





amining more profoundly the question of the influence of the soul over the body, we discover that its power is not limited by its presidency over movements that may be apparent or may be concealed which are produced in the domain corporeal; it perceives still, always by the intermediation of its fluid, perispirital, sensations agreeable or otherwise, derived from the organs, or from the exterior world. But space forbids any following out the theory of the author, which he considers "applies" equally to the phenomenon of sensation and the transmissions of impressions which reach the soul through the mediation (intermediary) of the senses."

"Miracles," which follows the above, is, I fancy, from an officer of the French army stationed at Séf, Algiers. His tone is that of a commander, and he uses the word "Halt." When the Katie King materialization is under consideration he seems to think that if this phenomenon could be produced indefinitely and at will, it would be useless to engender infants. Its other articles are: "Spiritualism in Scotland" (in which Mr. Duguid's "Hafed" is brought in review); "Statistics" (where priests and people are compared, relatively, in different countries—in England, for instance, 1 to 718 inhabitants, in Spain 1 to every 51); "Catholicism before the Time of Christ" (a comparison of the religion and sacred books of the Brahmins and Buddhists with the Christian); "Re-incarnation" (in which, in a friendly way, notice is taken of some strictures in the *Psychic Studies*); and "Spiritualism and the Press," (comments upon the stupidities of the *Paris Figaro*—its fun, its false statements, or its withholding what it might have known regarding Mr. Leymarie).

*L'Opinion de Rome* has published the report of the committee of St. Petersburg, but it is doubtful if it will pay any attention to the protests that have been made against it.

The *Revue Spirite*, Paris (September number), is also before me. "Re-incarnation" is the first article it presents for our consideration. The writer of it is evidently in earnest—considering his opponents in a formidable mist that will surely be by-and-by cleared away. . . . "These transitions are necessary," says he, "not being ignorant of the observation of Linnaeus, that nature makes no leaps. Only after having recognized the fact that nature proceeds by fixed laws (or, *arce megalogues*), I am to-day forced to admit that, to operate on the brains of certain sons of John Bull and of Brother Jonathan, this good mother is not anxious, but hides her time." But it is evident by the reply given to a passage quoted from Baron de Hohenhausen, that re-incarnation, as advocated by Allan Kardec and some Theosophists, is not at all understood. The Baron says: "Admit, with Allan Kardec, re-incarnation, it is implicitly to deprive the soul of its individuality, *id est*, of its immortality; for it is clear that a being which has lost that which constitutes the basis of its nature, *in principe*, which individualizes him, is no longer the same; his identity vanishes, he is thoroughly dead."

The *Revue* gives a translation (by Miss Henebry) of that very touching account of the death, and return to her mother, of a daughter, as recorded by the celebrated Dr. Edwards, of Amherst, in 1759. The Banner, I believe, has already published this narrative. Goodness, virtue, humanity, at a discount in the *Departement Midi*, France, according to the *Don sans de Carcassonne*! It seems that a worthy gardener at Coursan had the ability to heal by the laying on of hands, by prayer and other methods. His name is Geoffre. As he declined to heal (possibly could not, like the Zouave Jacob) every one, those whom he rejected probably took offence and cited him before the tribunal. The defence said: "To heal as Geoffre does is not to exercise an art nor a science, but it is to do an act which enters into the domain of religion; it is to use a gift of God accorded to those whom he deems worthy, and withheld from others. With this view, and in consideration of the absolute equality of all French persons before the law, a condemnation of Geoffre would be a precedent exceedingly dangerous, since it would expose to legal punishment all those who, inflamed by an ardent love of God, were enabled, or thought themselves to be so, by prayer, by the imposition of hands or the employment of consecrated water, to make cures—to heal in a way science has failed to explain. . . ." He was condemned to pay a fine and the costs of the suit. Could Jesus himself have avoided such a decision?

Written for the Banner of Light.

#### WEARY NOT.

By J. WILLIAM VAN NAMEE, M. D.

