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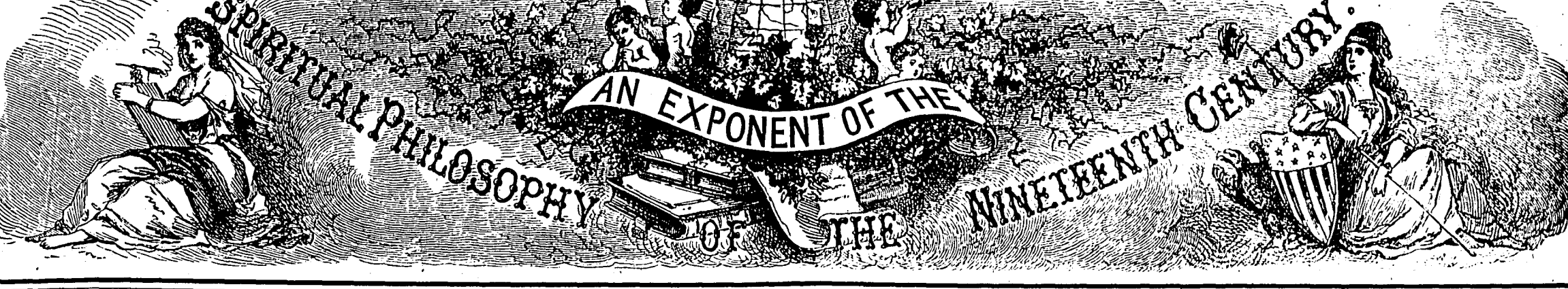
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BANNER OF LIGHT.



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Free Thought.

Spiritual Rationale:

APPLIED TO RECENT EVENTS IN CHICAGO.

BY FREDERICK FRANCIS COOK.

To the Editor of the Banner of Light:

A large class of Spiritualists not affected by the "exposure" craze, and whose greatest anxiety is not to make Spiritualism "respectable" at the price of injustice and persecution, look to the *Banner of Light* for some plain words at this crisis. It is time to cry "halt"—it is time to lay the ship and take bearings. It is high time to ask "whither are we drifting," and who is leading the drift?

Sometimes we find those who declaim loudest against "leadership"—be it in Spiritualism or anything else—secretly plotting to put themselves at the head, and where they cannot rule they would ruin. But, thanks to the day we live in, Spiritualism can neither be ruled nor ruined. I ask nothing for Spiritualism—it is abundantly able to take care of itself; but in the name of Spiritualism, I plead for toleration and justice.

A few Sundays ago a voice of warning was heard in this city. To my mind the event represents an epoch in Spiritualism second only to the awakening "raps" at Hydesville. Through the organism of Mrs. Richmond—one of the chosen instruments of the new dispensation—a solemn protest was uttered against the self-assumed dictatorship of certain ill-advised, though, as to the majority, well-meaning gentlemen in this city.

Three or four of those against whom this protest was directed, acknowledge its justness; accept the rebuke in most admirable temper, and their admiration of Mrs. Richmond and her wise controls, now that they see matters in a new light, amounts to enthusiasm. Others of this self-constituted inquisition have since left no way untrod to turn the issue. They seek to give it a purely personal direction. They apply it particularly to Messrs. Bastian and Taylor, and claim that it is an endorsement of their mediumship. While I am free to admit that, under the circumstances, a personal construction may be put upon it, and one that is well warranted by the true mediumship it upholds, this protest has a far wider meaning, and one it will be well for Spiritualists to heed.

What is Spiritualism? Is it man-made or spirit-made? Is it an accident, a discovery, or a wise dispensation? Are those who are dispensing it presumed to know what they are about? Are they able to direct the movement in the future as they have in the past? or has the time to place them under guardianship come?

We want no self-constituted courts, no self-appointed judges, in Spiritualism—especially no drumhead courts-martial. Spiritualism is an individual investigation. No one can, should or must investigate for another, and above all things it should be understood that mediums are not the property of Spiritualists. Mediums are individuals, with individual rights, and amenable to the dictation of no one. As that noble, wise and tolerant brother, Thomas R. Hazard, so ably teaches, mediums have rights which even Spiritualists are bound to respect.

As true Spiritualists, we need have no fear of fraudulent mediums—no more for that than the spirits themselves entertain of it. If it be a matter of such deep concern, and such vital interest to the cause, as some mortals would have us believe, why does not the spirit-world turn "exposer"? If a censorship were desirable in this matter, would not the spirits be apt to take it into their own hands, and not leave it to the dim perceptions of misguided bunglers?

More than this: may not "fraud" and "exposures" serve a significant purpose? Is our spiritual vision so perfected that we can endure the full glare of the light? The oculist, after performing an operation on the material eye, permits but a single glimpse, and then again beclouds the vision. Who knows but the spiritual eye—the mind—requires similar treatment?

Public mediumship is martyrdom. The more martyrdom the more martyrdom; and be sure, if in their wisdom it shall seem to the spirits to further the cause in general—not in a temporary but in a far-reaching, universal sense—to sacrifice a medium, the sacrifice will be made. Dealing with Spiritualism is not child's play. It is the profoundest problem ever presented to man. It can not be studied from a terrestrial standpoint, with purely mundane factors; or with the aid of such reasoning as we ordinarily apply to earthly affairs. It is a common saying among us that the spirit-world is the realm of causes, and we but measurably apprehend the effects. The wise statesman often does that which his contemporaries call a mistake, but history stamps as a master stroke of policy. It is only in the realm of the subtle laws of *seemingly contraries*, where action is apporportioned to the desired reaction, that spiritual purposes and movements can be found. Is there a Spiritualist of reasonable experience who has not had some wholesome lesson administered to him through a real or seeming "exposure"? and does he not look back to that happening with contentment, and regard it as of priceless value?

Let no man assume that he is responsible for

Spiritualism or for the conduct of Spiritualists; or that he cuts any figure, is essential, or in any way necessary to the welfare of the cause. Man has absolutely nothing to do with it, except to believe or disbelieve, and otherwise it prospers best when he is left severely alone.

The parallel of Spiritualism in the main is the result of *natural spiritual selection*—that is to say, the source of the law is spiritual, but once in operation it works just as naturally as any law in nature's realm. Now and then persons come into the fold by means other than natural. They seem to have got in by climbing over the fence. How quickly one can detect this class? The discipline of the true initiation into Spiritualism instills charity and toleration—having reached the hill-top unaided; stumbled over a rock here or tumbled into a crevice there, the true Spiritualist knows from experience how difficult it is to discriminate between the real and the seeming; but the person who reached Spiritualism, mayhap through an accident, who never struggled up the hill himself, who never came in by the narrow gate of experience, such a man is still of the world, worldly, in spite of his protestations, and his judgments prove him an alien, his sympathies an enemy. But even such men, in the wise dispensation of the spirit-world, serve a good purpose. Though they know it not, they teach lessons of toleration—by the law of *contrariety* to which I have already referred—that are more far-reaching, often, than examples of the true spirit.

There are Spiritualists who see in Spiritualism only a hodge-podge of phenomena, now produced by good spirits, and now by "bad," and conditioned by such extraneous influences as determine mundane experiments or affairs. Such people believe that spirits will operate under any environments imposed upon them by ignorance, arrogance, or malice. These people say: "In all cases the conditions must be *proved*," and we will determine what those conditions shall be; and any person claiming to be a medium, who refuses to comply with our conditions, will be denounced as an impostor." It is either for or against this dictum that Spiritualists must range themselves. In certain quarters the issue is forcing to this conclusion.

It is the first attempt to shape a movement into a most conspicuous failure. So far as Messrs. Bastian and Taylor are concerned, when they return to this city from their summer vacation they will be astonished to find what a support has been silently growing up during their absence. And so far as concerns the unwarranted attack on Mrs. Richmond, certain parties have probably discovered by this time that Spiritualists are a "peculiar people," with minds of their own, wills of their own, ideas of right and justice of their own, and who can in no way be cajoled or brow beaten.

He who looks for perfection in spiritual manifestations has had but a limited experience. So long as the upper world deals with imperfect human nature, real or seeming "fraud" will ever be a concomitant of spiritual phenomena. To my mind "fraud" has the deepest significance. In connection with Spiritualism—its present status—I regard it as *essential*. It is a *safety valve*—the *touchstone* by which both individuals and Spiritualism in the mass are tried. Spiritualists are fond of quoting St. Paul's advice "Try the spirits." I would advise Spiritualists to apply this precept in a reversed form, and act in such wise as to indicate that they are aware of being themselves on trial, with spirits for judges.

It is not well to accept things too literally, especially things spiritual. The idea that we can "try" individual spirits, by submitting them to "tests," is simply preposterous. And why should they be "tried"? Spiritualism has higher vocation than to busy itself establishing personal identities. The return of friends is the merest incident in the greatest work; however pleasant and consoling, and altogether a subordinate one.

I have called "fraud" the *touchstone* of Spiritualism. This is an important assertion, and calls for some elucidation.

