final destiny of Spirlualism. He spoke of a phenomenon witnessed twenty-five years ago, which was christened Spirlualism. Since then people have been standing on the earth, analyzing the facts of a future life from that standpoint, and are not yet ready for accept or reject the manifold manifestations. He said an intuitive faith or belief in the apirita, without positive knowledge for its foundation, must be supplanted by a most rigid, analyzing process on the part of science. Mrs. A. Hope Whipple then presented a most beautiful and instructive sessy on Social Evolution, mixing in occasionally the keenest satire an the present make-up of human institutions, but promising a glorious social revolution in the far-off future.

A short time was now devoded to conference—Mr. Doubleday, Mrs. Seikirk, and Mrs. L. S. Pasco entertaining the audience with some pointed and interesting remarks. The Convention then adjourned to half-past six iv. M.

The evening seasion opened with a fine audience. Prof. Potter, of Meriden, favored the meeting with a song.

Mrs. Hope Whipple land addressed the Co

It has been given to Zion's Herald to make a felicitous application of one of the parables, by reminding ministers who make a change of pastorates for the sake of preaching over their old sermons, of the folly of one who said to him-self: "Soul, thou hast much goods laid up in store for

## SPIRITUALIST MEETINGS.

CHÉLSEA, MASS. - The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn street Chapel, near Beilingham street, at 3 and 7 r. m. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. regular speaker. Seats free. D. J. Ricker, Sup't.
HARWICH FORT, MASS. —The Children's Progressive Lyceum needs at Social Hall every Sunday at 122 p. M. G. D.
Smalley, Conductor; T. B. Haker, Assistant Conductor;
Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Birostor; N. Tunner, Librarian; Mrs. A. Robbins, Secretary.
Lowelle, Mass. —Meetings of the First Spiritualist Society are held every Sunday at Reed's Hall, 34 Central street. Morning, (test circle.) at Rey. Lectures—Afternoon at 25, evening at 65, President, A. B. Plimbin; Clerk, Benf. S. Freeman; Corresponding Secretary, M. H. Fietcher, (P. O. address, Westford, Mass.); Treasurer and Collector, James Coffin.
SALEM, MASS.—The Spiritual Progressive Lyceum holds

and Collector, James Collin.

SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 o'clock. Conference meetings at 3 and 7 r. m. at Hardy Hall, No. 13 Washington street. Conductor. Edward A. Hall; Assistant do., 80-plen G. Hooper; Guardian of Groups, Mr. Alice Waterlouse; Assistant do., Mrs. Marts Knight; Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Balley; Guards, Messes, N. K. Holland, L. S. Champlon, Mrs. Owen, Miss E. Chapple: Treasurer, William Meal; Secretary, S. G. Hooper, All are cordially invited. Meetings are free to all. Sustained by voluntary coffections.

SPHINOPTRED, MASS.—Spiritualist and Liberalist So-

are free to all. Sustained by voluntary collections.

SPHINOFIELD, MASS.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 25 and 75 P. M. Mary A. Dickinson, Corresponding Secretary.

MARLIGORO, MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sidney Howe, Secretary.

PLYMOUTH, MASS.—Meetings are held every Sunday in Leyden Hall. F. W. Robbins. Corresponding Secretary. The Children's Lycenum meets at 14 A. M. I. Carver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lowis, Librarian; Mr. Lewis Doten, Musical Director; Mr. Thos. P. Switt, Musician.

ROCKLAND, MASS.—The Children's Progressive Lycenum

P. Switt, Musician.

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 1½ p. M. In Phoenix Hall. Ira F. Lowell, Conductor; Maria Bennett, Guardian; E. Knox, Secretary.

WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 20 clock in Wildwood Hall. M. E. French, President; H. M. MacIntire, Recording Secretary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

retary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass. A Nidover, O.-Children's Progressive Lyceum meets at Morley's Halevery Sunday at 11°5 A. M. J. S. Morley, Conductor; Miss. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary; APPLETON, Wiss.—Meetings are held at Council Hall each Sunday at 2 F. M.

ATLANTA, GA.—First Association of Spiritualists.—Officers: J. M. Ells, Atlanta, President; R.C. Kerr, Marietta, Wm. Coleman, Cuthbert, B. R. Alford, La Grango, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BALTMONIE, MD.—Lyrie Hall,—The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall, No. 92 W. Baltimore street,—Children's Progressive Lyceum, No. 1, meets in this ballevery Sunday morning, at 100°-lock, and every Thurisay evening, Levi-Weaver, Conductor; Miss bia H. Henry, Guardian; Chas. E. Brooks, Librarian; Miss Anna Met'lelian, Musical Director; George Broom, Secretary.

BIGGORG, Scretary, 197 Hoy Street, Children's Progressive Lyceum meets at 10°5 A. M. W. H. Bowen, Conductor; Mys. R. A. Bradfond, Guardian.

-BLAYCITY, Micti.—The Spiritualist Society hold meetings in Lyceum Hall acad Sundays. A. M. M. 75 P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary.

BATTLECCHEER, MICH.—The First Society of Spiritualists.

Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Smart's Hall every Sunday, at 10 § A.
M. and Py F. M. A. H. Averlil, President; J. V. Spencer,
Secretary; William Merritt, Treasurer.

BRADLEY, ME.—Meetings will be held at Union Hall
during the current year, Mrs. Priscilla D. Bradbury speaking every fourth Sainday at 10 A. M. The Children's Progressive Lyceum meets in same Hall each Sunday afternom, at 15 o'chek. James J. Norris, Conductor; John
Lynn, Corresponding Secretary, to whom all communications should be addressed.

CHATTANOGRA TENN,—Regular meetings are held by tions should be addressed.

CHATTANOGGA, TRNN...-Regular meetings are held by
the "Chattanogga Spiritualists" Union." P. R. Albert,
President; Col. S. J. Boyer, Vice President; Dr. D. S.
Curtis, Treasurer; J. R. Harris, J. P., Secretary.

President: Col. S. J., Boyce, Vice President: Dr. D. S. Curtis, Treasurer; J. R., Harris, J. P., Secretary.
CLEVELAND, O.-Lycenin lineats every Sunday in Harricy's Hall, 22d Eacid avenue, at H.A. M. Conductor, F. C. Rich; Ginardian, Mrs. P. T. Rich; Treasurer, George G. Wilsey; Secretary, A. Dunlap, 33 Whitman street, ChicAgo, Li., The First Society of Spiritualists hold a regular meetings in Grow's Hall, 547 Madison street, every Sunday at 104 A. M. and 74 P. M. Ur. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

Eurhera, Cal.—Meetings are hold on Sunday of each week at the Spiritualist Hall, Children's Lycoum meets at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey.

Runksville, Mo. The Society of Spiritualists and Liberalists meets every sunday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary John L. Porter, Treasurer.

Montle, Al.A.—Spiritual Association: Prof. H. A. Tatum, President; S. More, M. D., 18t Vice President; Capt. United St. Rees, Corresponding Secretary, and Treasurer; Oiliver S. Beets, Corresponding Secretary, Hogular meetings at 14 A. M. Sundays, and Scances Sunday and Tuesday evenings, at 7½ o'clock.

Milwerkke, Wist.—The Society of Progressive Spiritualists hold, meetings every Sunday in Republican

Spiritual Circle every evening at Circle Hall, 493 vino street, with change of mediums. Free Conference Meeting every Sunday, at 2% o'clock.

PORTLAND, Mr., - Areana Hall, Congress Wreet, - Spiritual Fraternity meets every Sunday, at 3 P. M. James Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer, Treasurer.

ident; George C. French, Secretary; Whitam Inayer, Treasurer, Temperance Hall, 35142 Congress street, —The Spirtinal Association meets regularly every Sunday. Abner Shaw, Esq., President; George B. Batt, Secretary, SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

also regular Sanday evening lectures are given at Charter Oak Hall, Market street.

STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong. Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer.

SACHAMENTO, CAL.—Meetings are held at Central Hall, K street, each Sunday evening. Messrs, Wheatley, Vansistine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same hall.

SARTA BARBARA, CAL.—Spiritual meetings are held overy Sunday at Crame's Hall.

SPHINOFIELD, O.—The Spiritualist Society meets at Mechanic's Hall, corner of Main and Market streets, every Sunday at 10½ A. M. and 7½ P. M. Jacob G. Diee, President; J. F. Oaks, Vice President; Mrs. Josie Kizer, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary.

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Ball, Nos. 12 and 14 Third street. Lectures at 10½ A. M. and 7½ T. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. Urica, N. Y.—The Friends of Progress hold meetings

meets every Sunday in Lyceum Rail. Nos. 12 and 13 Third street. Lectures at 105 A. M. and 75 P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. UTIGA. N. Y.—The Friends of Progress hold meetings at Progressive Hab. Merritt Peckham, President; Alson T. Whiting, Secretary.

VINKLAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 105 A. M. and 7 P. M., for lectures, conference or free discussion. H. R. Ingalis, President; Jennie Dixon, by Vice President; S. G. Sylvester, Corresponding Secretary; Henry W. Wilbor, Recording Secretary; Trustees—S. G. Sylvester, C. B. Campbell, S. E. Shedd, Jennie Dixon, Mrs. H. H. Ladd, N. E. Shedd, Jennie Dixon, Mrs. H. H. Ladd, N. E. Shedd, Treasurer and Agent of hall. The Children's Progressive Lyceum meets at 125 F. M., Dr. David W. Allen, Combactor; Mrs. H. R. Ingalis, Guardian; Lucius Wood, Musical Director; Miss Pheba Wilbur, Librarian; Elvira L. Hull, Corresponding Secretary. Speakers wishing engagements will address the Corresponding Secretary.

VINCENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 7½ o'clock, before the First Spiritual Association, S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

WILLIAMSRURGH, N. Y.—The Spiritual Progressivo Association of Williamsburgh meetsevery Sunday, at 3 o'clock P. M., In Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. John W. Fox, Secretary, III Union Place, Greenpoint, L. I.

Conference or Medium Lecture overy Sunday night at the rooms of Mrs. Hillon, Clairvoyant, No. 15 Broadway, near the ferry.

Winona, Minn, —The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

Washington, D. C.—The First Seciety of Progressive Spiritualists hold their meetings every Sunday at 11 A. M. and 72 F.

## Convention.

Convention.

The Northern Illinois Association of Spiritualists will hold its next meeting at Grow's Opera House, Chicago, on the 25th and 28th of November, commencing at 10 o'clock Saturday morning, holding three sessions daily. Susio 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 every 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.

Those who deny the possibility of human life herond a single century will be vexed by the authenticated case of Madame Hulsenstein, who has just died in Vienna, at the age of one hundred and nineteen ! She was Maid of Honor to Maria Theresa.

#### 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 Place, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at Andrew Jackson Davis's Progressive BOOKSTORE, New York City, we are now prepared to till 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.

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

# Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 11, 1876.

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

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

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

#### Expenses of the Defence of Slade.

A friend writes us from London: "I have heard from Mr. Harrison that a general feeling prevails among London Spiritualists that American Spiritualists, who have had so few public expenses of late, whilst those in England have had so many, ought to take the bulk of the cost of fighting Slade's case upon themselves, it being quite enough for those in England to do to take the persecution and the work and the responsibility of fighting out the case in the most efficient way they can with the means at command. He thinks that American Spirituralists should put their shoulders to the wheel in this matter with the utmost energy, and band together to fight for the great principles involved in the case." We trust that these expectations of our English friends will be promptly met. American Spiritualists outnumber them more than twenty to one, and ought to provide liberally for the whole expense of the Slade trial. If only six thousand of our forty or fifty thousand readers would send us only fifty cents each, the expense of the new trial of Slade would be provided for. That this will be done, and done promptly under the urgent circumstances, we cannot entertain a doubt. Read the plan we have proposed elsewhere for raising the desired sum.

## Digging their Own Pit.

The unguarded confession of the "exposer" Bishop, who performed for the church and Har- fraud. On the contrary, they are fully satisfied vard College, last Saturday night, in this city, ostensibly in aid of a church sold by a religious society on the sole condition that it shall not be preached and prayed in—the unguarded confession, we say, of this person that he marvels at the readiness of the clergy to accept his manifestations on trust, not knowing, in other words, whether they are manifestations or expositions, is something that would instantly make less headlong men than the preachers are in this matter pause and consider the situation in which he has involved them. For Bishop has undeniably led them into a dilemma from which even he has not the power or skill to extricate them. They are forced to accept without a word all that he says and does, and take on trust his assertion that his performances are mere jugglery instead of being genuine or partial spiritual phenomena. We really do not see why these too eager clergymen have not suffered themselves to be duped as easily, and even more so, as the alleged victims of Spiritualism whom they assume to emancipate from their delusion.

But this point we care comparatively little for. It is one that will readily enough make itself in almost every mind of ordinary penetration and intelligence., The thing for the clergy to consider, not only in their adoption of Bishop as an ally but in the whole of their furious hostility to Spiritualism, is that they are unconsciously digging a pit into which they are certain to fall themselves. They are surrendering their position just as fast as they can to that spirit of Materialism, ruling both in modern philosophy and modern science, which threatens the ruin of all they profess to hold dear.

