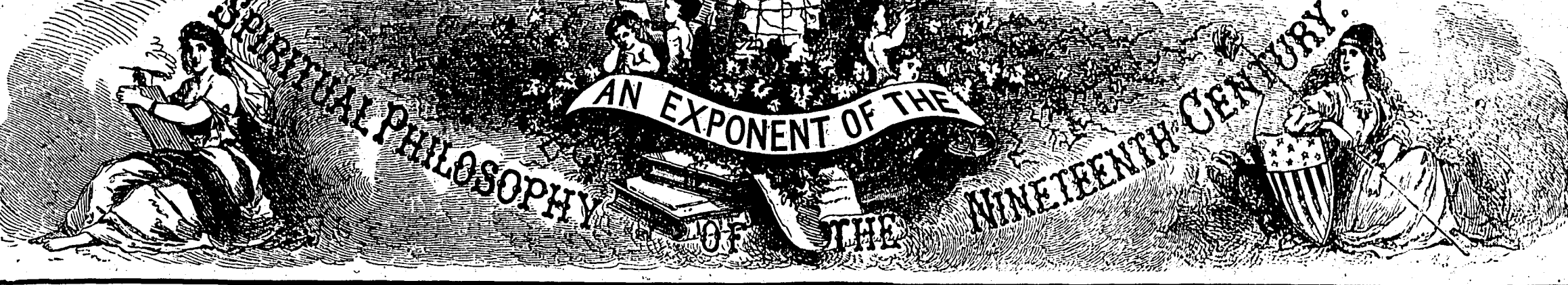


# BANNER OF LIGHT.



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## Original Essay.

### SPIRITUAL GIFTS. NUMBER SIX.

Written expressly for the Banner of Light,  
BY EMMA HARDINGE BRITTEN.

#### The Double; or, The Apparition of Still Embodied Human Spirits.

Who has not heard of the Scotch Wraith, the German Doppelgänger, the English and American Double, in a word, what country or what age is exempt from the belief that the human spirit has been and is seen apart from its mortal body, and that ere death has severed the connection between the two? The illustrations of this phenomenon that the literature of every country affords are so numerous that the facts overwhelm us. No phase of the so-called supernatural is more widely testified of, nor more universally believed in. So frequent and well-proven are the records of these apparitions, that even the materialists, who deny the continued existence of the soul beyond the body's death, do not attempt to dispute the occasional appearance of "the Double"; in fact, many intelligent disbelievers in the soul's immortality excuse their skepticism on the ground that the "Astral Form," "Nerve Spirit," "Magnetic Shape," &c., &c.—that is to say, the spiritual body or envelope of the soul—can at times appear in places distant from the body, and that this class of apparition "covers the whole ground of spectral appearances." Without attempting to combat a position which, however popular with the materialists, has been proved a thousand and a thousand times again to be utterly fallacious by the Spiritualists, we simply allude to its prevalence to show how undeniable by any class of mind the phenomenon of "the Double" has become. Whilst it is almost superfluous, therefore, to go over the ground of evidence on this subject, and history, from Cicero and Aristotle to Byron and Shelley, teems with statements which place the facts beyond denial, it is curious and interesting to note that no theory however profound, or speculation however philosophic, could solve the mystery of these appearances, until spiritual manifestations entered upon the scene, when lo! as by the wand of a magician, the veil is lifted; the same philosophy which lucidly and naturally explains the existence and operations of the soul when freed from the body, applies to its still partially fettered functions whilst yet associated with the body, and we who are Spiritualists have only to watch and observe what the spirit can do as an enfranchised soul, to apprehend at all its powers and possibilities were in being, though yet embryotic, whilst it inhabited the mortal form.

We now know that as immortal spirits, whatever wonderful and glorious attributes the cycles of eternity may unfold within us exist in germ from our first moments of earthly being. The radiant archangel of ages yet to come may be folded up like a chrysolite worm within the perishable clay of some poor despoiled mortal of our own time; but certain it is that whatever attributes belong to the spirit in eternity belong to it also in time, and though the obstacles of matter may oppose many barriers to the expansion of our spiritual faculties whilst enclosed within the dungeon bars of earth, the soul can from time to time look out from its material surroundings, burst temporarily through its fleshly prison, and manifest foregleams of that real nature, which death alone can fully reveal.

The philosophy which covers the ground of the spiritual manifestations, especially those of a physical character, must be remembered when the reader would attempt to explain the appearance of the "living spirit."

Having enlarged on this theme so much in preceding papers, we shall now only briefly reiterate such points as may serve to recall the more important features of the phenomena. The human structure in earth-life is a trinity of elements, namely, MATTER, the outward form; LIFE—OR FORCE—the element which includes magnetism, electricity, the vital principle, the power of motion, &c., &c.; and SPIRIT, whose attributes are will, intelligence, thought, &c., &c.

As it is with Life or Force that we have to deal in this paper, we need not touch further on the distinctive characteristics of the other two elements.

