

cities? And why were its streets, halls and p



Peace, assured and permanent, is the great want of the world; and war a chief foe to its progress, prosperity and salvation.



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### To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass. Having recently purchased the stock in trade at ANDREW JACKSON DAVIS'S PROGRESSIVE BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

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COLBY & RICH.

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1876.

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LUTHER COLBY, and all BUSINESS LETTERS to ISAAC  
H. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-  
TON, MASS.

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

### The American Press on Slade.

The eagerness of the newspaper and religious press of America in jumping to the conclusion that Dr. Slade has been detected in a fraud, on the ignorant, prejudiced and conflicting testimony of Messrs. Lankester and Donkin, shows how deep down is the hatred of Spiritualism; shows that, hereafter as before, truth will have to win its way slowly step by step, against the banded opposition of all the forces of bigotry, materialism, conservatism, false science and false religion. There is a hearty exultation in the tone adopted by our assailants, as if many nervous fears had been dispelled, and many serious misgivings annihilated.

Even Brother Beecher howls with the rest of the pack. Here is what he says in his Christian Union:

"But in an evil hour Mr. Slade received to his senses a scientific skeptic. Dr. Lankester had plenty of faith, but it was faith in the power of sleight-of-hand, not in 'spiritual power.' He observed that after the clean slate was shown, and before the written message was exhibited, a brief period intervened. During this time Mr. Slade waited for the influence. The slate, meanwhile, rested on his knees underneath the table. The suspicious doctor formed the hypothesis that at this time the message was written. He resolved to ascertain. So, when the 'influence' came, and before the spirits had begun their work, he dexterously seized the slate. The message was found in full upon it. He has written a letter to the London 'Times' exposing the fraud, and Mr. Slade has probably by this time taken himself and his slate to other and less skeptical communities."

And the simple public are expected to believe all these exaggerations and misrepresentations!—to suppose that "the slate rested on Slade's knees underneath the table" long enough for a message to be written, and that the hundreds of shrewd investigators, who have been mystified by the phenomena, never once thought of satisfying themselves that the slate was devoid of writing before it was put in position for the very thing in question—and that for some ten years this stupid and obvious "sleight-of-hand" has been practiced, until at last the quick-witted and quick-witnessing Mr. Lankester discovers the trick and proclaims it to a duped and humiliated world! The quiet contempt with which Alfred Russell Wallace dismisses the absurd pretence is as apt as it is refreshing. He evidently has not been shaken one jot in his knowledge of what his senses had reported to him. Sergeant Cox, too, and all the other English investigators stand by their first reports, and repudiate the hypothesis and the assertions of Mr. Lankester as throwing no light on what they themselves have witnessed. Mr. Lankester, as we have shown elsewhere, has proved himself an unscrupulous witness; and if, as the papers state, he declared before the Court that he had seen Slade write the pretended spirit message (an assumption which neither he nor his friend Donkin venture on in their published statements), then we have new evidence that he is not to be believed on his oath.

But the eager, blind-going rabble of uninvestigating persons who pass judgment on our phenomena in stolid ignorance of the mass of tested facts by which they are established and held, will not take the trouble to read both sides of the question. They will receive what Conway, Beecher, and the rest of the "leaders of public opinion," spoon out to them, taking it for granted that Spiritualism has "gone up" once more, since one of its most eminent mediums has been exposed by the clever Mr. Lankester.

No matter. There is a silver lining to the passing cloud. Probably the very sifting and questioning, caused by this affair, will establish more unquestionably than ever the reality of the phenomena got through Slade and other well-known mediums. The elated gentlemen, who now look down with a self-exalting pity on our "unhappy credulity," as if of their plane of common sense were infinitely higher than our own, will find that they have reckoned without their host in supposing that the great impregnable truths of Spiritualism are affected in the least by these transient misrepresentations and false "exposures." Repeatedly we have had just such outcries before, but they excite more attention now because Spiritualists are more numerous, and the testimony to our amazing facts is getting to be overwhelmingly strong. In England this is known especially to be the case, as the discussion before the men of science at Glasgow fairly shows. When such men as Barrett, Cox, Butler, Wagner, Fichte, Wallace, Barkas, Crookes, Varley, and hundreds of other scientifically trained minds have got full

possession of our facts, we need not fear that they will ever let them go. Truly has Mr. Wallace remarked that there are no apostates among intelligent Spiritualists, since our facts belong to the realm of science.

### Assassination by Slander.

This was the theme of a sermon preached in one of the city pulpits some Sundays ago, and to which we made reference at the time. We return to it again in order to add some fresh illustrations to what were furnished before. The preacher alluded to took his text from the Psalms—"I have heard the slander of many; fear was on every side; while they took counsel together against me they devised to take away my life." A lie and a malicious motive, he said, determined a slander. Slander in every sense originated in selfishness, and was practiced for purposes of envy, of plunder, or of pure maliciousness. It therefore involved premeditation, and added degrees of guilt to the uttering of falsehood. It might possibly be repented from mouth to mouth without an intent to injure. Slanderous speech is first spoken in the heart.

It might be to gratify an envy that would dethrone superior powers and virtues; it might be a selfish aspiration that would slander strong men for their strength, rich men for their wealth, brave men for their valor and spirits, and wise men for their position and knowledge; or it might be that sordid satisfaction of the nature that delighted in extravagance and mischief without so much as an apparent motive, but it was premeditated injury, conceived in the heart and born in the soul. It was evidence of depravity. We owed it to the community to forbid the voice of the slanderer to be heard. Slander in business life is becoming alarmingly common, and the injury wrought in commercial circles is incalculable. In every branch of business the habit of defaming one's neighbors is gaining ground. In every walk of life the voice of the base slanderer is heard.

The proverb of Solomon says that "He that covereth a transgression seeketh love, but he that repeateth a matter separateth many friends." It is easy, therefore, to understand what a person means and intends when he makes an accusation of repeating matters. We have before us a message on this subject of slander, given through a medium in Philadelphia. The spirit says that he wears the title of "Black Tongue," until he has earned a better one by his works. Confessing that his were slandering lips while in the form, he says that the evil of slander is one of mammoth proportions. Church, State and communities are poisoned with the miasma. He states that in earth-life he was what may be called a "perfect buzzard"; everything that was evil toward his neighbor his nature "craved, devoured and disgorged." For that reason he was welcomed in the circles where his work was so much relished.

He passed from earth with slander on his tongue, and the evil clung to him afterwards. When he came back he knew just where to go to find kindred spirits. Acting upon and through them, they became greater adepts for the power with which he reinforced them. He spared no pains in blackening those to whom he took a dislike. He reentered the company of his former comrades, and was shocked to hear his name spoken of there in the most virulent terms. Then for the first time he saw the blackness of such a practice. The reflected slander was felt with a greatly increased intensity. He heard a voice above him and behind him saying, "too true, too true," and looking up he beheld a gentle, loving one whom he had wickedly slandered on earth. This only intensified his anguish. The voice assured him that there was help, if he would consent to accept it; that help was through good work for the future, to atone for the past. That work could be done only through earthly agencies, and it would secure the spirit's salvation.

Therefore the spirit came first to make confession; to begin to undo its errors of the past, both in earth-life and spirit-life. It knows that the road is a long and hard one, but a beginning has been made. In all earnestness it says to others: "Guard your words, from the white lie to the damning falsehood." When he was shown the sorrow he had caused, the hearts he had crushed, and the blasted lives of those far whiter than himself, his anguish became a literal hell. But he hopes in the future to do as much in the reformatory way as he has hitherto done in the opposite one. He says that while on earth he had wealth and position, and others were consequently all the more in fear of him. What he would especially impress on others is, that we are really recompensed according to our deeds.

To denounce the slanderer is by no means the way to remedy his evil. Perhaps it only makes it the worse. Of course there is nothing but patience to meet him with. As the world still goes, untruth will travel many leagues while truth is getting on its boots. But to turn and accuse or even to castigate the slanderer, will do no good. It is only by leaving things to time and invoking the assistance of pure and truth-loving spirits that his malignity can be blunted and his evil speech become of no effect.

### "The West End Medium."

There now seems to be abundant and conclusive evidence that Mrs. Bennett, known as "the West End Medium," has succeeded in her operations in the materializing line through the aid of traps and skillful accomplices. The exposure and the proof, according to a further report in the Boston Herald of Oct. 11th, are complete and final. Powers of clairvoyance and some genuine medial gifts were undoubtedly mixed up in the business, and had a natural effect in inspiring confidence in the minds of her patrons.

We have never personally, or through any representative, been present at any of Mrs. Bennett's sances; but we have listened to the testimony of both sides, doubters and believers, well assured that if the case were the result of deception, it must be so through the agency of confederates, and that time would soon disclose how this might be. Mr. Charles H. Foster, the medium, who was present at one of Mrs. Bennett's sances, unhesitatingly declared to us long ago, that he witnessed nothing in the manifestations he could accept as genuine.

