

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 7.

To the Editor of the Banner of Light :

In the struggle between stubborn vituperative materialism and comprehensive science, the battle-ground is the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted material

1777. "GIVEN at read QRS. at Morrisstown this 17th day of W. WASHINGTON." "G. WASHINGTON."

Ever since my announcement of this discovery, in 1843, have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written description of the character connected with any manuscript, and many of them, and many physicians who, with great success, use their psychometric power for the diagnosis of the condition of patients at a distance.

But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable wall for the exclusion of all *esoteric* and *occult* truth, thus making "the consistency of scientific testimony to introduce new facts foreign to his own cramped conceptions of Nature."

It upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by magnetized persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr.

lectual powers, and will not be limited to the exterior surface of Nature and mere mechanical effects, but will comprehend realities as well as a

In the above explanation the usual mistake is fallen into in representing that the exhibition of the Davenport's is a mere feat of rope-tying and untying; whereas the tying is only adopted for the purpose of rendering them passive agents

* To be had of J. Burns, 15 Southampton Row, London, England.

and the other that he was a very God, or at least a third part of God; and this last party gained the victory by the sword, in the fourth century.

Autumn mousie? Autumn mousie kiss? Autumn mousie
 cian mousie? Uaght 'em?—Puck.

into pure English. Here, too, we have to admire the thorough simplicity and natural grace of Madame Blavatsky's language. It is pure and expressive, which is singular, considering her Asiatic birth, and that the first language

and truthful, entirely free from the slightest approach toward sarcasm or ridicule. They are entitled to the respect of the numerous and intelligent Spiritualists of Connecticut

L. ROBINSON, Secretary.

New Haven, Oct. 20th, 1877.

tried for conspiracy with the scoundrels they were supposed to be pursuing, and whose guilt has really been established, are representatives of a demoralization which has long been felt." So it seems *all* the corruption is not to be met with in the United States.

AUTUMN THOUGHTS.—Autumn man get drunk? Autumn man sick? Autumn man-on-kiss? Autumn man-cian muzzle? Ought'em?—*Puck.*

The papers of New Haven, consisting of the four *Latites*, are deserving of all praise. Their reports were full, fair, and truthful, entirely free from the slightest approach to any sarcasm or ridicule. They are entitled to the respect of the numerous and intelligent Spiritualists of Connecticut.

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New Haven, Oct. 30th, 1877.

whole police system of that city has broken down." The four chief detectives—one the principal inspector—now being tried for conspiracy with the scoundrels they were supposed to be pursuing, and whose guilt has really been established, are representatives of a demoralization which has long been felt." So it seems all the corruption is not to be met with in the United States.

other's blood during three hundred years, in a quarrel about the divinity of Jesus; one party contending that he was only a created being, and the other that he was a very God, or at least a third part of God; and this last party gained the victory by the sword, in the fourth century.

AUTUMN THOUGHTS.—Autumn man get drunk? Autumn mare kick? Autumn moid-n kiss? Autumn musk clan maulish? Ought 'em?—*Puck.*

This volume of some two hundred and fifty pages (12mo) ought to have been named "A Beam of Light." It will certainly prove a star-gush to many a mind wandering in the maze of old dogmas, and observing superstitious rituals.

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Notices of meetings, lectures, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

INQUIRY FROM THE BANNER OF LIGHT. Care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion as to which correspondents give utterance.

WE DO NOT READ anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return preserved manuscripts which are not used. When newspapers are forwarded which contain matter for our respect, the writer will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1877.

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MODERN SPIRITUALISM. The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

The Rocks of Spiritualism.

In the lecture of the Rev. Joseph Cook, delivered in Boston Oct. 17th, 1877, we find the following passages relating to Spiritualism:

"It is well known that the levitation of the body of Mr. Home, in London, is asserted on the testimony of eye witnesses, including in their number Professor Crookes, editor of the Quarterly Journal of Science, Lord Lyndhurst, and many other men of large experience, trained minds, full culture and unimpeachable integrity."

Mr. Cook comes about as near the truth here as he often does in his attempts to talk about multifarious subjects in the time of one well acquainted with them. It is not true that Lord Lyndhurst ever witnessed the levitation of Mr. Home, the medium. If Mr. Cook had said that Lord Lyndhurst witnessed the levitation, he would have been right in one of his statements. He continues:

"On a single page of the guidebook to which I have referred you (Quarterly Journal of Science, Jan., 1875, p. 53), you will find a statement of the names, country, condition and date of life of forty levitated persons. The darker and less historical the age, says this writer (p. 52), 'the more miracles, but the fewer of these phenomena [of levitation]. The testimonies to these, absent so far as we can see in the ages from the fourth century to the ninth, increase in number, respectability and accuracy, from the latter to the present day.' In this long list of instances, the levitations occur as a rule in states of moral elevation, or trance. 'If levitation has occurred,' says this authority, 'it is natural. Under what conditions we may never be able to define; but whatever happens we must call natural, whether the naturalness be clear to few or many, to none or all of us (p. 39.)' Professor Crookes thinks that if we can prove that Caesar was assassinated, we can prove that there have been cases of levitation. I do not believe him. I think it very doubtful whether we can now demonstrate that physical levitation has occurred under the eyes of experts, or can be proved to the satisfaction of men of science."

"Under the eyes of experts." According to Mr. Cook's notions, then, a spectator, in order to be sure of his eyesight when he sees a medium lifted into the air, must be an "expert." An expert in what? Why, Mr. Cook will probably say, he must be a physicist. But what sort of a physicist? How, in the name of common sense, is a knowledge of chemistry, geology, botany, zoology, physiology, or any mechanical art, going to qualify a man to witness to a phenomenon like levitation any better than any man of common sense, with his five senses unimpaired and his wits about him?

Take the slate-writing phenomenon: you bring your own slate, see that it is clean, hold it out in your hand, away from the medium, and without his touching it, and you get intelligible writing. What expert in any science, art, or trade is better qualified to testify to the fact than any shrewd, careful, cool-witted man, who can tell his right hand from his left, has steady nerves, and a sound mind in a sound body? This prattle about its requiring "experts" to satisfy one whether these purely simple phenomena are genuine is all uttered in ignorance of the actual conditions. We freely admit that there are certain phenomena where an "expert" would be of some use. For instance, where lights are exhibited, a chemist might distinguish between artificial and phosphoric lights and those that are not explicable by the employment of any chemical contrivance. But in the simple phenomenon of "slate-writing" it requires no "expertness" save that of common sense, patience and tact, to satisfy one's self on the occurrence; and one of the best proofs that this is so is the fact that Professor Lankester, who, we suppose, would be called an "expert" by many because he claims to be a physicist, simply showed himself an impatient and ignorant simpleton when he snatched away the slate from Henry Slade upon the slightest and most flimsy and most unwarrantable suspicions of fraud, and thus lost, purposely it would almost seem, the opportunity of testing a great fact.

Mr. Cook further says: "I do not ask you to accept Mr. Crookes's statements. I ask you only to note what some portions of the very latest science are saying, and to keep an eye on the lee shore, meanwhile taking soundings every now and then. Keep well away from the rocks of Spiritualism. [Great applause.] There are Maltrons in which, listening, it may be, to evil spirits, man sometimes mistakes the moral downward for the moral upward."

We accept the felicitous phrase the "rocks of Spiritualism." Yes, our spiritual conclusions are verily based on rocks, which, after the assaults of thirty years of constant antagonism and pretended exposure, remain firm and unshaken. As for the bugaboo of "evil spirits," thrown out by Mr.

Cook, what does it mean if he sweepingly repudiates the fact of spiritual manifestations? Does he mean that, after all, the manifestations may come from spirits, but that inasmuch as they do not show themselves spirits of the stripe approved by Mr. Cook and his evangelical associates, they must therefore be shunned? Such would seem to be the significance of his intimation. But is there in it any of the moral earnestness of a veritable truth seeker? Would not such a one say to us: "Go on; investigate; courageously get at the truth, and do not be turned back by any superstitious fear of evil spirits; for if such spirits really exist, it is important that the fact should be demonstrated to the world; and they are but blind, pusillanimous guides who would persuade you to the contrary!"