Whilst we are assured by repeated experiments that the life-principle which vitalizes the human

form is not in actual quality and degree one and the same as the electrical current evolved from minerals, we have abundant evidence that many of its procedures in the human system are conducted on electrical principles, and so perfectly synonymous have the motions of life and electricity exhibited themselves in many respects, that the human organism has frequently been called a grand battery, an electrical machine, or a prime magnet. The writer's opinion, strengthened by that of her spirit teachers, is, that the electricity, magnetism and life-principle generally of the universe, no less than the life-principle in animated beings, is one and the same original force, and that the variety of its exhibitions in the different forms of heat, light, motion, attraction, repulsion and life, are due solely to the variety existing in the atoms of matter through which the one universal force operates. Thus the fine, mobile and varied particles of the animated structure must impress a different form of operation upon the force that vitalizes them, than that imparted by the copper and zinc of the galvanic battery. Still the analogy between electricity evolved from minerals and the life-principle of animated beings is so close, that we have a right to expect a similar analogy in the results derived from each source. For example, electricity travels over conducting lines wholly irrespective of distance. We know that thought, which is the attribute of spirit, does the same; but the philosophy of animal magnetism and the appearance of the living spirit at places far distant from the body proves that the life-principle, which is the spiritual body, can travel away from its source like electricity, irrespective of space. Electricity as a force can act upon ponderable substances, move them, produce detonations, be felt as a force and seen as a light. The spiritual body has not only been seen but felt and heard, and cases are on record where the Double has moved objects as well as conversed intelligently. It is more than probable that whatever phenomena can be effected by electrical force or galvanic action can be produced also by the vital principle, subject to the limitations of the atoms through which it acts. It can be projected from one body to another, as shown in the act of mesmerism. It can be sent at will to any distance, as the experiments of magnetizers fully prove. It can be made to produce both physical and mental impressions on distant subjects. It can be communicated to inanimate objects; in fact, it leaves an impression on every object with which a human being comes in contact, a fact amply proved by "psychometry," or the ability which certain sensitive persons possess to disclose by touch the characteristics of those who have been in contact with the object examined.

Once admitted that the life-principle in mortals and spirits is one and the same element, and that in both states of being it is analogous with electricity, and the phenomenon of the Double is at once explained. An individual endowed with an excess of magnetic life, or one who parts with that life-principle very readily, not only gives off a sphere which can be sensed, in immediate contact, but even be seen at any point where it is carried by the will, or thought, or strongly attracted by some psychological inducement. This life-principle in animated beings always assumes the determinate shape of its originator, and thus the Double is seen arrayed in the very garments which belong to its subject, and thus, too, it manifests those characteristics which are most strongly in operation in the mind of the subject at the time of the apparition. As a general rule, the manifestation of the Double is an involuntary act on the part of the person whose magnetic shape is perceived. It is, as before remarked, most commonly the projection of a strong concentration of thought, anxiety or interest toward the point in space where it appears, but sometimes it is an inevitable efflux of magnetism only, and appears around certain individuals in the form of a double sphere, and not unfrequently it has been seen as a second self by the very person from whom it emanates.

There are some few cases in which a strongly magnetic person with a considerable amount of psychological power can send the spiritual body forth at will, but these individuals are rarely endowed, and their powers are exceptional, and generally the result of culture and repeated experiment. There is still another mode of representing the living spirit, and this the somewhat rare one of a disembodied spirit's act; that is to say, disembodied spirits do at times clothe themselves in the magnetism of their mediums for the performance of powerful demonstrations, and thus it is that at circles for physical force manifestations, the double of the medium has not unfrequently been seen, and deemed to have been the medium himself, whilst it may generally be remarked that materialized spirits resemble their media, an item of philosophy which also extends to writing, drawings, and even test messages, all of which are more or less colored, shaped and characterized by the influence of the medium's magnetism. We shall now proceed to give some illustrations of the phenomena under consideration, and whilst we repeat our repertoire of facts includes the history of the race from all ages and in all countries, our selections will be drawn from our own times, and only be presented as examples of the different phases we have been attempting to classify.

We propose to speak, in the first place, of those cases wherein the operators projected their spiritual bodies in certain directions by will—where those bodies were at times seen, heard, and felt, making it evident that the pabulum used was the electro-magnetic force of life, the motor, the intelligent principle of will or spirit. Many of our best clairvoyants claim to have the power of sending forth their spirits at will, and numerous instances are given by them and their biographers of this phenomenon.

The following cases are preferred to others because they are now recorded for the first time. Dr. Fowler, late of Columbus, Ohio, now, as we are informed, an inhabitant of the better land, possessed the power of sending forth his spirit at will in an eminent degree. Being a popular and successful medical practitioner, he would not unfrequently visit spiritually the patients with whom he had left special directions, to test their obedience to his prescriptions. In several instances Dr. Fowler amazed and even horrified his patients by informing them of secret derelictions to his orders which they had deemed entirely unknown to any human being, and in this way he became equally feared, sought after, and believed in as a remarkable clairvoyant.

Mr. George Walcutt, the inimitable spirit artist, also of Columbus, Ohio, was, like Dr. Fowler, endowed with the faculty of quitting his body and wandering forth in the spiritual state and in the full possession of all his faculties. The writer was one evening present at a social gathering at the house of her esteemed friend and host, Mr. Savage of Columbus, when Dr. Fowler, who was an expected guest, made his appearance at about 8 P. M. "Has George Walcutt arrived?" was his first question. On being informed that he had not yet come, he said very gleefully, "Well, I intend to have some fun with him presently. Last night I went out of my body, as my custom is, to see a patient that I felt certain would disobey orders, and I resolved to make a private inspection of what was going on, and report my discoveries in the morning. Now just as I was passing the corner of Main street in my own peculiar way, whom should I meet but George Walcutt; but sure enough he was out, like myself, on his spiritual peregrinations; Heaven alone knows where, but the best of the thing was that he marched above the ground more than two feet high, showing to me how lofty the fellow is, and what an aspiring spirit he has. 'Well,' says I, 'I'll mark you, my lad!' so what did I do but looked at my watch, which was just twenty minutes to eleven; then I pulled off my hat to him, and made him a bow. He saw me, or seemed to see me, for he raised his hat to me like a lord, and on he strode, beating the air as if the earth were not good enough for him to tread." The Doctor laughed heartily at his own conceit, charged us not to say a word to George when he arrived, but wait his own return, he being obliged to go away again (this time bodily) to see a very sick person. He had not been gone more than ten minutes when George Walcutt, accompanied by his wife, entered the apartment. Looking round the company and not perceiving the familiar form of his friend Dr. Fowler, he remarked, "I have a good joke against Fowler; I went out last night on a roving commission, and just as I was making my way round the corner of Main street, whom should I see but the Doctor. At first I thought it was himself bodily, but I soon found it was his double, for he actually seemed to be walking in air about two feet from the ground. I suppose that arises from his high opinion of himself, and his belief that he was too good to walk the earth like common people; however that may be," he added, "he bowed, or seemed to bow, and I raised my hat to him. Now what I want to see is this: whether he had any dream about me that he can remember last night, or what under the sun it was that I saw perambulating the streets."