It is to be said for Spiritualism at least that it contains a positive religious element and force too late will the clergy find that in calling in Materialism to overthrow Spiritualism they have evoked a power that will surely overthrow their own temple. The blind are leading the blind again into the ditch that is already full of the unwise. Conceding that the clergy can finish the claims of Spiritualism by calling in the aid of mediums themselves and confiding implicitly in their paid assurances, how do they imagine they are going to fare when Science turns round and holds them sternly to the logic of that material proof which they were so ready to employ against Spiritualism? It is not for us to answer the question, but we can assure the churches that it is going to be an interesting one for them to meet when it comes their turn to answer.

Another case of spiritual transportation is reported from England. Credible witnesses are responsible for the statement that a medium by the name of Bullock was taken from a cabinet at Islington, and carried to Clapton, by some mysterious agency which they believe was spir-

#### Spiritualism the World's Religion.

accept the truth will improve their great opportunity, Spiritualism may finish the temple of Science and become the ECLECTIC RELIGION OF THE WORLD." Never were truer or more timely words spoken. They deserve to be repeated till extracts from it for the benefit of the public: they abide in the memory. This is the "great opportunity" for which the lovers of truth may be supposed to be waiting. It is right at their hand. Will they fall to recognize it when it is so count for them. The detection of counterfeits near, while praying and yearning for it when it was not yet come? That it is the opportunity so long coveted, may be readily understood from the fact that it is so bitterly assailed by both worldlings and ecclesiastics. But notwithstanding all such assaults, which are now culminating in the labored essays of Curtis, in Harper's Monthly, in of the secular press, Spiritualism is more widespread than it ever was, and takes deeper and firmer root in the popular belief and heart.

No believer can fail to note and profoundly rejoice over the fact that the great truths of the spiritual philosophy are rapidly striking down in the human mind in the form of abiding convictions, to inspire the life and direct the conduct. The evidence is to be found on every side. As we have already said, all this opposition to them only shows where they are continually breaking out on the surface and manifesting themselves. And this is taking place not only in the minds of the common people but in those of the scientists and first men of the Old World.

This is an advance in the spiritual phenomena that no mere sneering or denunciation can avail to turn back. It is new and firm ground. What is clearly and unequivocally demonstrated in the presence of such men, and is likewise accepted by them as proven by the testimony of their senses, cannot be dissipated by all the prejudices of unbelievers combined and concentrated upon it. And what, to come to the real point, what is it that these phenomena teach—the advanced and the alphabetical? Simply, but surely, that man lives after the separation of the body and spirit. The blessedness of the advanced testimony is that it supplies visible, palpable, physical proof. It leaves theory, inference, trust, hope, all these behind, and with a single bold and true stroke presents the demonstration in such a form that no living man who sees it before him

can from that time forward deny it. Do we any of us realize what is to be the result, and immediately? Events are not to move as slowly in the next fifty years as they have in the past fifty, rapid even as that movement has been. Science has made such perilous inroads into faith that but for a fresh recruiting of the latter from new sources it must succumb. Spiritualism comes forward just in time to rescue genuine religion and to harmonize belief and knowledge. If it shatters worn-out creeds and superstitions, it replaces them with something tangible. Science never could do it, for it works in a different field, yet in the progress of the race it is essential that the workers in both fields should see and feel that they are neither antagonistic nor separate. Spiritualism successfully brings them together, and through the agency of scientists themselves. In the apt language of Prof. Brittan, it is to finish the temple of science, and thus become "the eclectic religion of the

### The Sunday Herald on Bishop.

The "spiritual" column of the Boston Sunday Herald for Nov. 6th, contains an editorial article on Bishop and his Saturday night performance at Music Hall, from which we quote the follow-

"Mr. Irving Bishop, or his friends, are claiming a little too much when he is accorded the credit of exposing the 'Katie King fraud,' the Eddys, Mrs. Fay and Mrs. Hardy. As to 'Katie King,' the best authorities in the matter, includ-ing Col. Olcott, Gen. Lippitt, Mr. Epes Sargent nd Mr. J. M. Roberts, do not admit that the Holmes mediums were detected in the alleged of the genuineness of their claims as mediums. As to the Eddys, Mr. Bishop says he exposed their sieter, Mrs. Huntoon, by revealing a trap door in her house at Chittenden. But more than a year ago a representative of the Herald, who spent a week, at the Eddys', gave his reasons at length for regarding them all as impostors. Mr. Bishop is the reputed author of a letter which appeared in the New York Sun about a year ago announcing the discovery of a secret passage com-municating with the Eddy ghost-room through a chimney, but as the story was afterward ascer-tained to be a pure invention, he will probably

not now claim the honor of that 'discovery.'
A correspondent of the Transcript is not satisfied with Bishop's explanation of his performances, because the public has nothing but his word to show that he is not a genuine medium. The writer remarks: 'In his letter to the Boston The writer remarks: 'In his letter to the Boston committee all that he claims is to exhibit the natural means by which "many of the characteristic phenomena attributed to Spiritualism are wrought." This is wise. He does not venture to include all the phenomena as imitable. Mr. Bishop avoids all explanation of his power of reading on pellets, tightly rolled up, the various inscriptions they may bear. He gives you the idea that it is a simple and explicable process; but when pushed for a square, direct explanation, he invariably dodges. And so with regard tion, he invariably dodges. And so with regard to all the other phenomena that are only medial. He denies their medial character; that is, he opposes a positive hypothesis by a merely negative one. He explains nothing; although the audi-ence, in their delight at imagining that Spiritualism has come to grief, takes his simple denial as

an explanation.' Mr. Bishop privately admits that he is sometimes overpowered by trance, or catalepsy, and that the rapping deemed by many to be a spiritual manifestation attended him at an early age moreover frankly admits his surprise at the endorsement which he has received, as an exposer, from the clergy of the land, who seem willing to undermine the public faith in all the spiritual phenomena of the past, as recorded in the Bible, if they can only see the pestilent modern heresy stabbed to the heart."

Denison, Texas, so says a recent number of the Daily Cresset, has "a haunted house" which proves to be the greatest sensation that city has ever experienced. The premises have been visited by a number of prominent citizens, who were nonplussed at what they saw and heard. A little girl about eight years old became entranced there one evening, and wrote spirit messages. In her usual condition she was unable to write at all. The account concludes: Loud knocks in the building that can be heard in the neighborhood, are heard all over the house. Everything has been done to discover if there is any trickery. The front stoop has been taken up; pistol shots have been fired where the knocking is heard, but all yet remains a mystery."

Mrs. Youngs, the piano-medium, announced-through her agent-at Lurline Hall, Boston, last Sunday evening, that she was willing to encounter Mr. Bishop in a trial of his skill or her mediumship at any time when he dared put in an appearance.

### Words to the Point.

A literary gentleman of Boston recently re-Says Prof. Brittan, "if those who profess to ceived a private letter from one of his correspondents in Philadelphia, which was so replete with sound sense, that, in view of the present agitation, he has permitted us to make the following

"I note your postscript relative to exposures of spiritual manifestations, &c. They do not disturb my faith, for I think I can satisfactorily acdoes not disprove the existence of genuine coin, though some of our savants seem willing to accept the hypothesis that it does. The error of many, who may in some degree be regarded as candid investigators, is the thoughtless and unwarranted assumption that mediums, if not impostors, can of their own volition cause the manithe denunciations of the clergy, and in a portion festations. This erroneous assumption taints their judgment and prompts their distrust when they witness phenomena which seem to them unaccountable on any other than the professed theory, the result often being that distrust governs reason in their conclusions. This was my experience while investigating the question, but patience and perseverance enabled me at length to realize this lesson-that positive proof disclosed in one class of phenomena, could not be refuted by mere negative testimony occurring in a different class, or that the integrity of one medium was disproved by the detected hypocrisy of an-

> "It is profoundly true that 'agitation of thought is the beginning of wisdom,' and it is equally true that an occasional 'trick' in the manifestations tends to induce many to 'witness' the manifestations, that they may detect the fraud who would fear to do so lest their reason should How the Slade Persecution Strikes unhappily conquer their faith. I admit that tricks are sometimes attempted when the attempt is wholly referable to the spirits controlling the mediums, however hard it may seem to thus make the medium a victim: but I do not forget that this seeming evil tends to a great goodthe agitation of thought, &c., and that martyrs have always been, and still are, the seed of the

"A prominent part of the mission of Spiritualism is to lead both the church and science to better comprehend the profound philosophical lessons embodied in figurative language in the Bi ble, and thus enable them to better appreciate, if not fully solve, the problem, 'What is truth? While reason teaches us we may reason from the known to the unknown-can mentally see what may be beyond our present sensual vision-science dogmatically decrees we cannot rationally accept as truth what cannot be demonstrated. hence we may not accept the existence of a spiritual in contradistinction to a material substance, until we can sensuously identify it. My reason teaches me that there are many things invisible to me, and I must reason from the things that are visible, to gain any conception of the character thereof; hence I repudiate the dogma limiting my search after truth to sensuous demonstration. Others alike are claiming freedom in their search, and Spiritualism is daily exciting this popular feeling. I have no fear for the consequences."

### Conway Again.

Mr. Moncure D. Conway, the unscrupulous traducer of all Spiritualists, and who seems to hate Spiritualism as the mythical Satan does holy water, has been interviewing Dr. Carpenter again, and the following is the result:

"The fact is, Dr. Carpenter has made a mistake in one particular: he allowed himself to have a scance with Slade without paying the usual five dollars, and so he did not feel the same freedom which Lankester and others did in testing things without regard to etiquette. The Spiritualists, of course, have great faith that Dr. Carpenter is coming over to their side; but they hope in vain. Dr. Carpenter is a nervous, timid, crotchety and egotistical man, but he is also learned, trained in powers of observation and truthful. His veracity may be relied on—which is not the case with Mr. Crookes and Wallace. He would be the first eminent scientific man in this country whose character can be relied on to embrace that belief. But there is not the slightest cause for the rumors whispered about by Spiritualists. As Dr. Car-penter informed me, his reason for opposing the prosecution of Slade is simply that he is afraid it may "make him (Slade) a martyr." Others also fear it may aid Slade in making dupes; but since the trial has let more light into the matter, such are not so fearful of the result as they were."

are not so fearful of that result as they were." Conway's mendacious attempts to impugn the veracity of leading Spiritualists may be passed over now, since our readers are well aware how much the man's testimony is worth. The idea that Carpenter was not so good a tester of Slade's medial powers because he did not behave brutally like Lankester, is quite worthy of a fellow of Conway's tone of mind. The truth is that Lankester by his course defeated his object, if his object was the truth; for he proved absolutely nothing. If he had simply said, "Let me see that slate," it would have been enough; and he could then have wiped it, tried again and seen what would ensue. He would have gained all that he gained by his rufflanism, and would have had a chance of learning something more. But he went in an aggressive spirit—had his scientific blinders on, and was determined to see only those straws that might help to confirm him in his preconceived hypothesis. The result was precisely what might have been expected. Mr. Conway calls it "to become a Spiritualist" when a man bears honest witness to a medial phenomenon, as Dr. Carpenter seems disposed to do. By his foul aspersions, Conway would like to frighten off people from testifying to the truth.

## Mr. W. I. Bishop.

This young man's exhibition at the Boston Music Hall, Nov. 4th, fully justified all that we and our correspondents have said of the fallacious character of his pretensions, and the utter worthlessness of his performances as any exposure or explanation of the phenomena of Spiritualism. However he may have deluded those persons who had but a superficial acquaintance with Spiritualism, every experienced investigator set him down at once as a shameless pretender. Sensible remarks from a correspondent who was present at the "entertainment" will be found in another

Dr. J. R. Newton, the famous healer, writes to us from Cincinnati, under date of Nov. 4th, that he is having great success there in healing the sick, and will probably remain in that section during the winter months.

Margaret Fox Kane embarked at New York for England on the 16th of Sept. last. She is now in London, but expects soon to leave for St. Petursburg, Russia.

#### Organization.

On our eighth page will be found a report of the meeting of the Tennessee Spiritualists, in the course of which the remarks of Hon. J. M. Peebles will bear attention. His idea of organization for self protection and for business purposes—as endorsed by the Religio-Philosophical Journal of a late date—is a correct one, and one with which we have always affiliated. A theologico-scientifico-materialism, thoroughly inimical to spiritual truth, and the intuitive longings of the human soul, seems to impregnate not only the classic schools and lecture halls, but the very pulpits of the land, and under its influence the narrowminded or study-prejudiced disciples of these institutions are evidently rallying to repress free thought everywhere. No better evidence than the Dr. Slade persecution, in London, is needed to prove the animus of this new alliance between bald materialism and square-toed sectarianism, an alliance which is just as willing to work against the cause in America as in England, if opportunity offers. Let us then at once seek to unite for common protection, and prepare a fund to defend our media, who are likely at no far distant day to be pounced upon and dragged into the courts by the agents of that logical outcome of modern Evangelicalism, the "Y. M. C. A." Let us unite everywhere; local societies on a financial and business foundation are the need of the hour-these can justly act together through their regularly appointed delegates in State Conventions, and, if desired, in a National organization, should the need of such an one arise. We must present some front to the advancing hosts of theologic bigotry and sciolistic turpitude.