The success of any new movement depends in large measure on what we may call its charter members. These stand up with their personality, groove it, and set the limits of its success. Modern Spiritualism came to the world a little more than thirty years ago. Does any one suppose the "raps" were an accident, or the *modus operandi* a new discovery? Certainly not. These "raps" did not come in the order of their discovery, but in the natural order of mundane progress. The barrier between the two worlds was mental not physical. Finally the mind of man was sufficiently advanced to be "tried," and then came the first "intimations of immortality," gradually increased to the marvels of to-day.

Spiritualists love to discourse of the wisdom of spirits. If they are wise—and who doubts it—it is not fair to presume that they have hedged this great revelation with proper safeguards; and it is not also fair to presume, at least in the early stages of its growth, that they will make some distinctions as to the material process. Modern Spiritualism came to the world a little more than thirty years ago. Does any one suppose the "raps" were an accident, or the *modus operandi* a new discovery? Certainly not. These "raps" did not come in the order of their discovery, but in the natural order of mundane progress. The barrier between the two worlds was mental not physical. Finally the mind of man was sufficiently advanced to be "tried," and then came the first "intimations of immortality," gradually increased to the marvels of to-day.

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Now what are these conditions? Is it enough that a medium be present, that a circle be formed, that a vast amount of singing be done, and that harmony be preserved? by which is meant, as a rule, that there shall be no outward disturbance. However important the above conditions may seem, I take it that they cut almost no figure—except the first, the medial presence—in determining spiritual phenomena.

I fear that as a rule Spiritualists take too limited a view of this wonderful impouring. They seem to think that it is related only to themselves, and not in some sense, near or remote, to every creature on the earth. True, America and England are *per se* the battle fields, but all the world feels the influence. Now what is Spiritualism? Is it not in the fullest, widest sense, *Revolution*? Does it not in fact mean the overturning of nearly all existing institutions? Does it not mean vast changes in the administration, if not the structure, of government, especially as applied to what we may call *reforms*? Does it not mean a complete overturning of established religions, the most difficult mental process in human experience? Does it not mean at least a complete change of base and front on the part of science? And, in addition, what social changes does it not involve? Is this child's play? Is a work so stupendous to be measured by ordinary human standards? How puerile to talk of

ropes and handcuffs! And this is the work that is to be "organized"; this is the work that is to be "tried"; over this committees are to be set to rule, and give judgment; it is to be garnished with diplomats. Can an arrogance and stupidity go farther?

I say it without fear of successful contradiction: Take "fraud" out of Spiritualism, and it would dash to pieces in a twelve-month. You would deprive it of its *safety valve*. Instead of curses it should receive blessings. Public mediumship—which I have called *martyrdom*—is the appealing sacrifice thrown to the moloch of prejudice. Its "frauds" are the "red rag" flaunted in the face of an intolerant public. Against this it spends its wrath—with this it is deluded—this it tramples viciously and vindictively in the dust. With the "fraud" under its feet, it proclaims aloud, again and again, that Spiritualism is *crushed*.

I repeat, public mediumship is martyrdom. Its office is to divert the attention of the masses from Spiritualism *per se*. It is ever on the stage. It keeps the great, ignorant world amused. It is the butt of science; it provokes the Christian's mirth; it draws the ridicule of the rationalist, the sneer of the skeptic. But in the meantime, behind the scenes, in ten thousand homes the cause goes forward through ten thousand private mediums. These are seldom heard of; they work silently, but none the less surely. Their converts permeate society; they are stored away in the churches, they move here and everywhere, anxiously waiting the day when Spiritualism shall become "respectable," that they may avow it. Good souls! their day will come. But it is not yet. Not yet is the foundation laid in those broad trenches of charity, toleration and individualism, where alone it must rest. Not yet is it strong enough to face the world, equipped for victory. Not yet is the planting time over. There are still seeds in the baskets of the spiritual sowers for which no soil is prepared, but is preparing. How narrow to say this, that, and the other thing is *not germane* to Spiritualism. All things are *germane* to it. Nothing so high and nothing so low, but it is a part of this great truth. The seed is now sowing that is to ripen in a thousand, perhaps ten thousand years. Disasters like the present come and go, and the like. But few of any sort have been in the world's history. None like this—none so broad, so potent, so far-reaching, has ever been.

What is not taught now it will be hard to teach afterwards. Yea, even in this day, when Spiritualism is yet in its swaddling clothes, the Poles are drawing lines, and say to us, thus far and no farther—this or that cannot be true because not taught by Andrew Jackson Davis. Verily many that noble pioneer exclaim, "Lord, save me from my friends!"

These views are the result of years of thought, study, observation, and investigation. I submit them to what I know to be a candid, thoughtful community, the readers of the *Banner*. They explain why Spiritualism, when put to the test—the crucible of frequent failure. And in this light, how significant the answer of the spirits to the complaining believer who had arranged to *show them off*: "We could do nothing; you were too *unconscious*; you destroyed conditions." Explains why nearly all investigations by scientists have been failures, except in a few individual instances. A thousand times have these lessons been repeated, yet seldom are they taken to heart. Every time a new raps comes along, and is sure, his blatant challenge, some over-zealous Spiritualist brings out a medium to oppose—only to be left in the lurch, and receive for his reward the scoff and sneer of the world.

The longer science is kept from the field of Spiritualism the better for the cause. This is said by one who divides his love between them. One of these days science will be admitted, and then will come such an era of blunders as the world has never seen. We sometimes hear it said, "Spiritualism is a science." What sort of a science? A physical science? If so, what are its data? Is a single phenomenon within the range of the solution of man?

Spiritualism to man can never be anything more than a generalization—a mental science, if you will—a study of principles and causes—and not the practical realm of a scientific discovery.

Can Mr. Crookes produce a single phenomenon by scientific methods? Must he not always wait upon the good-will of the spirits? Must it not ever be so? Let us not be blinded by words. Because Mr. Crookes—for whose courage and ability I have the highest respect—experimented in Spiritualism with what are known as scientific instruments, therefore it does not in the least follow that he achieved scientific results. Scientific results are always verifiable, through scientific methods. Can this rule, in any sense, be applied to spiritual phenomena? Obviously not.

Spiritual perfection—as represented by phenomena—will be attained only when human nature is perfect. The phenomena are *framed by design*. The *framing* is the *original*, the *touchstone*. The greater the expectations, the deeper, the smaller the result. Least is always gotten when Spiritualism is put on exhibition by its "friends," that it may work wonders. Let me illustrate how the *law of order*, or the *flow*, works:

A prominent company is assembled. There are some Spiritualists, a number of hard-headed skeptics, a preacher perhaps, a scientist or two, etc. The medium, let us say, is a Spiritualist in the direction of improvising poetry. Various subjects are suggested, and each receives treatment. The thoughts are masterly, the imagery glowing, the language fervid. Many lives give evidence of true poetic genius, but here and there one shows a slight defect in rhythm. No note the effect on the audience. A few there are, perhaps very few, who appropriate the substance and let the shadow go. They grasp the sum total; they reason like candle men: "Can such things be?" whence this wonderful power? Surely it seems not of earthly origin! A chord has been touched, and it will not cease to vibrate until the mind has reached a plane of certitude and satisfaction. How is it with others? When the séance is over, all you hear is about that *flow*. They got stuck where it was intended

they should get stuck. They failed to pass the ordeal. They got back to their idols. This is the process I have called *natural spiritual selection*. It applies to all phases of mediumship, to all spiritual phenomena. The exceptions were marked with white stones. Wait until that able English correspondent of the *Banner of Light*, Mr. Sainton-Moses, exclaim: "How very difficult it is to get a *crucial test*!" Each public séance is a class examination. The sifting and sorting process ever goes on. Continually there is a change of "conditions." A Spiritualist takes a friend to a medium who never fails to give him "best" when asked. The medium is changed, some day, now. The "control" bungles, provokes, does, and says things that are absolutely ridiculous. The Spiritualist is chagrined, and the friend "disgusted with the whole performance." Wait interloper! "Conditions." You were trying to bring in somebody, who, on account of temporary, or perhaps, for many other reasons, was not wanted. If you are like some Spiritualists, you will solve this puzzle, as they solve others like it, by suspecting the medium, or the control; you may even go so far out of your way as to call the latter an "alleged," or "so-called." Perhaps you will try it to some evil spirit, (oh, how these poor "evil spirits" are made to suffer for the ignorance in human nature) and talk of "the necessity of throwing away influences about her as a protection," and away of that sort of halloo.

Now what is the other side of this picture? Does not every Spiritualist know that the best phenomena are vouchsafed where there is no one to be converted. Then, if ever, the ministrations are *frivolous*. No ordeal is necessary—all had passed it previously. Now we have "harmony of conditions." Now comes a perfect shower of good things, that can now be repeated except under similar "conditions." And so it has come to be a common saying among skeptics: "These things never happen when I am present." The skeptic is right. They seldom or never do. Let the reader, if he is an observant investigator, test his experiences by this light, and see if it does not make some dark things clearer.