"You saw!" exclaimed Mrs. Walcutt, laughing; "much you could have seen last night, for you were sick in bed by eight o'clock, and I'll vouch for it never got up again till eight o'clock this morning."

"I saw Dr. Fowler at twenty minutes to eleven last night," responded Mr. Walcutt impressively. "I saw it was that hour by the Capitol clock. I met Dr. Fowler in Main street, raised my hat to him, and he bowed to me, then drew out his watch, looked at the time, and passed on."

The reader may make his own comments on the story; our part is simply to narrate it as it occurred, and to add that both these gentlemen had given similar tests on many previous occasions, been seen and recognized frequently at distant places when their wives testified to their being quietly ensconced in their own beds, and as on the night alluded to, had often met and recognized each other in their spiritual perambulations.

The phenomenon of each seeming to see the other walking in the air two feet above the earth was new to them, and both being philosophic reasoners, inclined to the opinion that there was some lack of attractive power in the state of the earth at that peculiar time, so that the magnetic bodies of the seers were in reality not in the usual close contact with the ground which they assumed to be their ordinary state. Those who have read attentively the History of the Seers of Prevorst, as given by Kerher, her physician, will remember that she possessed the power to quit her body at will, nay, on some occasions she could actually make knocks to awaken the attention of those whom she spiritually visited. In nearly all the published histories of Witchcraft frequent mention is made of the "Spectre," or apparition of the accused person, being seen apart from their bodies. The grotesque and fantastic imagery which poets employ when describing the revels of the "Witches' Sabbaths" is founded upon the legend that certain evil-minded mortals can quit their bodies at pleasure, and though they may require, as tradition affirms, a broomstick to ride through the air, or a sieve to float on the water, withal the idea embodied in

these descriptions is predicated on the popular belief in the "Double," and the opinion that those who could thus spiritually quit their bodies and present themselves in distant places, were endowed with a power which constituted the main feature of witchcraft. Ill-starred indeed were the apparitions of the Double in ancient times, as the trials for Witchcraft recorded in Scotland, New England, Germany, France, and indeed throughout Europe, during the middle ages, abundantly prove. In many of the narratives published by Glanville during the famous epoch of Scotch Witchcraft, when the first King James of England was himself the prosecutor, it is repeatedly alleged that those accused women who were actually seen at frightful witch gatherings, and in the commission of evil deeds and malign incantations, were at the same time proven to have been quietly sleeping in their own beds, and possessing in their mortal bodies by their husbands' sides.

Did the order of our subject permit us to cite historical records of this character, we might fill a volume with such narratives; recurring to our purpose of using only such illustrations as the passing events of our own time and experience afford, we merely allude to the fact that in the ages so justly described as "dark," the phenomena under consideration were frequent of occurrence, and formed the most baffling, mysterious, and unaccountable features of the Spiritualism of the time. Happy indeed are we to live in an age when the light of reason and the facts of science explain what past ages cannot afford to blot out from the page of history, without discrediting its authenticity in every other direction, and highly indeed should we estimate that beneficent dispensation which rends the hideous mask of supernaturalism from the fair face of naturalism, and ranges the ghastly and grotesque features of Medieval Witchcraft under the simple and scientific formulae of spirit communion. As our present theme is one of unusual interest, and narratives of personal experience define better the various phases of the subject than abstract theory, we shall extend our analysis into another paper, and conclude this article by a relation never before given to the public, and one from which we should shrink back with the aversion which attended its enactment, did we not feel that so remarkable a case belongs to the world no less than to the student of psychology, first because it lays open a new and startling field of operations entirely unexplored by the resolved spirit of man, and next because it suggests many explanations as to the source of those mysterious invisible influences that prompt us, we know not how or from whence, to lines of action from which our reason and better feelings would revolt, were their exercise not interfered with by those silent, subtle forces of psychology so ill understood, so little counted upon, yet so potent in their operation for good or evil.

We shall entitle our narrative *A Dark Page in the History of Psychology*, and give it as it was originally prepared for our still unfinished second volume of Modern American Spiritualism. The last case of this kind\* which our space will allow us to relate, is still more strange and problematical than any of the others, but as it involves the feelings of a most worthy and respectable family the author feels bound to suppress the publication of all names but her own, merely pledging herself to furnish, to any person who in perfect good faith desires more fully to verify the facts subjoined, which are as follows:

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles signed John G.—(the name being given in full), dated from Boston. The writer addressed Mrs. H. in the most inflated and enthusiastic terms of admiration, and referred to numerous interviews which he purported to have had with her, and to conversations which he assumed to have passed between them. So full of detail and matter of fact were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, whilst the letters had by some contrivance or mistake been forwarded to herself.