Let it be remembered that without the genuine, the counterfeit would have no chance of even a momentary existence. The fact of materialization being granted, the success of temporary deceptions is easily explained. The exposure in this case has been made throughout by earnest Spiritualists, who have thus shown their determination to get at the simple truth.

A new Liberal League has been recently formed in Houston, Texas, Mr. M. O'Regan being Corresponding Secretary.

### The N. Y. Times on the Slade Affair.

The New York Times, putting on an air of superlative wisdom, and assuming the usual *de haut en bas* attitude of pitying superiority which anti-Spiritualists, profoundly ignorant of the whole subject, usually affect toward believers, remarks: "No one can have argued against a superstition without noticing an entire insensibility to the plainest evidence when it opposes a conviction."

What this writer calls a "superstition" is, when we look into the real facts, simply a belief in certain tested phenomena that have forced themselves by repetition, under circumstances the most convincing, upon the senses and the common sense of an investigator. Now it is very true that it is not "argument" that can affect our knowledge of facts; but if the writer means to assert that our reliance upon certain facts would make us insensible to certain "evidences" invalidating or disproving those facts, then nothing can be more opposed to the truth than this affirmation.

So far is it from being true—so strictly do we demand verifiable facts—that we are justified in proclaiming it as notorious that there is no class of scientific investigators more zealous in sifting, re-testing and probing their facts than those who have satisfied themselves of the so-called spiritual phenomena. Almost all the frauds in mediumship have been first detected and exposed by Spiritualists themselves; and they have repeatedly found that in their zeal they have suspected imposture where further experience has led them greatly to modify their opinions.

The Times, like many other of our daily newspapers, will soon find that it has been rather too swift in assuming that "Dr. Slade has been exposed in a transparent trick." There is nothing in the written statements of Messrs. Lankester and Donkin to justify such a conclusion, however ignorantly they may have misconstrued the occurrences of their sance, and made their mere guesses the ground of a serious accusation. There is no confidence like that of ignorance; and these two *savants* seem to have been densely ignorant of the well-established facts in Spiritualism.

The Times advises the poor deluded Spiritualists to learn what has been done in "legerdemain, ventriloquism, and kindred arts." But is not the writer aware that it is just the most skillful and intelligent of the jugglers who confess that the marvels of Spiritualism are beyond their art? How often shall we have to repeat that Houdin, the most celebrated of the French prestidigitateurs, has declared that "nothing in the magic art could account for the so-called spiritual phenomena which he had witnessed;" that Hamilton, another celebrated French juggler, declared that the phenomena through the Davenport Brothers are "inexplicable;" that Rhys, another famous juggler, said of them, "no one has ever yet produced anything similar to the phenomena I witnessed;" and that Professor Barrett, in his recent discourse before the Glasgow assembly of men of science (Sept. 1876) informed his hearers that Maskelyne, the celebrated English juggler, who has been so often quoted as demonstrating the absurdity of the spiritual phenomena, admits that there is that in Spiritualism which no jugglery can touch. To send us to the jugglers, then, to be cured of our belief in supersensuous facts is committing us to the very jaws of danger, and confirming us in our "pestilential superstition."

Even if true, Spiritualism has demonstrated its theoretical barrenness, while practically it has been the most demoralizing belief ever spread in the community." So says the Times. Oh, thou of little faith! There may be, then, according to your way of thinking, a law of nature which may be "barren and demoralizing!" If it be a fact that man is an immortal soul, and that it is his visible body only which is dissolved, but that he himself may manifest in various ways his survival to friends yet in the flesh, then a stupendous fact like this ought to be ignored, left to rust unused, as profitless, barren, demoralizing! Not so do we construe one of God's truths. We are not quite so faithless in the moral order of things and in that power in the Universe that makes for righteousness, as to accept a creed so infernal as this.

### Conway on Spiritualism.

Moncure D. Conway is a fair type of a class of writers who, in their assaults on Spiritualism, do not scruple to pervert the truth in order to make it fit their own hostile preconceptions. Dr. Slade, it will be remembered, at the time of the seizure of the slate by his would-be exposers, Mr. Lankester, was holding the slate under the table; but this fact is too directly in harmony with the medium's innocence, and so Conway alters it and charges that Dr. Slade "was about to lay the wiped and presumably clean slate flat on the table." The point will be seen when we state that the writing ought "presumably" to be on the slate as soon as it was put in position under the table, but not when the medium "was about to lay it" on the table. What can be said of Conway's honesty in thus altering the record as given in the letters of the only persons present? Conway writes: "The Slade tricks are so obvious, so penetrable by the most ordinary tests, that these gentlemen (Messrs. Wallace and Crookes) stand convicted of either culpable negligence or connivance, and in a man of science one sin is as bad as the other."

Now will this reverend person explain to us why it is that in a man of science, any more than in any other man, connivance in swindling, in reference to the most sacred of subjects, should be no worse than an act of inattention or culpable negligence? We do not quite see the point. And what can we say of the sincerity of the miserable maligner who could venture to insinuate that Messrs. Crookes and Wallace could, in the narrow alternative which he supposes, be guilty of "conniving" at fraud?

This is of a piece with his intimation that Mr. Wallace's "character for integrity" had indeed "previously been tarnished"; which is simply a cowardly stab in the dark.

Throughout his letter on the Slade affair Conway seems to revel in his misrepresentations. He has the audacity to tell us that "the majority of scientific men have repeatedly witnessed the performances of eminent mediums;" and that "Prof. Tyndall has been especially careful in his investigations." Nothing can be more notoriously untrue than all this. Mr. Huxley has never made an attempt to witness phenomena in the presence of any "eminent medium"; and as for Mr. Tyndall, he admits that his experiences and his efforts in investigation have been of the briefest and most trivial kind.

The simple fact is, that for years Conway, in his letters to the Cincinnati Commercial, has been in the habit of willfully misrepresenting the

state of Spiritualism in England. He has repeatedly asserted that there was not a medium in England the phenomena through whom were not fraudulent; that the whole subject was dying out in England, &c.

To have the lie given to these and other mendacious declarations, by the introduction of the subject of Spiritualism before the great gathering of men of science, at Glasgow, in September, 1876, by Prof. Barrett and others, was, to the dismayed and enraged Conway, an unpardonable offence, and his only course was to rave at Messrs. Barrett, Crookes, Wallace and others, as having fallen "into a disgrace from which they can never recover."

Is it not laughable to see this manipulator of facts gauging the "disgrace" of distinguished men of science like those named above—a "disgrace" which is their honor, and incurred solely by their courageous defiance of popular and scientific prejudice, and by their daring to look facts in the face and to speak their mind about them?

### Mr. E. Ray Lankester a Fast Witness.

In the following paragraph from his letter of Sept. 30th to the London Times, Mr. Lankester states as facts "what are obviously mere assumptions on his part:

"It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent, Simmons, who sits in the ante-room with visitors who are waiting for an interview, and listens to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was at first staggered by the appearance of this name on the slate, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the sance commenced, conversed with Simmons."

Here Mr. Lankester asserts that Simmons listens to the conversation of visitors. How does he know that? Obviously it is a mere surmise, and yet with the same glib unscrupulousness which he confesses to when he speaks of "stimulating considerable agitation," he converts his mere guess into a positive accusation.

Again, he says that "in this way" (namely, by listening), Mr. Simmons "picked up the somewhat unusual name of a deceased relative" of a friend of his. And how does Mr. Lankester know this for a fact? Why, because his friend "remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the sance commenced, conversed with Simmons!"

What a smile of contempt must here come over the faces of the thousands of readers who have tested Slade's clairvoyance, where no name was mentioned in his or Simmons's presence, and who know that he need not have communicated with Mr. Simmons in order to have the "somehow unusual name" given to him! And what can we think, we will not say of the fairness, but of the honesty, of Mr. Lankester, in thus converting what is obviously, by the fair construction of his own language, a mere flimsy guess on the part of himself and his feminine friend, into a serious charge of criminal collusion? By his own showing he does not scruple to make his own fallible conjectures the ground of a direct, unqualified charge of dishonesty against Mr. Simmons.

And yet this swift and reckless calumniator is the man who has tried to disgrace Slade, first by an absurd, unproved charge of trickery, and then by compelling him to answer before the police-court on his (Lankester's) charges of "vagrancy" and "conspiracy to defraud!" Out upon the "science" which leaves a man's moral nature so hollow and corrupt, so full of arrogance and self-assurance! What shall we think of the "stimulated" zeal for truth which, out of a shallow and ignorant investigator, makes a fast, unscrupulous witness, ready to wrong a fellow being in the face of the most overwhelming testimony as to the genuineness of his claims and the rectitude of his purposes!

Mr. Lankester is in favor of treating Slade and other mediums as he would an "elusive wild beast." Let not this man, with his confessed "simulation of agitation," dare to use the word *elusive* again toward another, until he can show his own innocence of an obvious attempt to elude the strict truth and to give the force of a positive assertion to a mere surmise, according to his own showing.