And, finally, let us have done with this talk about "evil spirits," "good-natured spirits," and the like. In each of these, let us write: "human ignorance," "human arrogance," "human intolerance," "human frailty"—whatever be its name or nature. I am surprised that even so clear a spiritual reflector as that un-dull and ripe philosopher, John Wetherbee, and that other, Allen Putnam, seemingly take stock in these "hobgoblins" of ignorance. Dear brothers, the Dakota land is an earth. True, there may be, and undoubtedly are, comparatively ignorant spirits—aye, millions of them—but then, the wise ones must be counted by billions, and surely, under spiritual laws, the good should prevail over evil.

Is this not clearly a dispensation, brothers? Was it not held wisely in check for ages? Not a sound came along the wire. None must come, for man was working his way out of pre-craft, and had to reach absolute materialism in large measure before the "raps" could come. Had they come before, would they not have thrown the world back into superstition? Now let us reason for a moment. A power for good, that could hold such a check over this grand "oversoul" that is still working in unseen seasons, step by step, surely it may be trusted to take care of its "evil" ones. No, the "evil" is all grand in disguise. Over yonder all is harmony in this great work. Each has his appointed place, his appointed task. Let us learn ours, and the "evil spirits"—those phantasms of our ignorance—

—Will fold their tents like the Arabs,
And silently steal away.
Chicago, 431 Van Buren street.

THE PICKERING MYSTERY.

To the Editor of the Banner of Light:

Nothing has occurred in this country in connection with supposed materialization séances which has created more disturbance in the public mind than the late exposures, as they are understood to be, of Mrs. John R. Pickering at Lowell and Westford.

Within the past year and a half it has been my fortune to attend many of Mrs. Pickering's séances at her home in Rochester, N. H., and also within three months I have attended two in Salem, at the residence of Dr. Barron. At the time the séances were being held in Lowell and Westford, I was in correspondence with Mr. Pickering, which continued up to the night of the exposure at the residence of Mr. Francis Goward, on Saturday evening, June 22d.

On the following Monday I went to Lowell, visited the residence of Mr. Goward and saw the scene of the exposure, with the broken window and the French chalk spilled upon the carpet. Conversation was had with Mr. and Mrs. Francis Goward, Mr. and Mrs. Zephaniah Goward, Mr. N. S. Greenleaf and several others who were present as listeners to and eye witnesses of the scene. The recital of what occurred appeared to be a plain, concurrent statement of facts by the parties above named, and a letter from Mr. Pickering admitted a condition of things requiring the vindication of Mrs. Pickering, and announced a séance at Mr. Fletcher's in Westford on the Wednesday night following, with the expression of a wish that I might be present.

The excitement among Spiritualists and others in Westford, Haverhill, and Lowell, was then amazing, and many persons were anxious to know all that could be known in relation to the unfortunate affair. The facts I had been able to gather enabled me to prepare an article on Monday afternoon, which appeared in the *Publisher of Tuesday, June 25th*. In describing the affair as it was presented to me by those present, it was said in that article, "In the light following, the fact of the apparent fraud is most astounding and criminal frauds ever perpetrated in that line. . . . We will do her [Mrs. Pickering] no injustice, however, and will state in this connection that she now says she will not leave Lowell till she fully vindicates herself." It was further said, "There is nothing to be concealed in this matter. We have carefully described things in the past, and now unequivocally and sharply denounce the late [apparent] sham, as do the honorable men of Lowell." "That the séance at the Gowards in Lowell last Saturday night was an out-and-out fraud, there is [seemingly] no doubt whatever. If she has any true mediumship she has it yet to show, for all the past is now broken down and destroyed." Partially quoting the last sentence, the *Banner of Light* of July 6th so far dissects from this as

to say, "We differ entirely from our [Haverhill] friend, Mr. Hill, of the *Tri-Weekly Patriot*, when he says: 'If she has any true mediumship she has it yet to show, for all of the past is broken down and destroyed.'"

It is hard to see how this language could be misinterpreted, when taken in connection with what was previously said, and in the full quotation, made above, the meaning made by reality caught. I could not mean that a false step would obliterate any fact of the past, but it might "break down and destroy" its power and influence, and annihilate all belief in it with those who eye-witnesses of the event. Such was exactly the effect of the exposure upon the minds of those who had begun to believe the representations in view of her power. At the moment of her exposure, full the number was very few who could be made to believe that she had any genuine power, and I nothing could be clearer than that, in this sense, her establishment as a medium was a thing of the future. It was language used with the intention of vividly and forcibly describing the complete overthrow which Mrs. Pickering had experienced. From a very high pinnacle of fame she suddenly fell to the point of being discredited by the very persons who had been her warmest supporters, some of whom have since said they still believe she has genuine mediumistic powers; and others of the number, if they do not express as much as that, are unable to account for many things they have witnessed in her presence.

My remarks, after listening to the account of the matter from persons deemed to be reliable, surveying the scene of the exposure, and seeing some of the fragments of trappings found there, were sharply criticised in some quarters because the Lowell matter was not still over gently, and "hedging" is suggested as my aim in order to escape the responsibility of a previous endorsement of Mrs. Pickering, then which nothing can be more unfair. I know what has been seen and thoroughly tested; by those things I stand "without variableness or shadow of turning," but at the same time denounce all trickery and shams as they are met.

Following this subject in the *Publisher* of June 25th, in which was published the excellent letter of Mr. Hill, I called to mind, I called to mind, with what at Rochester by myself and the Lowell and Goward parties, together with those reported to have been witnessed by Wm. R. Fildes, of New York, and others.

Concerning the test séances by the Lowell party on the 21st of February, I said: "Francis Goward now says he watched the medium more than he did the forms, but could not see her move out of her place, though it was light enough in the room to see all objects about him. With her in that position twenty forms came out from behind the curtain through the central opening, and walked about the room; and yet there was no possibility of confederate aid. This was done while she was tied outside of the curtain, in fair view, the first time passing around her waist and afterwards coming in and out of the room, and finally tied to her bracket several feet from her."

It was further stated at that date, that Mrs. Pickering has confessed to the fraud, and Pickering declared it to be such with emphasis, [that was so stated at Lowell] and her own friends acknowledge that to be the fact; but in stating this we must not forget to record the fact, [as alleged] that Mrs. Pickering has also said, "she found for her mysterious power some years ago, which she was tempted to help along by her own tricks." Now we want to know how far this "mysterious power" extends, and what it is.

In another article, appearing July 21, it was said: "We must not neglect to do Mrs. Pickering the justice to say that she was always willing to submit to any reasonable and not painful test, and that she was ever found in the room, anything proposed in that direction, was the inveterate hostility of the circle to anything of the kind. We came very near being cheated out of the test which is our present chief item of reliance, by the hostility of the circle to it." In connection with what was then written upon the subject it was further said: "This matter, as a phenomenon, does not belong to any circle, but belongs to those interested in ascertaining what are the facts of its nature."

Our advice to everybody is, never to look at anything of this sort which in the least shrinks from test conditions.

Avoiding language or expression indicating a shrinking from responsibility, or "hedging," when fairly quoted and fairly interpreted, the exposure was met, and the fact of the apparent fraud promptly acknowledged in what was regarded as square, manly terms. There was no other way to do, for the Gowards, Pimpton, Greenleaf and Fletcher, were altogether too staunch witnesses to think of contending against for a single moment, and all of these were unwilling witnesses except as the truth called for the deliverance of their testimony, for their own sakes, and for the truth of materialization. These people, whose testimony is not impeached, are entitled to be heard, and they allege that Mr. and Mrs. Pickering made admissions of irregularity. There is also the authority of Mr. Fletcher that Pickering threw away portions of the fixtures in disgust, threatening to abandon further séances.

It has been said that my descriptions of some of Mrs. Pickering's séances have been in the strongest words of the English language, which may be true; but it is at the same time to be said that it is the common judgment of moderate and cool men and women, who witnessed the scenes described, that the descriptions were *under-statements* rather than *over-statements* of the things which occurred, whether they were all genuine or otherwise. The language used in denouncing the alleged fraud was intended to be equally strong, and in neither is it desirable to make any change. What has been written is subject to the judgment of those who may read it, and what has been done by Mrs. Pickering, together with the statements of the Lowell people, and the statements of Mr. and Mrs. Pickering, are open to the same test.