Allusions to her lectures, dresses, and even scenes of private life known only to her immediate home circle, at length connected these mysterious communications exclusively with herself. Greatly perplexed, Mrs. H. began to scrutinize the information communicated more and more closely, and, to her amazement, found that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles was refined and occasionally eloquent, the constant allusions to interviews and conversations which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would otherwise have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this in-erutable mystery, Mrs. H. consulted several of her friends, amongst them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to

collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power, to discover and punish her persecutor.

The same answer and advice was also tendered by Mr. Newell A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives. Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part, which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. H. did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence at a night, and always inspired the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appeared rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be, was a profound mystery; Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit," over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognize the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amidst the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. H. began at last to realize that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation or inspired by her watchful spirit guardians, the afflicted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. H. felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. H. at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives dated from Boston, containing these remarkable words:

"*How beautiful my angel looked arrayed in that blue veil which she so lightly threw over her head last Friday night, as if in token of welcome when I entered her chamber.*"

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was traveling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. H. sat still in the carriage whilst the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for any one to have done so without observation. Yet in an instant she knew that some one *was there*, and the consciousness of this mysterious companion's proximity was so startling and alarming that Mrs. H. was on the point of shrieking aloud, when the deadly chilliness which accompanied her phantom tormentor informed her of his presence.

Almost paralyzed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hand from her head she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed that ere she arrived home Mrs. H. had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination, etc., etc., etc.

On reaching her place of destination, several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape-jasmine fell from the envelope, and these words caught her eye: "*To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next, a sprig of cape-jasmine, or any white flower you can procure.*" The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely!

It would be needless to pursue the details of

\* Alluding to cases in the chapter of which this is only an extract.











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

## Banner of Light.

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Letters and communications pertaining to the Editor's Department of this paper should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

**The Spirits' Book.**  
COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have just put forth an American edition (from English plates) of this fine work by Allan Kardec, which has been translated in a superior manner from the original French by Anna Blackwell, and is adorned with an excellent steel-plate portrait of the author.

Some idea of the important character of the new volume, and the popular interest which it has aroused in France, may be gathered from the fact that its circulation in that country had reached the extraordinary figure of 120,000 copies up to the date of its translation into English by Miss Blackwell.

This new book, to readers on this side of the Atlantic (as will be seen by reference to the announcement on our eighth page), treats of almost every conceivable question of interest to the human mind concerning death and the after-life, and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree, as transmitted through various mediums and collated by Kardec. It certainly deserves an extended reading by the American public.

### The Red-Cloud Report.

It has already been noted that the Report of the Investigating Commission on the charges of Prof. Marsh in relation to the Red-Cloud Agency, has fallen flat upon public attention—a fact that would indeed seem extremely singular if the reason of it were not in such close companionship with it. The reason is this: Before the Commission even began its investigation, the knowledge on the part of the public that it was appointed by Mr. Delano himself at once took away all further interest in the proceedings. How could it possibly be otherwise, when the party accused was asked to name his own judge and jury? A force of that sort was too broad to hold the attention of the American people.

Not that the Report itself does not greatly illuminate much that has been heretofore kept in the dark concerning the Government dealings with the Indians. For what it thus brings more distinctly to the light all men are grateful. But it was as an investigation a transparent sham. As the New York Nation properly characterizes it, "There was only on the side of the Indians and the people of the United States a College Professor, doing work to which he had never been trained, and invited only by the desire to do his duty; and having against him the united force of all the corruption, all the ignorance and all the prejudice of the 'practical men' of the Plains." And much has come of it. The Secretary of the Interior has been driven into retirement in advance of the appearance of the Report, the head of the Indian Office is sure to go soon, and some half dozen officials have been dismissed.

All this shows that there was fire under the smoke raised by Prof. Marsh's charges. It certainly shows that the men who are essential to the operation, if not the existence of the Indian Ring, and to whom the Government has clung with peculiar tenacity, have had to be sacrificed to the ascertained truth of the accusations brought by Prof. Marsh. It shows that there is a regular system in this business of defrauding and maddening the Indians, and that it will never be broken up save by some such vigorous action as this of an individual citizen. Either what he charged has been confirmed by the Commission, or it has been so dealt with by it as to appear substantially true. It is extremely rare that any sort of prosecutions result so successfully at every point as this has done.

The thing to be remarked, because it is a confession of guilt, is that the Commission which was to try, was appointed by the accused party. Prof. Marsh brought his allegations originally to the personal attention of the President. The latter proceeded to turn it over to Secretary Delano. He was the very one whose conduct was the object of complaint. It was he, therefore, who appointed the court, administered the oath, and propounded the rules of evidence. The court thus formed was without the power to compel the attendance of a single witness. There were army officers who could readily tell all that would have substantiated Prof. Marsh's charges, but they were not called. The contractors themselves and the agents were of course interested in establishing a general denial of those charges. Indeed, Prof. Marsh himself seemed rather to have been on trial than Secretary Delano and his subordinates. But in spite of all, the result is proof of what has steadily been alleged, namely, the existence of a corrupt system as ever robbed and gossed a helpless people.

The official report of the Convention of the Vermont State Spiritual Association at Glover is received, and will be printed next week.

### We Want More Subscribers.

The work in which we are engaged is an onerous one at best, for many reasons, and therefore we should be fully sustained in a material point of view especially, to enable us to become powerful in a spiritual direction. We say our labors are onerous, because the elimination of any new truth inevitably brings the teacher face to face with antagonistic elements. It has been so from time immemorial, and always will be, we suppose. We are perfectly willing to be hurt for Truth's sake; but it grieves us to know that Selfishness is the greatest obstacle we have to contend with. Where one copy of the Banner is circulated to-day, ten copies should be. We can say the same with regard to other papers devoted to Spiritualism.