## Honest Men.

An accomplished lawyer of New York, not a Spiritualist, writes to a Boston friend as follows: 'What asses they are making of themselves in London by persecuting Slade! I have been curious to understand the statute under which he was probably convicted. It was one of William IV, reproduced and reconstructed from older statutes. The provisions are, that any person who, by palmistry or any subtle devices, attempts to deceive and impose upon any of His Majesty's subjects, shall, on conviction thereof, be sent to the House of Correction, to be put to hard labor for a term not to exceed three months. The attempt to put down Spiritualism by this kind of proceeding will certainly react. They are making a martyr of Slade. I'm sure he is no juggler, and I have no doubt that the phenomena I witnessed in his presence were not performances of his own. M-, who was with me, concurs with me in declaring that Slade could not possibly have written what we saw on the slate. Lankester's pulling away the slate, and the inferences he based on the act, were all humbug and nonsense. I am exceedingly sorry for Slade, but am equally sorry that any men can be foundin this day and in England to countenance such a perversion of law and justice. I fear the Church is at the bottom of it all."

#### R. Linton at Rochester Hall.

The audience at the above hall had, on Sunday evening, Nov. 5th, the privilege of listening to a fine lecture from the above named gentleman. The subject of his discourse was "Man the School-Boy of the Universe," and its drift was to pass in review those influences, natural and spiritual, which bear on the education of man as a race and as an individual. The discourse is pronounced to have been a masterpiece of thought. redundant with illustrations from history and science, which gave evidence of the rich resources of the lecturer's mind. Boldness in the enunciation of principles, a style clear and forcible, and at times pathetic, were characteristics that could not fail to interest. The harmony between the real discoveries of modern science and the Spiritual Philosophy formed not the least interesting feature of the address. To give an ab-Crookes; and also his sense of honor—which is not the case with Mr. Wallace. If Dr. Carpenter were to become a Spiritualist, the gain to that party would be worth a hundred such men as ture, as we understand it is to be re-delivered, by stract of the lecture would not do it justice, and to publish it in these columns would be premadesire, on another platform.

> We are requested to state that the astronomico-theological lecture by Mr. Linton, previously announced for Sunday evening next, is postponed for the present, pending arrangements for a larger hall.

## Illustrated Lectures by Prof. Milleson.

The "Society of Spiritual Science," of New York, has decided on Sunday, the 19th inst., for the first of a course of lectures by Prof. M. Milleson, spirit-artist. These lectures will be illustrated by paintings, done under spirit-control, representing the spirit-body, with its manifold vital currents flaming off, embodying the clothing, nerve system, love and repellant powers, thought orbits from the right brain circling round to the left brain, presenting the problems of clairvoyance and inspiration.

It gave us a great deal of satisfaction to learn that Mrs. Woodhull recently had a public hearing in Boston, although we were many miles away at the time-satisfaction, because the good common sense of the people frowned down the efforts of bigotry to squelch free thought in our metropolis. Here is the language of the Philadelphia Press of the 2d inst. in regard to Mrs. W.'s late lecture here:

"On Sunday night, Oct. 22d, at the Boston Theatre, one of the finest and most respectable audiences of that classic city gave her a welcome worthy of the two thousand representatives of Boston society eager to listen to the woman they have scorned and repelled so long. The people of Philadelphia will be glad to give a hearing to Mrs. Woodhull, whose appearance here will attract those who are ready at all times to testify their appreciation of her worth as a reformer of many of the abuses of society." many of the abuses of society."

Mrs. Woodhull having been interviewed by a reporter from The Item office, we find in that paper of the 2d inst. the statement that the lady intends to make her débût as an actress in one of the prominent theatres in London, in a new and powerful play, entitled "Countess Helene," some time during the present winter-perhaps in February.

A. C. Woodruff writes as follows from Battle Creek, Mich.:

"Mrs. Woodruff, owing to the shattered condition of her health, was obliged to leave some engagements in this State unfilled, and return to her home in New York, but she has now so far covered that by the time this reaches the public she expects to be able to commence her labor anew. She would be glad to hear at once from those wanting her services for a course of Sunday or week-day evening lectures, either in this State, on the way here, or in States further west. She can be addressed at this place."

Dr. Ernest J. Witherford, of Chicago, is at present in Bostun.

#### Mr. W. I. Bishop's Exposure of Spirit. ualism.

I was present at the exhibition of Mr. Bishop on Saturday evening, and I beg leave to call your attention to a few points which are not brought out in the daily papers, or if mentioned at all are not stated correctly. In the first place as to the tying: this was done by two of Mr. Bishop's own endorsers and patrons, nominated by himself. No one doubts the honesty of Messrs. Ellis and Horsford; but it is not unreasonable to say that they did not do the tying as they would have done it if they had been tying a "medium." They tied just such knots as Mr. Bishop directed them to tie, and no other. Doubtless the knots were fairly enough tied, but after all the question recurs, was Mr. Bishop so tied that he was not left with considerable freedom of motion? Some of the papers say that Dr. Ellis stated that Bishop was tied apparently so that it was impossible for him to move. I did not hear him say anything of the sort; he simply said that he was securely tied.

Then as to the post to which he was tied. When some one in the audience put the very reasonable question whether the post was solid and substantial, he was at once put down with an insult, which was received with a round of applause from Mr. Bishop's admirers. When another gentleman mildly inquired whether a Spiritualist would be permitted to go on the stage and examine the tying, he was put down with another insult, and the police were called on to put him out of the hall. This also was received with a round of applause, which shows at least that Mr. Bishop's friends have singular ideas of fair play, and also that the conditions imposed upon mediums who are tied by a committee chosen by the audience themselves, and consisting almost always of skeptics, were not by any means adhered to.

Mr. Bishop's first experiment was what he styles in his prospectus, "the astonishing ballot test, or blood-writing on the arm," and purported to be a duplication of one of the extraordinary manifestations that take place through the mediumship of Mr. Charles H. Foster. No opportunity was given to the audience to examine the sealed envelope. Dr. Holmes did not state, nor did Mr. Bishop state, that nobody but Dr. Holmes knew its contents. But the audience were permitted to infer that such was the fact. Mr. Bishop did not explain how it was done, nor did any one know what the manipulation of the slate by Prof. Horsford may have had to do with it. Now that we know, through the mediumship of the Boston Herald, that the secret had been confided to Prof. Horsford, the mystery of the whole matter is in a great part taken away. Nobody would ever suspect Mr. Bishop or any one else of being a spiritual medium from the performance of such a trick as that. It did not bear the slightest resemblance to Mr. Foster's manifestations, and the attempt to palm it off as a duplication of them is a transparent humbug. Mr. Bishop went through the rest of his pro-

gramme well enough, taking care always to have the same conditons that mediums require, but when we come to his explanation, which did not begin till after the audience were well tired out. and which was the only important part of his exhibition, we have to record another failure. He showed how he could produce the "old oaken bucket sensation," by wriggling and twisting his limbs with a great muscular effort, but he omitted altogether to show us how he performed his feats when Dr. Ellis was in the cabinet, in such a way that that eminent physician could not detect the slightest motion of his body. He did not tell us why he had the top of his cabinet carefully covered over during that one performance in particular, so as to secure darkness. The Boston Herald informs us that he performed this feat by dislocating his right shoulder-"throwing it out of joint"; if that is so, it would be interesting to have the opinion of Dr. Ellis as an anatomist as to the possibility of such a performance by ordinary members of the human race, including the majority of mediums; and to know also from Dr. Ellis's own lips whether he has actually seen the thing done.

If we are expected to accept this explanation on Mr. Bishop's testimony without the demonstration, which he promised but did not find it convenient to give, we shall still have serious doubts as to the truth of it. However, if he was not tied firmly and closely to the post, and if the post did not stand firm (and as a matter of fact it did not, from my own testing, though I did not dare even to ask a question on the subject during the exhibition, in view of what had happened to two audacious gentlemen who had previously ventured to put a question), it might be possible for Mr. Bishop to do almost anything, though not without a considerable amount of twisting and wriggling.

It may be well enough to mention that Mr. Bishop's explanation even of "the spirit carpenter" was not altogether satisfactory, because although he succeeded in using "the hammer of truth," he did not drive the "nail of conviction."

The amount of it is, that Mr. Bishop's show was good enough as a specimen of his skill in playing tricks, but amounted to nothing at all when regarded as a "startling exposure of Spiritualism." It exposed nothing but Mr. Bishop's own audacity, impertinence and prevarication, It is melancholy to think that so many eminent and intelligent gentlemen should put themselves forward as the introducers of so frivolous and resultless an exhibition to a Boston audience.

FAIR PLAY.

Dr. Sarah E. Somerby, a lady possessed of the power of healing by magnetism, or laying on of hands, recently won-according to the appended paragraph in the secular press-the following victory over medical science and prejudice in Syracuse, N. Y.:

"We understand that she has secured quite a number of patients in this city, among whom is well-known physician of the allopathic school This learned disciple of Esculapius daily deals out huge drastic doses of deadly drugs to his patients, but in his heart he is undoubtedly of the opinion that 'the mild power cures.' 'Oh, consistency, thou art a jewel!'"

Under the head "Business Cards 'will be found an announcement setting forth the fact that such residents in Baltimore and vicinity may desire to purchase copies of the Banner of Light, or our spiritual and reformatory publications generally, can be accommodated by Wash. A. Danskin.

The crucial box mold-seance at Mrs. Hardy's last Sunday night was a perfect success, according to the Daily Advertiser.

Read the advertisement of the America Health College, at Cincinnati, O., on our seventh

#### The Hardy Imbroglio.

We give below the straightforward testimony of William Denton and John Wetherbee as to their firm faith in the reliability of Mrs. Hardy's mediumship for the paraffine phenomenon. In this connection we desire to state that we re-indorse the favorable report of the Boston investigating committee which appeared some time since in our columns, and have seen nothing as yet to lead us to any different conclusions, the diatribes of sensational penny-a-liners to the contrary notwithstanding:

A CARD FROM PROF. WILLIAM DENTON.

To the Editor of the Banner of Light: When the editor of the Spiritual Scientist says of Mrs. Hardy's scances that "every one under strict test conditions has been a perfect failure," he says what he could not know to be true, and what I know to be false. No conditions could be more strictly test conditions than those under which I obtained the fart war file those under which I obtained the first parafilne molds that were obtained through her mediumship. Since that time I have sat twice with her, a large number present on each occasion, when the condi-tions were such as precluded all possibility of fraud, but instead of a failure, the result was a

Let the tares be pulled up—it is high time they vere; but friend Brown will find that he is wast ing his time in trying to pull up the wheat, which, however, is so firmly rooted that neither he nor the sneering Boston Herald can do other than ex-corlate their hands in the vain attempt. W. Denton.

ADDITIONAL TESTIMONY FROM JOHN WETHER-BEE.

To the Editor of the Banner of Light:

It seems to me that having had an opportunity to crucially test Mrs. Hardy in the parafilms mold nanifestations, I ought to bear my testimony for ler benefit, and though believing in the exposition of frauds when they are frauds, every time, I do not believe in impugning the action of a medium when the facts warrant another verdict. There is nothing wonderful or startling in a paraffine mold; they can be made of all sizes without seams, and frauds perpetrated, I dare say, without number, and more is the pity. The feature claimed is the production of them without human hands; there is nothing else startling in them hands; there is nothing else startling in them.
Are they ever so done? I answer, Yes, by Mrs.
Hardy. I am disposed to think her general
mold scances are honest ones, and not frauds, and I think so because the matter has been crucially tested in my presence three or four times. The d paraffine was placed in an empty box; when I say empty, I mean empty, and that nothing else was in there, nor could by any possibility get in, or be put in without my knowledge; the box had a whole firm wooden bottom, the sides strong fron wire, the meshes too small for one's little finger to be inserted, and the top and only possible entrance locked and sealed, and then covered with a cloth, and during the whole sitting the six or eight persons were watching it all the time; the medium did not insert anything inside where the pail of examined par-affine was, and could not, it she had so desired, without our knowing it, and at each of the sittings one or more molds of hands were produced. was light enough to distinguish each other, read large print, or detect any movement of the medium, who was wholly in plain sight all the

I leave it for others to judge how the thing was done; with my experience and belief in the existence of spirits, I think they were the doers on these occasions; others can think as they please; one thing I know as truly as I know any fact in this world, and that is that the molds were made then and there each time inside of that box, and Mrs. Hardy had no hand in the matter, nor any one else in the human form. I believe my head is level, and I think most people who know me believe, so too, and I know I could n't have been deceived, and I know what I here state is strictly and literally true, and I state it because at this time, when Mrs. Hardy is falsely accused of fraud, I think it my duty so to do.