One thing, however, has been said in some public journals which deserves notice. It is the following: "He [Hill] has interfered with competent investigators, who could have obtained evidence which would have satisfied them either one way or the other, but for his interference." Every letter, every syllable, and every word, composing that remarkable statement, are the component parts of an atrocious so-called *truth*, which has its only basis in the following: "For many months, during which time parties were visiting Rochester, a certain gentleman employed his opportunities to advise his friends and those consulting him upon the subject, to have nothing to do with Mrs. Pickering, for he believed her to be a fraud." "Things changed with him last February, and he made application to me, for himself and friends, to attend a séance at Rochester. To accommodate him, not myself, the way was opened, and an appointment made, but the time

for perfecting arrangements was too short, and it was postponed at his request. A second appointment was made for him, but for some reason his party changed their minds, and that appointment was abandoned; but this gentleman said he and another person would become two of a party, if I would get up another, rather than have the engagement cancelled. This labor for accommodation was cheerfully performed, and the party arranged. After arriving at Rochester, and just before going to Mrs. Pickering's, this gentleman, for the first time, informed me that he wished to apply a test to Mrs. Pickering, which was to enclose her in a piece of mosquito netting. I told him that the test I had nothing to do with, and that I also had one to propose, but did not feel sure of presenting it. I further said the matter could be considered after receiving Mrs. Pickering's answer, and promised him I would mention it to her. When we arrived there, Mrs. Pickering at once said she had decided to apply the silk string test, by putting it through her ear and sealing the ends to the side of the room. This, she said, had been mentioned by some Rochester people as desirable, and for that reason she had concluded to apply it that night. The test was not one at that time so well suited to my wishes as would have been her sitting outside of the curtain, but no objection was offered to it, and the gentleman interested was informed of the situation. He was at once quite offended, which made communication with him rather unpleasant. Mrs. Pickering soon came forward and asked me to take the wax and seal her to the side of the room. I did so, inviting the critical gentleman to stand by and see that it was properly done. The séance went on, and at the close, being requested to examine the sealing, I invited the gentleman up to assist in the inspection, in which he had all the opportunity possessed by myself for critical examination, and as freely exercised it. The whole arrangement of this test in its selection and the manner of its application, was so far from being under the direction of Mrs. Pickering, and I was in no way responsible for anything connected with it. Notwithstanding this was so, the gentleman made things very unpleasant after returning to the hotel, both that night and the following morning, charging me with forestalling things. Subsequently he repeated his statements, charged Mrs. Pickering with being a fraud, and said the forms were only personations by her in her "skirts."

The affair at Rochester is undoubtedly what the paragraph herein quoted refers to, but it has no application to me whatever, for there was never an instance of interference with anybody's tests at Mrs. Pickering's séances on my part, or anything done in relation thereto except to occasionally ask for their application. The falsity of that assertion is clearly shown by the facts here set forth.

My entrance upon the observance of these séances was as a journalist and investigator, and not for indulgence in unnecessary controversy. My aim has been to secure proofs of the genuineness of the manifestations, if possible, and it is fairly due to Mrs. Pickering to say that no reluctance was ever discovered on her part to submitting to any test proposed by me, but that her application was not agreeable to the circle, and hence at times my reluctance to propose them. It was at my earnest recommendation that she first sat outside of the cabinet, and not long after that she chieftly abandoned its use, substituting for it the curtain around a corner of the room. By request of J. Merrill Ordway, of Haverhill, I went prepared to apply the tying test on the 21st of February, yet with no strong expectation of asking for it, but on arriving at Rochester it was found that Wm. H. Tice, of Brooklyn, N. Y., had on the day previously applied the rope-tying test, and that opened the way for asking the privilege of applying a similar and very strong one in presence of the Lowell party.

The situation of things rapidly changed at Rochester from about that time. A few parties began to make their appearance there as witnesses of the séances, and as advisers and counsellors of Mrs. Pickering. Mediums began to flock thither on important missions, being impressed with the idea that they had the power to magnetically strengthen Mrs. Pickering in various ways for the more perfect exercise of her supposed powers of materialization. If I mistake not, it was said that some of them poured their advice into her ear in the shape of suggestions of a higher price for séances.

On the 11th, 12th, and 13th of March, three important séances were held, the first before a party from Georgetown, the second before what was called the "Banner of Light party," (the first visit, as there were two made,) and the third before the Lowell party on their second visit there. I was present at all three séances, and am the only person, except Mr. Pickering, the members of the circle and the pianist, who witnessed them all. The string test was applied by myself before the Georgetown party, Mrs. Pickering then sitting outside of the curtain. I thought then that she did not move out of her chair or become discomposed from the string, and think to still, and yet fourteen or fifteen forms made their appearance without the possible aid of confederates.

Knowing that much importance would be attached to the observation and judgment of the "Banner of Light party," Mrs. Pickering appeared to be quite anxious as to the result. She anticipated the proposal of crucifixes to them, and on the day preceding the evening of that séance she advised with me as to what she had better do. My recommendation was to submit to anything not torturing or unreasonable, and she appeared to have made up her mind to comply with any requirement such a party would be expected to suggest. When the hour arrived, the party had not decided what the test conditions should be, if any, and while the matter was being debated, Mrs. Pickering took her seat outside of the curtain, appearing, as I thought, quite as willing to sit there, in clear view of the witnesses, as elsewhere. The party finally decided that she should sit inside of the curtain and without the application of any test, and Mrs. Pickering, as I then thought, rather reluctantly surrendered the seat she had already taken outside of the curtain. On that evening the manifestations were rather weak, supposed to have been so from overtaxing the medium, yet there was on that occasion at one time a show of two forms beside that of the Lowell party, and was also unattended by tests. This was rather weak and unsatisfactory in some particulars, and was supposed to be so on account of the wear and exhaustion of the medium. During this remarkable week of séances there was a thorough scrutiny of the premises and the medium, but no vestige discovered of anything which had been or could be used for the perpetration of a fraud like the one on record as occurring at Lowell. From this time the interest in the medium much increased, and it is said, counsel so far continued to pour in freely. This was noticeable, and led to the prediction by close observers that the medium would be injured by it. After it was settled that Mrs. Pickering was to enter upon a public career, a gentleman who believes in a genuine medium, predicted her exposure at no distant day. My opinion, however, was the reverse of that, then, fully believing in her integrity, and that her powers were such as not to require a resort to fraud to fill her bill of expectations. The exposure proves that I was mistaken as to a certain result, though the matter is yet to be settled before the real situation can be known. It is certain that something singular and damaging to the medium occurred.

My early and first question after witnessing these manifestations, was, "What is it?" and that is still the unanswered one. If the materials used and discovered at Lowell were trappings brought together by Mrs. Pickering, she, most likely, had confederates in the business, and the thing takes the appearance of a most gigantic and disgraceful fraud. If it is true, as some suggest, that these materials are supplied for the occasion by a "low order of spirits," and that seizing the medium while engaged in the personations left them in her possession, the matter is placed in a different light. In this connection it is of interest to know if the search of Mrs. Pickering at Lowell was really thorough. If so, how

could she have easily got the materials again, being necessarily under rather close surveillance for the personations at Mr. Pickering's on the following Wednesday? Fleeing from there to Laconia, N. H., and with no expectation of being immediately followed by Mr. Hazard, how could she have so suddenly replenished her wardrobe as to be able to personate twenty or more forms on the evenings of July 1st and 2nd, as Mr. Hazard says was the case? There is something in this connection still calling for an explanation.

At the present moment the position of Mrs. Pickering is one of acknowledged weakness, being branded by Mr. Fletcher and the Lowell people as a fraudulent medium. Some of her immediate friends had insisted that she should not be tested, and generally exerted themselves to prevent it. That fact undoubtedly tended to encourage the practice of fraud if it was a scheme of her own. If, as some think, it was the work of "low spirits," might not the disposition to thus protect the manifestations from the application of tests have had a tendency to encourage the practice of fraud by the "invisibles"? These interrogatories cover the two theories, and in the investigations which must come, the real facts as to what is true and what is false in her mediumship will be shown. When Mrs. Pickering started out for the purpose of giving public séances, it appears to have been with the intention of not having any tests applied. Mr. Pickering, in all his correspondence, was accustomed to mention that the séances were *admirable*, and no tests were asked for. The plan adopted appeared to be not to subject her to any more tests, and this seemed to be favored by Dr. Barron when she was at Salem. At one of the séances there, a recognized form was on the point of being embraced, but the meeting was prevented by the interposition of Dr. Barron. My impression then was, and is still, that the form was not a personation by Mrs. Pickering, but appeared to be a mutual inclination between the living form and the "apparition" to meet, and it would have been of much interest to witness the result. As things now are, Mrs. Pickering must give unmistakable assurance of the genuineness of her powers, or no interest will surround her.

It is still her declared purpose to re-establish herself by showing the genuineness of her powers in Lowell, the locality of her alleged fall. It is due to her to say that in the expression of this purpose she manifests a coolness, determination and sincerity of purpose very telling in her favor. It is the hope of all that she may accomplish what she proposes. She also believes it possible to obtain photographs of the forms, and an attempt to do that may be made before this communication reaches the public eye.

Mrs. Pickering makes a strong point when she says "if she is a fraud scores of other trance mediums are," for they have repeatedly borne mediumistic testimony to the genuineness of her materializing séances, and clairvoyants present on those occasions have claimed to see the spirits and to witness the materializing process.

In some respects she still has collateral elements of great strength, and these have been gathering about her in spite of the opposition and policy of the developing circle. She has been subjected to close tests by the examination of her person and her clothing for concealed articles. She has been tested in netting sacks, by tying in various ways, and by the weighing of the forms, and herself as well. These tests have been witnessed by highly intelligent and critical parties, and to my mind they supply undoubted evidence of what is termed mediumistic power of a remarkable character; but everything is now unsettled as to its extent, by the events at Lowell and Westford, and critical tests are again called for to verify that which is claimed as genuine in the past, and to demonstrate the present position of materialization or transfiguration powers.