Why this apathy among Spiritualists? Scarcely a single Spiritualist paper is taken in Baltimore, and yet two Spiritualist societies exist in that city. Such is the case in many other places. Why cannot exertions be made among the friends, north and south, east and west, to extend the circulation of this paper, which is admitted on all hands to be a worthy exponent of the Spiritual Philosophy of the nineteenth century—a philosophy that is destined to permeate every nook and corner of the civilized earth?

A thoughtful correspondent makes the following timely suggestions:

May I say a few words to Spiritualists in regard to your paper, as they were suggested to me by its non arrival on Saturday, caused by my failing to renew my subscription, I suppose? Let all feel it a duty to see that it is made a success. That it will be there is no doubt, yet it is not right that it should be in such a position, should bear all the burden. Let every Spiritualist, even those who think they have passed beyond it, feel it a duty to subscribe for one number each year, and he will surely find enough in it during the year to more than repay him, even though he should read but one copy. Then he should send it to some neighbor, or mail it to a distant friend, never allowing a single copy to be destroyed or lie idle in his household. Spiritualists must not be selfish in their faith, or forget that "faith without works is dead."

They should also extend to their media words of encouragement and cheer. As a class their life at best is a sacrifice, and now while it is the "unpopular religion" it is not an easy thing for media to come out and do their work amidst the scorn perhaps of relatives and friends, without even the encouragement of those who believe with them. Let them at least be charitable to the faults of their media, remembering that a sensitive medium going up the platform as an orator or holding private sittings with nerves and spirits depressed, cannot but fail to do credit to the control to some extent. Kindness is the mainspring of spiritual power.

### The Testimonial to Mr. W. H. Harrison.

A committee, composed of some of the leading Spiritualists of England, have issued a circular calling attention to the fund they are raising as a testimonial to Mr. Harrison, of the London Spiritualist, and which, it is hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism. We refer our readers to the circular which we publish in full for particulars, which will show how important have been the services which Mr. Harrison has rendered, and how large have been the sacrifices he has made. We can bear testimony to the multiplicity of his labors, and to the good sense, fidelity, and devotion to truth which he has manifested both in his investigations and in his accounts of the same. In his management of the "Spiritualist" he has always subordinated personal interest, plumes, and animosities to the good of Spiritualism. He has done this either by keeping them altogether from the notice of his readers, or by referring to them in such terms as to show that in the service of the truth he can forget himself and think only of what befits the dignity of the great cause he has so worthily and ably advocated. We truly hope that the testimonial to Mr. Harrison will be a success, and that American subscribers to it will not be few. All persons desiring to contribute should send in their names, addresses, and the amount, to Martin R. Smith, Esq., care of Miss Kibbingsbury, 38 Great Russell street, London, W. C.

### Spiritualism in Baltimore, Md.

We have in our issues for several weeks past had occasion to refer to the work accomplished at Lyceum Hall, Baltimore, by Dr. T. B. Taylor, lecturer, and Frank T. Ripley, test medium of Boston.

It gives us pleasure also to state that success attends the meetings of the congregation at Lyric Hall, over which our friend Wash. A. Danksin presides. The meetings of this Society have been continued uninterruptedly during the entire of the past year, and much interest has been evoked thereby, even during the warm weather. The following lines were given impromptu by Bro. Danksin at the close of one of his lectures, the subject of his discourse having been "The Divinity of Christ as taught by Philosophy."

The truest flower upspringing from the soil  
Breathes the sweet fragrance of the living God;  
The lightning-break that bounds toward the river,  
Sings as it flows of the Eternal Good.  
The fluttering warbler of the early morn  
Tells of the Source divine whence he was born;  
The towering oak that crowns the loftiest mount  
Is but a spray from life's eternal fount;  
The glittering orb that splendorizes the night,  
Are radiant with the glow of God's own light;  
The clearest, seraph, of the highest heaven  
Treads with the life which God itself has given.  
There's but one life—that life is all divine,  
'Twas Christ's, 'twas Aaron's—'tis I and mine.

### Letter from Prof. Crookes.

The following autograph letter from this distinguished English scientist sets at rest a certain report concerning Mrs. Mary M. Hardy's course while in that country, and will prove pleasant reading to her friends:

20 MORNINGTON ROAD, LONDON, N. W.,  
Oct. 12th, 1875.

To John Hardy, Esq., 4 Concord Square, Boston, Mass., U. S. A.:

DEAR SIR:—I beg to acknowledge the receipt of your letter of Sept. 10th, drawing my attention to a paragraph in the Spiritual Scientist of Sept. 9th. As this paragraph is calculated to convey a wrong impression, and thereby do Mrs. Hardy much injustice, I beg to state that during Mrs. Hardy's visit to London no proposal whatever was made that I should try any tests with her, nor was the subject ever alluded to on the single occasion on which I had the pleasure of meeting that lady and yourself. I remain truly yours,  
WILLIAM CROOKES.

We have received and shall print in our next issue the regular review of our foreign exchanges, which Dr. G. L. Ditson, of Albany, furnishes to these columns, to the satisfaction of so many readers.

Miss Lottie Fowler has had excellent success in London since her return from the continent.