Oh, weary not in doing well,  
While journeying along;  
"I'll ever strive for truth and right,"  
Be thy heart's constant song.  
Though feet and brain may weary grow  
With earth-life's storms and strife—  
The spirit still is pressing on  
To the eternal life.

Then, weary not in doing well,  
Amid the scenes of earth,  
For when the soul has passed beyond,  
And known the second birth,  
"Till oft it look back upon the past,  
The life it led below.

Where storm clouds darken sunbeams bright,  
And thorns with roses grow.

Oh, weary not in doing well;  
The time is passing on,  
Bear bravely now the heavy cross—  
The crown will soon be won;  
The feet shall tread the flowery way  
Of spirit-life above—  
Reward for every care and pain,  
Gained from the God of love.

THE HATRED OF THE HEATH. By William Macdonell, author of "The Heathen," etc. This is another edition of a work which has had a very rapid sale, owing to the reputation acquired by the author's previous work, "The Heathen," no less than to the intrinsic merits. It is one of the class of novels with a purpose, and aims to show the degraded position of a large portion of the population in the West Indies, and the neglected condition in which they are allowed to remain by the State church, which is sustained by the people's money to look after their religious and moral welfare. Recent official reports as to the terribly degraded state of the masses of the population in the "Black Country," show that the picture cannot fairly be considered overdrawn in this respect, though exception may be taken with regard to the description of the rampant bigotry and sectarian prejudice of the Orange and Catholic factions in Ireland, which is unfortunately true, and his exposure of the same in the present work is able, and calculated to have a good effect. The political portion of the work is a mine of arguments for those of his school of thought. Whether the reader is disposed to agree with the views advanced or not, he cannot peruse the book without finding abundant material for serious reflection. Mr. Macdonell is a Canadian, and all who take an interest in the growth of our native literature will find his contributions to it by no means the least valuable or noteworthy of those of recent years, although for various reasons a large portion of the press have been inclined to ignore or disparage them. —Toronto (Canada) National.

For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

## Free Thought.

LETTER FROM B. B. BRITTAN.

To the Editor of the Banner of Light:

That the Truth Spoken in Love should have awakened a feeling akin to displeasure, in the minds of people who are prone to mistake their flatterers for their friends, should not occasion the least surprise. But I had no reason to anticipate the strange course your issue of the thirtieth ultimo, over the signature of our mutual friend, H. S. Williams. It gives me pleasure to say that my critic was an early, self-sacrificing and efficient friend of Spiritualism. I well remember when he enlisted; it was long ago; and, during all the intervening period of more than twenty years, he has never wavered in well doing; nor has the zeal inspired by the first love and his faithful disciple ever lessened. His spirit, or the power for energetic action. While I am assured that his own ready hand often finds its way to the pocket, in the interest of a good work, I also know that his heart is always right. Nevertheless it is just possible that, under some momentary impulse of personal pride—wounded in the absence of any intention and without a real cause—he may yet in his judgment of the essential character and true spirit of my article. It seems to me that, here and there, we may discover the evidence of a general misapprehension of the subject in his letter; and that carries along with it a spirit of mischief to me. At the same time I know my friend of long ago too well to ascribe any unworthy motive as the possible incentive to his criticism.