JOHN WETHERBEE.

#### Thomas Gales Forster on the Situation.

This veteran trance speaker, writing us from Baltimore, Md., Nov. 1st, says, concerning the Slade prosecution:

With tears, and a depth of feeling beyond my capacity of expression, I have just read the tele-graphic news from England. One of our beloved mediums—an American citizen—has been sen tenced by a trial justice in London to three months hard labor, and for what? Simply for the exhibition by the spirits of the departed, through his sensitive organism, of certain phenomena, which we believe to be the result of the harmonious action of natural law, and which constitute in part, at least, the substratum of a glorious religion, which at this moment rejoices the hearts of millions of his fellow citizens! As Spiritualists, and as Americans, can we remain longer inactive? It seems to me, it would be criminal to do so. Let us at once crush forever all local differences and personal prejudices that may exist, and rally to the defence and support of our media—the whole body of whom are assailed in the persecution of Dr. Slade. make every effort in our power to strengthen the hands of the English Spiritualists, who have, by appeal, carried the case before a jury of their

Let Spiritualists in every township, village and city throughout the land, join without delay and forward what sums they may be able to spare to the proprietors of the Banner of Light, who have ever been the true friends of true media, that they may in turn despatch the same to the Siade Committee in London.

After an enforced absence from the rostrum, through III health for ever three years. Layrage

through ill health, for over three years, I expect to resume the duties of the same next Sunday (5th), in this city. It is a melancholy gratification that, upon my return to the public advocacy of the religion we have so much reason to love and serve, one of my first efforts will be in behalf of a persecuted friend and brother in a foreign land.

In the freedom of a living truth,

I am fraternally yours,
THOMAS GALES FORSTER.
No. 207 West Lombard street.

A. S. Hayward writes to the Boston Sun day Herald "to express his conviction that Mrs. Huntoon and Dr. Flint are genuine mediums, the testimony to the contrary notwithstanding. He thinks the spirits themselves are at the bottom of this furore against mediums, and for a wise purpose."

A meeting will be held at Rochester Hall, Boston, on Sunday afternoon, Nov. 12th, whereat the subjects for discussion will be the modern media, and the best modes of protecting and utilizing their gifts. Music and singing will also be included in the list of exercises.

The letter address of A. S. Hayward for the present will be in care of this office. He will leave Philadelphia soon-making shortstops during his journey to Boston, for the transaction of any professional business which may offer on the way.

We have on sale (price 50 cents each) a few photographs, cabinet size, of HENRY SLADE, the celebrated physical medium, whose persecution in England at the present time is attracting so much attention.

J. V. Mansfield, the sealed-letter-answer ing medium, has returned to his home in New York City, where he will remain a few weeks prior to his tour through the country.

## BRIEF PARAGRAPHS.

MOCK MARRIAGES. What boots a loveless marriage made by men, By wisest mothers in their dreams of gold, By tricks the keen-oyed still as tricks behold, By maids that lay their traps again, again? What boots—for all such sophistries can ken, Though wrapt in many a neat and silken fold, And all, their worthlessness is speedy told, Though never spoke by mouth or writ with pen. God curses all that thus defame fair love, That mask their wickedness in holy guise, He sends his searching angels from above,

[WILLIAM BRUNTON. Cardinal Glacomo Antonelli, for twenty years the Pope's chief adviser, died at Rome Nov. 7th. He came from an Italian family of the middle class, and was born in Sounino, Italy, April 2d, 1806.

Discovering all our mocking shams and ites, He blasts us in the eyes of all our kind,

And fixes bell in heart, and soul, and mind.

Said a college professor to a notorious laggard, who was once, for a wonder, promptly in his place at morning prayers, ''I marked you, sir, as punctual this morning. What is your excuse?'' ''Could n't sleep, sir,'' was the

"It is an error," says Fichte, "to say that it is doubtful whether or not there is a God. It is not doubtful, but the most certain of all certainties, the one absolutely valid, objective truth-that there is a moral order in the world.

An agent for the sale of some household article attempt around the corner and took half a yard of cloth from the back of his coat. The man was sliding out when the owner of the house came and asked: "Did doze dog bide you?" "He did n't bite me, but he ruined my coat," was the reply. "My goot friend, excuse doze dog if he did n't bide you. He ish a young dog now, but by-and-by he shall take holt of some agents and eat der bones ride out of them. He bides a coat now, but he shall soon do petter !'

November 30th has been appointed by President Grant is the National Thanksgiving Day.

One of the reasons that a side-saddle resembles a four quart jug is because it holds a gailon.

Tilden and Hendricks have proved the victors in the national contest, (Nov. 7) and stand elected as President and Vice President of the United States.

One of the most important requisites to success in life is o know at what precise period to pull down your vest. -- Ex.

Nov. 7th was the women's day at the Exhibition. A reception was held in the Woman's Pavilion by Mrs. E. D. Gillespie, President of the Woman's Centennial Executive Committee, assisted by her associates of that body. The total admissions were 73,695.

Religion is the art of being and doing good.—Dr. Caird's Sermon before the Queen. Then a good many Spiritualists must be religious.

Nov. 5th was Guy Fawkes day, and also the anniversary of the battle of Inkermann.

"The agitation of thought is the beginning of wisdom. So go in, gentlemen; we shall stand by the truth if the heavens fall.

A naturalist asks: "Do bees hear?" We don't think they do. At any rate, when a man is chased by bees across a ten-acre field, and at the top of his voice urges his pursuers to "Shoo, there!" the insects pay no attention whatever to his remarks.

The most violent hiccough is cured by a Chicagoan, who stops the ears and nestrils and adminsters a glass of water

Did you ever feel that deep, inner, subtle sensation of he whole being, as though the world had flipped up and it you on the head, which creeps over a man when he tries o step on a place that is n't there.—Chicago Journal,

"Dr. Miner and the decay of Universalism" is the subject of a Boston letter to the Chleago Post and Mall

The late Dr. Norman McLeod used to tell this story as a specimen of a boy's theology: J.—'Mamma says that good angels-keep good boys," Aunt—'Shall I leave the candle burning? Are you frightened?" J.—'Yes—no—yes; leave it burning." Aunt—'What are you frightened for?" J.—'Rats." Aunt—'Think, dear, about the good angels," J.—'Can they kill rats?"

Tupper and Talmage—Two T's with but a single cross, two I's that are dotted as one. They are Siamese twins bound together by the happy cord of philosophy and religion. Areades Ambo.—Chicago Times.

When ought mariners to have fruit at sea? When they

While Stokes was on his way from Auburn to New York, an aged female presented him with a card, on which was printed, "Come to Jesus." Stokes subsequently declared his intention of visiting the Centennial.

With a falling and whirling of the leaves in the autumnal blasts, visions of the warm and verdant beauties of aummer fade slowly from our minds, and we gaze thoughtfully into the future, and reflect upon the time when we shall take a jug of hot water to bed with us, and the stopper will come out, when balmy sleep enfolds us in her sable mantle,—Rockland Courier.

There will be a general sale of all the buildings belonging to the Centennial Board of Finance on Thursday, Nov. These lectures are attracting marked attention.

30th, at eleven o'clock A. M. The list comprises the Main Dr. T. B. Taylor has gone to take up his residence in Building and Carriage Annex, Agricultural Hall, with Wagon and Pomological Annexes, the Art Annex, Photographers' Exhibition Building, Shoe and Leather Building, Judges' Hall, Butter and Cheese Building, guard station houses and various other small buildings. Particulars of the sale will be furnished in pamphlet form, on application ten days before the appointed time.

Some strangers threw a goose into Niagara river a few days ago, from the bridge between the mainland and Bath Island. Curlosity to see if it would survive a trip over the Falls caused them to do it, and their curlosity was gratified by seeing the goose arrive safely below, where it was a goose destined for the Thanksgiving market, and if so a trip over Niagara Falls would have no more impression upon it than a mosquito bite would on a locomotive.—Detroit Free Press.

Four carriages, three wagons, one pair of mules, one pan of horses, one harness and three cows, the property of Brigham Young, were sold at Salt Lake, Nov. 1st, at public auction by the Commissioner, to pay the award of the ourt in the Ann Eliza case. They brought \$1185. Further seizures of property will be made.

The bronze statue of Daniel Webster will be unveiled, on the 25th inst., in Central Park. New York.

A one-rall road is being built from Potterville to Visalia Cal. This style of railway is patented by a resident of the

> Here the winter lingers long, But the summer of the soul Surely comes, with light and song, And the wounded are made whole. From the grave the heavy stone Rolls away, and there alone See we angels smilling down; In their white and sunny calm, Fades the shadow of a frown.

And all life is sweet with balm. The great 25-ton foot-bridge cable for the East River

The testimonial fund for the widow of Haywood, the cashier who lost his life in the raid on the Northfield Bank, has reached the sum of \$13.077 85.

It is proposed to celebrate the centennial of the battle of Bennington, Vt., Aug. 16th, 1877, and to erect on the bat-tie-ground a monument 100 feet high, surmounted by a bronze statue clad in continentals, musket at a charge and statue gilded.

Bismarck is again reported as being seriously ill.

An Irishman having been told that the price of bread had been lowered, exclaimed, "That is the first time I ever rejoiced at the fall of my best friend!"

Doesn't a man contract a debt when he pays part of it?-

The Miami Powder Mills, fourteen miles from Springfield, Ohlo, exploded with terrible effect, Nov. 1st, killing one man and wounding several others. Windows were broken by the concussion several miles distant.

A licensed drover at Brentford, England, who, while driving a bull along the road several weeks ago, struck a cat with a thick stick, was ordered to be sent to prison, with hard labor, for a month, without option of a fine.

Is a cross father necessarily trans-parent? - N. Y. Graphic.

The Graphic wittly says that the idea of the condensed classics series is like that of a man who should altempt to take a section out of Long John Wentworth on the plea that there was too much of him.

"They weren't careful of what they eat, and the snows of winter will waltz around their graves, " is the sententious manner in which an irreverent chronicler of events speaks of the démise of some of his neighbors.

NEW MUSIC.-F. W. Helmick, publisher, 50 W. Fourth street, Cincinnati, O., sends us a popular ballad, entitled "What did he say to you?" by Jeannie I. Tanner.

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 con-

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

Donations for God's Poor Fund, Received since our last acknowledgment :

venience, and thus oblige

From Henry J. Horn, New York, \$5,00. Thanks. It shall be faithfully applied to the relief of the destitute poor.

The Boston Herald thus bewalls concerning Bishop's convocation at Music Hall: 'The only fault of the lecture was that he did not repeat every experiment in the open light." Let the Herald follow Mr. B. in his trayels, and it will find that the same difficulty exists wherever he may go-there are parts of his programme which he never explains, and cannot explain, because they are brought about in his presence he knows not how.

Mr. R. Cogman, of 15, St. Peter's-road, Mile-end, E., London, an earnest worker in the cause of Spiritualism in England, was released from the toils of earth-life, on Friday morning, Oct. 20th.

John S. Adams & Co., formerly at 25 Bromfield street and 4 Pearl street, Boston, have removed to No. 334 Beacon street, a few doors from Tremont street, where they will be pleased to meet their old patrons and the public generally.

We have in type an interesting critique on Dr. John Hall's "Faith and Science," from the pen of Prof. S. B. Brittan. The appearance of the article is unavoidably delayed till our next issue.

We would call the attention of our readers to the new work from the pen of M. J. Savage, entitled, "The Religion of Evolution," an advertisement of which will be found elsewhere.

The publishers have just issued a new and cheap edition of Robert Ingersoll's beautiful volume, entitled, "The Gods, and other Lectures." Price \$1,25, and 10 cents postage.

#### Spiritualist Meetings in Boston.

TEMPLARS' HALL, 488 Washington street, - Spiritual meetings every Sunday at 10% A. M. and 2% P. M. Good meetiums and speakers always in attendance, F. W. Jones, Chairman. PYTHIAN HALL, 176 Tremont street.—The Spiritualist Ladles' Ald Society will meet every Friday, at 224 P. M., until further notice, at this hall. Mrs. John Woods, Pres-ident; Miss M. L. Barrott, Secretary.

Rochester Hall,-The Boston Progressive Lyceum No. 1 continues to hold interesting meetings every Sunday morning. On the 5th inst, Mr. Twitchell, of Somerville, nade an instructive talk to the children, followed by de clamations and reading by Lizzle Thompson, Mrs. Hattle Wilson, Gracie Fairbanks, Eddy Washburn, Florence Kimball, Austin Buck, Jenny Miller, Clara Rosenfelt, May Cottleand Jessie Kimball. Songs were rendered by Helen M. Dill, Neille Thomas and Mr. Fairbanks. Mr. Gurney, of the Rockland Lyceum, made a pleasant address

JULIA M. CARPENTER, Cor. Sec.

## Movements of Lecturers and Mediums.

to the children.