During our recent trip to Philadelphia we called on Bro. Rhodes, who keeps the Banner for sale, and had a pleasant interview with him. We found him to be an earnest Spiritualist, and a very pleasant gentleman. As most of our limited time was devoted to witnessing the magnificent works of art from all parts of the world on the grounds set apart for the Grand Exposition, it was impossible for us to see all our Spiritualist friends in the city of Brotherly Love. In the Agricultural Department we had the gratification of beholding "Old Abe," the live Wisconsin war eagle, of whom an account appeared some time since in the Banner. Here we met our spiritualistic friend and co-worker, Bro. J. O. Barrett, who is selling photographs of "Old Abe," and a book containing his war history, the proceeds to go toward the support of the Wisconsin "Old Abe Museum of Ornithology." Bro. Barrett is a sincere Spiritualist and a good man, as well as a ready writer. He sadly deprecates, as thousands of other sincere Spiritualists do, the disharmony that exists in our ranks, and earnestly prays, as we do, that the time may speedily come when Spiritualists will live more in accordance with the cardinal teachings of their beautiful philosophy. At the home of Judge Kase, we met Mrs. Thayer, and were informed by Mrs. Kase that the flower medium was giving the most satisfactory proofs of her peculiar development. Jesse Sheppard is also at Judge Kase's, and is giving musical sances there.

A woman suffrage meeting was held in Brookline, Mass., Saturday evening, Oct. 7th, at the Town Hall. Hon. William I. Bowditch presided and made the opening speech. Miss Matilda Hindman also made a very pleasing and convincing address. At its close a number of her auditors enrolled their names as members of the Brookline Woman Suffrage Club.

A. S. Hayward writes from Philadelphia, Oct. 9th, that for the past two Sundays the Lincoln Hall Society has been entertained by Dr. Maxwell, formerly of Chicago, now of that city. Lyman C. Howe speaks next Sunday. Maud E. Lord has returned to Philadelphia, and will resume her sances.

Miss Ida Henry and Mr. George Broom were united in marriage by Dr. E. C. Dunn, at Lyceum Hall, Baltimore, Wednesday evening, Sept. 27th—the ceremonies being of a unique and pleasing character.

### Spirit Communism—Verification of Spirit Messages.

Herewith we present another installment of the many commendations of the contents of our Message Department which it has been our happiness to receive of late. The communications recognized below were all given at our Public Free Circles through the lips of Mrs. Jennie S. Rudd. Next week we shall print an equal number which have reached us in verification of messages given through the organism of Mrs. Sarah A. Danskin, of Baltimore, and regularly printed on the sixth page of the Banner of Light.

We desire to return our grateful acknowledgments to those of the friends who have felt to allow their names to publicly appear in connection with these testimonials to the truthfulness and value of this important and useful department, to the approximate perfection of which the energies of the Banner of Light have been for many years directed.

It is not and never has been claimed that the avenues opened for returning spirits at the Banner of Light Circle Room, and the home of Mrs. Danskin, are patronized only by the perfected, or that all which finds expression on the page of the Message Department from week to week is to be held as the very acme of revelation. The matter is given by us to the world as we receive it through the lips of these mediums—Mrs. Rudd and Mrs. Danskin—and the world of readers must for itself judge of the merits and character of the supply. It is but our wish to demonstrate the fact of spirit return—not of a spirit, but of all spirits, of whatsoever race, belief, or order of development, who will labor to learn the law of control; not of a certain class of invisible intelligence, but of each and every order of disembodied mind. Consequently manifestors, grave or its opposite, learned or unpolished, pathetic or humorous of utterance, jostle together in the columns devoted to our Message Department, with no apparent aim, but there is still through all a fixed purpose: to embody the one great fact of the possibility of individualized, recognizable return to earthly scenes, for the human spirit after the supervening of the physical change called death.

To those of our new patrons who may be perusing the pages of the Banner of Light for the first time, we would say this enterprise is no untried experiment on our part, but is in harmony with a policy we have pursued ever since the paper was founded; and during its past history hundreds of the messages given through the lips of the now translated Mrs. J. H. Conant have been recognized by relatives and friends yet in mortal life—proof of which can be found in the glad letters avouching the same, which are scattered at intervals along the entire field of the Banner files.

Having boldly confronted the skeptic and doubter, and published, mostly without question, messages of every grade of characteristic—certain that all came in obedience to the law of good—sometimes in the face of sneers from certain quarters whence a better return was merited for our self-devotion and pecuniary outlay, it gives us great pleasure to lay before the reader additional proofs of the utility and reliability of this our special department. Each Spiritualist who reads the letters below ought to feel even more assured of the firmness of the rock whereon he has founded his faith, and upon which he has been enabled to mount to a higher and broader view of life and human conditions, which has at last culminated in a knowledge of continued spiritual franchise in the world to be; and every skeptic perusing them should pause and inquire whether, in view of all this testimony, he be not haply found fighting against reason and the highest intuitions of his inner nature:

RUSSELL KNOX.

To the Editor of the Banner of Light:  
I notice in the Banner of April 15th a message from Russell Knox, of Russell, N. Y. I can only say that I fully recognize my father in every line of the message. He lost his mind some four years before he crossed the river. He is also recognized by many, very many of his friends in St. Lawrence County. VINCEY C. GOODRICH.  
Plainville, Ct., June 19th, 1876.

ADDIE.

To the Editor of the Banner of Light:  
I find in the Banner of Light of June 17th a communication from my wife, Addie, who passed over the river in the spring of 1859. In this message I fully recognize my beloved companion. Well do I remember the rap that came on our door early one morning—that she speaks of—as we lay in our bed. I got up, but found no one there. She said that I was not as that rap was for her, and it proved so, for she passed on in about two months. With respect,  
JOHN GOODRICH.  
VINCEY C. GOODRICH.  
Plainville, Ct., June 19th, 1876.

SARAH B. REMICK, AND OTHERS.

To the Editor of the Banner of Light:  
As it is your request to be informed from time to time of the truth and verity of spirit-messages coming to us through the department of the Banner, I will here state that in your issue of June 10th, there is a communication from Sarah B. Remick, of South Easton, Mass., who was a near and dear friend of ours, and resided in this place. Her message is fully recognized by her husband and friends, as characteristic of her, and the "cross she bore before her" is fully understood by her many friends, and is a good test of her identity. In the issue of June 17th is one from Harriet N. Holbrook to her son Asa. Mrs. Holbrook was a neighbor and friend that we very much respected. She was a medium, as is also her husband, Dr. Asa Holbrook, of South Easton. Names, &c., are given correctly, and the message is unquestionably from her.

In the issue of Aug. 10th is a message from Cyrus L.—p, his place of residence not being mentioned, and his full name untold, but everything therein is so exactly and so accurately stated, that it leaves not a particle of doubt that it is from Cyrus Lathrop, Esq., a prominent lawyer of this town, who passed away some twenty-five or thirty years ago. I was a neighbor to him many years, and know his history well, and so does nearly every resident of the town who lived in those days. I have read the message to several persons who knew him in earth-life, who readily recognized it as coming from him, every statement made being true to the letter.

In your issue of Sept. 23d is a message from Rev. Arthur Caveno, of Dover, N. H. My wife was somewhat acquainted with this gentleman many years ago, and although we have never heard of his having crossed over the river, we doubt not the message is from him. Respectfully yours, N. W. PENNY.  
South Easton, Mass., Oct. 2d, 1876.

JUDSON HUTCHINSON.

To the Editor of the Banner of Light:  
There is a message to corroborate in the Banner of Light, June 10th, 1876—Judson Hutchinson's. I knew him and the family by reputation, many years ago, and my brother knew him years ago—says he knew him was bitterly opposed to rum drinking and tobacco; had a large talent for music. He was one of the old Hutchinson family of thirteen children. They were all gifted with the power of song. No doubt they were all mediums; and no doubt also he was tired of the inharmonies he speaks of, and took his life by hanging. The characteristics here given are of a person of his name. His widow resides in Milford—now married to



## Verification of

sages. Other installment of the contents of our communications given at our Public of Mrs. Jennie S. print an equal number in verification of the organism of Mrs. R. and regularly the Banner of Light. grateful acknowledgments who have felt to appear in connection to the truthfulness and useful departure of which of Light have been

been claimed that the spirits at the Banner and the home of Mrs. by the perfected, or session on the page of from week to week is of revelation. The world as we receive mediums—Mrs. R. he world of readers merits and character wish to demonstrate of a spirit, but of all belief, or order of de learn the law of con of invisible intelli order of disembodied

lifesters, grave or its shed, pathetic or humbled in the columns partment, with no ap fill through all a fixed no great fact of the I, recognizable return human spirit after the I change called death, rons who may be per of Light for the is enterprise is no un, but is in harmony ued ever since the pa ring its past history given through the lips s. J. H. Conant have and friends yet in can be found in the same, which are scat the entire field of the

ted the skeptic and stly without question, of characteristic—cer nance to the law of good of sneers from certain return was merited for uninary outlay, it gives before the reader ad and reliability of this Each Spiritualist who light to feel even more

the rock wherein he d upon which he has a higher and broader onditions, which has at knowledge of continued world to be; and every ould pause and inquire is testimony, he be not alst reason and the ner nature:

KNOW. Light: of April 15th a message sell, N. Y. I can only my father in every line mind some four years ver. He is also recy of his friends in St. KNOX C. GOODRICH, h, 1876.