What has been witnessed in the past cannot be all fraud and sham, if any has been, for the manifestations belong to the class of phenomena occurring in various quarters of the world, of the reality and genuineness of which there is an immense volume of undoubted evidence; but, if it were all fraud, what has occurred at Lowell, Pickering before the world as a most remarkable woman, fully justifying the assertion before made, that she is a first class prestidigitateur, rivaling in these feats Casseville, Heller and Hartz. I do not, with things thus unsettled, accept the whole as a sham; it is with chagrin of spirit and sorrow of heart that the overwhelming evidence of very suspicious appearances at Lowell comes to me, and the qualified admission of as much as that. The event is an unfortunate one to Mrs. Pickering, and the burden she has thus thrown upon the shoulders of her endorser is a heavy one. No reliable journalist, however, will for a moment hang around a fraud, or a seeming one, especially in so momentous a question as this; no investigator of science, or a devotee of a development of unexplained forces, will be tripping up his observations with a sham; and no spiritualist, who is ruled by wise deliberation, will yield a quasi-endorsement to a trick in a matter involving the question of immortality, or in any criticism associated with that question, the most important which man was ever called to consider.

An Orthodox gentleman, who witnessed a séance at Salem, said of what he saw: "It is astounding." Not many days after, and just previous to the exposure, he said, "If I could be sure that was not Mrs. Pickering, a thousand dollars would be of no consequence, because of the assurance and comfort it would bring." So palpable to him was what was seen on that occasion that to-day, the fact of the alleged fraud, the apparitions still linger in his mind as to be given over to the category of shams. My expectation and hope is that Mrs. Pickering will yet redeem herself; but, regarding her last public exhibitions as very unsatisfactory, and knowing the inevitable tendency with men to trample under foot dethroned integrity, a former statement that "if she has any true mediumship she has it yet to show for all of the world to see broken down and destroyed," is still the proper one to make. Confidence is gone, everything genuine in the past must be verified, and the superstructure of her fame is yet to be built. Everything uncertain is to be trampled under foot, while all that is honest and genuine is to be carefully preserved.

Verification of Ann Small's Message.
To the Editor of the Banner of Light:

I find in the message department of the *Banner of Light*, July 6th, a communication from Ann Small, which I readily recognize as from my wife, who, in a feeble state of health, left her home here to attend her aged mother in what was then supposed to be her last sickness, when my wife's earthly tenement gave way under the pressure of long accumulating diseases, and her spirit passed on quietly and peacefully to its higher life, from South Chatham, Mass., Oct. 7th, 1876, "a year ago last October, going on two years ago," as she says.

The message, though literally correct and characteristic of her as far as it goes, is but an atom when compared with the overwhelming evidence of her continued conscious and individualized existence, and unabated love and care for her depleted family left behind, which I have repeatedly received from her in my private sittings with other test mediums, (to whom I have been without an exception an entire stranger,) and more especially with Mrs. Susie Nickerson White. Such evidence leaves me no alternative but to accept it as "proof palpable of immortality," and of the capacity of our loved ones gone before to communicate with us, or to utterly ignore the evidence of sense.

P. B. SMALL.
Long Island (Boston Harbor), Aug. 18th, 1878.

Referees at a boxing exhibition notice the fall of a sparrer.

Written for the Banner of Light.

FRET NOT THYSELF.

Why should we fret and worry,
And meet half way all trouble?
Thus we each live happy,
And thus we make it double.
Pleasure and pain,
Sunshine and rain,
And joy and sorrow,
Come each in turn;
Say one to-day,
Its opposite to-morrow;
Then why not learn
"Amen" to say?
May I expect to see
Constant prosperity?
Must I not eat
Bitter with sweet,
While others meet
With sore mishaps?
I know not any reason
Why, in my season,
I should not fare like other chaps.
Then will I trust to fate,
Without anxiety,
And patiently await,
With due propriety,
My destiny,
Whatever it be,
Or blessing or calamity;
And idle curiosity
Shall never get rank hold of me
To make me suffer needlessly.
Wise men do say:
Sufficient is the evil for the day.

THE LEGAL ASPECT OF THE BLISS IMBROGLIO.

(Continued.)

In the *Times*, McGee merely asserts that he saw a copy of the *BANNER OF LIGHT* in the partitioned closet in Bliss's cellar.

In his testimony he swears he not only saw the *BANNER*, but that he "took it away" with him. Surely an indelible offence this, for a "demoralized rough" to clandestinely enter a man's house and purloin his papers.

In the *Times*, McGee says: "This second apartment was hung around with black curtains. A little table stood in one corner, and its steps cushioned in black. Upon a table was a small, soft cushion."

In his sworn affidavit McGee says nothing about seeing the table, but swears that he saw a "pedestal and ladder standing against the wall."

Capt. Harrison, it will be seen, swears that the "pedestal was formed by driving stakes into the cellar and putting boards on top." A rather inconvenient piece of furniture to "stand up against the wall!"

Again, Capt. Harrison swears there was but one chair in the room, whilst McGee avers there were two.

In the *Times*, McGee found two apartments in the cellar. When under oath he appears to have known of but one. Capt. Harrison, who confesses he assisted in making the trap and fixings, nowhere alleges there was more than one apartment.

In the *Times*, McGee states that when he "lifted down the iron plate the door fell in." A singular expression to apply to a door opening on hinges.

Diesinger says in his testimony before the Court: "Capt. Harrison first showed me the trap-door; I did not measure it. In descending the ladder, I did not observe a door to the trap; I did not notice a joist sticking out."

In his testimony before Court, he (McGee) says: "I let the trap-door down. I called on Mr. Buschner, and he took a peep, and then Frick took a peep. The trap-door fell in. I got down again. The plumbers didn't see the trap. Stockings lapped over the hinges."

In the *Times*, McGee says: "The hinges of the trap-door are concealed under the base of the boards forming the front of the cabinet."

Again, "I know" (swore McGee), "from the confession of Miss Snyder and Harrison, that the key rested upon the joist." (This is, he knew by heart.) Again says the *Times*, after its stifying its readers with a confused description of the trap that no living man can unravel or understand, further than that it must have been in some way hung on two pairs of hinges, one pair on the trap-door and another pair on the two supports, McGee says in the *Times*: "His clap-trap arrangements were again placed in position and left by the *Times* representative as he found them, and as any of his many dupes can find them, this morning."

When this same voracious reporter was placed on the witness-stand, we find his testimony slightly varying from what he so gallantly told the readers of the *Times*. Says he: "I got down again. The plumbers did not see the trap. Stockings lapped over a great deal of trouble, and did not fix the trap."

What was the real purpose of the partitioned apartment in the cellar it is hard to determine. What follows may throw some light on the matter.

James A. Bliss
Testified that Capt. W. O. Harrison called Miss Snyder, Nellie. He boarded with us at \$4.50 per week. Came to board while we were in Vienna street, October, 1876.

I rented him the cellar, and he claimed he was getting up a room or a room on a room. He said it was an important invention, and he did not want other people to know it. He kept the key of the cellar and kept the door locked; he brought up the coal (for family use).

"I had a quarrel with Capt. Harrison on the step, about finding Miss Snyder in his room. Harrison pulled off his coat and said he would whip me. Had no other quarrel. I ordered him out."

"I helped Capt. Harrison put up the partition (in the cellar) for the room." Went to camp-meeting Aug. 18th, 1876, returned Aug. 21st.

"Capt. Harrison and Miss Helen Snyder (first) came to our house in Vienna street together; Harrison stayed there once four days in liquor. I did not like it, but I pitied him. Miss Snyder used to call every evening, and she would give him drunken powders. We took Capt. Harrison to board with us at \$4.50 per week at Ogden street. Soon after he came he said he had a grand invention, and wanted it done in time for the Centennial, and wanted the cellar to work at it in. Harrison held the key. At first he did not object to our going down for coal, but afterwards he would let no one go down, and when he was away I would have to buy coal at the corner grocery. One day he put me out when I was going for coal. I found the key in the door (at the time). He said he paid for the cellar and I had no business there. After that I slipped down with a lady friend and found the partition for the first time. I saw nothing of any account—bottles, matting, straw that Dr. Detman left."

Miss DeHollan sworn.

"Capt. Harrison had charge of cellar and kept it locked. I was in the cellar about seven months ago. (This was in the winter of 1877, when the Bliss séances were in their zenith). Capt. Harrison caught me by the shoulder rudely, and said he wouldn't allow even his mother to go down under the table. He spoke rudely to me, and threw the bottle under the table. Afterwards he got the coal himself. Once, when he left the key in the door, Mrs. Bliss and I went down (cellar). We went into the little room, and I saw something like a rocking-chair, or horse. We saw bottles, and I said, 'This is the

mystery of the cellar.' She said, 'No, this is some spring water that was sent to me.' (Capt. Harrison, it has been told me, drank much of this water, hence, probably, the bottles in the mysterious room.) I searched around the little room and saw a shelf in middle and at bottom. I saw no clothing, nor paint, nor steps, nor compartments. Again, "About two weeks before Capt. Harrison died, I dropped in to the Bliss and heard Capt. Harrison say, 'I don't want anything better than mine. I don't want anything.' Mr. Bliss told him to pay board. Capt. Harrison said, 'I will settle with you yet, you Bliss.'"