Seen and Unseen.

VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

This little book of nearly two hundred pages is a record of visions made by a capable hand, which were imparted by a medium of rare gifts. The reporter prefers to style himself their editor simply; and his reports are condensed abstracts of what was related to him directly by the Seer, always giving the ideas faithfully and the words as exact as possible. The mediumistic seer is Mrs. Anna D. Loucks, a person whose life experience has been one of marked severity, but out of the discipline of which has resulted a character "comprising various degrees of spiritual excellence, among which a deeply religious conscientiousness is especially prominent." She has ever been reluctant to receive anything like a pecuniary recompense for the exercise of her gifts, though at all times greatly needing such aid. She is, in respect to what is imparted through her, at the inspiration of a regularly organized band of wise and beneficent spirits, to which she devotes herself with the greatest sincerity of purpose. In his thoughtful and searching introductory chapter the editor puts himself and all other Spiritualists questions which it would be well for them to heed; such as the following: How can individual spirits be positively identified? How far are these unseen intelligences of a reliable and beneficent character? Are not most of what are generally received as tests imperfect as to the precise end in view? How far are these unseen intelligences fitted to be our instructors, and how far do they themselves need instruction at our hands? And, what are the most prominent dangers and abuses of spirit communion? These questions he discusses in the most candid, intelligent and instructive manner.

He treats of circles, their uses and abuses, and discourses at considerable length on the leading tendencies of the movement, acknowledging that it is an unprecedented one in the religious history of the race. In respect to the visions which are reported by him, he asserts that "certainly there were instances in which it seemed that the seer must have been in open and present vision with the scenes she described." Then at other times, he says "it appeared as if the vision had been prepared in advance by the controlling influence, much as is a painting or panorama with us, and then psychologically imparted through the mental capacities of the seer." There are ten separate chapters in the book, including the introductory one by the editor. They are entitled—Resurrections, Explorations, Home Scenes, Signs and Symbols, Healing Helps of the Hereafter, A Book of Human Lives, Scenes of Beneficence, Lights and Shades of the Spirit-Life, and Symbolic Teachings.

Nothing less than the perusal of these recorded visions of the beyond will convey an adequate idea of their character or value. While the language accords with an elevated state of the imagination, it is nevertheless the vehicle of the plainest truths to the simplest comprehensions. It is beyond measure gratifying thus to know, and even to see, what lies beyond the veil which we call death. The act of transition into the realm of spirits is described in a manner to dispel all doubts and make firm the faith that may be in the least wavering. The scenes and occupations of the spirit-life are depicted in glowing terms, yet the reflection is sternly forced back upon our minds that not by mere emotions can we hope to rise to the higher spheres, but by self-subjection, by actual works of charity, and by efforts that prove the sincerity of our aspirations.

Prof. Hartz vs. Spiritualism.

This adroit disciple of the sleight-of-hand art has been in Haverhill, Mass., of late, and in addition to the attractions incident to the ordinary course of his profession, could not resist the temptation to tickle the Orthodox palate by a Sabbath night "exposé" of Spiritualism, and the satisfactory manner in which its phenomena could be duplicated by himself and those of like ilk. But, unfortunately for this polished pretender, the proprietor of the Haverhill Publisher is a man whose eyes are open; he attended that séance, and from his editorial (Oct. 23d) alluding to his experiences we quote the following reply to the Professor's rhodomontade:

"In the rôle entered upon last Sunday night he was not so brilliant, inasmuch as the feats he attempted were of themselves 'light weight,' and not calculated to impress those who have been close observers of things in that line."

We got the impression that Prof. Hartz intended to convey the idea that there is no reality in any of the physical results ascribed to spiritualistic power, but if that is what he intended he is either mistaken in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or any predilection, without paraphernalia, without traps, doors or cloths, and without confederates, who could so far distance Hartz, Caz-vare, and Heller, in certain things, that all they have done or can do as magicians, palea shrivels, and drops into nothingness in the comparison. There are many facts in the universe. The facts of magic are of one class, and there is another class of facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

At last accounts the tergiversatory Bishop was testing the gullibility of the Philadelphians with his "exhibitions." Having escaped beyond the range of Charles H. Foster's presence (at whose hands he experienced a most signal reverse), he now bravely offers (\$1,000 as a reward to any professional medium who will produce in his presence any manifestation which he cannot expose and explain. We fear Mr. Bishop has a very defective memory.

Amory Hall Meetings.

A good audience assembled in the above named hall last Sunday afternoon, on which occasion Dr. Gardner, manager, introduced Cephas B. Lynn as the speaker for November. Mr. Lynn, by the discourses with which he opened his engagement, proved that the high reputation as a platform advocate of Spiritualism, which he has won in the West and elsewhere, is founded on solid merit and worth. The speaker took for his theme, in the afternoon, "The Spiritual Vitality of Free Thought in Religion." The following is a synopsis of his thoughtful and practical address:

Please consider what I shall have the pleasure and the honor of submitting for your consideration this afternoon as an introductory conversation. In all sincerity I desire to say that it is with considerable trepidation that I assume the arduous task of conducting the services here during the present month. Most of you have spent many years in the study of Rationalism and Spiritualism. What poor word of mine can add to the attractiveness, pleasure, or profit of these gatherings? Still I feel that you will accept my rude offering in a friendly spirit.

The world to-day needs the manifestation of personality; not an erratic individualism, but a strong, vigorous, philosophic personality. According to Emerson, he who puts the stamp of his personality into his utterances has secured a degree of originality sufficient to satisfy any ordinary ambition.

What shall be our theme? Think of our task as Spiritualists. We have a complex work to perform. In the first instance we are specialists. Spiritualism calls attention to a series of remarkable phenomena, both physical and mental; it presents a duplication of the so-called miraculous in history. To coordinate these phenomena and give a scientific and philosophical exposition of their significance, and to show their relations to human wants, is the paramount duty of Spiritualists. The last clause in the foregoing statement shows that the special work first alluded to is without narrow limitations. In the second place, we must assimilate the current rationalism of our day. It is to this mentioned topic that I desire to call your attention at the present time. Let us take for a motto or text the following sentence from Thomas Parker:

"God made men so that they might live with each other and gain sweeter, dearer and truer delight from that intimacy."

Mr. Parker was a royal preacher to humanity. His disarming intellect was quick to detect an error. And yet he plainly saw—that so many of our so-called scientific, such as the theory of evolution, did not constitute the whole function of pure preaching. With him, free thought in religion was a creative center of high and holy influences. He called forth a constituency. His words possessed great spiritual vitality. His memory is strongly entrenched in the affections of lovers of religious liberty all over the world, and the sky-rocket rhetoric of bombastic champions of conservatism most indignantly fails in the attempt to enhance that sacred relation. The philosophic student of religious progress looks beneath mere theological wrangling, and affirms that the main question is one of the development of sensibility in man. The primitive man had no fine sensibility. He took cognizance simply of external things—facts. In time he began to analyze. Then came the question of the scope of things—quantity. At last, the subtle question of the quality of things came to the surface. This is the basis of religion. In religion, its solution depends largely on the spiritual unfoldment of the individual.

The speaker illustrated the evolution of grades of sensibility in man by referring to the different historic faiths. Continuing, he argued that to understand the question, the spiritual nature of man must be considered as an orderly evolution. The finest sensibilities, which we call spiritual, alone can solve the question of the quality and relation of things. The world wanted harmony. How can this be gained? Was the Golden Rule a myth? No! It was a practical statement of the proper relation of things. We are obliged to look to legal science for a solution of our best thought of human conditions. The professional teachers of religion fall in in that direction. The lawyer instead of the minister is the man of the hour. Legal science is the evangel of a well-ordered society wherein justice is enshrined as God, and wherein liberty and equality are recognized as completing the divine trinity. Dissatisfaction with old methods prevailed. It was assumed that rationalism was without spiritual vitality. The speaker argued that the dissatisfaction was legitimate; that it led to protests which were tangible proofs of the vitality of the movement. He next replied to the cry that liberalism was only a new superstition. A denial could possess life and nourishment. But liberalism also affirmed great truths. It exalted human nature, made character the supreme requisite for salvation. Was not this full of spiritual strength?