Prof. M. Milleson will deliver two lectures in Orange Mass., on Sunday, the 12th inst. Morning-The Spirit Brain; evening-The Ultimate Objects on the part of the Spirit-World in its Persistent Labors with us at this time.

Washington, where he proposes to assist in the organiza-Dr. W. L. Jack expects to be at his offices in Haverhill.

where he will be pleased to see old friends and patrons. Moses Hull continues his meetings in Lurlino Hall Sunday afternoons and evenings. Next Sunday night hedis-courses on "Spirilualism-the testimony of its enemies and its friends. "

To Let-Splendid new rooms, suitable for office purposes - in a highly eligible location furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further particulars.

#### Spiritual and Miscellaneous Periodicals for Nale at this Office:

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HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents,

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 6 cents.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYBICAL

THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSHCAL
CULTURE. Published in New York. Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in
Memphis, Tonn. S. Watson, Editor. Price 20 cents; by
mail 25 cents.
THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price 5 cents.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-

NPECIAL NOTICES. — Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line Agate, each insertion. Payments in all cases in advance.

43 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

#3 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 12w\*.Au.19.

## Removed to New York.

PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. N.4.4w\*

Littleton, N. H., Nov. 10, 1870. Messrs. Seth W. Fowle & Sons:

For many years I was afflicted with Chronic Bronchitis and hoarseness to such an extent as at times to be unable to speak audibly, attended with severe canker and soreness of the mouth and throat. I made use of a great many reme-dies, and from none of them did I obtain relief, but the disease rather increased than diminished. Upon the recommendation of a lady in this place, who had been similarly afflicted, and cured by the use of Dr. Wistan's Balsam of Wild Cher-RY, I procured of your agent, Mr. Hodgmay, a bottle of the BALSAM, and was soon convinced that I had secured in it the means of relief and cure from the burdensome troubles to which I had been so long subjected. I am now almost entirely free from any difficulty of a pulmonary nature, and only need a slight dose of the BALSAM to restore me whenever any troublesome symptoms occur; and in such cases it always acts like a charm.

LEVI F. RANLET.

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J. V. MANSPIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. S.30.

Public Reception Room for Spiritu-nists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establish ment expressly for the accommodation of SPIRITUALISTS, where those so disposed can meel friends, write letters, etc., etc. Strangers visit ing the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physiclan, No. 57 Tremont street, Boston, Mass.

#### BUSINESS CARDS.

NOTICE TO OUR ENGIANT PATRONS.

J. J. MORSE, the well-known English lecturer, will act 37.3. MORSE, the web-known English lecturer, will act in future as our agent, and receive subscriptions for tho Brauner of Light at lifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his real-dence. Warwick Cottage, Old Ford Road, Bow, E., Lon-

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DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hammer of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Bannes** of **Light** for sale at retail each Saturday morning. Of Light for sale at retail each Saturday morning.

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NT. LOUIN, MO., BOOK DEPOT.

B. T. C. MORGAN, 2South Jefferson ave., St. Louis.
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and a supply of Liberal and Reformatory Works.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a full supply of the Mpiritual and Reform Works published by Colby & Rich.

W. PHILIAPS, 100 Mailson street, Chicago, ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

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J. BURNS, Progressive Library, No. 15 Southampton
Row, Bloomsbury Square, Holborn, W. C., London, Eng. AUNTRALIAN HOOK DEPOT, TERRY

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell street, Melbou-ne, Australia, has for sale all the works on Spiritualian. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

## ADVERTISEMENTS.

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Orders for Books, to be sent by Mall, must invaria-

bly be accompanied by cash to the amount of each order.

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TAS for its object the promotion of Spiritualism. Lecturers engaged, spirit remedies for diseases sold, mediums developed, families and societies supplied. Parlor scances instituted. Scaled letters answered, private and public advice on Spiritual subjects. Letters of Introduction Issued. Board provided in spiritual families. Works on Spiritualism rare and new sent to order, bought and sold. Quarterly Reports of transactions furnished the spiritual press. Membership open to all Spiritualitis.

A. E. HALL, Cor. Sec., 40 Broadway, New York, Nov. 11.

MR. C. E. DARRELL, Medium for Independ-ML ent Writing, can be addressed at Lambertville, New Jersey. Persons at a distance wishing messages from spirit friends, or business letters answered, can obtain them by sending lock of hair, one dollar and 2 3c. stamps. Nov. 11.-3m

W. L. JACK, M. D., Clairvoyant Physician on and Medium. Diagnoses disease by hair. Terms reasonable, and made known by application in writing and 2 3-cent stamps. Offices 60 Merrimack street, Room T. Haverhill, Mass. MISS H. A. POLLARD, Healing and Writing Medium, 20 Dover street, Boston.

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a distance, when desired. Letters of inquiry covering two 3-cent stamps replied to in the order of receipt. PAMPHLETS FIRE. Sept. 16.—3mis\* ROOMS TO LET.

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avenue, 44 years practice, 27 in Boston, Send for a Circular, Address all fetters P. O. Box 4829, New York, Oct. 14.-18 MRS. L. PARKS, Spiritual Medium, 841 North 12th street, Philadelphia, Pa. 1stf-Oct. 21.

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THE RELIGION OF EVOLUTION. BY M. J. SAVAGE. The author says, in his preface, "In some form the theory of Evolution is now accepted by nearly all the leading scientific and philosophic students of the world. It is rapidly giving its own shape to the thought of civilization. Science, art, human life, religion and reform, are becoming its disciples; and their tendencies in the future must be determined by It." Cloth, 12no, threet paper, 253 pp. Price \$1.50, postage locents.

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

These messages indicate that spirits carry with them the rhese accession increase that spirits carry with them the rharacteristics of their earth-life to that beyond swhether for good or exile consequently those who pass from the earth-sphere in an under loped state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings The Banner of Light Free-Circle asserts, or her held at No. 9 Montgomery Place, (second story,) corner of Province steet, every Turksbay, Thursbay ANI FRIDAY APTERSOON. The Hall will be open at 2 o'clock precisely, at which time and the state of the process of FRIDAY APTERSON. In that we not open at 20 can and services commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor absolute necessity. The public are cordially invited.

\*\*Equations answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

ge controlling of the solicited, Lewis B. Willson, Chairman.

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

#### Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr.

Chairman, for any questions which may be placed before us to consider.

QUES.—(By Dr. B. F. Clark.) Is not the "Golden Rule" better than any religious creed as a basis for society?

Ans.-We, from our standpoint, consider the "Golden Rule" the grandest creed society can adopt. We believe that they who do unto others as they would like to be done by, and carry out that rule in their lives, live a truly pure, spiritual and Christian Ho.

al and Christian life.
Q.—(By the same.) What is the best religion, what the best system of politics, and what the best government now on the earth?

A.—We believe and know that America has the best government of any in existence in this world to-day. We would like to say that it had the best politics. We trust there is more of freedom here in America than in any other country on earth. The best religion is the one we have just spoken of-to do unto others as you would them do unto you-being the old saying of Confucius. Although repeated by Jesus of Nazareth, yet it can be proved, by ancient writings, that Confucius uttered the saying before Christ

Q .- (By the same.) Are any of those institu-

Q.—(By the same.) Are any or mose institu-tions absolutely necessary for our welfare? A.—We believe that the institution of govern-ment, the institution of politics, the institution of religion, are necessary for the government of the world of to-day. If man had progressed so far that he could be a law unto himself, there would be no need of governmental institutions; there would be no need of law; there would be there would be no need of law; there would be no need of any one body governing the other. But the trouble is just here: It might not be necessary for people that are congregated here in this room to say to them, "Thou shalt not steal," but there are individuals in your world who were born into it with a bad organization, and to them the law that "thou shalt not steal," and the penalty which goes with that law, is a terror, a something which goes them from breaking a something which keeps them from breaking the law. Therefore we say, government is ne-cessary for the present time, from the fact that there are people in the world who need to be governed, not having progressed far enough to be a law unto themselves. So far as the religious world goes, as we spirits come to earth and look about us, we perceive there are many individuals who need religion in order to save them from the terrors of death. Why, it seems almost absolutely necessary that some men should have a "devil" to scare them into behaving with discretion, prudence, and decency. In fact, as I have said, among the churches, it seems as if the "devil" had been far more necessary to them than the great Almighty Father God. We conthan the great Almighty Father God. We consider, then, that the religions of to-day are necessary for the times. We believe the Catholic religion is necessary for the Catholics. We befleve that many of them need just such rigor, just such a control as is wielded over them by the priests and the bishops, in order to make them tread the path of duty laid down for them. We trust the time is coming when man will become a law unto himself; when the Catholic will progress out of his church; when the Protestant will know the God he has preached about, taught of, and prayed to, stands so near his side he can touch him, and can feel his presence through some angelic spirit friend. We trust you will all outgrow the necessity of law; but at the present time law and order are necessary for the fulfilling

of life.
Q.—(By the same.) What is the best remedy for the evils flesh is heir to?
A.—The best remedy is to live a true life; to

live according to the spiritual laws and according to the magnetic laws of life, and then you need be "heir" to no evils. Another is to choose your companions in life, not as a man chooses a fine horse, or carriage, but to choose according to the magnetic law—the law of love. You can never bring offspring into the world that will be true, pure and spiritual, until you do this. The remedy we recommend is, to live true and pure lives, and endeavor to bring children into the world according to pure, true, spiritual magnetic

Q .- (From the audience.) If a person is unhappy in this life, and takes his own life, is he happy in the spirit world, and does he meet his

A .- No matter how unhappy earth's child may be, no matter how many dark hours he may have, when he enters spirit-life he will be wel comed by dear friends who have gone before, and clasp the hands of his loved ones. They will meet and "know each other there." But he or she who takes a life he or she cannot give, must meet the fearful question in the grand hereafter. You cannot dodge it, it is there before you; and no matter how unhappy you may be in this life, you will hear the fearful sentence: "Thou hast taken thy life, thou canst not give it back; thou art not wanted here, thou hast come before thy life." time; return to earth and do the work which thou hast left unfinished." We would add thou hast left unfinished." We would add, that in our life, those who throw life away and come home to us, receive pity, sympathy, kindness, but at the same time they have to feel that they ought not to have taken that life; that, no matter how dark it was, they should have re-mained unto the end. We help them onward and upward, and they become happy; but never so happy as if they had not done the deed. You cannot take your own life without suffering for it in a measure.

## Maurice Leigh Duncan,

-I am Maurice Leigh Duncan. I passed away a few weeks ago of a difficulty called congestion of the bowels. I was fifty-seven, nearly fifty-eight, years old. I went out from Memphis, Tenn. I know, as I stand in spirit life, that there was a grand mistake made; that neither I nor my friends understood the laws of health or the magnetic laws of my being sufficiently well to save me from passing "over Jordan" and coming to the spirit-world. I have left dear friends behind that I would like to meet. If they will meet me in my old home, Clucinnati, at some medium's house, they will find me there; or if they will meet me where I passed owner or come they will meet me where I passed away, at some medium's room, I shall be glad to see them, for I have got that to communicate which will be of the utmost importance to them, but I do n't choose to make public property of it. It is suffi-cient for them to know that Maurice Leigh Duncan has returned to earth again.

Call it—I couldn't breathe. Well, maybe you call it asthma. I feel it when I try to come back. I have been gone a long time. I never tried to come back before. I do n't know why I try to come back, now, but I saw quite a crowd here. I saw a bright star shining. It was the brightest cach week in this Department.

We also published in this page reports of Spirit Messages.

We also published in this page reports of Spirit Messages. could, and it led me to this building, and I followed it on till I came to this room, and seeing pulte a crowd here, I asked them what they were doing, what they meant to do, and where they were going? and they told me that, in order to fulfill their life and to do good to others, and to folks like me, they were going to talk to the people this afternoon. And I've come. I have n't got anything interesting to tell you. In fact, I got anything interesting to tell you. In fact, I

went out because I could n't breathe good.

I had children here. I don't know where they are. I left them here in Boston, somewhere. I can't find 'em to-day. Why, I've been gone more than thirty year, and better. I do n't know where they laid my bones—somewhere out of town. I suppose.

where they mu my bones—some meets town, I suppose.

If you can tell me anything that will make me feel better, that will make me any lighter, I shall be glad. I have tried hard to learn something up here in the spirit-life.