It may be proper to mention the fact, in this connection, that, by the action of the Trustees of the Belvidere Seminary, I was made its general agent for soliciting contributions to a fund for the permanent endowment of the same, and also subscriptions for stock to be issued with a view to the immediate enlargement of its present accommodations, by the erection of new buildings. In this capacity I was expected to address the liberal classes in general, through the medium of the press or otherwise, at my discretion; to make personal appeals to individuals, as my judgment might dictate; and also to report, from time to time, the measure of success that might attend these efforts. A period of not less than fifteen months had elapsed since my appointment to this hitherto unprofitable service, and still, for a very obvious reason, I had not been able to report progress. The public impression might be that I was neglecting the duty assigned me. Under these circumstances it seemed to be eminently proper that I should make some public mention of the results of my labors. I was not, therefore, traveling out of the straight line of my duty in making the brief statement contained in my former communication. It occurred to me that I should be adjudged guilty of going out of my way to treat any one with indignity, or to assail any class of persons. And now, after a careful and most dispassionate analysis of what I did write, I really do not see that my former article should necessarily have summoned any one to the defence of anybody else. If in a single expression I cast an unjust reflection on an assembly at Lake Pleasant, I would regret that as freely as it was expressed. I am sure the main drift of my remarks was in the proper direction, and demanded by the circumstances of the case. I should most certainly have acknowledged the receipt of several large bequests, and many liberal contributions to a worthy object, had any such been received; but the truth is, I was unfortunately under the stringent necessity of making my report concisely, and the actual state of the case. While the figures of rhetoric are easily warped, and admit of almost unlimited inflation, in the minds of many who are "a law unto themselves," it is quite otherwise with the figures in mathematics. These have an unyielding character, and—as intimated in my original paper—often express unwelcome truths that may be wise for us to consider. The truth is a sword, most I cover it with a velvet wrapper? If it hurts you it hits, how shall I keep it? I am not responsible for the facts, and can only be held accountable for the substantial accuracy of my statement.

But I regret to find that personally I am made to figure at a disadvantage before the spiritual public in the light of the critical glossary of my good friend, at whose hands I am sure I shall not ultimately suffer by any intentional injustice. I do not see how my article could possibly "mislead the public with reference to the mission and character of the Lake Pleasant Camp-Meeting Association," or any other people. In the brief reference contained in ten lines—to a mass meeting in Massachusetts; (there have been several such recently); I gave it neither a name, a particular location, nor so much as a general characterization. I did not refer to Bro. Williams or any other person at that meeting—except in respectful terms to Professor Denton—and did not there have been instrumental in misleading the public. I respect the peculiar mission or the organic existence of that Association. I applied no opprobrious epithet to any one; (it was my friend who used the word "meanness" in speaking of Spiritualists); nor did I call in question the moral status of a single person at that meeting. My offence consists in my having incidentally stated a fact—the amount received from several thousand persons in a public collection—nothing more, save a simple reference implying that the amount was small compared with the number of the assembly. I did not discount the intelligence of the people by presuming that the majority had never before heard of the object for which the collection was taken; and I certainly could not have underrated the interest they manifested in the cause of education, or corrected the error they committed in their reference to that object. How, then, have I misled the public mind, or otherwise wronged any one, by a word unfitly spoken?

But my good friend imagines I have unjustly assailed a large number of people, and he ostentatiously comes to their defence. His method is somewhat peculiar, and he will pardon me for saying that it does not carry with it the evidence of mature thought and clear direction. One would hardly infer, from reading his letter, that any formal and deliberate appeal had been made to the great body of American Spiritualists; whereas the fact is, that appeal has been before them more than two years, not only in the Banner of Light, and the Quarterly Journal formerly published by the present writer, but in the other spiritual papers of this country. It has also been otherwise put on record in popular journals, and by the more important portion of the English spiritual press. And yet, strange as the statement may appear, Bro. Williams thinks that "Of the thousands at Lake Pleasant, but very few probably ever heard of Belvidere Seminary." Can this be possible? Are the men and women who attend the public gatherings of Spiritualists a reading people? Are they brave, and have they "ears to hear"? How could they be ignorant of the existence of such an institution, when for years the Banner has been accustomed to notice its claims at length and most favorably, to say nothing of the numerous communications that have appeared in its columns from the pen of Miss Belle Bush, the writer of this, and several other contributions, etc. . . .

Of the several thousand people who attend these popular gatherings, a very large proportion are there for the express purpose of enjoying something like a holiday entertainment, and have no special interest in the subject, or truths that lie near the heart of every earnest Spiritualist. They are at best only casual investigators of the spiritual phenomena, or persons mere seekers of pleasure, recreation, amusement; while the burden of labor and expense necessary to make the meetings successful falls upon a few faithful workers.