In making the application of Spiritualism to the subject, Mr. Lynn argued that the current rationalism of our day was included in a comprehensive spiritual philosophy. Spiritualism demonstrated that the declarations of rationalism were the basis of the testimony of those who had gone over to the spirit-life. In their communications we discover that peculiar intellectual moods do not govern the question of happiness or misery after death.

In conclusion, the speaker said: Brethren, do you derive spiritual vitality from these meetings? If you are not thus benefited, take my advice and go elsewhere. Seek spiritual strength till you find it. But if, by some sacred ministry here, you feel love, peace, joy and good will come to you, then ally yourselves with me. We ought to make these gatherings a centre in whose purified atmosphere we can gain strength to soar aloft in thought on unfettered wings into the upper air to enjoy communion with the choicest souls in existence.

The evening session was well attended. During the course of the services Mrs. T. Barnard sang "Within the Veil," and "Come in Beautiful Dreams," the music of which was composed by Robert Cooper, who also acted as accompanist. Mr. Lynn prefaced his discourse with selections from the utterances of Selden J. Finney, and then continued the treatment in some degree of various points argumentative and reflective which were suggested by his afternoon discourse.

He met with a most cordial greeting from the audiences which convened during the day, and his best points elicited hearty applause. He will speak again at Amory Hall next Sunday afternoon and evening, at 2:30 and 7:30 o'clock.

It is to be hoped that during Mr. Lynn's stay in Boston he may receive that attentive hearing at the hands of the resident Spiritualists which his marked talents so clearly deserve.

Leslie M. Goodell, inspirational speaker, writes us from her home in Amherst, Mass.: "The dear old Banner comes to us every week, freighted with loving messages from the angel-world and words of wisdom from inspired ones in earth-life. I would assure you of my sincere appreciation of your noble and successful efforts in defending all good and honest mediums. May Heaven ever smile upon you its benedictions. A purer, whiter man than J. Frank Baxter never lived. Dishonesty and falsehood do not exist in his brave and sincere nature. God bless him for his grand loyalty to truth and principle."

Mr. and Mrs. Horace M. Scofield, of Sterling, N. Y., made us a call last week. Mrs. S., formerly Miss Martha M. Kellogg, is well known as a trance test medium in Central New York.

"Phantom Whispers—No. IV," by John Wetherbee, Esq., put in type for this issue, is unavoidably postponed to our next number.

Henry Slade in Denmark.

We are in receipt of a letter from J. Simmons, agent for Mr. Slade, dated "Fuglsang, Nykjøbing, Falster, Denmark," in which the intelligence is conveyed that October 21st the party left Brussels and arrived at their destination October 4th, at 10 o'clock p. m. They are now the guests of a gentleman in easy circumstances, who, after visiting Mr. Slade while at the Hague last summer, and holding séances with him, was so much pleased as to invite him to his "estate, or domain, which is called Fuglsang." The writer finds the subject of Spiritualism but little understood, but a spirit of investigation seems to crop out largely, now that an opportunity exists to prosecute inquiry. He further says:

"I think Dr. Slade's visit here will be the cause of establishing the facts of the phenomena in the minds of quite a number of influential persons, thereby laying a foundation for future growth in this direction, as they become better acquainted with the subject."

Dr. Slade has given sittings every day during the time we have been here with good success. Some are fully satisfied of the genuineness of the phenomena, some are undecided, while some few adhere to the theory of deception. However, so long as they will investigate I have no fear of the result. Mr. Neergaard [the host of the party] has sittings every day and is examining very closely. He has had excellent manifestations.

There have been a few words or sentences written in the Danish language, which is interesting as well as gratifying to know that wherever we go we soon get writing in the language spoken there.

Since our arrival here I received a letter from Mr. Aksakoff. He desires Dr. Slade to come there about the 15th of November. We are hoping to go from here to Berlin, where we may stop for a few days before going to St. Petersburg.

Philosophic Ideas.

OR THE SPIRITUAL ASPECT NATURE PRESENTS TO J. WILKINSON, is the title of a volume of over 150 pages, which COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have in press, and will soon issue. The writer of this volume starts out with a list of some thirty-six topics which he proposes to elucidate "according to the light with which" he "is favored," using at the same time such suggestions as he may find at hand in the field of thought as expressed by others. Among those to whom he acknowledges indebtedness occurs the name of Andrew Jackson Davis. In the list to be considered are to be found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies back, as it were, of all phenomena, presumably 'the unknowable' of Herbert Spencer; the 'promise and potency' of Tyndall; the 'substratum' of Huxley?" "What is Happiness?" "What is Intuition?" "What is the Spirit-World?" etc., etc.

In the course of his work, among much matter of profit, he pronounces against the God-in-the-Constitution scheme, gives advice as to the best method of escaping from a desire for intoxicating beverages; "holds out as a maxim for young people (and old ones, too, for that matter), 'Keep the mind chaste, and the body will follow suit,' and inculcates the highest order of unselfishness—translating the old sentence, 'Fiat Justitia,' etc., with the new rendering, 'Do your best for others, if the heavens fall.' The work will be one of interest alike to the student and the active wrestler with the gnarled and knotted problems of life, and should have on its appearance a wide sale.

Revival Among the Spiritualists.

Under the above title, a writer in the Brooklyn Daily Times contributes a paragraph from which we make the following extracts, going to show the condition and prospects of our cause in that city:

"During some three months past, an unusual interest has been prevailing among the Spiritualists of Brooklyn. Mrs. Hyer, inspirational lecturer, has for several Sundays been pouring forth the most marvelous strains of impromptu eloquence in Everett Hall, always in response to questions sent up to her by the assembled audience immediately preceding the lecture. The conference meetings at Downing Hall, every Saturday night, are crowded to overflowing, and often a mysterious invisible power seems to sway the minds of the speakers, and is felt by many persons in the audience. The interest is beginning to extend to the Eastern District. On a recent Tuesday evening Phoenix Hall was well filled with attentive auditors on the occasion of the first of a series of weekly conferences proposed to be held in the same place. A large delegation of Western District Spiritualists were present, including several mediums, in whose speeches, delivered in the entranced state, the audience manifested great interest. The gifts possessed by this class of persons are said to be similar to those exercised by the class called 'prophees' and 'energumens' in the apostolic and post-apostolic times, or at least to be governed by the same psychological laws."

Dr. Graham on Our Indian Wars.

The venerable and highly intelligent Dr. C. C. Graham, of Louisville, Ky., says in an essay in the Courier-Journal of that city:

"Being born in the 'dark and bloody ground' near ninety-four years ago, and having had much to do with the Northwestern Indians, both in war and peace, and twice a prisoner with them, I am well assured that all the wars with them for the last hundred years have been brought on from the wanton cruelty of our own border ruffians, or by the dishonest and faithless conduct of the agents sent them from Washington."

Lyman C. Howe writes from Fredonia, N. Y.:

"I have just received word from Binghamton, N. Y., officially notifying me of acceptance of terms, &c., for an engagement there for one-half the Sundays for a year—it being optional with me whether I serve alternate Sundays or alternate months or alternate half months. So I can use the other half of my time according to demand elsewhere. I expect to begin my year in Binghamton in November."

A recent communication in the Banner from Charles Lowe, of this place, is known and recognized here as true. His father resides here, and is an Advent preacher. I think there is a general awakening among Spiritualists and growing souls everywhere."

The First Annual Congress of the National Liberal League, at Rochester, N. Y., was a complete and gratifying success. The League voted to adopt the three principles of the "Call," unchanged, as their political platform for 1880, and to postpone the making of nominations to another year. The audiences steadily increased at each session, till Corinthian Hall, seating sixteen hundred persons, was well filled by the people attending. The press of Rochester gave full and respectful reports of the proceedings; numerous liberal organizations sent messages of sympathy to the Congress, and many sent delegates.