I had a daughter, Nancy, that had queer ideas was here. She used to think she saw

when she was here. She used to think she saw God and talked with him. I did n't believe it then, I don't believe it now; but I believe she then, I don't believe it now; but I believe she saw her grandfather. I know that to many of you this will suggest a ridiculous idea; you will think of the old saying, that, whoever eats a hearty supper will be sure "to see his grandmother" before morning. I don't mean anything of this kind. I mean that she really saw her grandfather, and as he had a pleasant countenance, she believed she had seen God or Christ. I know she was a medium now, but I didn't I know she was a medium now, but I didn't know it then. My name is Thomas Palmer. I lived many years in your city. I have left some friends here. I think there is a son left, of the same name. I would ask him to talk with me, if I thought 't was of any benefit; but I came here that I night learn the way and understand more of the life up here in the spirit-world, where the sun never fails to shine, and where it's bright, only I can't enjoy it. I was seventy-eight years

#### James Green Harris.

Good afternoon, Mr. Chairman. I suppose you have often heard it remarked that "the devil turns preacher." I haven't yet. Well, I don't know as I am he. I don't believe I look very know as I am he. I don't believe I look very much like him, but, as for preaching, I know nothing about it. I came to your Circle Room some years ago, and wrote a message to my mother; and I have made many efforts to reach my mother, my sisters and my father, and when I first went away, I used to say to my mother, if I had the chance, I had the desire to return to carth and companies to with her I table year. if I had the chance, I had the desire to return to earth and communicate with her. It did use to seem to me, for a year or more, as if I could not get anywhere near my friends, nor make them know I was present; they were all more or less mediumistic. I was in perfect torment. I wanted to go to my mother, to my sisters, and to my father. I wanted to talk with them—not but what I had friends here, not but what they cared for me, not but what they have to the material part. me, not but what they loved me, but I wanted to be assured of the material part. I came here to-day with many friends. My friends will know and understand and appreciate what I mean, when I say that Granny comes for a "holder," and wants it made. They will understand when I say that he who passed away in the storm on the eighth of September, some years ago, comes with me—they will know who I mean. When I say to my friends remaining here, come and meet me here in this room, they will understand what I mean then. 'Yes, I know all that has passed, all that has come. I love my uncles and aunts that have come up here, and those I 've left behind. I feel, Mr. Chairman, my inability to talk in pubfeel, Mr. Chairman, my inability to talk in public, but I only do what has been asked me to do many times. Many of my friends have come to me since I left your earth, and the days have not been so weary to my loved ones as they were, but yet it has been hard for them to bear it. I have watched over my sisters. I have seen them and watched over them in foreign lands. I have watched over their spiritual and their material weffare. I have watched over their children, and when they have come to me, I have watched over them here. I would give my love to them. I would ask them to meet me often, to let me speak to them. I will sign my name, James Green Harris, or as I used to call myself—Green James, Harris. You can direct it to Stephen Harris. They will receive it; or you can send it to old "Apponaug," R. I.

## John Mayo.

The question has been asked this afternoon, if people that commit suicide know their friends when they get to spirit-life, and if they are happy? I do n't know as I can do any better than to answer the question from my own experience.

swer the question from my own experience. I got out by putting myself out, and I do n't believe it's a good thing to do. I've met my friends, yes, many of 'em—my mother, my Mary, my sister Annie, and many others; but I do n't believe it's a good thing to do. I know they show me the way to go, they try to help me, but it has been dark to me. I knew 'em; I clasped their hands and held on to them; but if I had got realist the statement. got my life to live over again, I 'd stay down here and kick, if it took the last bone out of my body; and if I had to break my last bone into powder and grind it up, I'd stay till I got through and breathed the last breath. You can call me John Mayo, of Poughkeepsie. I've been gone fifty years, and I have n't got over it yet.

## Julius.

I never lived down here. I always lived up top—I guess I did. I do n't remember ever com ing down here, except when they bring me down here and put me into somebody's home to learn things. I guess I must have been borned up top. My auntle has taken good care of me, though she didn't always live up top. They call her Abbie, and they call my name Julius. They gave me the name. I don't know where it came fromdon't know exactly where I come from, but I think I come from round in your place—what you call it — Boston? I guess I did. I don't know how I got in here to day. I guess 't was 'cause I had bright flowers and looked so happy, and everybody was grumbling. I don't see nothing to grumble at. Why, up top it's just as bright, just as pleasant as anything can be. There don't anybody fight up top; there don't anybody sold up top.

There don't anybody fight up top; there don't anybody scold up top.

Oh, yes, I've seen lots of real dark men and women up here. Some of 'em have got red stripes on their garments, and I don't like to get very near 'em; but I come down here to learn all I can, and I don't know what made me come today. Is it any matter if I did come? Do you care? [We are glad to have you come.] Well, I don't belong to anybody here, as I know of. I guess I don't belong to anybody but my Aunt guess I don't belong to anybody but my Aunt Abble. She has taken lots of care of me. Her other name is Sheldon. When I got out I was so little I didn't know nothing at all about it; so little I didn't know nothing at all about it; but I've come back sometimes, and gone round and seen lots of folks, and I've come back now to tell you it's no use growling; it's just as bright up top as it can be, if you'll only look at it so. And when you all come up top I'll welcome you and be one of the boatmen to ferry you over the river to see the beautiful broad fields and the grand old mountains were the reserved. and the grand old mountains—great big ones— and the splendid drives! The trees meet right across the road, and you can drive on a road they call the Shell Road. And the lady that used to sit in this chair—I know where she lives—in Dia-mond Avenue. There are beautiful cities here, too. I'd like to come and tell you all about it. I'd draw you pictures if I could only draw; but I can't. I'm growing up, up, up, in spirit-life-ever so big! I shall be four or five years old by-and-bye; oh, more than that! I can't tell—ten or

eleven years old, maybe.

I don't want you to feel that the spirit-world aint pleasant, for it's beautiful. We children have a good time there. We have the beautiful

here my aunt carried me into a school where the children had to learn out of the big books. We don't learn that way. If we want to know how anything is made, we have that thing to look at. If we want to know how a camel is made, and to learn his history, we have the camel to made, and to pieces—not a live one, I don't mean, but one that looks just like him. If we want to learn about a rose, the law of its color, and how it is made, then we pull that to pieces, and the older ones tell us about it. It's a better way than to study in your books. If you would teach your little ones that way it would be a good deal bet. little ones that way, it would be a good deal better. I have done all I can. I'm much obliged to you. Good-day, sir.

#### MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

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

Mrs. Danskin's Mediumistic Experiences. [Part Forty-Three.]

#### BY WASH. A. DANSKIN.

When Mrs. Danskin's mediumship was first being developed, there would sometimes occur what are called physical manifestations. The lounge on which she was lying would be moved without visible motive power. The table at which we were sitting would sometimes move across the floor, or be lifted partially or wholly off its legs; in one instance, when tilted at a consider-able angle, we could not bring it to the floor by the application of any moderate degree of force. For several years it was the custom of our spirit friends to greet us with a shower of raps in the morning when we awoke, and to assure us, in a similar manner, of their presence and protection at night when we were about to slumber. This class of manifestation had ceased, as a general thing, for many years, and took us quite by sur-prise when it was renewed, under peculiar cir-

cumstances, about two years ago.

In November, 1874, we went to board at the Eutaw House, then kept by that earnest Spiritualist and prince of landlords, Major W. W. Leland. On our first appearance at dinner, we have constant to the same terms of the same terms of the same terms. were seated at a small round table in the centre of the room, furnished for four persons. When we had nearly finished our dinner, two young gentlemen from Chicago were shown to our table, and occupied the other seats. In a few min-utes after they were seated, I was startled by seeing the table suddenly turn one quarter round, carrying the plate that was before each person immediately in front of his next neighbor. young gentlemen looked surprised. I was at a loss what explanation to make, and while in this loss what explanation to make, and while in this quandary the table suddenly turned back again. Nothing was said, and we continued our dinner, which had been interrupted for the moment. While partaking of the dessert, the table again moved partially around, and rising about four inches from the floor, swayed back and forth for a time, rattling the glasses upon it, and then quetly settled down. We did not wait for any further exhibitions of this kind, but retired. After dinner, the young gentlemen spoke of the matter to Major Leland, and he explained, telling them that some spirit-friends probably wished to communicate with them. One of them, it seems, had lost his father a few weeks before, and he was then on his way to New York to attend to some business matter connected with the estate.

From that time we scarcely ever took a meal in the house but what some such manifestation would occur, attracting the attention of the guests and exciting the superstitious fears of the servants. Our spirit friends told us not to be annoyed by it, they had a purpose to accomplish.

## Almira Street.

It occurred at Claremont Mills, Harford Coun-My name was Almira Street. I was the daughter of Roger Street, and the name of the boy was Klytza—Christopher Klytza. He was a boy over to the Maryland House of Refuge, and my father got him to come over on his farm and work; and that same boy killed me with an

Axe.

I was seventeen years old, and I was going about getting breakfast for the family. And why he killed me was this—because I would not submit to his insults. That boy had no particusubmit to his insults. That boy had no particular grudge against me, only he knew I had no liking for him. I did n't do right; I should have told my father about his ugly behavior; but I did n't do that, and now I've come round about here to tell it, so that they may know the reason. Oh, horror of horrors! to be one minute in this world, and then in the next! to know not where

you are, or who you are, or how you came! But all that dreadful feeling has gone away. I am going to be happy, and satisfied with the separation. But sometimes I think, Oh, why did they place me where the boy could come at me? again I do not blame them, for they did not know he was so bloodthirsty.

This world no one need complain about, for many beauties and advantages are offered to the unlearned. God has compassion on all those who are sent into his land without proper training. I was kind in heart, but sometimes I know I was obstinate and self-willed. I knew how to work, and I took pleasure in doing that which I knew how to do.

I am a stranger here, and I feel backward in telling all my woes and afflictions to others; but they [the spirits] tell me this is the best way to get rid of any unpleasant or unhappy recollections.

Now I am going to turn my attention in another direction. I am going to learn of the angels their ways; and then their ways shall be my ways. Then soon I will come with glad tidings; leaving off grieving and sorrowing for my old home, I will try to build a new one that will be eternal. will be eternal.

## Ada Phelps.

At Euclid, near Cleveland, Ohio, if memory

is right, I. died, on Friday, in the month of August. Ada Phelps, the wife of Col. Brush, of Orange County, New York.

I would like my friends to hear from me there, and likewise in Middletown, Conn., where some of them reside. I have learned the way to come and communicate with some of God's children. and communicate with some of God's children, if I cannot go direct to my friends or blood relations. It may seem strange to them, but nevertheless that does not alter the truth of my presence. I am filled with joy at the knowledge of returned life, and that life going out not to spe-

cial but to general purposes.

In this world I am called a "messenger"—one that gives and takes the glad tidings to others. What aim would we have if something of interest was not given us in the other life? True, oh each individual must seek his own level and from that level work either toward the point of unfoldment, or be content with his immediate surroundings. This world is practical, plain and beautiful. Every advantage is offered for improvement. You are to accept or reject. The husks of the past we cannot be fed upon. New

facts, new truths are within our reach, and as we gather them, we must let our light shine, and in that shining we advance.

Now, the time allotted to me is gone, and I, like others, must retire, feeling that I have been about my Father's work. Farewell.

## Leonard Atwater.

I died suddenly, in September. My name was Leonard Atwater, the son of Robert and Esther Atwater, of Brooklyn, N. Y. I was buried from the church. Feeling that in coming here I could not act against the rights of any one, I thought it would be no harm to try and test this matter of communication with mortals. So I come in the midst of entire strangers, they not knowing me nor I them. Still there were those who do know them, from the spirit-world, who directed me—who gave me the understanding and the strangth to do this that they calls really Thomas Palmer.

I went away with—I don't know what you angels to help us grow brighter and better, and we go to school; but we don't have to learn anything we don't want to. When I came down feel lighter, better, and more possessed with

knowledge. I seem to understand better the things that transpired with myself when I was living in the midst of those who wore the flesh.

However hard it may have been, or is, for people to die, still after death they are well recompensed for the trials and troubles of the exit. It is truly an exit out of the body into the air or atmosphere of the spirit-world. Place yourselves, in thought, in a beautiful garden, where, even as you look, spring up the rarest of flowers; listen to the warblings of the birds, the ripplings of the warblings of the birds, the ripplings of the warblings of the warblings of the birds, the ripplings of the warblings of t ters, and let the ear catch the musical voices of the angels as they float down from above you, breathing warm welcome, and calling upon you to enter the path which they will open for you, so that they may lead you into the beautiful sunshine where the chilled spirit becomes acclimated. This, to the new-born spirit, is the first wonderment. Then it rests for a time, while being pre-pared for a new exit, one which leads to scenes of beauty and grandeur that no language can picture. It awaits the coming of yourselves to be comprehended and appreciated. With this beautiful sunshine resting around me, above me, beneath me and with me, I leave, for another write to speck unto rectal. waits to speak unto mortals.

#### Frederick Bliss.

My name is Frederick Bliss, South Wareham Mass., aged twenty-two, only son of William and Elizabeth Bliss, of New York.

Elizabeth Bliss, of New York.

Indescribable are mysensations at the present, for this is strange, incomprehensible in all its minutie of facts; but as I see the principle involved, it must be correct, and a forthcoming rule of divinity. Place yourselves in this position: having taken a long deep sleep, then to awaken and be told that you have passed through the change called "death," and then if the mind is capable of marking the dividing line, it is well. All in a flash I saw the beauty and the useful-All in a flash I saw the beauty and the useful-ness of this intercourse between the two worlds, and I accepted it under the tuition of others who have been longer stayers on this side than my-At first, when I awoke to consciousness my mind reverted to home, and to home sur-roundings; then I felt as if I wished to condemn, but after viewing the beautiful grounds upon which my feet were standing, instead of condemning the author of my being, I rejoiced in his name.