### Sittings with Mrs. Markee: The Mount House: A Welcome to Glen Eden: Experiences at Dr. Slade's.

Having heard in the past many reports concerning the strange and startling manifestations on the plane of materialization or de-materialization occurring in presence of Mrs. Compton—now Mrs. Markee—at Havana, N. Y., I decided to improve the fine autumn weather which characterized the middle of last month, by making a journey to that place for the purpose of personally witnessing something of the kind. In pursuance of this object myself and wife left Boston at 3 P. M. of Monday, October 11th, and arrived at Geneva, N. Y., on Tuesday morning, the 12th, where we were met by Dr. F. L. H. Willis (so well known to the readers of the Banner of Light both in America and Europe), Mrs. Love M. Willis, and their daughter. The next link in the journey was a fine trip by steamer nearly the entire length of Seneca Lake to Glenora, which we reached about noon, and were at once escorted to the Doctor's pleasant country residence. Here we passed a highly-enjoyable afternoon, and early in the evening took the cars, in company with Dr. Willis, for Havana, to attend our initial sittings with Mrs. Markee.

Our first stopping place on the way was at the Mount House, Havana, which is presided over by that prince of landlords and good fellows, Gordon N. Squires, whose hospitable abode should be remembered and patronized by all persons visiting this town. Here we remained till about 8 o'clock P. M., when we repaired, in company with Dr. Willis, to the home of Mr. and Mrs. Markee. The circle which we were to attend was to be a public one, and we found present on our arrival the following ladies and gentlemen, bent like ourselves, on witnessing the mysterious phenomena: J. H. Hardy, Elmira, N. Y.; Mrs. J. H. Hardy, Elmira, N. Y.; A. Miller, Auburn, N. Y.; Eugene Atwood, Williamsville, Ct.; J. L. Simons, Potsdam, N. Y.; E. E. Lewis, Lawrence, Kan.; H. B. Jenks, Worcester, Mass.; Judge George Freer and wife, Watkins, N. Y.; Miss C. E. Carpenter, Elmira, N. Y.; Mrs. M. A. Gridley, Williamsville, Ct.; H. S. Hendricks, Benningburg, N. Y.; Miss Ludlow, Trumansburg, N. Y.; Gardner Hibbard, Watkins, N. Y.; Katie Vestlie, Watkins, N. Y.; Mrs. Jane Carpenter, Watkins, N. Y.; Emma Soules, Havana, N. Y.; these, with the medium, Mrs. E. M. Markee, formerly Compton, her husband, who had charge of the details of the sittings, Dr. Willis, myself and wife, making the number of twenty-two.

Mr. and Mrs. Markee at once took up their positions beside a common table in the circle room, and an intelligence claiming the name of Robert Merrill, proceeded by raps to give directions for seating the company, each individual being placed as he indicated; this accomplished the people joined hands, as is usual in what are known as dark sittings. The light being extinguished the medium described spirit friends present, and gave several names and communications purporting to come from these unseen entities. In this part of the exercises Mrs. Markee assured us that she was neither in a trance nor any other abnormal condition—that as far as her sensations furnished any criterion for judgment—but that she seemed by a gift of natural clairvoyance to see before her what she discoursed about. This dark séance continued for about three-quarters of an hour, after which the apartment was re-illuminated, and the usual preparations for the materializing circle were instituted—Mr. Markee taking up his position at that part of the room which was behind the company assembled, and furthest from the cabinet, and a common kerosene lamp being placed beside him on a table.

Previous to the commencement of this second sitting several of the party—myself included—examined the room and cabinet thoroughly, and were satisfied of the absence of all appliances for the mechanical or illusory production of the expected phenomena. The cabinet was found to be only an alcove room, lathed and plastered, and having no windows, and no means of exit except through one door, which opened directly into said cabinet and was exactly in front of the people composing the circle. This was of the class denominated "batten-door," and closed up when shut about three-quarters of the doorway, the remaining open space above it being temporarily sustained by some dark material, which was divided in the centre so that it could be pushed aside in order to give spectators a view of such faces, hands or arms as might appear. The only article of any kind in the cabinet was the chair in which Mrs. Markee sat during the course of the sittings.

Mrs. Markee went into the cabinet and the door was closed, the people occupying the same order as to seats as in the first instance. The light was turned down very low, and the attention of all became fixedly centred upon the curtain aperture above the door. Shortly there appeared (moving the divided curtain aside) hands and arms; then a spirit calling himself "Webster," who claims to control the materializing sittings on the invisible side, made a brief speech to the assembly, in a somewhat gruff voice; at the close of his remarks making the usual request for singing, to which expressed desire the parties attending did their best to accede.

Some fifteen minutes had elapsed, after the entrance of the medium into the cabinet, when the door partly opened, and standing upon the threshold was a white form, claimed to be the materialized spirit of "Katie Brink." She continued for a few moments to open the door, show herself, and then close it; after which, seeming to gain in power, she at last came out among the company, and walked around the circle. In the course of her journey she stopped for an instant and seated herself in my lap, and also kissed Mrs. Rich. The form was well defined, but the face could not be seen, appearing as if trebly veiled in some white material, through which it was impossible to more than barely trace the most shadowy outline of the features.

Katie, having concluded her pilgrimage, retreated from view, and was succeeded by a lady, who brought with her to the partially open door of the cabinet—although she did not come out into the room—two children, one resting on her arm and the other clasping her hand and standing by her side. This lady claimed that she was the spirit-wife and that these were the spirit children of Mr. Eugene Atwood, of Williamsville, Conn., then present in the circle; the light being reduced to so low a point, recognition was impossible; the child in her arms was not seen distinctly, but the one by her side was quite plainly visible as to form, though the features could not be discerned.

In response to a desire expressed by some member of the circle, that the form before us would cause the child in her arms to cry, quite

an easily-recognizable wail of infantile disgust was raised by the little one, and the shape retreated with both children, closing the cabinet door after her, and for a brief time seemed to endeavor to soothe the babe and quiet its impromptu music, much as a mother in the flesh would do, the sounds of the child's voice being plainly heard, both while in presence of the company and subsequently in the cabinet when the door was closed.