Those who desire the services of a first-class piano or organ-tuner, at reasonable rates, will find Edward W. Thompson, 251 Meridian street, East Boston, reliable and worthy of patronage, and as such we recommend him to our friends. Read his card in another column.

The Seventy-Fifth Anniversary

Of the birth of Allen Putnam, Esq.—with whose clear-cut and forcible articles and thought laden books our readers and the free-reasoning public generally are well and favorably acquainted—occurred on Wednesday, Oct. 31st, and was commemorated in a most pronounced and friendly manner by an impromptu gathering, during the evening hours, of the admirers of this venerable worker for Spiritualism, at his residence, 426 Dudley street, Boston Highlands, Mass. The occasion took the form of a "surprise party," and was one in fact as well as name. Though the descending rain brought locomotion to a discount, a goodly number of the friends braved the elemental strife, and made the parlors of their genial host bright with pleasant faces. The exercises consisted mainly of social converse, a speech by John Wetherbee, Esq., remarks, and tests through the mediumship of Mrs. Rudd, Mrs. Rockwood, and Mrs. Allen; a short statement from Mr. Putnam as to the causes which had led him to become a Spiritualist in the earliest days of the movement; the reading of a poem written for the occasion by Timothy Bigelow, the presentation of offerings, speech by Mr. B., to which Mr. Putnam feelingly responded, and the "good-night" words in which those present conveyed their best wishes, and their hope that for years to come this first defender of the new gospel might be spared not only to continue the service he has so faithfully performed for the truth, but also to enjoy in some measure the fruits of his willing efforts—which desire concerning him we also endorse to the full.

"Spiritualism and Natural Law."

The splendid essay on the above topic which was contributed to our columns (No. 5) by Darius Lyman, Esq., under the signature "D. L.," has called forth the warmest eulogiums on every hand. We quote below from various correspondents in proof of this assertion: J. E. Hendricks, Des Moines, Ia., writes in the course of a letter ordering copies of the essay for distribution: "Though the Banner always contains some valuable thoughts, the last issue (No. 5) is exceptionally interesting. . . . The letter of D. L.'s addresses itself especially to persons who will read and appreciate a logical argument."

Chester A. Greenleaf writes from Chicopee, Mass.: "The reply of 'D. L.' to Prof. Youmans and Dr. Carpenter should be in the hands of every Materialist and Spiritualist in the land. It is cheering to know that there are so many able men and women, and this writer, D. L., in particular, ready to write, speak and debate in defence of our Spiritual Philosophy. His article is one that the most advanced Spiritualist can put into the hands of the most scientific Materialist or the most conservative Orthodox, and feel assured that his belief in Spiritualism will be confirmed, and the respect of unbelievers be won by their perusal of it."

William Emmette Coleman writes us from Fort Leavenworth, Kansas, a letter in high compliment to this essay, and referring to the religious views of Dr. Carpenter. We shall print his contribution next week.

A Dastardly Outrage.

While passing quietly along Pleasant street, Friday evening, Oct. 26th, Horace Seaver, the veteran and venerable editor of the Boston Investigator was set upon by some party armed with a "slung shot" or other murderous weapon, and severely injured. Mr. Seaver refers to the event in an article from which we extract the following paragraph:

"The cowardly villain who assaulted us made his escape, but as the police are on his track he may be caught and brought to justice. We are not in favor of much punishment, as a general thing, but if any rascal deserves the State Prison, it is he who without provocation attacks with a deadly weapon a peaceable and aged man. It is a marvel, almost, that we were not killed on the spot or maimed for life; but as some people can go through a great deal and still live, we may have in us a number of years yet to devote to the help of the Liberal cause."

Seance with the Flower Medium.

A correspondent informs us that at a circle given in Boston by Mrs. Thayer, on Monday evening last, before a select few, the following flowers and plants were brought into a closed room: A carnation pink plant with about fifty flowers in full bloom; six or seven varieties of ferns; emlix, several feet in length; two castor oil beans and leaf. Flowers of various kinds, viz.: Jessamine, fuchsia, Maréchal Niel roses, tuberose, azalia, lily (peculiar description), pansy, violet, calla lily, camellia (a very delicate flower, which, as is well known, will not admit of the slightest handling), rosebuds, souvenir rose and other plants, names unknown. A white dove was also brought on this occasion.

"The Crowning Act of Injustice."

At the Episcopal Church Congress, in New York, on Friday, Nov. 2d, Bishop Whipple denounced the last Indian war as the crowning act of injustice. The Nez Percés, he said, were always loyal to the Government, and got nothing for it but blankets made of glue and shoddy, and shoes sold with paper. The Apaches can tell a dark story of treachery and baseness on our part. The Sioux war was the result of violation of solemn treaties by the United States. The Indians were never first to violate a treaty.

Mrs. HELEN M. BARNARD, so well known to the national capital as a brainy pen-driver, has made a hit in the artificial ice business. She is the proprietor of the Thomas Cook artificial ice machine, and lately sold the right for Alleghany County, Pennsylvania, and will shortly have on exhibition in Washington a quantity of the ice. This machine will manufacture ice fifty per cent. cheaper than it is now put on the market, and of a quality far superior to any frozen naturally on the ponds. The indications are that it is destined to revolutionize the ice trade everywhere, of the need of which reform a long suffering public (particularly in "dog days") is fully and painfully aware.

As will be seen by a special notice on our 5th page, Prof. S. B. Brittan has removed his office to No. 2 Van Nest Place (Charles street, corner Fourth), New York City. We understand that Prof. B. has been very successful of late in his medical practice—a fact which his removal to more commodious quarters would of itself argue, and that he has been privileged to accomplish some extraordinary cures of long standing disease, which, to use the words of a correspondent, "touch the lower limits of the miraculous." We recommend Dr. Brittan to the attention of those needing the services of a medical assistant along the road to be traversed in regaining lost health.

Message Department.

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

We also publish in this Department Spirit Messages given, and work in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANSHIN.

These Messages are given by spirits who carry with them the character of their earthly lives, and that beyond whether for good or evil, consequently those who pass from the earthly life in an unimproved state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings.

Are held at No. 10, Montgomery Place (second story), corner of Postoffice Square, New York, on Tuesday and Friday evenings. The hall will be open at 7 o'clock, and services will commence at 7:30. At all times the doors will be open, and all are invited to attend, and to the consideration of the subjects presented. No admission necessary. The publication of the messages is entirely voluntary. The messages are given by spirits who carry with them the character of their earthly lives, and that beyond whether for good or evil, consequently those who pass from the earthly life in an unimproved state, eventually progress to a higher condition.

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Questions and Answers.

Q.—What is the difference between the soul and spirit?

A.—One appears to be the covering of the other, and yet so closely are they allied it is hard to tell the difference between them.

Q.—From M. T. M. In a recent message received through a medium, it was stated that in the Summer Land there are amusements, such as baseball and the drama. If this is true, I suppose there may be boats with water to float them on, even steamboats. If this be the case, then you will claim the invention of steam as being older in the spirit-world than with us?

A.—Most certainly shall we claim that the discovery of steam power is far older with us than with you. All that is represented here is represented as it is. You will find that the ball game has been well known on earth, you will find lakes, rivers and oceans in the spirit-world, on which you can float your boats and propel your steamboats. You will find all the scenery which you have in earth-life, only on a more magnificent scale. You can look upon the mountains, as they rear their heads above you, or gaze into the crystal waters that flow down from their very tops. You can view the pleasant lakes, where on craft of various kinds, propelled by spiritual beings, they enjoy their work, for it is heaven to them. Our world is not a world of rest, but of work. If you would enjoy the highest benefits of the spiritual world, perfect your spiritual and physical being. When you enter our land you will find plenty to amuse, instruct and educate you. We are older here. There has never been an invention on your planet that has not been before perfected in the spirit-world. In all cases of inventions we have only been able to give the credit part first to one medium, and then, as time passed on, and another medium became more developed, we gave the more refined portion, and soon, from medium to medium, until your inventions have reached the perfection which they have attained to. Electricity and magnetism are yet in their infancy. They will, in time to come, do a work which no other powers can do.

Q.—[By Dr. B. F. Clark.] Is liberty dangerous?