E. Light: of Light of June 17th a wife, Addie, who passed ring of 1839. In this my beloved companion, rap that came on our that she speaks of—as up, but found no one ould not, as that rap d so, for she passed on With respect, ONY C. GOODRICH, h, 1876.

K. and OTHERS. Light: I am informed from time verity of spirit-messages department of the Ban in your issue of June from Sarah B. Remick, I was a near and deat ed in this place. Her ed by her husband and of her, and the "cross uly understood by her od test of her identity, th is one from Harriet s. Mrs. Holbrook was t very much respect as is also her husband, oughness. Names, &c., the message is unques

19th is a message from of residence not being ame untold, but every and so accurately a particle of doubt that , Esq., a prominent law sed away some twenty I was a neighbor to him is history well, and so it of the town who lived ed the message to serv n in earth-life, who read from him, every state the letter.

23d is a message from Dover, N. H. My wife I was a gentleman, though we have never sed over the river, we from him.

rs. N. W. PERRY. ct. 2d, 1876.

THOMPSON. Light: I corroborate in the Ban 1876—Judge Hutchin-son, many years ago—says he posed to rum drinking to talent for music. He inson family of thirteen I gifted with the power were all mediums; and of the inharmonies he fo by hanging

Dr. Stickney; one brother still resides there—Joshua Hutchinson. I had hoped some of the family or friends would verify it, and write you, but I felt if no one else did I would.

Please receive \$2 for your Free Circular. My sympathy and prayers go with you.

Yours truly, NANCY R. BATCHELDER. Mt. Vernon, N. H., Sept. 17th, 1876.

HANNAH JOHNSON. To the Editor of the Banner of Light: I see in the Banner of Light for May 27, 1876, a message, through the mediumship of Mrs. J. S. R.udd, from the spirit of an old lady giving the name of Hannah Johnson, of this place. She says she joined the Orthodox Church late in life, and that her mother lived to be over one hundred years old, and that she herself died a number of years ago. I have made inquiries, and find the message is true in every particular. I am glad to verify this communication, for it is the first one I have seen in the paper from here.

Yours truly, J. SNOW. North Brookfield, Mass., June 11th, 1876.

ANNIE GIBSON. To the Editor of the Banner of Light: I read in the Banner of June 24th the communication of Annie Gibson, from Fort Wadsworth, Staten Island, N. Y. She wished to communicate with her parents; she said that she was the daughter of Colonel Gibson and Harriet L. Gibson; that she was Annie Gibson, twelve years old.

I have been a resident of New York City over twenty-five years, but had no recollection of ever having heard the name of said fort, or the names of Annie or her parents. I felt inclined to look up this case; went to Staten Island, with the Banner in hand, and found the fort and the names all correct. She died last August. I feel satisfied that the communication was from the spirit daughter of Colonel and Harriet L. Gibson.

Yours truly, JAMES FLETCHER. 160 Broadway, New York City, June 27th, 1876.

WILLIAM THOMPSON. To the Editor of the Banner of Light: I have by experiment proved a spirit-test given by Mrs. Jennie S. R.udd, in the Banner of Light of July 29th, 1876, concerning the boy by the name of William Thompson, who was killed at the Dummell Print Works, Pawtucket, R. I., I went to Pawtucket, Saturday, Sept. 9th, 1876, where I have relatives and friends. I called on my friend, Mr. Wm. King, and procured his paper containing the message. It being Saturday, I knew the print works closed up at four o'clock, so I went down and made inquiries about the boy. Some of the workmen did not know such a person; but at last I asked a boy drawing water at a well, and he told me he knew him, and said he was killed in the print works. I then exhibited the paper with the message; he read it aloud so that others gathered about could hear it. After he read it he informed me that Thompson's brother worked in Central Falls, on Mill street, at Moran's confectionery store. It is over a mile from the print works. I went there and inquired for him, and was informed that he was in the stable; I found him and asked if he knew a boy by the name of William Thompson. He said, "Yes, sir; he was my brother; he was killed by an accident." I said to him, "I have got something for you to read; will you acknowledge it if it is true?" He read it with much surprise, and said, "It is true! that is my brother."

Providence, R. I. Wm. T. Wood. In the Banner of July 29th there is a communication from William Thompson, who said he was killed at the Dummell Print Works in Pawtucket. This has been fully verified, and is correct in all its details. Testernally, Wm. FOSTER, JR. Providence, R. I.

JOHN E. HENRY. To the Editor of the Banner of Light: In the Banner of July 29th you published a communication from John E. Henry, of San Jose, Cal., after reading which I sent the paper (with the communication marked) to a friend living in the aforesaid place, and in due time got the following:

"Friend Osgood, I received from you the Banner of Light. I see you had marked a piece headed John E. Henry. He was an Irishman, a professional gambler; he went by the name of Irish Hank. Mike Osgood was a police officer; he died suddenly in a saloon. I saw him only a few minutes after he died; Irish Hank was there when he died. He then went to a saloon kept by Mary Farris, and shot himself through the head; no one was in the room but the two. Some thought she shot him, but I think not. I saw him in a few minutes after he was dead, and was on the coroner's jury."

I will only add that I have no authority to publish the name of the friend who furnishes this confirmation of said message, but am ready to give it in a private way to any one who may feel particularly interested.

Yours truly, Wm. Osgood. Abington, Ct., Sept. 14th, 1876.

The San José Weekly Mercury copies Henry's communication entire, under the head of "Irish Hank Heard From," and asks certain prominent gentlemen the following question concerning it:

"The message appears in the Banner of Light of July 29th. It purports to have been given at a 'Banner of Light Circle-Room Meeting,' through the mediumship of Mrs. Jennie S. R.udd, and reported verbatim. The facts are all there; but how did they get there perhaps Bishop or Baldwin can explain."

REBECCA COOK. To the Editor of the Banner of Light: I write to testify to the truth and correctness of a communication from the spirit of Rebecca Cook in your last Banner. Thanks to the Great Spirit of Love and his Instruments, for enabling her to manifest. Most respectfully, MARY A. BRODGETT. East Lexington, Mass., Oct. 3d, 1876.

Will Prof. Lankester Explain? "Upon three separate occasions," says Dr. Crowell, "I have known him (Slade) to take a double slate, or two slates united by hinges, and after I had inspected their surfaces, and rubbed them with my moistened fingers, he has placed a mite of pencil upon one of them, then closed them, and placed the slates thus folded upon the table near its centre, a foot or more from our united hands, and in each instance both of the inner surfaces were covered with writing, and signed with the name of a friend in spirit-life. All these things took place in daylight, in a room thoroughly well lighted, the rays of the sun streaming upon the floor."

"As I have now shown," says Mr. A. R. Wallace, "that Prof. Lankester commenced his letter with an erroneous statement of fact, it is not to be wondered at that I find the rest of his communication equally unsatisfactory." Prof. Lankester is evidently an unreliable witness. He has shown it in more instances than one; and his pretended exposure is an admitted failure in spite of the *Lo Peans* of the newspaper press, jubilant at the report that Slade has been caught. Wait awhile, gentlemen! He laughs best who laughs last.

We received during his recent visit East, a pleasant call from Col. Bundy, of the Religious-Philosophical Journal's staff, Chicago, Ill. He was looking well and hearty, and seemed to be alive with business tact and energy.

There is a lesson of true philosophy in O. O. Wright's allegory, on our second page, to which the attention of the adult reader (as well as the more youthful) is called.

A Voice from Thomas R. Hazard. On our third page the reader will find an exceedingly valuable array of classified phenomena which the fearless and unflinching Spiritualist, whose name heads this paragraph has met with in the presence of various mediums. The Providence Journal has shown an extremely liberal feeling by allowing space in its columns to give to the world the testimony which the Harpers have refused—while they have endorsed the course of G. W. Curtis in endeavoring to heap disfavor and ridicule on the mental and physical manifestations which form the ladder vouchsafed to the present age whereby all honest seekers after light may climb up, if they will, out of the ditch of distrust into which the blind guides of a blind faith have precipitated them. Those who are wont to cavil at the frank and kind-hearted way in which Mr. Hazard is accustomed to treat the media into whose presence he comes, will do well to remember that he is a keen observer of facts, and that the precaution of the silk cord, spoken of in his article on Mrs. Hull's mediumship some time since, was as perfect a test condition as any more labored and complicated arrangement could possibly have been. One of the chief points of value connected with these phenomena recorded by him, is the fact that they came incidentally, and were received without the recipient's seeking especially for any manifestation whatever. The article deserves a wide reading.