Cross-examination.
"I am boarding with Col. Kase's family. I have a regular income from my father, and am independent of the world."

Charles Fields (Meter Inspector) sworn.
"Have been in house 1027 Ogden street; have been going there ever since Bliss lived there. Would go down into the cellar from the dining-room; door was always locked."

Mr. Buckner (employee in gas office) sworn.
"Have been in Bliss's house every six weeks. Some one of the family would let me down cellar through the dining-room. Mr. Bliss or Harrison would let me in. Never saw anything but the meter. Saw a partition; don't know whether it was a room or not. Mr. Bliss asked me to give him a statement of the meter, and went down with me once."

Francis E. Fisher sworn.
"Harrison told him he was making a bedstead in the cellar."

Mr. John Hitchcock (blacksmith) sworn.
"Mr. Bliss told me to place a ring altered; brought one and took it away; told me it was to be used as a part of a loom."

Henry L. Lippard, sworn.
"Capt. Harrison and Mr. Bliss had a ring made at their works, Oct. 18th, 1876. Harrison paid for it."

Wm. P. Fogg (carpenter, 114 Thirteenth street) sworn.
"On May 29th, Harrison came and engaged lumber for 1027 Ogden street: one joist, thirteen feet long, three by eight; five floor—

eight feet long, three by eight; five floor-boards, eight feet long, five and one-half inches wide. They must be old, to be delivered at once. They were not sent. Harrison came down again. I could send him new. I did not send new. I sent a load of knifing boards; sent a load of old boards, flooring, etc. Cut off the joist, but don't know whether the joist was sent or not. Sent a large load of old boards. Harrison paid for the lumber."

Wm. Harrison testifies in Court.
"Mr. Bliss furnished me with diagram of width and length of boards to shut trap-door; I ordered old boards, as if for kindling wood, and they forgot to send the real lumber we wanted." (Query. Is this the lumber ordered from Mr. Fogg May 29th, three months before the exposure?)

Mr. Griffith sworn.
"(Lived with Bliss.) I know Harrison; he was working on a patent shuttle. He was working in the cellar. Mr. Harrison was the only person I saw go into the cellar. I had access to all parts of the house but the cellar. I can't say I saw Miss Snyder at Bliss's. I was in the house but not in the parlor; never saw persons passing out or in the yard, nor going into the cellar. He was working on a shuttle."

In a narrative of what I witnessed at the Bliss séances on the sixth of June, 1877, as printed in the *BANNER OF LIGHT* of the 30th of June, 1877, it is recorded: "By actual measurement I found the point (in part of the circle) to which the Princess, Blue Flower, Billy the foot-black, and some other of the spirits walked out, was exactly fourteen and one-half feet from the cabinet."

The *Times* reporter, it may be seen, states that the wooden structure he found below was "in the centre of the cellar."

At the time I made my measurement, I had been sitting in the front row of the audience, there being several rows of chairs back of me, so that the length of the room, from the front of the cabinet, could not, probably, have been short of twenty-five feet. As the trap opened, the Princess, Blue Flower, Billy the foot-black, and some other of the spirits walked out, was exactly fourteen and one-half feet from the cabinet."

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man or law. She would take me outside, and not allow me to talk in presence of the girls. All about the trap-door is false; I never saw a trap-door in the house. I was expecting to see the sick child with child, the time Harrison mentioned, and could not get through such a hole. Miss Snyder had not been in my house since February" (which was six months before the alleged exposure occurred).

Anthony Brayborne sworn.
"The hole was fifteen by fifteen and a half inches. The cellar-door was locked, and I broke it open. The model (then in Court) is the size of the hole as I found it. I put the cabinet up in the same position as it was originally, in the same nail-holes. Saturday, before the plumbers came, Harrison was anxious to have my wife and myself go to the exhibition. We were the only ones in the house. I heard Harrison say that he would put a job up on Bliss, and Philadelphia would be so hot that it would not hold him. I am not a Spiritualist. I have examined the joist, and can't say whether the joist was cut away. Just about the time the plumbers came Harrison was anxious to learn whether we heard a noise in the cellar at night; have seen him carrying boards into the cellar."

Cross-examined.
"The hole was fifteen by fifteen and a half inches. If there was a door there it would reduce the hole one inch, and step-ladder would reduce it further. Bliss had no confidence in me, and I made no statement. I was living in Ogden street, next door to Bliss. I sent my earnings on the steps; I have noticed Captain Harrison; I have frequently seen him walk down Ogden street before the séance began, and come back an hour afterwards. I proceeded to repair the hole that I made in the cellar after the committee came to examine the place, and I nailed the same boards in the same places."

In commenting on Brayborne's testimony, Harrison said, under oath: "I told Mr. Brayborne if he (Bliss) did not stop talking about Miss Snyder's character, I would make it hot for him. I did not say that I could get \$500 for putting up a job on him. I did say that a party told me that if he could be got back to Boston, they would give from three to five hundred dollars to put him through; that he had left a wife and three children there. The joist was cut sawn. The morning the Bliss's child was buried, he called me everything but a gentleman. I then said he had trod on me for the last time."

Elizabeth Page sworn.
Mrs. Bliss was sick, and I took care of her and child till the baby died. I left them at camp-meeting. I had free access to all the house but cellar. Captain Harrison carried the key to that. . . . I sometimes waited on door. I would have seen people if they had gone in and out of the cellar."

Thomas Evans sworn.
I came to Philadelphia during the Centennial, and rented the sky-light at Circle Hall as a lorry to take photographs. I attended séances at Bliss's, and was introduced to Capt. Harrison. I was much dissatisfied with Mr. Bliss, and said I would leave my business. Captain Harrison said, You need not leave; we can make a large sum of money out of exposing the materialization frauds. I don't know whether Bliss has any trap or not; but I will fix that. I will have some one to represent the thing, and if you will help me I will give you half of all I make. The Young Men's Christian Association will give me five hundred dollars for doing it. Harrison said he had a friend, he called Nellie, who would assist, and they could make from ten to thirty spirits a night."

Mr. Emma Brayborne sworn.
"I finally moved into the Bliss's house. Capt. Harrison was living there. He had charge of the cellar. Capt. H. always went down for coal. He said he had a loom in the cellar. I was there when Mr. Bliss went to camp-meeting. He (Harrison) wanted me to go to the (Centennial) exhibition very badly. Mr. H. was always complaining that Mr. Bliss didn't treat him right. He said, one day, that the Bliss's shall see this, and said, I can put up a job on them that I will get five hundred dollars for. I saw him take bundles into the cellar. When plumbers were there he took a bundle and a small parcel and a large bundle I saw him carry out. He was down cellar very early one morning, with a candle. He was in stocking-feet. He came out of cellar quickly and went up stairs. He said, one morning, Did you hear a noise last night? Harrison took his trunk away in a cart the day the plumbers came."

In commenting on Mrs. Brayborne's testimony, Harrison said, when under oath before the Court: "I didn't ask Mrs. Brayborne if she heard a noise in the cellar at night. One morning I asked her if she heard a noise, and she said she did. The first quarrel with Bliss I have no day or date for. He ordered me to leave the house, December, 1876. We had several quarrels after that. I never ordered Mrs. Snyder to leave, to my knowledge. He never made any complaint against her."

Does it not seem very strange that Bliss should be constantly ordering Harrison out of his house for non-payment of board and other cause, on whom (if Harrison's story is true) he was dependent for the support of his family, through the fraudulent practices of himself and Miss Helen Snyder, to whom Harrison was engaged to be married, and whom he did marry, apparently, as soon as he acquired a moderate competence, which happened just after the trial of the Bliss's? A singular coincidence! How surpassing strange, too, beyond all precedent, that Bliss should be constantly irritating this man Harrison beyond all endurance at the very time he must have known he held in his power the means to cast him and his wife into prison for an indefinite term of years, by simply turning State's evidence and exposing the villainous practices they had all been engaged in for nearly a twelvemonth!

"The morning Mr. Bliss's child was buried," continues Harrison, "he called me everything but a gentleman. I then told him he had trod on me for the last time."

This quarrel seems to have been the "last feather that broke the camel's back," and from that moment Harrison probably resolved to embrace the favorable opportunity, now that the Bliss's were absent at the camp-meeting, to "put up (or complete) the job" against Bliss he had been so long meditating, and perhaps preparing for. As has been before stated, the child was buried some five days before the Bliss's final return from camp-meeting.

It would seem that after vainly trying to persuade Mr. and Mrs. Brayborne to go to the Centennial, and thus leave him alone in the house, Harrison resolved to go to work at night, with hammer and saw, and make the hole in the floor. His being compelled, under the circumstances, to do this in haste and in partial darkness, must account for the inconceivable snipe in which he left the joist, which was the very worst possible, considering the end had in view, and which no working deliberately cannot be supposed to have done. Hence, too, his inquiry on the morning after the hole was sawed out, of the Braybornes, established by both his own and their testimony, whether they heard a noise in the night?