A.—In one sense it is, in another it is not. Observe the children of some families who are brought up with a strict hand, kept down and never allowed any privileges whatever, and where the iron rule of parental authority is held over them with a firm hand, and they are made to feel: "I am father, I am mother, and you are a child; I am older, and I know all there is to be known; you are young and you know nothing." When such children leave the parental roof and liberty becomes theirs, there is danger in the unbridled use of it. Again, a man may be a member of the church; the wrath of God is held over him like a rod; his religion is one of fear. All at once the liberal doctrine of Spiritualism may come to him; he finds there is no such thing as a burning lake of brimstone, no such individual presence as the devil, and he says: "Here is liberty; liberty for me." But in his exercise he may mistake liberty for license, and then it becomes a danger to him. But if liberty of thought, liberty of conscience, is the child's inheritance, and he is trained in the use of it, then when he arrives at manhood he will find no danger in liberty. It is only as liberty is perverted that it becomes dangerous.

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

Invocation.

Thou who art life and light, we come to thee bowing before thee humbly, asking thee to endow us with inspiration, power and love, and bring thy thoughts from earth up to climes eternal. As we gather fresh thoughts of thought and sprinkle them upon the ether plane, oh mortals, may you realize that the angels are yet near you.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready for your questions.

Q.—[By B. F. Clark.] What is the will?

A.—That which pertains to the spirit, and says, "Go forth," and the spiritual does it; that which belongs to man, and prompts him and makes him do his duty. Will is all that of an individual. The spirit says "I will," and it is done.

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thing which compelled me to look round earth again. I used to live in Boston at one time with friends of mine. They are gone away long ago, in fact I had outlived most of my friends. Now, I've come here for my own benefit. I never knew how to preach. I don't think of doing it, but you know, Mr. Chairman, it is a comfort to everybody to be able to speak what seems to me to be right. I've been to my friends down there, and I've hallowed just as loud as I knew how, and not one of 'em would listen to me. At last there was an old gentleman that told me to come this way; said he had been here and you heard him, and I could come and you'd hear me. I'd say, "I'd do for you a world of good to be able to hear." I do for as I would be grateful to you. I do not care nothing about bringing a letter not a snap of my finger. There ain't anybody that would like to hear from me, I don't suppose, but then I would like to be an individual, and to have people know you don't die. It seems to me the strangest thing in the world that we can speak and move round, and nobody hears us. I've come here with this old gentleman, and I've said, "You go there, you go there." The very enthusiasm. He wants everybody to come to the Banner of Light. "I don't any matter, he says, if the columns are crowded, it will do us all good. My name was Arvilla Damon.

Anna A. W. Smith.

You can say that Anna A. W. Smith, of Newark, N. J., called and presented her credentials. It would give me the greatest pleasure for my friends to meet her at some place where I could be heard. I would like very much to have them turn up some medium, that I might come near them and talk to them. If they will do this I shall be very happy, but if they do not do this then I shall speak in strange places and send my words home to them. That is the best I can do.

Rachel L. P. Lewis.

Please say that Rachel L. P. Lewis, from Richmond, Va., who went away some years ago, under the hardest kind of circumstances, found her way to Boston and called at this Circle Room, and proposes to send a message to the dear friends that I presume watch and wait for me. I have one friend who always reads the Banner, who buys it whenever he goes where it can be found. If it is not every week, he buys the back numbers, so that he may lose nothing. I know he will see my message and understand why I come. Fear not, we are with you; we will help you guide you and keep you; the power of evil shall not prevail against you; be encouraged, and not discouraged, for we are with you.

Randolph.

Would you know the way of life? Then walk the path of the spiritualistic individual. Would you realize heaven with all its beauties and back in the sunshine of its mighty suns, and feel the presence of the angel hosts, and touch the hands of the great immortal ones? or would you descend into the very depths of Hades and find there living creature, darkly hovering round some sombre hearth stone, listening to the stories of things that were? and would you view the darkness, and realize that there is a region where abide the sin-sick souls of men? Then we say he is a spiritualistic individual and you will realize it! Would you stand before the world, and like a telegraph machine, vibrate to the touch of every individual in town or city that can touch the machine? Then be a medium! Would you stand with uncovered head before the great immortal world, knowing, feeling, and seeing that heaven is plain before you, and that hell is unpeeped for you? Then we answer, be a spiritualistic individual!

This to me has been a reality. Mediums have greater powers than other men or women upon the earth-plane, and the angels of God come nearer to them and whisper in their ears immortal truths; yet so sensitive are they that the very thoughts of humanity rap upon their organism, even as the electricity operates upon the wires and repeats the story which is being told by the hundreds of miles distant. I have cast off the shell, but I find I am a medium still; the telegraph wires of the great immortal home reach me, and tell their story upon my very soul. You cannot shirk the responsibility of life, you must do your work while journeying in the flesh, no matter how hard it may come, or do it up there after the body is put in the silent grave. The soul clothed with the spiritual body will speak to men for ages to come. I tell you there is no such thing as death; it is only the changing of old garments. You take on the very breath of life and speak again as you formerly did. You may not find your old body ready to respond to your wishes, but you will find some other body ready to be influenced by your hands, mind and spirit, and enable you to send forth your thoughts to humanity. You cannot shirk life, no matter what you do. When you cast off the mortal coil, life there, and God is there. He speaks to you and says, "Do your duty," and you've got to do it! Then will you not do it here cheerfully, no matter what your surroundings are, no matter what your blood is, no matter where you are born? Are you willing to do your duty here? If you shirk your duty on earth, remember you will find it must be done after you enter the spirit-world. In spite of the fates and furies, in spite of the evils of the world, you have got to come back to earth and work your salvation. I have found it so, and you will find it so. I have found the angel world pour its inspiration through my very soul, and I have said, "Thou shalt never speak another word through my organism," yet it poured forth like the rivulet down the mountain-side. Again I said, "I will close this avenue, thou shalt never speak again." But I found myself compelled by the power of life to return to earth once more and speak to humanity. From time to time I find myself sending out my thoughts, compelling media to do my work, the work I should have done in the form. Oh, shrink not, but do your duty, and remember wherever you find sensitive recipients of the spiritual world's truths, such as we can speak through, guide them; and for God's sake, help strengthen them. Say in your souls you will help and assist the spirit-world; then still they will have no need of faltering. Then will these mediums and individuals have something to learn on, something to hold on to, and not be obliged to walk through the dark forests of life unheeded and uncared for, but they will feel that there is a presence which sustains and guides them.

You can say my name is Randolph. I went out of the form by my own hand, because tired of life and its surroundings.

James Augustus Davenport.

Will you record that James Augustus Davenport, who left Akron, Ohio, five years ago? I think it was the tenth day of March—of bilious fever, returns with new life? I would say to my brother, whom this will find in Montreal, that I do know of what he asks me, although I don't think it is best to tell him or tell my sister at present. Ask them to wait thirteen months, and I will come to them and will give them strength, understanding and knowledge.

George Davis.

My name is George Davis. I lived in Wilmington, Delaware; was thirty-five years old; have been gone nine years the twenty-fifth of last December. I formerly belonged in Maine, but I gravitated to Wilmington and settled there for a little time. I am a mechanic; I know something of life and its surroundings. I desire to return, that my sister Deborah and my brother Lucian may know that I am back. It is all right. I could not get home. I tried to, but I was not possible. I was stricken down. I said to them I had no wife, no children; but that I had one to whom I sent forth a great many kind thoughts. She is now with me in spirit-life. They need not think, or conjecture, or try to understand any more. It is all right. It is all well.

William Badger.