Just before the appearance of this spirit, voices had conversed with the audience—one purporting to be that of the mother of Mrs. Rich, and after it ceased other voices filled the interval of time which elapsed before the Indian Seneca—whose manners, costume and general appearance have been so frequently described in the columns of this paper—after several preliminary advances and retreats, stalked into the room; I use this word because it is most expressive of the fact of his peculiar method of locomotion, and I noticed a further singular circumstance which accompanied his presence—that of a peculiar odor which attaches itself to those of a nomadic life, and which, in his case, bordered on the disagreeable. No such odor had been met with during the sittings, up to his appearance, neither could it be detected after he disappeared, and this, to my mind, was a most satisfactory proof of the truthfulness of his claims as a bona fide Indian. His voice was loud and confident in tone, and the widest remove from that of the medium or any spirit who had previously spoken, and his form was large and muscular. He walked around the circle, laid his hand upon my head, also upon that of my wife, and then retreated again to the cabinet. He several times showed his arm while standing in the doorway, striking the large and powerful limb against the side of the cabinet with a force that caused an appreciable jar. He also gave vent to a series of yells—the war-whoop, etc.—which were so shrill and defiant, and full of angry life, as to produce a striking effect upon the hearer. The séance closed at last at quarter past one o'clock on the morning of Wednesday, 13th, when the company dispersed, and our party returned to the Mount House.

Desirous of having more experience in the preliminaries, I called on Mr. and Mrs. Markee on Wednesday forenoon, and made a request for a test sittings; the desire was granted by them, and Thursday evening, 14th, was named. At eight o'clock, as before, we repaired to the dwelling of the medium, and the circle was organized as at the previous meeting, there being present beside myself and wife Dr. Willis and Mrs. Willis, Mr. and Mrs. A. M. Gardner, Miss Ellen Powers, of Glenora, Mr. M. Guston (of Troy, Pa.), Gordon N. Squires, of Havana, Eugene Atwood, of Williamsville, Ct., the daughter of Mrs. Markee, the medium, and her husband. Mrs. Markee was, however, suffering from extreme physical prostration, and announced that she was really unfit to sit, but was willing and anxious to make the trial. Her bodily ailment, however, so seriously militated against success, that but little was accomplished at the sittings, although the holding of it, under the circumstances, showed a laudable desire on her part to give visiting investigators every opportunity for inquiry.

Parting with Mr. Squires, concerning whose hospitality abode, the Mount House, and its excellent appointments, no words of mine can do justice—and who, to my mind, proved himself to be the most obliging and gentlemanly landlord I have ever met with in New York (in which State my experiences in this regard have in the past been otherwise than agreeable)—we took cars for Glenora and returned to "Glen Eden," the truly Eden-like home of Dr. F. L. H. Willis and Love. There, with most inspiring appetite, we partook of the rich products of the Doctor's grapple and fruit orchard, and under the guidance of himself and wife explored the mysteries of Watkins and Havana Glens, having a fine time generally, the memory of which will long be treasured.

Bidding a heart-felt "good-by" to the Doctor and his happy household, myself and wife took the cars for New York on Saturday morning, 16th, arriving there at nightfall. In this city I met with Mr. Luther Colby, my partner, editor of the Banner of Light, who was also seeking a brief respite from business cares. Mr. Colby and George A. Bacon subsequently accompanied Mrs. Rich and myself to the residence of Dr. Slade for a sitting. The peculiarity of Dr. Slade's development prevents the assembling of large circles before him, and as the best results are obtained by the smallest numbers, but two of our party at a time had a sitting with him—myself and wife being granted the first. The experiences which I fully detailed in an article published in the Banner of Light for April 24th, 1875, were repeated, with the exception of the materializations of forms or busts. It may be well, however, to mention that while we were seated at the heavy table generally used at his sittings—Dr. Slade, occupying a position side-wise to it, so that his feet and hands were at all times visible to us, and the space beneath the table being open to our inspection at will, by a downward glance—the slate, passed beneath said table, was strongly grasped by spirit hands, and passed about to those present; a slate put upon my head had a message written while resting there; the noise of the pencil being heard by us; the hand of "Owasso," the Indian familiar at the Doctor's sittings, came out from beneath the table, and grasped the lappel of my coat; while Mrs. Rich held one end of the accordion, Owasso grasped the keyboard and played recognizable music; his hand the while being distinctly visible to me, as our circle was convened in the daytime, and the broad sunlight streamed uninterrupted into the room. Suffice it to say that both Mrs. Rich and myself left the séance chamber more than ever convinced of the remarkable powers and entire honesty of Dr. Henry Slade, whose opinion was shared by Messrs. Colby and Bacon, who had the next sitting following ours.

ISAAC B. RICH.

Boston, Nov. 3d, 1875.

### People's Sunday Lectures.

William Denton will commence a course of eight lectures at Paine Hall, which is situated in the Paine Memorial Building, Appleton street, Boston, on Sunday-afternoon, Nov. 7th, upon which occasion he will consider the subject of "Rational Religion;" he will also speak there in the evening of the same day, concerning "The Sun and the Interior Planets," and will continue the course at 2½ and 7¼ o'clock P. M. on each Sunday of November. Should the attendance warrant, these meetings will be maintained in some form at this hall during the winter.

Mrs. Louie M. Kerns is doing good work at Doughty Hall, London, Eng.