Again Postponed. Dr. Slade was brought before the Bow-street police court, London, on Tuesday, Oct. 10th, on a charge of vagrancy or conspiring to defraud, the complaint coming from the astute Prof. E. Ray Lankester and his worthy assistant, Dr. Donkin. This was the second appearance of Dr. S. on this same complaint, but, as before, the consideration of the matter was at once postponed—this time till Oct. 20th. It looks as if the principals, who swore out the complaint, are afraid to push the matter to settlement. Is it then proposed to keep Dr. Slade in England, by the strong hand of law, on bail and without trial, in order that his engagements in Germany and Russia may be forced to go by default?

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

The Spiritualists of Tennessee Meet in a three days' convention in Memphis, Tenn., the 27th, 28th and 29th of Oct., for furthering the interest of Spiritualism. Dr. S. Watson, Hon. J. M. Peebles, Dr. McFall, of Nashville, and others, will be present.

These are hazy days in Jewry. The children of Israel are finding a land of promise in England. Never has their new year opened more auspiciously for them. They are at the top of the tree in most things. The Prime Minister, Lord Beaconsfield, was born a Jew, and is proud of his ancient Hebrew lineage. A Jew holds the high office of Master of the Rolls. Another one, well known here as a secessionist, is among the leaders of the bar. Jews are at the head of the world of finance. Among those prominent in London social life whose forefathers hailed from Judea, are Frances, Countess Waldgrave, a brilliant leader in the politico-fashionable world, her father's name was originally Abraham—he was the famous singer Braham—and Mr. Hayward, the critic of the Quarterly. The Duchess of St. Albans is also of Jewish descent, being daughter of Mr. Bernal Osborne, whose name was originally Bernal, and so is the future Duchess of Richmond. Marriage with Christians is now permitted. A brother of Lord Hardwicke is married to a Rothschild, and another of that family married a Fitzroy. What have Christians to say to this?

William Wade, stationer and general agent for newspapers, periodicals and magazines, 820 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, keeps for sale the Banner of Light, where our down-town friends can procure it every Saturday, the day of its issue.

Mr. Hazard desires the reader who may peruse his article on our third page, to add the words "It is fine in quality and of a bright auburn color," at the end of the paragraph under the head "Materializations," closing with the words "have in my possession."

J. William Fletcher—as will be seen by a card in another column—will begin a series of public sances at his parlors, 7 Montgomery Place, Sunday evening, Oct. 15th. Mr. Fletcher is well known as a trance medium, and no doubt the sances will be of interest.

Dr. Witheford, the de-materializing medium, we are informed, leaves Chicago the 11th proximo to fill an engagement with the Spiritual Scientific Association, New York, under whose auspices he will give prior sances to the public of physical manifestations and materializations.

S. S. Marsh writes from Limestone, N. Y.: "The Banner of Light is the best paper in America, and ought to have half a million subscribers. No Spiritualist or Liberalist can afford to do without it."

Mrs. Weston, after an absence of three years in California, has returned to this city and taken house 86 Dover street, for the accommodation of boarders. See advertisement.

Lottie Fowler writes us that she is to visit Chicago first, and then come to Boston. She is probably ere this well on her way from Europe.

The Centennial Commission has voted to close the Exhibition on the 10th of November.

Dr. J. R. Newton will be at Walnut Street House, Cincinnati, until further notice.

AMERICAN MANUFACTURERS ABROAD.—The Japanese Government, intending to introduce music in its European Schools, their foreign exec have selected Geo. Woods & Co.'s Boston made Parlor Organs, over all American and European Instruments, as most thoroughly constructed and likely to withstand the climate.

To the Editor of the Banner of Light: I see by your advertising column that Dr. Cornell Smith wishes to dispose of his establishment here. This may be very well for him, for his health requires a change, and those of us who know him intimately, and who have been benefited by his curative powers, very earnestly protest against his leaving us. Few know with what assiduity he has devoted himself to making the lame and the halt leap for joy, and to the demolition of the various ills to which poor humanity is subject. The many, the prolonged, the severe cases of illness to which he has more recently given his best energies, warn him that the large business he has built up for himself by years of honest toil, may in a moment be swept with him into the grave; for to say that his income is almost a fortune every year, and that he has accomplished this desirable result by his genuine abilities and faithful discharge of his duties, is no exaggeration. I am very glad to know from him personally, however, that this is in keeping with his every exhibition of honesty of intent in all his dealings, that he will not dispose of his place and business except to some one who has not only healing powers, but a character absolutely above reproach. He has one of the finest houses in the whole city, and when he considers how that by long years of labor he has brought about the many favorable results which now honorably surround him, he naturally looks upon his own petted child, which he could not bear to see maltreated. When, however, the right person comes, he will find everything in the most perfect order, in the way of bathing and other rooms, and patronage at once highly respectable as well as remunerative. Such a person would be warmly welcomed (provided of course Dr. Smith persists in his present design) by all Dr. S.'s friends. The Dr. further informed me last evening, that to any purchaser of his place he would give a month or two of gratuitous service, so that his method of doing business could be fully acquired. G. L. DIXSON, M. D. Albany, N. Y., Oct. 5th, 1876.

To the Editor of the Banner of Light: George W. Curtis, on Spiritualism, in his first article, and his rejoinder to your review, reminds me of the Irishman's cellar window. Patrick was a mason, and was building his cellar wall, and had left an opening for a window. His carpenter, passing by, says, "Pat, why do you make such a little window? It will let in no light of any use." Says Pat, "Arrah, sir, be jabbers! ye do n't understand me plan at all, at all! I don't make that place to let in light, sir, not a blither on it, sir! I put that hole there to let out the darkness, sir! Can ye see now, sir?" So of the window of Mr. Curtis's Intelligence upon Spiritualism: it let out the darkness within. A Scripture text reads thus: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt., vi. 23. If Patrick was as successful in letting the darkness out of his cellar as Mr. Curtis is in letting it out of his prejudices, he made a good hit. RICHMOND.

Spiritualist Meetings in Boston. TEMPLES' HALL, 488 Washington street.—Spiritual meetings every Sunday at 10½ A. M. and 2½ P. M. Good mediums and speakers always in attendance. P. W. Jones, Chairman.

Rochester Hall.—A large and attentive audience greeted the seance on Sunday, Oct. 8th. One of the most interesting features of the seance was a harmonica solo rendered by Mr. Dearborn. It was beautifully executed and elicited an enthusiastic encore. Readings and recitations were given by Miss Lizzie Thompson, Mrs. M. W. Whitler, Helen M. Dill, Jessie Kimball, Willie Phillips, Clara Rosefield, Lizzie Bond, Edith Carr, Edith Carr, Martha Carr, and Mary Carr. The seance was a full and happy address by C. Fannie Allen and Prof. Carpenter added to the interest of the entertainment. JULIA M. CARPENTER, Cor. Sec'y.

Movements of Lecturers and Mediums. Geo. A. Fuller, after a short vacation, has again entered the lecture field, and will speak at Sherborn, Mass., in the Town Hall, Sunday evening, Oct. 15th, and at the Convention at Washington, N. H., Oct. 20th, 21st and 22d. Would like to make further engagements.

Mrs. Dr. Clara A. Field would be glad to make engagements to lecture. She may be addressed at No. 55 La-grange street, Boston.

The address of W. F. Jamieson will be till further notice, Maunabo, Minn.

The noted medium and healer, Dumont C. Dako, M. D., is now in New Haven, Ct.

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

Spiritual and Miscellaneous Periodicals for Sale at this Office: THE LONDON SPIRITUALIST. Price 20 cents. HUMAN NATURE: A Monthly Journal of Zoöscience and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Monthly Journal of Psychological Science. London, Eng. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents. THE SPIRITUAL BAZAAR. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price 5 cents.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum charge. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES. THE WONDERFUL HEALER AND CLAIRVOYANT—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 12w-Au.19.

From the Station Agent at South Royalton, Mass. Gentlemen—Although unsolicited by you, I cannot refrain from adding my testimony to the many already given in favor of your WISTAR'S BALSAM OF WILD CHERRY.

In the spring of 1868 I was most severely afflicted with a hard, dry cough, with its usual accompaniment of night sweats, completely prostrating my nervous system, and producing such a debilitated state of health that after trying medical aid to no purpose, I had given up all hopes of ever recovering, as had also my friends. At this stage of matters I was prevailed upon, through the influence of a neighbor, to try WISTAR'S BALSAM, and with no belief whatever in its truly wonderful curative properties, and before using two bottles the effect was almost magical. My cough entirely left me, the night sweats deserted me, hope once more elated my depressed spirits, and soon I had attained my wonted strength and vigor.