Every one who dies leaves kindred, friends or acquaintances behind, and I return on the electric currents that uphold me in my effort.

I know through the intuitive faculties of my

I know through the intuitive faculties of my mind that some will condemn and upbraid me, others will praise me; but what care I for either, when I know I am doing my Father's will, which gives light to myself, and will give peace and understanding to others? You may ask the question, is the spirit-world a reality? Even more than the world that I left. It has its beauties, it bas its deformities, its has its hills and valleys, its mountain peaks, its craggy rocks and its rippling waters; and the power is your own, friends and kindred, to make your heaven sweet and beautiful, or to make your hell with unrest. Spirits are here who never rest from labor—not that la-bor which brings comfort, but that labor which sometimes brings destruction. Discernment must be with you to weigh and measure the spirits who commune, and if they be in error, set them right, and after they have learned the lesson, they will bless you, they will guide you and comfort you as far as power is theirs. This is the spirit-world to me. I have spoken it with all

my senses alive to truth and honesty.

Believe me, kindred, I come not for wrong, I come for good. I come to tell you that he whom you thought was laid in the cold and silent grave has arisen in spirit, and will bear you welcome when you reach your home in heaven.

#### Julia Wood Kellogg.

At my residence, New Rochelle, Westchester Co., N. Y., I dled. Widow of the late Henry Kellogg, and daughter of the late Shipley Barnes, of New York. I was burled from Trinity church. Strong in death is that love which never dies; though the body may moulder and pass to decay, still the spirit holds its deep affections. Memory is not lost, recollection is strong; forgetfulness never comes to one whose motives are good. The spirit-world is rife with all the finer arts

of spirituality, and she or he who seeks to cul-ture the mind in all its higher faculties, has the price. Oh what a haven of rest after the tur-moil of an earthly life; where one can consider and reflect upon all that is past, and look forward with pleasant anticipation for that which is to

One knowledge stands paramount with us here, beyond and above all others: that we do know, and we shall know our kindred in the skies. Families once broken on earth are beautifully bound in harmony in the grand home of eternality. Why then is it not common among the people to know that death has no terrors; to know and feel that the beauties and the grandeurs of an eternal life await their coming? Why not preach this from every pulpit in the land? Would it not be far better to let men die with grand conceptions of the hereafter than to cloud

their minds with doubt and fear?

As I view things now, I would open the mouths of men so they could teach their brethren of the beauties and joys of the home that awaits each and all. Oh how beautiful to see the little innomentation of the beautiful to see the little innomentations of the little innomentations of the second three productions. cent ones gliding here and there with their joy-ous, happy faces, making sport in the gleefulness of their young hearts. No mother would ever weep over the departure of her little darling if she could only see as 1, Julia Wood, see them from time to time as they pass from earth to heaven; our Father's home is peopled with those little innocents who come hither day after day to be educated by the angels.

Scorn this not—the work that lies before me gives me happiness.

## Ward Cheney.

Ward Cheney was my name, of South Manchester, Connecticut. Though silent among men, still I have been busy; busy in searching through the vast domain which men say belongs to dead people. They call those who do not agree with them fanatics, fools or falsifiers. I say no man have the right to assume such promises upless free has the right to assume such premises unless first he investigates the grand problem of life beyond

the grave.
Fortunately for me I never decided who was right or who was wrong; knowing that the past could not compass the future, I was, consequentby knowledge, having passed through the ordeal, having accepted life instead of death, I feel my power, and that I have authority thus to speak to the human race. I ask the question; let any sangille or learned man anywer it. After having sensible or learned man answer it. After having gained knowledge through your own exertions, is not the right yours to promulgate that which will raise men from lethargy? Who stands the denouncer of what Isay? Wastmotive have I to transmit a falsehood, or spread rielusion? What benefit would it be to me? No! I am doing that which knowledge bids me do, for I have accepted the light and my hoort has grown term with the which knowledge bias me do, for I have accepted the light, and my heart has grown warm with the beautiful rays of that sun which rises in the sphere of light and never goes down. Through the laws of self-government I have been taught a grand and beautiful lesson: Do good to those who stand in need; in so doing you are advanc-ing one step higher in the eternal life; growing more familiar with the laws of creation, and in your expansion and unfoldment you become more capable of understanding those who have passed into the higher, scholastic phases of spiritual ed-

Idleness is not known in this broad universe. We, like the little bees, are busy from morn to eve in doing that which will benefit others

Ward Cheney is my name, of South Manchester, Connecticut. Blessed be the day when I passed over the river from death into life.

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## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 11, 1876.

An Eloquent Defence of Mediums,

Was made at Lurline Hall, Winter street, Boston, Sunday evening, Nov. 5th, by Moses Hull. The place of assembly was crowded, and the views of the speaker called forth the frequent applause of his hearers. The text of his remarks was selected from the 23d chapter of Acts, 9th verse:

"And there arose a great cry! and the Scribes that were of the Pharisees' part arose, and strove, saying. We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God."

This position taken by the Pharisees contained two important admissions—first, that there were such things as spirits and angels; and second, that it was possible for them, under certain cir-cumstances, to hold communion with those yet in

The speaker was as firmly assured of the truth of spuit communion, as evinced in its physical and mental phases, as it was possible for any one to be, but at the same time he had nothing but condemnation to offer for the deeds of professional mountebanks, or for those who, really being medicins, were yet false to the high trust re-posed in them. He expressed himself in the most unmistakable terms concerning the reprehensible conduct of the secular press, some statements made by which, in regard to the seeing of spirits, he demonstrated, if carried to their logical deductions, would fix upon the great Apostle to the Gentiles the stigma of being the victim of an alcoholic frenzy, and cut the ground from under the very feet of Pauline Christianity. The present whirlyind of excitement against the modern media he had long felt to be in preparation, and arose from the fact that Spiritualists had contented themselves too much in the past with playing with the wonderful phenomena, while they neglected to endeavor to deduce any practi-cal or useful lessons therefrom. It was, however, a significant indication of the growing power of Spiritualism that Governors, and Mayors, and D. D.s. had been forced to utter a Macedonian ery, and to import Mr. Bishop at great expense to endeavor to explain away a few of the phenomena, in order that, an analogue could be pre simably established in the minds of the unthinking or ignorant, looking toward the ruling out of the rest; their line of argument ran much as follows: "Bishop nails two boards together—therefore all of Spiritualism in its physical phase is a humbug; Bishop reads James K. Polk's name in an envelope, but can't fully explain how—therefore all the mental phenomena are cheats and described by the cap's the control of the c lusions." Bishop's own admissions as to his sus-ceptibility to trance, etc., proved him to be, after all, a medium to a certain extent, and left the case with a poor look for those reverend gentlemen who hoped to make of him a hook whereon to suspend a hope of Spiritualism's overthrow.

to suspend a hope of Spiritualism's overthrow.

The speaker then enumerated as the principal features of spiritual phenomena—mental and physical—clairvoyance, clairaudience, spirit-writing, the raps, the moving of ponderable bodies, and the materialization of spirit forms in whole or in part. Concerning the assured verity of these enumerated gifts, he cited many well-attested cases, some of them being drawn from his own personal experience. While speaking of spirit-writing he said he had at one time traveled three months with Henry Slade, whose units: trial in London he deeply deplored; he had just trial in London he deeply deplored; he had been with Slade under, all circumstances; and knew him to be a genuine medium and an honest knew him to be a genuine meaning an nonessiman. He had seen slips of paper written on in Mr. Slade's presence by being thrown beneath the tables where they sat in hotels and restaurants during their tours; and while he unhesitatingly endorsed Mr. S.'s mediumship, he just as a measurement believed that Maskelyne, the Engunreservedly believed that Maskelyne, the English conjurer, had sworn falsely in the Bow-street trial just closed, in support of his theories as to the modus operandi claimed to be extant at Slade's sittings. The speaker slept with Mr. Slade during these journeyings, and had frequently seen manifestations of spirit power of the mest tentiling description, transpiring in the chamber startling description transpiring in the chamber while Mr. Slade was asleep. On one evening, after himself and Mr. Slade had retired, and the medium had fallen asleep, Mr. Hull asked "Owasso," the spirit Indian through whom these striking results were effected, if he could show him self to him, and was promised that an attempt would be made to do so. He waited some time for the spirit to redeem his promise, but finally tired nature asserted her rights, and he fell into a doze preparatory to a more extended slumber, voice say "Here! here!" He looked, and beheld a great brawny hand reaching toward him. He saw the hand distinctly till it melted from his view; he was not excited, for his remarkable experience with Mr. Slade and other mediums had taught him the necessity of calmness. He knew that himself and Mr. Slade were the only persons in mortal in the room. Mr. Slade was behind him asleep, and the hand was in front of him [Mr. Hull], and he was certain that the medium could not have produced the manifestation had

he been ever so strongly disposed. Mr. Hull further related some interesting experiences at sittings with Mrs. Hollis, then of Louis ville, Ky., now of Baltimore, Md., also with the Potts Brothers, of Harrisburgh, Pa., and warmly endorsed and defended the mediumship of Mrs. M. A. Hardy, of Boston.

## Letter from Dr. Bloede.

To the Editor of the Banner of Light: Such an infamous attack on Dr. Slade as the one below, which appeared in the course of this week in the editorial columns of the "New York ought not to pass unnoticed and unrebuked

in the Banner:

'Dr. Slade, the American state and pencil spiritual medium, now in London, has been sentenced to three months' confinement at hard labor by the How-street police magistrate. For years this charitan practiced without punishment his cheap jugglery tricks in New York, and made profit out of the business, on the pretence that the spirits worked through him. He has found that English public opinion are not so tolerant to humbug and chariatary as ours. It is a pretty safe rule to set down all the so-called mediums who snake a living out of 'spiritual communications' as frauds and tricksters, or men who are ready to resort to fraud and tricksters, or men who are ready to resort to fraud and tricksters, or men who are ready to resort to fraud and tricksters, or men who are

Every sentence of this paragraph, for which the chief editor of the "Sun," if he is not the author of it, is certainly responsible, is full of arrogance, falsehood and malice. How does the "Sun" know that Dr. Slade is "a charlatan and practiced for years without punishment his cheap jugglery tricks in New York"? This is an impudent offence to the thousands who have visited Dr. Slade, most of whom, considering the high price Dr. Slade charged for his "cheap jugglery price Dr. Slade charged for his "cheap juggler tricks," belonged to the wealthier and educate class, and most of whom thought five dollars a moderate compensation for the experiences they had in the presence of this wonderfully endowed medium. But of course the "Sun," which shines on everything, knows everything, and thus it knows too that Dr. Slade is a "charlatan." How

did the "Sun" come to this knowledge?

Why, "English law and English public opinion are not so tolerant to humbug and charlatanry as ours." This is an impudent fling at American law and American public opinion which ought to be resented by every American, who perhaps thus far was of opinion that his country was at least equal to England in honesty and institutions! And does not the "Sun" regard itself as tions! And does not the "Sun" regard itself as an exponent of American public opinion? Who sentenced Dr. Slade? Was it "English law and English public opinion"? No, it was a stupid or bigoted London Police Justice! And he was sentenced for "Vagrancy!" Would the New York Sun be ready to declare the sentence of a New York Police Justice, "American law and American public opinion"?
The last part of the above "Sunheams" which

The last part of the above "Sunbeams," which undertakes to set down "a pretty safe rule" for judging "mediums who make a living out of their is too absurd to call for more than the

question, Does not the editor of the "Sun" make a living out of his gift to propound, and occasionally—as in this case—to percert truth?

The treacherous course taken by the New

York Sun in regard to Spiritualism has long been an object of notice and regret to many sincere Spiritualists, who at the same time can-not help admiring the truthful, trustworthy character of that journal in some other directions.
The above paragraph has at least the merit to
do away with the jesuitical mask long worn by
the "Sun" in regard to Spiritualism.

Dr. G. Bloede. New York, Nov. 4th, 1876.

[From the Memphis Dally Appeal of Oct. 2sth.] Tennessee Spiritualists.

First Convention of Spiritualists ever held in the State-Organization-Address of Hon, J. M Peebles-Remarks by Dr. Watson, Mr. Minor Meriwether and Dr. Doty-Committee on Per manent Organization Appointed.