### Casts of Spirit-Forms.

On Friday afternoon, Oct. 29th, a company of friends assembled at the home of Mrs. Mary M. Hardy, to hold a séance for the manifestation of this new order of the spiritual phenomena. The usual preparations as to table, paraffine, etc., which have been already described in these columns by William Denton and others, were gone through with, and, the company being seated, the gas was turned partly down, though not so low as to prevent seeing all the objects in the room. Hands appeared at the aperture in the table, bells passed down through said opening were dipped in the paraffine, or rung vigorously by the unseen operators beneath the table, the handkerchief test of the strength of the invisibles was thoroughly tried, and, at the conclusion of these occurrences, raps signified that the light might be turned on to the full, and that the company could look under the table to see the results of the sittings. The room was brightly illuminated, the carpet-curtain around the pall was raised, and those assembled were rewarded for their patience in waiting by the sight of the delicate white casts of two spirit-hands and one foot! One of the hands was wanting in a finger, and may have been another cast of the same hand mentioned by us last week; the other hand was shapely, and the digits were bent as if in the act of snapping the thumb and forefinger together. The foot was the thickest and most substantial of the casts, and reached, as to height, almost to the ankle joint, showing a firm instep, and apparently well-defined toes. The party dispersed soon after, well pleased with their experiences in this regard, and satisfied that no known human agency could have created these molds.

Mrs. Hardy, in consequence of urgent calls from friends at a distance, will make a few engagements to visit some of the towns within one or two hundred miles of Boston, to enable them to witness these remarkable manifestations. For terms, &c., apply personally or by letter to No. 4 Concord Square, Boston.

### Mrs. Cora L. V. Tappan

Will speak in Rochester, N. Y., Sunday, Nov. 7th; in Chicago, Nov. 14th; remains there until the last of the month; from thence she will proceed to San Francisco, perhaps stopping briefly at St. Louis. Since she landed in America she has spoken three times in Brooklyn, twice in New York, twice in Philadelphia, once in Washington and twice in Boston, with the best results. We trust her journey to the Golden State may fully restore the health which much overwork has enfeebled.

**SEWING CIRCLE.**—The Ladies' Home Circle, connected with the Children's Mission to the Children of the Destitute, met at the Mission Building, No. 277 Tremont street, Boston, Nov. 2d for the first time this season. The ladies interested in the Mission have maintained this organization for many years, and have accomplished much good in providing garments for the destitute. Mrs. Benjamin Gilbert is President, and Mrs. Joseph E. Barry, Vice President. On Wednesday afternoon, 3d, the sewing school for poor girls, in charge of Miss Frances A. Ewer, who has been connected with the Mission for twenty years, opened for the season.

It is now denied that Gerald Massey is insane, a member of his family just over from England being the authority. Mr. Massey is announced as engaged on his most important prose work, a "History of the Myths," and as soon as he can get this in a condition to send to the printer, purposes making another lecture tour through the United States.

Mr. Charles H. Foster, now in Baltimore, who is the finest test medium in the world, contemplates visiting St. Louis and other western cities soon, prior to his sojourn in San Francisco, Cal., for a time. Those in the West who want his first services should write to him at once to the Elyaw House, Baltimore, Md.

A Congress of Spiritualists took place at Brussels on the 25th of September, continuing three days. Twenty provincial societies were represented, and a national organization was formed, to be known as the *Federation Belge Spirite et Magnétique*.

Mrs. Jennie Lord Webb, the well known physical medium, has arrived in Boston and located at 88 Westminster street, (leading from Columbus avenue,) where she will resume her public sittings, as per advertisement in another column.

A fine essay on "Spiritualism as the basis of a World-Religion." Contributed to the Banner of Light by a talented writer in Washington, D. C.—will appear in our number for next week.

There is trouble in the Eddy camp, therefore intended visitors had better stay at home.

### Movements of Lecturers and Mediums.

Mr. Robert Cooper will be happy to give lectures near Boston, on week nights, on Spiritualism and on social and scientific subjects. Expenses only required. Address No. 457 Tremont street, Boston.

The Spiritual Society in Baltimore, Md., to which Dr. T. B. Taylor has been ministering for the last month or two with such marked success, has secured his services for a year. Frank T. Ripley, test medium, has also been engaged there for a year.

Mr. Peabody speaks in Philadelphia, Pa., during this month. Address him care of P. C. Tomlin, 31 North 7th street. Mr. Peabody lectured with excellent success over the Washington (D. C.) Spiritualists Sunday, Oct. 31st, morning and evening. At the close of his remarks on each occasion Frank T. Ripley gave a test séance.

Ralph E. Thoy, Esq., of the Chicago press, is again in the lecture field. Two of his lectures are entitled "Reformers and Reformers," and "Franklin Piaz." With wisdom, liberality and eloquence are qualities which particularly fit him for the rostrum.

W. L. Jack, M. D., the noted clairvoyant of Haverhill, on account of over-work, is resting for a few weeks, but will in due time resume his practice at his Haverhill office. Dr. E. H. Green is for the present located in Cincinnati, O. He has given several lectures there recently. At the close of each discourse Mrs. Green held a séance, and gave some very satisfactory tests. They will respond to calls from elsewhere.

J. William Fletcher addressed the Spiritualists at Conway, Mass., three Sundays in October, and will omit for them again in December.

Moses Hull and Dr. Moran commence a debate on Spiritualism in Rochester Hall, in this city, on Monday evening next, Nov. 8th, and continue every evening of the week except Tuesday. A spicy time is anticipated.

Mrs. Sarah A. Barnes will lecture in Putnam, Conn., during November. She would like to make further engagements. Address, Box 87, Wallaston Heights, Mass.

W. F. Jamieson is delivering lectures in Kansas and Missouri almost every evening, and orders Sunday to overflowing houses. Address at Elkhart, Mo.

**To Correspondents.**  
No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. A. W. CARBIDE, N. Y.—Your private note received: is misunderstood. Do you wish a business announcement?

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