This has this Balsam, as has often been remarked by persons conversant with me from facts in this vicinity, literally snatched me from the yawning grave. You are at liberty to use this for the benefit of the afflicted. Very respectfully yours, BENJ. WHEELER. 50 cents and \$1 a bottle. Sold by all druggists.

THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer SEALED LETTERS for the public. Enclose \$2. Repeated \$1. Address Society, P. O. Box 2872, New York, or 40 Broadway.

MOST EVERYBODY KNOWS. One thing most everybody knows. "That Boys are 'Catted'" (from head to foot, in "New York style" at GEORGE FENSO's, Corner of Beach and Washington street. S. 23.10w

SPIRITOMETER permanently cured by an external application. Each case warranted. Address DR. R. P. FELLOWS, Vineland, N. J. S. 9.—7w

Mrs. NELLIE M. FLINT, Eclectic, and Healing and Developing, office 200 Jordan street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O. T. 4w

Mr. and Mrs. HOLMES, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F. 19.

THE MAGNETIC HEATER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West 41st street, between 5th and 6th ave., New York City. J. 1.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. S. 30.

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

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS. NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light, and send them to the Editor of the Banner of Light, at 100 Broadway, New York, or to the Editor of the Banner of Light, at 100 Broadway, New York, or to the Editor of the Banner of Light, at 100 Broadway, New York.

PHILADELPHIA BOOK DEPOT. DR. J. J. MOISE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light, and send them to the Editor of the Banner of Light, at 100 Broadway, New York, or to the Editor of the Banner of Light, at 100 Broadway, New York, or to the Editor of the Banner of Light, at 100 Broadway, New York.

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**Ings.**—This is the book whose two chapters (viz., XIII and XIV) brought down upon Mr. Davis the alarming charge of "Recantation." But while the criticisms on the errors and extremes of many in the ranks of Spiritualism are conceded to be just and timely, the charge that the author had "gone back" on the



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# Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1876.

(New-York against Lankester.)

A NEW WAR OF THE ROSES—DEGENERATION OF SPECIES—A THEOSOPHIST COMES TO THE DEFENSE OF A MEDIUM.

THE EDITOR OF THE BANNER OF LIGHT.

SIR—Despite the constant recurrence of new discoveries by modern men of science, an exaggerated respect for authority and an established routine among the educated class retards the progress of true knowledge. Facts, which if observed, tested, classified and appreciated would be of inestimable importance to science, are summarily cast into the despised limbo of supernaturalism. To these conservatives the experience of the past serves neither as an example or a warning. The overturning of a thousand cherished theories finds our modern philosopher as unprepared for each new scientific revelation as though his predecessors had been infallible from time immemorial.

The Protoplasmist should at least, in modesty, remember that his past is one vast cemetery of dead theories; a desolate Potter's Field wherein exploded hypotheses lie in ignoble oblivion like so many executed malefactors, whose names cannot be pronounced by the next of kin without a blush.

The nineteenth century is essentially the age of demolition. True, science takes just pride in many revolutionary discoveries, and claims to have immortalized the epoch by forcing from Dame Nature some of her most important secrets. But for every inch she illumines of the narrow and circular path within whose limits she has hitherto trodden, what boundless stretches have been left behind unexplored? Worst is that science has not simply withheld her light from these regions that seem dark (but are not), but her votaries try their best to quench the lights of other people under the pretext that they are not authorities, and their friendly beacons are but "will-o'-the-wisps."

Prejudice and preconceived ideas have entered the public brain, and, cancer-like, are eating it to the core. Spiritualism—or if some for whom the word has become so unpopular prefer it, the universe of spirit—is left to fight out its battle with the world of matter, and the crisis is at hand.

Half-thinkers, and aping would-be philosophers, in short, that class which is unable to penetrate events any deeper than their crust, and which measures every day's occurrence by its present aspect, unmindful of the past and careless of the future, heartily rejoice over the latest rebuff given to phenomenalism in the Lankester-Donkin offensive and defensive alliance, and the pretended exposure of Slade. In this hour of would-be *Lankesterian* triumph, a change should be made in English heraldic crests. The Lankesters were always given to creating dissensions and provoking strife among peaceable folk. From ancient York the war of roses is now transferred to Middlesex; and Lankester (whose name is a corruption) instead of uniting himself with the hereditary foe, has joined his idols with those of Donkin, (whose name is evidently also a corruption.) As the hero of the hour is not a knight, but a zoologist, deeply versed in the science to which he devotes his talents, why not compliment his ally by quartering the red rose of Lankester with the downy thistle so delicately appreciated by a certain prophetic quadruped who seeks for it by the wayside? Really, Mr. Editor, when Mr. Lankester tells that all those who believe in Dr. Slade's phenomena "are lost to reason," we must accord to biblical animals a decided precedence over modern ones. The ass of Balaam had at least the faculty of perceiving spirits, while some of those who bray in our academies and hospitals show no evidence of its possession. Sad degeneration of species!

Such persons as these bound all spiritual phenomena in nature by the fortunes and mishaps of mediums—each new favorite, they think, must of necessity pull down in his fall an unscientific hypothetical "unseen universe," as the tumbling red Dragon of the Apocalypse drew with his tail the third part of the stars of heaven. Poor blind moles! They perceive not that by inveighing against the "craze" of such phenomenalists as Wallace, Crookes, Wagner and Thury, they only help the spread of true Spiritualism. We millions of lunatics really ought to address a vote of thanks to the "disheveled" Beards who make supererogatory efforts to appear as stupid clodpoles to deceive the Eddys, and Lankesters simulating "astonishment and intense interest" the better to cheat Dr. Slade. More than any advocates of phenomenalism, they bring its marvels into public notice by their pyrotechnic exposures. As one entrusted by the Russian Committee with the delicate task of selecting a medium for the coming St. Petersburg experiments, and as an officer of the Theosophical Society, which put Dr. Slade's powers to the test in a long series of sittings, I pronounce him not only a genuine medium, but one of the best and least fraudulent mediums ever developed. From personal experience I can not only testify to the genuineness of his slate-writing, but also to that of the materializations which occur in his presence. A shawl thrown over a chair (which I was invited to place *wherever I chose*) is all the cabinet he exacts, and his apparitions immediately appear, and that in gas-light.

No one will charge me with a superfluous confidence in the personality of materializing apparitions, or superabundance of love for them; but honor and truth compel me to affirm that those who appeared to me in Slade's presence were real phantoms, and not "made up" confederates or dolls. They were evanescent and filmy, and the only ones I have seen in America which have evoked me of those which the adepts of India evoke. Like the latter, they formed and dissolved before my eyes, their substance rising mist-like from the floor, and gradually condensing. Their eyes moved and their lips smiled; but as they stood near me their forms were so transparent that I could see through them the objects in the room. These I call *genuine spiritual* substances, whereas the opaque ones that I have seen elsewhere were nothing but animated forms of matter—whatever they be—with sweating hands and a peculiar odor which I am not called upon to define at this time.

Every one knows that Dr. Slade is not acquainted with foreign languages, and yet at our first sittings, three years ago, on the day after my arrival in New York, where no one knew me, I received upon his slate a long communication in Russian. I had purposely avoided giving either to Dr. Slade, or his partner Mr. Simmons, any clue to my nationality, and while, from my accent, they would of course have detected that I was

not an American, they could not possibly have known from what country I came. I fancy that if Dr. Lankester had allowed Slade to write on both knees and both elbows successively or simultaneously, the poor man would not have been able to turn out a Russian message by trick and device.

In reading the accounts in the London papers it has struck me as very remarkable that this "vagrant" medium, after baffling such a host of savants, should have fallen so easy a victim to the zoologico-ontological brace of scientific detectives. Fraud, that neither the "psychic" Sergeant Cox; nor the "unconsciously corroborating" Carpenter; nor the wise Wallace; nor the experienced M. A. (Oxon.); nor the cautious Lord Rayleigh, who, mistrusting his own acuteness, employed a professional juggler to attend the sittings with him; nor Professor Carter-Blake; nor a host of other competent observers could detect, was seen by the eagle eyes of the Lankester-Donkin *geminis* at a single glance. There has been nothing like it since Beard, of electro-hay-fever and Eddy fame, denounced the faculty of Yale for a set of asses, because they would not accept his divinely inspired revelation of the secret of mind-reading, and pitied the imbecility of that "amiable idiot," Colonel Ocott, for trusting his own two months' observation of the Eddy phenomena in preference to the electric doctor's single sitting of an hour.