Say that William Badger, of Boston, Mass.,

left his old body in Chicago three years ago last January. He was fifty-three years old, and he returns hoping that some of his old friends may recognize him. At any rate I come for my own benefit, that I may receive strength, and many journeys on my pathway. I can strike my tent and then go forth and find a home that will be to me more than any home I have ever known before. I long to visit the wisdom circles and hear their kindly words. I long to stand in the scientific world up here and hear what each sage and seer may say. I find myself unable to do so, but I am told if I return to earth, taking on earthly conditions, I shall be able to go back and take a place where I can enjoy life. I come for this purpose. If it is self-interest, you must call it so; if it is unselfish, then all right. I've come to gain knowledge, and to tell you that I have waited in a kind of darkness for many days, but when I enter your room it seems as though the shadows fell from me, the scales came from my eyes, and I seem to see more clearly than I ever saw before. I seemed to be like one who has had catarrhs growing over the eyes. After taking a course of treatment, and perhaps having a surgical operation, they saw that I was cured. Everything seems moving, seems large. So it appears to me now. I am told that when I return to my spirit home I shall see things more clearly. It is my desire to do good to all, to bring about as much hope and strength as it is possible for me to. I forbear making a long speech. I would not tire anybody. As for knowing how to talk, I never did. I know how to act, and it is for this purpose I've come. I understand what is required to make the three of life turn round, but to bring that power to bear is a great mystery to me. I understand how the engine is propelled over the railroad, but the practical use of the thing I don't fully understand. So I've come here, and I am told if I acknowledge my condition and give my words for what they are worth, I shall advance into a higher condition. I realize the philosophy of the thing, but the practicality of it I don't understand. It's like an organ, on which you may play. After pulling out the various stops and touching the notes you bring forth quite a number of sounds. I come here and touch this individual's head, and I also bring forth strange sounds, and speak with a force which I cannot quite comprehend. I know I am speaking; I realize the philosophy of the thing, and when I get away I trust I shall be able to put in practice what I have gained, and so be able to benefit myself and others.

Juliette T. Burton.

Mr. Chairman, it affords me great pleasure to come and give my word of cheer. I have felt, as I have come to your Circle Room from day to day, that I might as well be a spirit, as to be a body, as I myself, as an individual, had no right to walk in and take possession of your instrument, yet I have yielded to the temptation. You know how it is when you walk down street sometimes and see an inviting article placed in the window. You look at it day after day, yet you hesitate to go in and ask the price and purchase; but as the weeks pass by each day your desire increases, until you finally enter the store, and make purchase of the article which you have gazed upon. I have frequently visited this Circle Room, looked upon the instrument, and thought how nice it would be to express my views again; but I have said, There are so many individual spirits present who need instruction far more than I, that I will not enter; I will stand outside the temple and gaze therein; I will listen to the words of others; I will refrain from speaking. My temptation has grown stronger, until it has become irresistible.

I know something of what it is to be a medium. I have had the higher influences take possession of my being; waves from the heavenly shore have rolled over me, until I realized the blessedness of those above; then again I have had the dark waves from the lower circles surge all around me, until I was ready to say, "Oh, save me, Father! Keep me from the darkness, from the shadows of the underworld." But when the last struggle was over, and I landed on the happy shore of the Summer Land, all my doubts were dispelled. I took the beloved ones by the hand who had spoken through my organism from time to time. I thanked God for every dark wave that had ever come to my life. I was ready to clasp the hand of each spirit that had ever manifested through me, and say to them: "God bless you; for I found there a friendship, a truth, a power and a love that I dreamed not of. I learned that life had its crosses, but heaven had its crowns. I learned that not a spirit, no matter how low he or she might be, who has ever controlled mediums, but has a gift for them when they come to this shore, but has a kind regard for them. I assured you the cross so heavy has its crown as bright."

There are bright waters here, bright rivers of life; all that you have in your life is simply an imitation of ours. The drama is represented here as you never thought of having it represented in your life, as I never dreamed it possible to represent it. You who are spiritualistic will love each manifestation, will understand much of life that you have never understood before. Could you see the inner spiritual workings of the great laws which govern humanity, you would have more charity for the world than you have to-day. Could you realize how much you are yours, and how another, how strange it would seem to you. You stand up and you are individuals each one of you, yet you are, as it were, only chess-men, being moved by a spiritual atmosphere which surrounds you. You say, "Am I responsible?" Yes, you are responsible for the spiritual atmosphere you draw, for the aura which pervades your homes, for the thoughts that come to you.

Tell your friends you have a work to do. I feel that I have come here for a purpose this afternoon; that I shall render my friends some benefit, and they will be glad to hear from me. As I put my arm round dear Fanny, who has so many times spoken through me, I know my old friend will recognize my presence. Juliette T. Burton. Life has its trials for me, its dark days, but sunshine is so near me now I care not for the past.

Owen M. Mitchell.

Mr. Chairman, I desire my friends shall know that I still live and have a being. I want them to know that all I ever dreamed of or thought of in this philosophy is true; all I anticipated is more than fulfilled. I desire to thank the loved ones who have helped me. I want them to feel that I am ever near them. I had many thoughts to give them when I took possession of this organism, but I find myself now unable to tell my story, yet still I know that I live; I realize that life is real and true. The grave is only a dark place where they put the old form, which is but an old coat that may well be hung up.

I have met my dear ones. I have a better home than I deserve. It is on the hill-side, and the sun shines all round it, the morning-glories, which signify cheerfulness, lean about the pillars, the geranium blossoms are ever sending forth their perfume, and rose-buds are brought to me by children that I loved when on earth. Owen M. Mitchell, of Cincinnati.

Frankie Walbridge.

I desire to send word home to my friends. I am very sure when they see my name in your paper that they will understand who I am—they will know why I came. They have desired many times that I would visit this Circle Room. In fact, Mr. Chairman, they would have been glad had I visited Baltimore, and I did so, but found the conditions were not such as I could avail myself of, therefore I was not able to manifest as I would have been glad to do. My people are spiritually inclined, and they will be glad to hear from me no matter from what point of the compass I come. Being present this afternoon, and recognizing some that have been kind to me since I came into the spirit-world, it seemed to me I would like to control. I am not used to speaking. I will simply say to my mother and father that I am gone (about two years) that I celebrated May-day this year by bringing all the flowers I could to them; also wish to say that I can enjoy a great deal which I never expected to

enjoy—music, poetry, reading. I enjoy my home greatly. I have met many of the dear ones. I had many names at my tongue's end when I came here, but I have lost all power to tell them—I must my friends will be somewhat satisfied with my coming. My name is Frankie Walbridge, and I am from North Bennington, Vt.

Francis Bacon.

I am Francis Bacon. I was seventy-three years old. I went out from the town of Barnstable. I had very much to do with the insurance business during my life, and I can now travel to China and back again without

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1877.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALIST EXCHANGES.

BY G. L. DITSON, M. D.

BELGIUM.

The papers of Belgium are still quite largely taken up with accounts of Mr. Slade's séances. Besides those already mentioned in my last Review I have before me *La Meuse*, *Journal de Liège*, and another number of the *Progrès de Charleroi*, devoted to politics, commerce, agriculture, literature. The latter says that a certain journal has influenced its readers to believe that Mr. Slade is an able prestidigitateur, whereas it is only necessary to visit him to obtain a very different idea. He is a person "simple et sympathique," aims to show facts without explaining the cause, and "gives such guarantees of honesty and truth that no suspicion regarding sincerity can be entertained." Coming from his séances some intelligent people exclaim: "Explain it who can!" others: "It is the intervention of invisible intelligences!" Two gentlemen, thoroughly skeptical, recently visited him. While one of them held a slate under the table a singular noise was heard, and it was discovered that a hole had been made through the slate as if done by a small bullet fired from a pistol. Another, a double slate, and in broad daylight, was wholly covered by writing, half in French and half in English—an appropriate quotation from the Bible. One of the party, Mr. D., who proved to be quite mediumistic, was raised in his chair a great height from the floor, Mr. Slade simply placing his hand on the visitor's shoulder. "We left," says the writer, "as you may suppose, much excited and much enchanted."

La Meuse gives a whole column to a sitting with Mr. S. under the heading of "An hour with the medium Slade." During the séance, the writer states, "Mr. S. nervously withdrew his hand from ours, as if burned, though his fingers were icy cold, and the chair in which the interpreter had been sitting was thrown violently away from the table. An arm-chair, a yard or so distant, suddenly changed its place, and a slate was written upon in the usual mysterious way, not only in the French language, but in the Hollandish, which neither of us understood."