It is a strong indictment that thus specifies that so many of our people have no special interest in the truth; that they are only in pursuit of pleasure; and that they neither labor nor otherwise incur any expense for the truth's sake. If the people at the late Camp-Meeting can bear all

this from the friend who champions their cause, they will scarce find just cause to complain of the severity of my speech. Under the lenient laws that justify my aid and true friend, I may also hope to be forgiven.

Friend Williams "respectfully suggests that the solicitous agents of the Belvidere Seminary . . . had better knock at the massive doors of the brown stone fronts" if they want the means to carry forward their enterprise. I have to say that I have been there, and that the rappings have been frequent and loud. But thus far I might as well have knocked at the portals of so many Egyptian sepulchers. I have discovered but few and uncertain signs of life. I have visited a number of wealthy persons, and have written earnest letters to several millionaires who are known to be believers in the facts of Spiritualism; but, with rare exceptions, I have found them cold and insensible. They can squander thousands of dollars in the various forms of selfish extravagance that at once corrupt the body, enfeeble the mind and demoralize the character; and, dying at last, leave large sums to wealthy and popular institutions, and princely fortunes to ruin their children. All this is done while enterprises of great moment are neglected, and humanity prays for deliverance from accumulated and gigantic evils.

At present, how long shall these things continue? How long shall Spiritualism be chiefly employed either to feed a morbid curiosity or to furnish a holiday entertainment? Has it no nobler mission in the world? and when shall we begin the serious work that God and Humanity require at our hands? Shall we never witness the practical triumph of its great principles, and the divine incarnation of its holy spirit, in better institutions, and the improved generation, education and life of the people? We certainly never shall behold this consummation so long as we close our eyes to all unpleasant truths, feed on complimentary speeches, and only aim at recognition in our own mutual admiration society.

S. B. BRITTAN.

#### DR. SLADE AND THE LONDON PRESS.

To the Editor of the Banner of Light:

Of course I have read what some prominent city papers have to say of the recent pretended exposure of Dr. Slade in London, and say too with regard to the London press, that it has not yet made one, disposed to be reasonably charitable and moderately humane, feel sad for his kind. I say "pretended," because I have not the least idea that there has been an actual exposure. The ten, twenty, or it may be thirty thousand, or more, adult citizens of this country who have witnessed the slate-writings and other manifestations in the Banner of Light, did occur there, and were seen by me, and were competent to see, hear, and feel, as are the two eminent M. D.s who evidently visited him determined to see fraud, will never believe that what they saw, heard and felt in his presence was trickery, or that he has at last been so easily unmasked. For myself, as one of them, I know I was not deceived, and that the manifestations, as stated in my letter published in the Banner of Light, did occur there, and were seen by me, and were competent to see, hear, and feel, as are the two eminent M. D.s who evidently visited him determined to see fraud, will never believe that what they saw, heard and felt in his presence was trickery, or that he has at last been so easily unmasked. For myself, as one of them, I know I was not deceived, and that the manifestations, as stated in my letter published in the Banner of Light, did occur there, and were seen by me, and were competent to see, hear, and feel, as are the two eminent M. D.s who evidently visited him determined to see fraud, will never believe that what they saw, heard and felt in his presence was trickery, or that he has at last been so easily unmasked. 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Written for the Banner of Light.  
**THE SADNESS OF LIFE'S CHANGES.**  
BY WILLIAM BRUNTON.  
My heart is sad to leave the faith—  
The faith and creed our fathers held;  
My spirit moans like some sad wraith,  
As though from house and home expelled:  
For custom clings to all we know,  
To all our earlier years' delight,  
To all wherein our natures grew,  
And fancy pictured fair and bright.  
We creatures are of time and place;  
Our wisdom is but for a day;  
With all our grace we've little grace,  
And—grace or not—not long to stay.  
I wage a war with creeds I held,  
Because of sight and knowledge clear;  
Because the fruit from rind is shelled;  
Because the better times are near.  
I glory in the truth I gain,  
And knowledge has its lasting good;  
But oh, the change is full of pain,  
And works like poison in the blood!  
I'd almost take the trash of time,  
And have the sympathies of men,  
Than all your knowledge, vast, sublime,  
That parts and parts again, again!  
To climb some height to see before,  
Appears a work of great delight;  
But he that climbs can feel but poor,  
His fond companions hid from sight.  
And so I almost change my mind,  
And cast aside the shells of truth,  
That I again may sweetly find  
The fair affections of my youth.  
We cannot always live as boys,  
However glad the days may seem,  
And 'mid the world's dull din and noise,  
When men, we live as in a dream.  
No more the man can be the child;  
No more the sage the ignorant elf;  
Though each may weep with sorrow wild  
To lose his dear, departed self.  
And thus 'tis vain to ask a change,  
And vow to turn to earlier days;  
From height to height we onward range,  
And after sorrow sing our praise:  
For God is over all we know,  
And birth may have its pangs and pain,  
But spring will follow winter snow,  
And summer flowers the April rain.