I am an American citizen in embryo, Mr. Editor, and I cannot hope that the English magistrates of Bow Street will listen to a voice that comes from a city proverbially held in small esteem by British scientists. When Professor Tyndall asks Professor Youmans if the New York carpenters could make him a screen ten feet long for his Cooper Institute lectures, and whether it would be necessary to send to Boston for a *cake of ice* that he wished to use in the experiments; and when Huxley evinces grateful surprise that a "foreigner could express himself in your (our) language, in such a way as to be so readily intelligible, to all appearance," by a New York audience, and that those clever chaps—the New York reporters—could report him despite his accent, neither New York witnesses nor New York "spooks" can hope for a standing in a London court, when the defendant is prosecuted by English scientists. But fortunately for Dr. Slade, British tribunals are not inspired by the Jesuits, and so Slade may escape the fate of Leymarie. He certainly will, if he is allowed to summon to the witness-stand his Ossawa and other devoted "controls," to write their testimony inside a double slate, furnished and held by the magistrate himself. This is Dr. Slade's golden hour: he will never have so good a chance to demonstrate the reality of phenomenal manifestations and make Spiritualism triumph over skepticism; and we who know the doctor's wonderful powers, are confident that he can do it, if he is assisted by those who in the past have accomplished so much through his instrumentality.

H. P. BLAVATSKY,  
Corresponding Secretary of the Theosophical Society.  
New York, Oct. 8th, 1876.

**Justice to Slade.**  
CANDID WORDS FROM AN IMPORTANT WITNESS—SLADE'S MEDIUMSHIP TESTED AND PROVED BY THE THEOSOPHISTS.  
To the Editor of the Banner of Light:  
Friendship is best shown by helping a man when in trouble: I, who have so often been wrongly suspected of being the enemy of mediums, wish to show mine for this class by saying a few words at this juncture for Dr. Slade.

This medium was selected by Mme. Blavatsky and myself out of all others for the proposed experiments of the St. Petersburg University. We chose him because his phenomena occurred wholly in the light, and were of a character to be easily studied and tested. Our contract with him on behalf of the Russian Committee was made conditional upon his submitting to a thorough testing by the Theosophical Society. This was the desire of M. Aksakof, and would have been exacted by us anyhow, as too much was at stake to warrant our neglecting any precautions.

As President of the Society, I appointed a committee of examiners, none of whom were Spiritualists, but some were the very opposite, and one a skilled amateur juggler. *Ex officio* I was a member of the committee. We divided ourselves into sub-committees, and tested Slade separately, holding our sittings by daylight and gaslight. Then we sat with him in full committee, to verify the observations of the separate sections. Finally, three members, more skeptical than the rest, had private sittings after their associates had, with a single exception, become thoroughly satisfied.

In the course of this investigation we had slate-writing under every imaginable condition—on the table; under the table; inside double slates of our own bringing, screwed together and unscrewed; on single and double slates furnished by Slade; on slates held alone by the medium, slates held alone by ourselves, slates held jointly by Slade and one of us; or slates upon which one of us sat; on slates laid upon our heads or upon our shoulders. We saw chairs lifted without apparent contact; the table lifted without hands; things thrown about; sawdust clouds flung into sight and disappear; felt touches where Slade could not have touched us; and a fact which we regarded as the most interesting feature of the phenomena—noticed the continuation and instantaneous cessation of the sound of slate-writing when the medium's hands touched or broke contact with the chain of our hands. The attention of one of the committee—a regular physician in large practice in New York, and previously a thorough skeptic—was particularly drawn to the mysterious and phenomenal change of Slade's bodily temperature when the writing or other physical manifestations were about to begin or cease. His hands would turn as cold as those of a corpse laid upon ice. Finally, a Fellow of the Society not upon the committee, at a private sance, saw apparitions form themselves and dissolve in a lighted room, with the aid of no better "cabinet" than a shawl thrown over the back of a common chair.

The upshot of this investigation was that every one of the committee, except one person, frankly and freely testified to the reality of Slade's independent slate-writing. As to his other phenomena we made no report, since we regarded them as of minor importance, and had not observed any one of them with sufficient care to warrant us in expressing an opinion. The dissatisfied gentleman was of somewhat disposition, I fancy, as Prof. Lankester and Dr. Donkin: He began with a theory, and coaxed his senses into believing the facts supported it. His associates heard his views; were offered proof that he could do all that Slade did, under the same conditions; asked for the demonstration; and—got nothing but assertions. But this gentleman's

suspicious and plausible theories led the medical man above alluded to and one other, particularly cautious, member to demand private sances, and redouble their precautions. The result being as above stated.

The disagreeing gentleman made a minority report, which found its way into print, was sent to Sergeant Cox, of London, as a supposed sympathizer, and by that candid and fearless student of science dissected piecemeal in the London Spiritualist.

From what precedes, it will be inferred that the Committee of the Theosophical Society left no opportunity for fraud to be practiced upon them. They were not predisposed in Slade's favor; they accepted none of his statements; they would have preferred to discredit his mediumship, rather than the opposite; they held numerous sances; they constantly compared notes, and exchanged theories. Being all gentlemen, and members of a scientific society which asks no notoriety, but at the same time shrinks from no responsibility, they dealt honorably by this medium; and when satisfied of the genuineness of his mediumship, so certified to our correspondents in St. Petersburg, who have made and will make public use of the Report.

This, sir, is the truth about Slade, and this is the way in which we Theosophists treat mediums. We study mediumship not for the sake of its phenomena; not that we may sit agape at miracles; not to fortify a preconception that there are no real phenomena; not in the hope that we may receive messages from dead friends (although we would of course do so most thankfully, should they come); but we study it as one branch of the mighty and misunderstood subject of PSYCHOLOGY. For mediums, as individuals, we have neither aversion nor affection; as human phenomena, we aim to observe, test and endorse them with the passionless impartiality of Justice herself.

HENRY S. OLCOTT,  
President of the Theosophical Society.  
No. 71 Broadway, New York, Oct. 7th, 1876.

**The British Association on Spiritualism.**  
The excited discussion on Spiritualism in the British Association is a remarkable evidence both that there is a yearly increasing number of persons who have really proof, or what they think proof, of the existence of very curious and unexplained phenomena seeming to indicate the action of unseen intelligence, and also that there is something in those phenomena so troublesome and ambiguous character, often connected with fraud, and still often, perhaps, with unconscious self-deception. We are quite sure of one thing—that the investigation into phenomena of this kind has hardly ever been attempted without disclosing a number of very bewildering conditions, and that the greater number of thorough-going Spiritualists are far too easily convinced of the reality of such facts, which might just as easily be produced by fraud as by unknown causes. Whether there be not a residuum of real fact which, as Mr. Maskelyne appeared to admit, in the letter which Professor Barrett received from him and communicated to the British Association on Tuesday, is really beyond explanation by any causes at present admitted by scientific men, is another question. And so far as we are able to judge the matter, we are strongly inclined to believe that there is. A most educated man who have looked into the subject here come across phenomena in the circles of their own friends, without going to professional mediums at all, which cannot be explained by the hypothesis of either fraud or self-delusion. Such, perhaps, was the case of the young girl mentioned by Professor Barrett as within his own experience, in whose presence, even when in the open air, rays occurred, capable of answering any question within the child's own knowledge, but no others apparently, and this "when every possible source of deception was removed." And it is only the more probable that this case was genuine, that, according to Professor Barrett, the phenomena, after reaching a maximum, died away gradually, just when curiosity was most aroused. Indeed, nothing is so probable, as that the disappointment which the failure to produce these abnormal phenomena when they are most desired produces, has often led to the frauds by which they are unquestionably very often accompanied. Lord Rayleigh and others described the very curious phenomena witnessed in the presence of Dr. Slade, an American gentleman, who is at present in this country, and of whom the present writer may say that the phenomena which occurred in Dr. Slade's room in broad daylight seemed to him wholly inexplicable on any recognized principle of modern science. A crumb of slate-pencil, confined between a common school-slate and the table, writes, or appears to write, long messages on the under surface of the slate when held down to the table by the sitters's hands, as well as the medium's. The writing is indeed throughout distinctly heard, as well as afterward read. At the same time, it is only fair to say that there are certain "test questions" as they are called, of which Dr. Slade openly declares that they are fatal to the phenomena. For instance, on one occasion the present writer took a double slate, fitted with a patent spring lock, and proposed to Dr. Slade to place the crumb of slate-pencil with which the messages are written inside this slate, and then close the spring-lock. To this Dr. Slade made no objection, but said at once that he did not believe the writing would appear. He regarded the conditions of the ordinary sance as quite sufficient, and that the intelligences which governed him would have nothing to do with locked, or chemically-prepared, or otherwise doctored slates, such as had been often brought to him in America—not without obtaining the results, but without in the least satisfying the bringers that there was no trick in the matter. Nor, as a matter of fact, did any writing appear at all in the locked slate.