La Chronique states that it has received many articles respecting Mr. Slade's mediumship, but it has space for only a couple of lines by M. de Turk, in which are given some reasons why the materialists, athletes, clergy, oppose Spiritualism, the other from Mr. Remy, of London, which supports the claims of our faith by the testimony of some of the leading scientists in England and France.

Le Messager, of Liège, gives its entire issue of Sept. 1st to Mr. Slade, his séances, and what the press has to say about him. I elicit from it, however, nothing of importance that I have not already reported, except, perhaps, a trivial affair that made no slight impression on the party to it. "When the slate was withdrawn," says the correspondent, "what was the stupefaction of my neighbors to find on it a knot of ribbon from her dress, probably taken when it had been violently pulled a short time before."

Le Messager of the 13th of September, remarking on Mr. Slade's séances, assures us that M. Victor Hallaux, who pretends to be competent authority in prestidigitation, affirms that the arts of Robert Houdin and Maskelyne have nothing to do with these manifestations. The editorial on the matter is valuable in argument, and cannot be gravely and sensibly refuted. Sneers have lost their force.

I will give from the same *Messenger* a brief account of an event which occurred to a young lady voyaging from Havana to Genoa. Mlle. Henriette could not sleep one night, and so got up and went on deck. As she leaned against the captain's head she distinctly called: "Henriette! Henriette!" As it seemed to be familiar French, and as no one on board spoke that language except the Captain, and he but little, she was greatly surprised, and turning to that other asked if he called. A reply in the negative caused her to resume her former position, when she again heard, "Henriette! Henriette!" Hastening down to the cabin she was again addressed: "Henriette, you evidently do not wish to recognize me," while there beside her bed stood her maternal grandfather. In a moment he disappeared. Two days later, on the 8th of January, arriving at Genoa, she found a telegram announcing the decease of said relative on the 6th, at the time of his appearance on board ship.

Judging from some remarks in the *Messenger* taken from the *Journal des Beaux Arts*, there is at Bruges a wonderful little girl, a child, Louise Van de Kirkhove, who paints with such marvelous skill and rapidity that she attracts vast crowds to her studio. In the presence of more than two hundred individuals who came to see her and be convinced of her powers, she has produced her beautiful works; and nearly all her visitors have received some souvenir of her genius.

The *Messenger*, of the Federation of Belgium, a very little paper, is nearly a new publication. The eight pages of the September number are devoted entirely to Mr. Slade's mediumship—giving, however, nothing that I have not already transcribed. The next issue will be devoted to a consideration of the attitude (doubtless regarding Spiritualism) of the liberal *Journal de Gand* and the Catholic *Courier de Brussel*. I hope to receive it.

FRANCE.

The *Revue Spirite*, Paris, October issue, has nearly fifty pages of valuable matter. No brief synopsis of it can do it justice. "That which the dead say," is the first of its lengthy articles, and certainly in one of its aspects portrays in graphic language the misery that envelops like a tight-fitting garment earth's evil-doers. Antoine D. gives further account of the development of the young medium, Amélie. In June, 1875, at a séance, the spirits caused the musical box to play, stopping and starting it at will. When visiting a Mme. X., a letter which should have been sent to Antoine D. some time previous, but had been lying in a receptacle with many others, was brought by the invisibles and placed in his hands. Having been to the theatre to see the *Châteaublanc*, which amused Amélie very much, a communication by direct writing was received, which said: "At last I have found a medium through whom I can communicate, thanks to the *Châteaublanc*" (white cat). This spirit afterward took an active part in Amélie's manifestations. One evening, Amélie's hands were drawn behind her

and fastened very firmly with a cord, whose ends were carried down and "fixed solidly" to the leg of her chair. The spirits also essayed a duo on the harmonica and tambour, and themselves give the signal for applause—produced seemingly by the hands of little children. The following was given by direct writing: "We love these séances, and will do our best to materialize. (Signed) *La Châteaublanc*." In the following month flowers were brought by the spirits—une masse de petites plantes—blue flowers, moist, with fresh earth. Their name, however, had been forgotten. Amélie took a pencil and wrote: "Forget me not." Under the head of "Intelligence of Animals," the *Revue*, quoting the *Independent de Douai*, gives a couple of interesting facts—briefly as follows: "Eight days since a butcher boy was buried. He had a bull dog to which he was much attached. During the boy's short illness, the dog could not be driven from the room. He crouched by the bed and refused all nourishment. He went with the body to the cemetery, and with difficulty could be got away. Some days afterward, Mr. D., passing near the spot, saw a large hole in the centre of the grave, and on going to it found the boy's dog lying in it. Pitying the poor animal, he notified the boy's parents of the affair. The dog was taken home, but refusing all food, soon died. Mr. Degans, of Verona, Italy, communicates the following to the *Revue*: A Mr. Dundie, of Lincolshire, had a dog very faithful and much beloved. During the winter of 1877 Mme. D. was so very ill that death seemed imminent, and Mr. D. was anxiously awaiting the doctor; but as a violent snow-storm was impeding travel, he was despairing, and finally said: 'No, he will not come.' Just then he heard foot-steps in the adjoining room, and supposed the doctor had arrived, but only the dog entered and quite out of breath. The animal at once placed himself by the bed of his mistress and began licking her hand; then, to the great surprise of Mr. D., licked the pallid cheeks and the parched lips of the invalid, who seemed to revive under the operation. Indeed she was sufficiently aroused, warmed, invigorated, to ask what it was so near her face, and on being told, she caressed the dog. He was then taken to the kitchen and fed. Shortly after, Mr. D. called and sought for the animal, but he could nowhere be found, and the servant said that neither in the evening nor during the night had the dog been about the place. On the following morning, however, he arrived from the route of Verona (thirty kilometres distant, where Mr. D.'s relatives lived), panting and weary. The dog, though never but once at Verona, and then taken in a carriage, had in reality hunted up Mr. D.'s friends, as if to tell them that Mme. D. was better and would recover. "The dog," to use the writer's words, "had felt the grief of his master, and after reflecting, and without doubt guided by invisible friends, filled the place of the doctor." Mr. Raphael (author of *du Doule*) gives also in the *Revue* an interesting account of an apparition that had appeared to an aged relative of his—confirming the statement that everywhere, and in all ages, the ghosts of departed ones have been seen and recognized. It seems that Baron du Potet, now eighty years of age, is still giving lectures in Paris, on magnetism, and to an admiring multitude. In a recent address he referred to the sacrifices he had made and the secess he had endured in introducing this great truth to the people. "But," he says, "never has one of my detractors, nor one of my greatest adversaries, dared to treat me as a charlatan."

MEXICO.

The October number of *La Ilustracion Espiritista*, of Mexico, has thirty-one quarto pages, double columns, of such material as go to build up and strongly fortify our good cause. It opens with the "Philosophical Study of Dogmas," (continued,) from the able pen of Don Juan Cordero, and is followed by "Catholicism before the time of Christ," "The Earths of Heaven," by M. C. Flammarion; "Death," by Don E. Alvarez; "The True Religion," by Donna Amelia Dorrington; and various minor articles and mediumistic communications. Among the latter is a characteristic one on "Harmony," the divine harmony of the "Superior Regions," etc., by Silvio Pellico. In the "confession" of spirits who have lived immortal lives in the flesh there is the same agony, the same grief, remorse, anguish which we find characterizing the expressions of those who have returned to us here. "And then," says one, "if all is to be paid for, even to a bad thought, when shall we be able to liquidate our account?" Another, who had betrayed a trusting young girl and laughed at her consequent perturbation, was soon removed to the spirit-world. "The first remembrance that assailed me," he says, "was of the woman whom I had so much injured. I returned to the abode of my unhappy victim, and saw her, pale and sad, bending over the cradle of our child. Deeply penitent, I asked forgiveness and sought with tenderness to assuage her tears. I madly fondled the little one I had left upon the earth without a name. But all was silence. No one heard or heeded me. Always at her side and hearing her murmur my name between her sobs and tears, but my penitence and grief reached her not, and I must seek the aid of the good who practice their virtues in silence and know something of the life beyond the tomb." Could Spiritualists realize that in our selfishness we are making for ourselves a Procrustean bed that our morally mutilated forms must fit, perhaps the gauge of virtue would be more closely watched.