Agreeably to the notice given in the Appeal, the Spiritu alists' Convention; which met at Assembly Hall yesterday, was called to order at half-past ten in the morning. A that hour there were present a goodly number of intelli-gent spectators, including in their number three or four of the most highly cultivated literary ladies of the south. The Convention was organized by calling Hon. J. M. Peebles to the chair, and Mr. M. Hawks as Secretary. Mr. Peebler on taking the chair, delivered the following ADDRESS

If I understand the purpose of this meeting, it is to perfect a State organization of Spiritualists. While Spiritual ism, under the aspects of apparitions, visions, trances, dreams, premainitions, prophecies and spiritual gifts, run like a golden thread through all history, the modern move ment, rising like a tidal wave, commenced only twenty eight years since, in a little village near Rochester, N. Y. v place of far more note than Nazareth in the palmy day of the Reman empire. From vibratory sounds, compar able to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing gift of tongues, improvisation, inspirational speaking and, more recently, materializations, whereby the so-call ed dead spiritually reclothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America with their weekly journals, their monthlies, their Ly ceums, with public speakers, media, and startling phe temena in demenstration of a future existence; and these results have been accomplished there has been only a very lax, and in very large territories of country, no even the semblance of organization among Spiritualists But now there is a common feeling springing up amon Spiritualists and liberalists that the time has come to perfect organizations for effective work. The times demand it. The evangelical denominations are organized to propagate eccleshistical degmas; to carry forward infisionary work o hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and legislatures; their Bibles into schools and their unitarian God into the Constitution; all of which tend to proscription, and, in the end, persecution even unto death. Must not organizations then meet organizations? Must not living truths meet old grayed errors Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of eigenization; and a corpse is an equally apt symbol of disorganization, disintegration, death! The initiatory steps were taken the fifth of July, in Philadelphia, fgror-ganizing a "National Conference of Spiritualists." And now, the inspirational work of theday-the hour-is to perfeet State and local organizations for associated work and action. While we repudiate all creeds that can possibly cramp or training the human soul, we desire to unite our scattered forces and mass them for the coming conflict—de sire to encourage investigation, science, morality, the noinistry of spirits, and purity of life; thus setting examples before the world worthy of their following,

. Since so many impostors have been exposed - since se n any clinging excrescences have been lopped away, and Spiritualists have waked up to the realization of Spiritualsm as a science, a phenomenon and a religion, its principle were never making such rapid progress as at present. It Las just Leen brought before and discussed in the anthro pological section of the British Association of Scientists It was brought before this learned body by Prof. W. F. Barrett, a distinguished physicist and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist Prof. William Crookes, who made those recent discoveries in tegatd to the physical energy of light; Colonel Lane Fox, Lord Rayleigh, and others equally distinguished. That eminent English clergyman, Rev. Maurice D. D., writing upon the late action of the British Associa tion, says: "Spiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancemen of science. Spiritualism has been advanced at Glasgow; ergo. Spiritualism is a science. True, the section was no termed spiritualistic, but anthropological-science is no where without a long name, and the paper was about abnormal states of mind; but this was only a fluke, The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact." Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle, not getting ball, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new,"

Many of the most distinguished men living are Spiritu alists. Our poet Longfellow is a firm believer in spirit-com munion. When last in Europe heattended spiritual séance in Naples and Florence. The last time that I met Victor Hugo was in a spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists: such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multiude of others. The greatest of living German philosophers, I. H. Fichte, fully accepts the phenomena of Medern Spiritualism. The enlightened and educated of all lands are becoming more and more in terested on the subject. Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every schoolhouse and collegiate Institution in the country. Spiritualism, as interpreted by its best exponents; has given free thought a new impe-tus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and ope to anxious cyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears, kindling in believing souls the loftlest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal, the Christlife of perfection, and its temple the measureless universe To further advance these broad, tolerant princi ples, organization, system, enthusiasm, music, regular meetings and appropriate edifices seem to be necessities I await the further pleasure of the meeting.

Rev. Samuel Watson animadverted to the growing ten dency of creeds to abridge the rights of individual freedom, for forcing, or trying to force, mankind to accept their pe-cullar creeds and doctrines. Spiritualism taught the very opposite. It enlarged the mercies of God, and invited al men to enter and investigate its spiritual revelations. Mr. Minor Meriwether expressed his sincere gratifica-

tion at the liberal views expressed by Dr. Watson. Though not a Spiritualist, and perhaps never might be, he was willing to cooperate with any set of men who were liberal and enlarged in their views, and did not condemn and os tracise a man for his own opinions.

Dr. Doty, in a few cogent remarks, dwelt upon the ne-

cessity for organization, after which a resolution was offered by Dr. Watson, that a committee of seven be selected for the purpose of drawing up a constitution and by-laws for the society, to be submitted to the convention for their approval at the next meeting.

Whereupon Dr. Samuel Watson, Minor Meriwether, J B. Robertson, M. Hawks, Mrs. Annie T. C. Hawks, Mr Glenn, Dr. Doty and Dr. Peebles, were selected.

Brothers! strong in faith
That 'the right will come right,!'
Never tremble at death,
Never think of thyself 'mid the roar of the fight,
Hark to the battle cry!
Sounding from yonder sky!
Grasp the sword
Of the Lord,
And forward! And forward!

Brothers! sing a loud psalm.
Our hope 's not forlorf!
After storm comes the calm,
After darkness and twilight break forth the new morn.
Let the mad foe get madder,
Never quali! up the ladder!.
Grasp the sword
Of the Lord,
And forward!

Brothers I up to the breach,
For earth's freedom and truth,
If we live we shall teach,
With the strong faith of age, and the bright hope of youth.
If we perish, then o'er us
Will ring the loud chorus:
Grasp the sword
Of the Lord
And follow!

## American Spiritualists to the Rescue!

#### SUBSCRIPTION PAPER.

Spiritualism has been foully assailed in England in the person of Henry Slade, the well-known and thoroughly tested American medium. A mere hypothesis of fraud, conceived by Mr. E. Ray Lankester, and supplemented by some superficial and inconsequential observations by himself and another witness, has been made the ground of a charge against Mr. Slade of using deception in the claim that the independent writing, produced on a slate in his presence, is performed by some unknown force, perhaps spiritual, and not by any conscious agency of his own. Under this charge, born of ignorance and of animosity to Spiritualism, an English police justice, Mr. Flowers, has sentenced Mr. Slade under the Vagrant Act to three months of hard labor in the House of

This iniquitous sentence has confessedly been pronounced under the assumption that Spiritual ism is all a fraud and a delusion. The judge did not hesitate to let it appear, from the outset of the trial, that he had prejudged the whole case adversely for the defendant. He frankly unnounced that he should reject all evidence "that Slade could do things that the mere observer could not explain except on the hypothesis of supernatural agency"; and he took the ground that no man could, "without offending against the statute, earn his living by calling up spirits"—in other words by manifesting medial powers.

Thus it will be seen that it is Spiritualism, rather than Slade, that has been put on trial; and this planned persecution was distinctly foreshadowed in the hostile manifestation called forth because of the introduction, at the recent great scientific gathering at Glasgow, of the subject of Spiritualism and Slade's mediumship by Messrs. Barrett, Wallace, and others.

Of course an appeal was taken from the judge's decision, and the case will now come before a higher court. This appeal involves an expense of more than three thousand dollars. Our English brethren, who have nobly stood in the breach thus far, now call upon American Spiritualists for help at this crisis. In view of what they have already done, and in consideration of their comparatively limited numbers and resources, and the extraordinary expenses they have had to incur the last two or three years, they confidently look to American Spiritualists to make up the whole of this sum. Mr. Slade himself is unable to meet the heavy expense, and even if he were not, it would be unjust to make him bear it, since this is unquestionably an assault on Spiritualism; and Slade is merely the representative in whose person it has been arrested and maligned.

This Form can be used by such of our readers as are disposed to exert themselves in their respective communities to aid in raising a Slade Defence Fund. Cut out and circulate it.

We hope that Spiritualists will everywhere meet and take such measures as may promise to be most efficient for raising contributions. Meanwhile, independently of all local movements for this end, we have opened a Subscription Book as above at the office of the Banner of Light, No. 9 Montgomery Place, Boston,

Messrs. Colby & Rich, of the Banner of Light, will take charge of all moneys received, and publish in its columns an acknowledgment of the same, and remit the amount to the proper committee in England the first opportunity.

Parties acting as agents for the circulation of this Subscription Paper, will please see that the moneys contributed are forwarded and made payable to Colby & Rich in the form of Post-Office Money Orders, or Drafts on New York or Boston, thereby insuring the safety of the amounts transmitted.

We trust that all earnest Spiritualists will at once go to work in this matter; for the pending trial is obviously one of vast importance to the future of Spiritualism, as well as to the interests of Truth, of Human Progress, and of Freedom of Thought and Act.

The undersigned herewith contribute the sums set against their names, with the understanding that the money is to be remitted to England to assist in paying the expenses of the new trial of Henry Slade, now under sentence for claiming to give medial manifestations in phenomenal

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## (From the Boston Traveller, Nov. 7th.)

Spiritualism. To the Editor of the Traveller:

The Gazette in its issue of the 5th inst. has an article headed "Spiritualism at the Music Hall," purporting to be an expose of Spiritualism by W. Bishop. Now I have nothing to say against 1. Bishop. Now I have nothing to say against Mr. Bishop nor his "exposé," save that it is no exposé at all. His performance simply proves exposé at all. His performance simply proves him skillful in the use of his hands and in the twisting of his body; but disproves nothing claimed by Spiritualists. That there is much of humbuggery attached to the public exhibitions of so-called "mediums," is not to be denied; but that there be genuine manifestations of spirit presence, is equally true. If the performance at the Music Hail was the result of contortions of the body and dexterous use of the hands, it is done also without the aid of visible hands, as I have on more than one occasion reason to know. have on more than one occasion reason to know.

Some three years ago I was invited to meet a few friends at the rooms of Mr. S. G. Kidder at the Albion House, there to investigate the phenomena in question. The medium was a lad eight or ten years of age. There were present ten or twelve persons of both sexes, all friends of Mr. Kidder, some of them gentlemen well known in the community; one, not long since, mayor of the city; all having but one motive—that of learning the truth. When all had assembled, a small clothes-horse, known to all housekeepers, a very innocent affair, was brought in and placed against one of the walls of the room. It had two joints, making three sides.

Over this horse were thrown several large shawls, covering the top and two sides (the back being protected by the wall above-mentioned), leaving the front entirely open to the view. A small table stood within the enclosure, on which were placed a guitar a hand hell a wall. which were placed a guitar, a hand bell, a walk-ing-stick, and I believe other articles. Mr. Kid-der now seated himself in the opening of the tent formed by the combined use of the horse and shawls, his back to the table, face to the little au-dience. The boy medium was seated on a stool at his feet in front of him, Mr. Kidder holding both his hands.

Without this precaution it would be impossible for the medium to reach the articles on the table without rising from his seat and consequently seen by every one present. The gas was then turned down, but not so low as to prevent everything being distinctly seen in the room. Present ly the guitar was thrummed, faintly at first, afterwards louder; the bell was rung quite loudly; then the cane came out over Mr. Kidder's head into the middle of the room. All this time not a word had been spoken, no one moved, not a hand had been raised. Now, Mr. Editor, no visible hand had anything to do with this. But on these manifestations no intelligent Spiritualist founds his faith. He has a surer one in the "still small voice," in the whisperings of loved ones from across the river. A. F.

A California woman is the proprietor of a line of stages. When does a dog's tail suggest death? When it is bound to a-our. -Philadelphia Bulletin.

## Scientists and Quacks.

To the Editor of The Spiritual Scientist:
DEAR SIR—There are men calling themselves 'Scientists' (lovers and followers of Science), who, to my sense, as regarding "phenomena asso-ciated with abnormal conditions of mind," (Spiritualism, etc.,) may now with much more propriety, and at a future day certainly will, be considered not as scientists, but rather as *stupids* and *quacks*. These, for the last twenty years, arrocating to themselves to limit the possibilities of God's nature, ridicule and deny intercourse be-tween unseen intelligences and the human race. "Science" is a misnomer for the pursuits of such. They are wanting in many of the elements of the true scientist, among them, modesty, docility, patience, impartiality, respect for the testimony and observations of fellow men quite as credible as themselves. Among the definitions given and quoted by Webster for the qualities incident to science, and needed to entitle any to claim the name of scientist, are knowledge, comprehension, and understanding of facts, investigation for truth's sake, systematic and orderly arrangement, inquiry for the sake of knowledge of most high and accurate sort. It will be noticed that sneering and ridicule are not enumerated. Yet these are the predominant qualifications of these shams. The secular press is too widely influenced by them, and so would the people be misled in the matter of supermundane power and intelligence, were they dependent on those two, shams and press, alone, for knowledge of the subject.

\*\*Good sense, which, only, is the gift of Heaven;
And, though no science, fairly worth the seven comes to their rescue from the benighted condicomes to their rescue from the benighted condi-tion in which the false ones, whether of science, press, or pulpit, would fain keep them. All over the land, in every household, neighbor is relating to neighbor, and for five and twenty years have been, occurrences in their own households; oc-currences which display intelligent purpose orig-inating outside the earthly sphere, and which assert themselves, in so many words, to come from spirit minds—minds which once inhabited this earthly form. Well may the human reco this earthly form. Well may the human race give thanks to the Great Power of the Universe, that there is sent so widely in this day evidences of a superior state of existence, and that good sense, "gift of Heaven," enables it to rise superior to quacks of science, and judge for itself the real origin of the phenomena.

BRONSON MURRAY, In the Spiritual Scientist.

## To Correspondents.

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