The voracious *Times* informs us that "Mr. Philip Diesinger, a commission merchant and hardware dealer, doing business in Sixth street, above Market, attended a Bliss séance about three months since, and although he detected no trickery, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it out. Since that time he has constantly attended the Bliss's, and grew so rapidly in favor that he was appointed a director of the Spiritual camp-meeting that ended on Sunday last; the day before the exposure, he it remarked. A

Autumn, judging by the regnant weather, I about to put in a claim for attention, in advance of the season, and peeping over his shoulder comes Winter, the time for cold feet, rheumatism and colds. Let the doctor therefore, who is called to attend rigid extremities, preserve the following advice for reference when the "time of his trial cometh." Put the feet in hot water—painfully hot—and as it cools add more hot water to keep up the temperature. Half an hour's immersion, especially if aided by the addition to the water of red pepper and mustard, brings relief and quickens the circulation. No fear of taking cold attends the application of this stimulating remedy.

BRIEF PARAGRAPHS.

SHORT SERMON.—The good man loves all men. He loves to speak of the good of others. All within the four walls are his brothers. Love of man is chief of all the virtues. The good man sows, that himself or his friends may reap; but the love of the perfect man is universal.—*Confucius.*

More brains run to waste in trying to get under a favorite base ball club than it took to plan the pyramids.

Austria is still engaged in the thankless task of pulling England's chestnuts out of the fire, the insurgents in the provinces making that fire very hot. If all accounts are true, Hungary is preparing to kindle another fire in the rear. There are those who see in the present state of affairs an ultimate war, which will reopen all the issues of the Hapsburgs, and bring for the damper of Andrássy, and Austria as well, the fulfilment of the remark by Metternich, "Après moi le déluge."

The Japanese can make good turtle soup from the old rinds of American hams, yet there are those who speak of them as fat-headed heathens.

"What is a junction, nurse?" asked a seven-year-old fairy the other day of an elderly lady who stood at her side on a railway platform. "A junction," answered the nurse, "with the air of a very superior person indeed, 'why, it's a place where two roads separate.'"

A leopard and a fox had a contest as to which was the finer creature of the two. The leopard put forward its numberless spots; but the fox replied, "It is better to have a versatile mind than a variegated body."

EXIT THE SKANDIA REASON.—The hunters and prey. It is the child's evening story. And the story of the mother, the end of the maiden, have not been in the market for a long time. Some say it was atrocious and some it was splendid. And some grumble at it as being too old. But the most recent and most popular is the little book by the author, "Exit the Skandia Reason."

And now Vesuvius is pooling her issues—red hot ones too.

CURE FOR CONSUMPTION.—Dr. R. D'Unger declares that no cough mixture can teach a diseased lung. He pronounces the disease from which the consumptive suffers to be a wasting one, an internal fever which consumes the carbon in his blood more rapidly than the food he eats can supply it. If carbon was furnished as fast as the disease exhausted it, the body would not waste; if it was put into the blood in excess of what the disease required, there would be an increase in the strength and bulk of the body, instead of the decrease. He therefore recommends the use of the following prescription, which he says has often produced, to his knowledge, results marvelous to behold: One half pound finely cut beefsteak (fresh); one drachm pulverized cod-liver oil; four ounces of whisky; one pint of boiling water. Mix all together, let it stand in a cool place overnight, and give from one to two teaspoonfuls liquid and meat—before each meal.

A ministerial-looking man approached a maid, two children leading. When suddenly he bowed them and said, "What is the name of the child?" "The name of the child is 'I am a minister.'"

"If it takes one hog to make a ham, how many hogs will it take to make a hammer?"—*N. Y. Ez.*

A great pig one.

As we go to press the news from the South shows no abatement in the terrible yellow fever scourge. The mortality at Memphis, Aug. 26th, was the largest of any day since the appearance of the malarial, 26 internments having occurred. At New Orleans there were 163 new cases reported and 44 deaths. In Victoria, B. C., since the 12th instant, upwards of 400 cases have been reported, and at least 125 deaths have occurred. The situation at Granada is represented as of the most horrible description, the place having become a veritable pit of death, the dead no longer being buried in graves, but in fields and even in front of the houses in which the deaths occur. Generous aid from all sections of the country, and we are glad to notice that Boston is not behind in this noble work of philanthropy—contributions in this city having reached the sum (to date) of nearly \$10,000.

He spots his house and throws his pants away. Who, as the sun wars, looks his windows over. For, should he wait, the light, he knows of day. Would come and sit beside him at his day.

—*Alfred Cary.*

"In one of our New England churches, a sister who had a very unfortunate habit of offering long prayers was especially endowed with a gift of continuance. The pastor was not a little nettled. He feared that the excellent tone of the meeting would be lost. Without thinking of the immediate application of his song, the instant her voice subsided he struck up with unwonted vigor the familiar words, 'Hallelujah! it is done!'"

There was an audible smile all around the room, and it required no little self-restraint for the devout worshippers to recover their wonted composure.—*Chicago Alliance.*

"The nearest I ever came to cannibalism," said old Lord George Bentinck, "was when I swallowed a little London porter."

In Mr. Gill's "Myths and Songs of the South Pacific," a clan of Hyvian Islanders, when on a marauding or murdering expedition, are said to pray to their god as follows: "We are on a believing expedition; be close to our left side to give aid. Let all be wrapped in sleep; be as a lofty coconut tree to support us. In a stormy sea, let our Christian nations at war with each other, each Christian nation to help it in murdering and plundering the other."—*Index.*

What eats the Colorado potato beetle? Crows, quail, roe, bluebirds, grosbeaks, chickens, guinea fowls, turkeys, ducks, black snakes, granddaddy longlegs, yellow bites, ladybirds, rust red guinea wasps, tiger beetles, ground beetles, soldier bugs, tachina flies, asilus flies. Cut this out, and post it where you can always see it, and don't destroy any such friends, for they destroy many other insects as well.

An intemperate printer is a typographical error.

SCANDAL-MONGERS.
Do you hear the scandal-mongers,
Breathing poison in a whisper,
Passing by, and saying,
"Never volleys, gliding smoothly as a snake;
Slipping here and slipping there,
Through the narrow crevices of truth and fair,
Leaving subtle slime and poison in their wake."
You will hear the scandal-mongers,
Everywhere,
Sometimes men, and sometimes women,
Young and fair;
And they spread their false tales,
Ousting truth from the throne of work and worth.
Shun them, shun them, shun them,
Shun them, whether high or low,
They are but the cursed serpents of the earth.

Don't tell a man you sweat. It is vulgar. Inform him that you are being deprived of the saline and oleaginous fluids of your material sludge through the excretories of your polluted cuticle, with a sensible condensation of moisture upon the superficial exterior.

Mrs. P. redoubts.—An old lady from the country recently, being asked if she would "have some more," at dinner, responded, "No, thank you, dear. I have eaten my sufficiency full, and I feel quite diabolical."

Another Marvel—The Passage of Matter through Light.

To the Editor of the Banner of Light:
The spirits on this side of the water seem determined to keep pace with those on the other side. The marvelous things, having just performed a feat of the same nature as that recorded in the last *Banner of Light*—viz., the interlinking of rings of different substances, the one within the other—which involves the wonderful fact of one solid substance passing through another.

Saturday evening last, a party of fifteen persons met at the residence of Mr. and Mrs. Holmes for the express purpose of trying whether flowers could be obtained in a closed box.

The one I provided for the experiment was an ordinary deal box, made of three-quarter inch wood, its size being about sixteen inches on all sides. In the lid was inserted a small square of silk, which was let in on the under side, and fixed securely with strips of wood nailed to the box-lid. The box having been examined, and everybody satisfied that nothing was in it, I fastened it with a padlock which had never been out of my possession since purchased, and put the side box in the room, and the lid was closed. The key in my pocket. To meet the objection that the box might be opened in the dark, it was thought desirable to attach a strip of paper to the side of the box, uniting it with the lid. A piece of gummed paper was used for the purpose, and a seal was attached to it at each end. In addition to this, a gentleman stuck a piece of court-plaster in a similar way at another place.

Everything being prepared, the light was about to be extinguished, when Mrs. Thayer, who was the presiding genius of the occasion, said she had forgotten to bring her handkerchief, that she usually places on the top of her head during her seances. This is done, she avers, to protect her brain from the electrical action prevailing, and prevent a subsequent headache. Hereupon a gentleman took from his pocket a parcel of Chinese paper handkerchiefs, and opening one, offered it to Mrs. Thayer, who remarked that only a silk handkerchief would answer the purpose, and it was left lying upon the table.