Now, if tests of so very simple a kind are objected to, it is quite certain that the doubts of the public will continue. As far as the present writer could judge, there was no room for fraud about the mode in which the writing on the other slates was produced. And no man's manner could be simpler or less open to criticism than Dr. Slade's. Still, why should either visible or invisible agencies object to a simple test, if truth be the only object? Dr. Slade does not object to his visitors looking under his table, holding the slate for themselves, holding his own hands, or touching his own feet so as to be sure that he is not using them. He does not object to his sitters taking their own slates. The present writer got two messages on a double slate brought on his way to the sance. Why should Dr. Slade—or the invisible agencies by which he believes himself to be directed—object to the very simple additional guarantee of a lock on the slate, to preclude altogether that happening which he invites all his visitors to satisfy themselves does not happen? We agree entirely with Mr. Crookes that if the test conditions are really satisfied, it is pure superstition to reject the results just because they do not hang together with the principles of modern science. But is not the locking of a double slate a fair and reasonable test of such phenomena as those which occur with Dr. Slade?

—London Spectator.

From this distance it would appear that Lankester is not extremely fair, [in his action concerning Dr. Slade], and evinces more enmity and bigotry than a true scientist ought to be guilty of.—Truth Seeker.

As a judge was delivering his decision in the case the other day, he was interrupted by the vociferous braying of a donkey under one of the windows of the court room. "What is that?" he asked. "The donkey," answered the lawyer, against whom he was deciding the case, across the bar. "It is merely the echo of the court, your honor."

## BRIEF PARAGRAPHS.

Windsor Castle was struck, on Thursday, Sept. 6th, by a meteoric stone, between Henry the Eighth's gateway and the Garter Tower, and a portion of the stone parapet was knocked off. The stone is said to have been the size of a small cannon ball, and to have exploded, on striking the castle, with a noise like that of a shell and a shower of sparks.

The Turko-Servian conflict seems unabated in its ferocity. The great powers are trying their best to avert the calamity, but it is almost a certainty that a general war is to follow—some bold ones prophesying a religious cataclysm which shall lead the barbarous hordes of Asia, inflamed with zeal for "the prophet," to thunder perhaps successfully at the gates of European civilization itself. At last accounts Montenegrin victories over the Turks were reported, Trebinje and Lublin having been recently occupied, thereby cutting off all Turkish reinforcements. On Saturday, Oct. 7th, Mukhtar Pasha was compelled to retreat to the frontier with the loss of eight hundred killed. It is also reported that all the villages in the Toplitza valley are in possession of the Servians. As we go to press it is rumored that the powers are trying to arrange for a six months' armistice between Servia and the Porte.

A soldier on trial for habitual drunkenness was addressed by the President of the court martial: "Prisoner, you have heard the prosecution for habitual drunkenness; what have you to say in your defence?" "Nothing, please your honor, but habitual thirst."

Ole Bull, the renowned violinist, will winter in Boston.

Major W. W. Lander, formerly private secretary to Senator Charles Sumner, died suddenly, Oct. 6th, at Denver, Col.

A clever Englishman has discovered a new remedy for sea sickness. It consists simply in making one's respiration "coincide punctually with the heave and fall of the vessel," that is to say, when the vessel rises one must inspire slowly, when she falls, expire slowly. If the performer is not a sea sickness will not trouble the performer—at least so says the discoverer.

The inhabitants of Montenegro say that when God was distributing stones over the earth, the bag that held them burst and all fell there.

Mr. John F. Cleveland, financial editor of the Tribune, died in New York City, Oct. 9th.

The Singales language stands in the front rank of all spoken tongues—so far as names of places are concerned. In the Vayalawa district there is a village termed "Gallapooondurachiracombomera." Another hamlet close by is styled "Keenoolagagoolopoolama." A few more are "Guechilapoolamankanna," "Roodogogokongegama," "Kuttoochechiranga," "Poodonartoonceppala," "Gungatooceppellamblam," "Poochagodegama," "Candetamkanddegama," "Galenrodeceppellarkoo-rooocoolo," "Gallapoolchellacawawatto," and so on!

Flies in Cleveland, Ohio, in the early morning of Oct. 6th, destroyed upward of \$200,000 worth of property. Three blocks were burned in Pine Bluff, Arkansas, on Sunday night (8th), occasioning a loss of \$125,000.

Our brief earthly day is full of care and bust, and merges at last into solemn shadows, and it is for us to carry with us into that twilight the golden lamps of knowledge that shall light the brief night of death to the glorious dawning.—Nettie C. Maynard.

The single letter rate of postage between this country and Newfoundland has been reduced from six to five cents, prepayment being made compulsory.

On the morning of Oct. 9th, while three loaded cars were being hoisted from the slope of the middle Lehigh valley, at New Boston, Pa., the rope broke, and the cars ran rapidly to the bottom. Four miners, named William Jackson, Joe Becker, Thomas Jones and Edward Nass, were killed.

Yellow fever still continues its work at Savannah, Ga. Among the recent victims was Ira W. Burt, U. S. signal officer, who passed safely through the epidemic at Memphis, La., of ancient days.

A little later in the season cardinal red roses will be much worn.

**TRUTH.**  
Cov'ly, with gradual apocalypse,  
Truth for the multitudes her veil withdraws,  
Dispel the superstition's dire eclipse,  
And spectral gloom slowly, with many a pause  
Under the sunbeams of dawn, the goddess knows  
Her full effulgence would their vision dazzle,  
Furbled and used to error's darkness gross,  
But unto souls elect in every time  
Has she her sun-bright form and features shown  
And eager hearts, in thought and thought sublime  
In cloistered shades sit their musings lone.  
With sudden step then on them would she steal,  
Full-armed her countenance august reveal.  
—J. W. D. in Sunday Courier.

Houston, Texas, had a \$350,000 fire on Saturday night, Oct. 7th.

"What alls de heoples of America," says an old traveler from Germany, "is dot dey walks mit der legs too much in der street gars out, and do n't got some muscles some more."

"My son," said an old man, "beware of prejudices. They are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out."

Hon. Francis B. Fay, Whilom a prominent politician, and member of Congress from Massachusetts, passed on recently; his remains were interred at Woodlawn Cemetery, Monday, Oct. 9th.

Up to the present date nearly \$11,000 has been received at the First National Bank of St. Paul, in response to a circular to the banks asking donations to the fund for the benefit of Mrs. Heywood, widow of the brave bank cashier killed by the robbers at Northfield, Minn., and so far responses have been received from but one-tenth of the banks of the country. The other members of that fraternal society contribute at once to this worthy object.

Mary Ash, of New York, celebrated her own "centennial," a few days ago, by dying on her 100th birthday.

"If the rose  
Were born a lily, and by force of heart  
And earnestness for light, grey tall and fair,  
'T were a true type of the first true soul  
That makes a low name honorable. They  
Wake it by inheritance alone—  
Adding no brightness to it—like stars  
Seen in the ocean, that were never there  
But for the bright originals in Heaven!"

According to last reports, General Martines Campos is to go out from Spain as commander-in-chief of the forces—Jewelry continuing to be Captain-General of Cuba. The new troops (40,000 men) who are about to populate their awaiting graves in Cuba, are said to be chosen by lot from the army—volunteering to go having become strangely distasteful and out of vogue among the haughty Castilians. The patriot General Vincente Garcia captured and burned Las Tunas, lately: heavy desertions from the Spanish troops are mentioned, and the insurgents are reported in force in the jurisdiction of Colon. Oct. 10th was the eighth anniversary of the declaration of Cuban independence.

The cotton crop of the South—particularly in Louisiana, Mississippi, Arkansas and North Carolina—is reported to be much less in quantity this year, owing to rot, rust, worms and drought. The crop in Arkansas will fall twenty-five per cent. short.

**FREEDOM.**  
The star-democracy that sprinkles space,  
The airy reaches of unfettered seas,  
The leaping seasons' unobscured race—  
Thou art the breath and sinewy soul of these,  
The heart of their myriad harmonies,  
Rehearsed in whisper soft or thunder bass:  
Oh, in the rounds of thy untiring flight,  
Cleave the cold walk of iron-footed night,  
And deeply search the leaden hearts of men,  
That they from stars, seas, seasons learn their Right,  
Ere dawn of morning, and hope expire, and then  
Exultant claims may mock the might have been.  
—From A SONG OF AMERICA AND MINOR LYRICS, by  
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37 Park Row, New York. May be made arrangements by them to be enabled to give their patrons a greatly reduced rate the advantage of over one million copies circulation weekly. This firm has had an experience of nearly thirty years in the advertising business, and merits the attention of the public.

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Cupid always was an exacting little rogue. He never lends his quiver without expecting an equivalent.—Com. Ade. "That's taking an arrow view of love."

Don Carlos credits New Orleans with pretty women and the best cooking in America.

Man is said to be the only animal that blows his nose, but we have seen a horse do it. As a man is sometimes a little hoarse, perhaps the statement is not altogether invalidated.

A celebration of the eighty-sixth anniversary of the birth of Father Mathew by the Irish Temperance Societies took place in Boston, Oct. 10th, and was a well-managed affair.

John D. Lea, convicted of participation in the Mountain Meadow massacre, has been sentenced to be shot to death on the 26th of next January.

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