In a lengthy poem in the *Ilustracion*, by Rafael Luna, occur these words: "Devotion without charity cannot reach heaven, nor purify the soul, nor satisfy the good God. Devotion without charity is a sound without an echo, a flower without aroma, a light without reflection." The *Siglo XIX*, of Guadalupe, reports in a festive manner a spiritual manifestation which occurred to a young girl, religious and much respected, and of a good family in Guadalupe. The little medium experienced certain phenomena which were augmented till she saw and heard the phantom of her god-mother, or guardian, who came to reproach herself for not having had the child baptized, and to have the ceremony performed. Other manifestations occurred in the child's presence, such as the flying open of doors, which doubtless aided in convincing the bishop, to whom the affair was named, that there was something in it. The baptism took place, and during the ceremony the girl and she who was serving as god-mother saw the attending spirit. *Le Ley de Amor*, of Merida, Yucatan, Sept. 1st and 24th, is also at hand. Its little pages have much interesting matter, such as is found under the heading of "Spiritualists, to the Work!" "The Voice of Truth," etc. Its closing paragraphs: "Spiritualism makes progress in our Republic in spite of the intolerance and the sarcasms of the unbelieving. Full of joy we announce to our readers the appearance in the are-

na periodicals of four new publications dedicated to the propagation and defence of our cause. They are: *La Discusion*, organ of the 'circle' called the 'Friends of the Truth' of the populous city of Guadalajara; *La Nueva Era*, organ of the 'circle' of St. Augustin and St. Matthew, of Vera Cruz; *Abdum de Ultratumba*, being a collection of articles dictated by the spirits in the 'circle' of Esperanza, of Tezulitlan and Pajina Tezcal, published in the city of Zaragoza."

SOUTH AMERICA.

The *Revista Espiritista*, of Montevideo, has a valuable contribution from Don S. Sierra, on "Spiritualism and Rational Socialism"; and an editorial dissecting the opinions of one Perujo, a Catholic canon. The "Angel Guardian" communicates here also some pleasing sentiments, and says: "That the notions we hold respecting the science of Spiritualism are the bases on which rest the science that is to-day studied; and it is certain that Spiritualism is as ancient as mankind."

La Luz de Sion is the name of a new spiritualistic periodical published at Bogota, in the United States of Columbia. It has very attractive matter taken from the work, "Roma and the Evangelio"; some "Letters of Lavater," and miscellaneous articles, among which is one that draws a parallel between Moses and Christ.

La Redencion, of Buenos Ayres, reappears again, "after a suspension caused by the Jesuits, the principal barriers to modern progress," says a European paper.

SPAIN.

No periodicals from Spain have reached me this month. The *Messenger*, however, says that *El Criterio* of Madrid states that there are now more than fifty journals devoted exclusively to Spiritualism. In Barcelona there has been published a "New Spiritual Catechism" written by the President of the 'circle,' called *El Progreso Moral*, of Chamberi. Regarding the telephone a late number of the "Criterio" remarks: "We cannot doubt that in a short time we shall be able, without leaving Spain, to converse with the Emperor of China, the Shah of Persia, and the President of the United States."

ITALY.

The September number of *Annali dello Spiritismo*, of Turin, has come to hand. The first lines that I read are: "Sig. Gasparin attributes the phenomena of Spiritualism of the table to the action of a fluid put in motion by the will of the operator." After some able remarks by Don N. Filadelfo upon this stupidity, the opinions of Faraday of England, and Bobinet of France, upon this subject are given. Explanation follows, though it would seem late in the day to devote any time to the puerile fancies of these wise (in their own conceit) and astute (?) observers. "Know Thyself" is another interesting communication in the *Annali*, in which is discussed, "Whence do we come? What are we? Where do we go?" Under the head of Bibliography is a notice of a work by Don Ernest Volpi entitled "The New Faith," &c. Its views are discussed relatively to those of Prof. Schiff, P. Bresciani, Moleghott, and others. Several pages are devoted to a consideration of the origin of man, and several more to what is evil and what is good, in which it is maintained that the former is subordinate to the latter. Following the above is an article on direct writing copied from the London Medium; a notice of the little orator Shannon; of the Abbé Durana's book, in which spiritual phenomena (allowed to be genuine) are attributed to the Devil; of a communication in the *Banner of Light* from East Saginaw and from Rochester, and of that strange phenomenon which I lately gave to the *Banner*, where a girl, dying in great agony, and exclaiming all the time that she was being beaten, bore upon her body the evidence of such a castigation.

A neat brochure of one hundred and forty-two pages, published in the Dutch language, and for sale at the *Banner of Light* office (price 25 cents), has been received from the publishers at Munich, Bavaria. It is a translation, by Mr. Philip W. Kramer, of one of A. J. Davis's valuable works "The Principles of Nature." It embraces remarks from "The Teacher," from "Arabula," from "The Life of a Seer," "Views of our Heavenly Home," notes on John Quincy Adams, and "Answers to Questions."

New Publications.

THE ASHES, by the author of "Annals of a Baby," is a little volume, the reading of it will be sure to make many persons happier and better. Those who have read the author's previous story, "Annals of a Baby," can require no urging to purchase and peruse this. For sale by Lockwood, Brook & Co.

THAT GIRL OF MINE comes from the author of "That Lover of Mine." It is a brilliant story of a winter in society at the national capital, and of course deals liberally with what is fashionable. The plot is simple, but the situations are telling, and the story is full of life and sparkle. T. B. Peterson and Brothers, publishers.

BESSIE'S SIX LOVERS, author unknown, is a charming story of summer life in the country. Miss Bessie Morgan herein frankly tells the story of her numerous lovers. It is a novel situation for a young girl to be in-up in a tree, with her lovers at the foot of it discussing her merits; but that is one of the striking situations of the story. It will prove an entire reading of the marrying sort. For sale by Lee & Shepard.

BABY BALLADS, by Uno, is really a gem in a new way. The songs are all illustrated, and the whole is beautifully done on fair paper, and in clear black-and-white. The one who conquired up these musical ballads, to be so happily set off with engravings by Oscar Plesch, will be long remembered by the little ones who are to receive so much delight from them. Published with illuminated covers by Lee & Shepard.

ANOTHER WATER WITCH WELL.—Dr. Carpenter has settled the question of finding water by means of a forked stick by his dogmatic *ipse dixit* adversely. In opposition to his negative hypothesis, individuals possessed of this power go on demonstrating the absolute practicability of doing so. Only a few weeks ago we recorded the fact of Dr. Hathway's finding water at the point and depth indicated by Mr. G. W. Hampton, through use of a forked stick, and now we have to record the fact of the School Directors of Mission District having a well dug at a point designated by Mr. Hampton, in a like manner, and finding water within the prescribed distance of twenty-five feet, it absolutely beginning to pour in at twenty-one feet. The well is thirty-nine feet deep from surface of ground, and has eighteen feet of water. How will Dr. Carpenter answer these facts?—*San Luis Obispo (Cal.) Tribune*.

Phineas Memorial.

The sale of the building which took place Saturday, Oct. 27th, places it now under our control. We shall endeavor to hold it for the purposes for which it was erected—as an enduring monument to THOMAS PAINE, and a Temple for the advancement of Liberal principles. To enable us to meet all liabilities, we shall issue scrip, hoping thereby to raise the desired amount; there are all who are friendly to the PAINE MEMORIAL and are willing to assist on the scrip plan proposed by one of our correspondents. We will receive in return the amount of scrip they desire to take. The money realized, from scrip which has been sold, will be paid to the contributors of scrip, when it is sufficient to pay off the debt, each contributor's money will be returned to him or her. Any person wishing to make contributions or donations to the PAINE MEMORIAL FUND, without taking scrip in return, are most earnestly requested to forward their gifts to us, at any support tendered to this object will be very thankfully received by J. P. MERRIMAN, HORACE SEAVEN.

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