Everything being prepared, the light was about to be turned out, and very soon a strong breeze was felt, and raps were heard, apparently on the box. Turning was resorted to, and was continued with intervals for half an hour but nothing more than an occasional rap and movement of the box was observable. The general belief was that nothing had taken place, and even Mrs. Thayer remarked that she did not think they would be able to do anything to-night. It was at length agreed to look and see whether anything had taken place; and on a light being struck, an object was seen through the glass which some thought to be flowers, and others a bird, but which, upon the box being opened, was found to be the paper handkerchief, the pattern on which had been a large piece of firm light-colored paper, there were, however, on the inside of the box, a number of small pieces of blackery, and a small piece of blackery appeared containing some unripe fruit. Everything being cooled and freshly gathered, although Mrs. Thayer had been in the room about two hours.

At the conclusion of the seance the certificate appended was signed by those present, who were all impressed with the genuineness of what had been witnessed and the marvelous character of the same.

ROBERT COOPER,
CHARLES HOGGTON,
J. L. NEWMAN,
D. C. DENSMORE,
JOHN WETHERHEAD,
EDNA R. HOGGTON,
J. NELSON HOLMES,
JENNIE V. HOLMES,
F. E. CRANE,
MRS. A. ROBERTSON,
MRS. A. B. LAWRENCE,
MRS. A. C. STYLANDS,
J. MARTIN.

Boston, Aug. 26th, 1878.

This is to certify that we, the undersigned, were present at a seance at No. 9 Davis street, on the evening of August 24th, 1878, when the phenomenon of matter passing through matter was conclusively demonstrated in the presence of Mrs. Thayer, the flower medium, by a paper handkerchief being passed into a sealed and locked box.

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J. MARTIN.

Boston, Aug. 26th, 1878.

Shelley's Description

Of the Separation of Ianthe's Soul from her Body at the Command of Queen Mab.

Soul of Ianthe! Awake! Arise!
Sudden arose
Ianthe's soul: it stood
All beautiful in naked pyre,
The perfect semblance of its bodily frame.
Instinct with inexpressible beauty and grace,
Each strain of earthliness
Had passed away; it reassumed
Its native dignity, and stood
Immortal amid ruin.
Upon the couch the body lay,
Wrapt in the depth of slumber;
Its features were fixed and meaningless,
Yet animal life was there,
And every organ yet performed
Its natural functions.

Movements of Lecturers and Mediums.

Speakers having matter for this department are reminded that the *Banner of Light* goes to press on Wednesday of each week, but must be in our hands on Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

Mrs. Susie A. Willis Fletcher (formerly of Boston) has, for a few weeks past, been on a flying trip to America from London, in company with a party of English friends, and called on us last week, looking all the better for her sea voyage. She is announced as purposing to embark for her transatlantic home Aug. 31st.

Mrs. Sarah Graves, who has been working in the cause of Spiritualism in California during the past year, has returned to the States, and is located at Grand Rapids, Mich. (No. 40 Hastings street), and is ready to answer calls to lecture, attend funerals, or perform the marriage ceremony (being legally authorized).

Mrs. V. M. George, having concluded her vacation, can now be found at her office, Room 4, No. 84 Montgomery Place, Boston, by all desiring her services.

Capt. H. H. Brown is now in New England, and deserves a full share of the public patronage. Address him for the present care *Banner of Light*.

Dr. Samuel Watson has removed his family from his city residence in Memphis, Tenn., to his plantation in Augusta, Arkansas.

W. E. Copeland would like engagements to address societies of Spiritualists and other liberals in the Middle States, Ohio, Michigan, Wisconsin, or Illinois. Some of his subjects are, "The Reign of Law," "The Loom of Life," "The Positive Side of Liberalism." His address will be in the care of H. L. Green, Esq., Salem, Mass.

Dr. H. P. Fairfield will attend the Etna, Maine, Camp-Meeting as an engaged speaker. He would like to make engagements to speak in the Eastern, Middle and Western States wherever his services may be required. Address him at Greenfield Village, Mass.

Bishop A. Beals spoke Sunday, the 25th of August, in Chagrin Falls, Ohio. The 29th, 30th,

31st of August, and 1st day of September, he will attend the Michigan State Convention at Grand Rapids. He will then fill an engagement at Waukegan, Ill.

Lyman C. Howe will lecture at Eddyville, N. Y., Sept. 1st.

Mr. John Tyerman, the well-known Australian lecturer, delivered the first of a course of Spiritualistic and free-thought lectures in the Liberal Institute, Salt Lake City, on Sunday evening, Aug. 18th, before a numerous audience.

Mrs. M. A. Carnes, who has been at the Camp-Meeting at Onset Bay, will return and be at home on and after Thursday, the 29th instant.

Mrs. Kendall has returned to her rooms, 84 Montgomery Place, Boston, where she will be pleased to meet her friends and the public.

Prof. R. G. Eccles has just closed a series of four lectures before the Liberal Society of Kirkville, Mo. Prof. Eccles is an exceedingly interesting, clear and eloquent speaker. He treats his subject in an able, conclusive and scientific manner. He creates a fine impression on opponents as well as friends.

Amelia H. Colby and Olive K. Smith were engaged to attend the annual grove-meeting at Dresserville, N. Y., the last Sunday in August. They will be at Freeville the first Sunday in September, after which they will return west to fill their fall engagements. They were addressed at Holland, N. Y., during the month of September. Persons wishing their services between Buffalo and St. Louis can address them as above.

Spiritualist Meetings in Boston.

PSYCHIC HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to 17th Street, Tremont Hall. Services every Sunday morning and afternoon, 10 o'clock to 12 o'clock.

NASSAU HALL.—Corner Washington and Common streets. Spiritual Meetings for speaking and tests every Sunday, 10 o'clock to 12 o'clock. Excellent quartette singing provided.

Nassau Hall.—Much interest is still manifested in the spiritual meetings at this hall. On Sunday, the 25th inst., though the number in attendance was not large, it was one of an interesting character, evidently mostly believers in the consolating idea of the truth of Spiritualism. Notwithstanding the absence of some of the regular speakers, yet the time was fully and agreeably taken up by the following named parties: In the morning by Dr. Richardson, who expressed his strongly grounded belief in Spiritualism, his great enjoyment in laboring there, and his determination to ever thus labor, by Mr. Watt, who gave a very interesting, instructive and logical address, including some of his earlier experiences, which led him to a firm belief in Spiritualism. And closing with remarks by the Chairman upon the subject of the importance of the Spiritualist in the future of the world.

In the afternoon the time was improved by Mr. Watt (after the reading of an instructive piece of poetry by Mrs. Mahan) in a very instructive address, by the reading of an essay by J. B. Barber, of Maine, whose control was rather unusual at venting, and another very interesting lecture was given by Mr. Watt, some very fine tests and remarks by Mrs. Carlisle Ireland, and again by Dr. Barber. Most perfect order was maintained throughout the evening, and very fine singing as furnished by the choir.

Pythian Hall.—The African meeting last Sunday was opened with a invocation by Mrs. Hattie Clark, and the reading of Byron's poem, "The Immortal Mind," by the chairman. Mrs. Adeline W. Wilds read a story, which was replete with practical instruction, leading us to the great question, "What are we?" and we were not without an understanding of the inherited propensities which they lay to contend with. A question was asked: "If we are responsible for our acts?" Mr. R. (in French) took up the question, and answered at some length, which, summed up, was, "We are responsible for the laws that govern our physical existence"; also treating several points closely allied to the question. Dr. the essay and address gave the audience the best of satisfaction. A few descriptive tests were also given by Mrs. Clark, which were recognized.

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To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in non-indispensable as a guarantee for insertion. No return to preserve or return communications not used.

W. H. A. FAIRBURN, C.M.—hold out, in the present crowded state of our columns any use of the proposed article of which you are.

For Sale at Wholesale:
THE RELIGIOUS PHILOSOPHY: Devoted to Spiritualism. Published weekly, Chicago, Ill. Price 8 cents per copy. A Semitally Spiritualistic Journal. Published in Boston, per annum, Single copies 8 cents.

THE SPIRITUAL OPPORTUNITY.—Aly Magazine, published in Springfield, Mass. Price 10 cents per copy. A Semitally Spiritualistic Journal. Published in Boston, per annum, Single copies 8 cents.

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To Invalids.

S. B. BRITTON, M.D., continues his Office Practice at No. 2 Van Ness Place (Charles street, corner of Fourth), N. Y., making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female sex, and in the cure of all diseases of the system, by the use of *pathetic methods* and the *most efficacious remedies*. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

Dr. F. L. H. Willis.
Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon str. at, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

MR. J. WILLIAM FLITCHER, the renowned clairvoyant, is located for the present year at 4 Bloomsbury Place, Bloomsbury Square, London, W. C., Eng.

SEALED LETTERS ANSWERED BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2, and 2-cent postage stamps. Money refunded if letters sent are not answered.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Electrician, Office 121 West Ely street, between 6th and 6th Ave., New York City. Ja. 5.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

PHILADELPHIA BOOK DEPOT.—J. B. RICHARDS, 225 North 3d street, Phila., Pa., has been appointed agent for the *Banner of Light*, and will take orders for all of Colby & Rich's publications. Spiritual and Liberal Books on sale at a discount at Academy Hall, No. 30 Spring Garden street, and at the Spiritualist meetings.

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