**Banner Correspondence.**

**Another Link Added, with News from the Spirit-World.**

To the Editor of the Banner of Light:  
About seven years ago, a lady stranger, Mrs. Sarah E. Dunbar, of East Boston, wrote me a letter at the suggestion of a spirit influence through an esteemed medium friend of hers. It was so accurately descriptive of the events and associations in my life, I answered it; this led to a long correspondence, kept up from year to year, having a spiritual drift of thought, mutually enlightening and cheering. This woman I never saw personally. She was instrumental in furnishing many of the interesting facts in my "Looking Beyond"—a book in which she took a peculiar interest. Take it all in all, it is indeed a sunbeam from heaven; and I want here to credit it to the dear friends of the spirit-life. In all my acquaintance, I cannot recall another instance so perfectly truthful, so completely envolved with angel light; even when the very idols of her heart were taken from her by the hand of death, she could look up through her tears resignedly, assured she would meet them there by and by.  
Recently she sent me a letter of final adieu, stating she was soon to pass over the river, and avowed that she saw "over there," that it was "all beautiful and real," that her knowledge of angel ministry was everything in her hour of need. From her husband I learn that her departure on the 16th ult. was indeed the crowning of her bright expectations in the open vision of soul to the life in store for one so true and noble. Let no one say "Spiritualism is not fit to die by." What but this can rejoice the pilgrims that are daily traveling, as they are called, "Come up hither?"  
To-day I saw J. V. Mansfield, who is giving unquestionable spirit testimonials to inquirers. Among the messages of love from the angels, so accurately identified, was one from that now happy spirit. Through Mr. Mansfield her name was spelled to me letter by letter backwards. The spirit spelled the name in full—Mrs. Sarah Elizabeth Dunbar. Now I do not know whether the E. in her name is the initial for Elizabeth or not. I wish her friends would inform me if this is correct. Her communication was characteristic of her, closing with "Keep up good heart, and know the angels are with you."  
The dear friends of our departed sister have also drank at this well-spring of soul-refreshment, and now, better than ever before, comprehend the amazing divinity of angel ministry.  
J. O. BARNETT.  
Philadelphia, Oct. 16th, 1876.

**Iowa.**

**ST. ANSGAR.**—S. Bates writes: A few notes of our progress in the good cause of Spiritualism in this small town of four hundred inhabitants, may not be altogether displeasing to the readers of that very interesting and highly instructive paper, the Banner of Light. The outspoken and known Spiritualists of this place are few in number; but a wide-spread current of thought on the subject occasionally comes to the surface, showing manifestly that the angels are doing their work, and in time will manifest themselves in corresponding deeds. The 3d and 4th Oct., as per arrangement, brought to us A. J. Fishbeck, and "the boy Walker," a trance speaker. They were on their way to the Spiritual Convention at Minneapolis, Minn. Bro. Fishbeck gave the first lecture, to good acceptance by the audience, judging by the close and earnest attention he received. He is at home on the rostrum, and richly deserves encouraging sympathy and pecuniary support for his able presentation of the subject. He was an entire stranger to us all, but you would have supposed he was thoroughly acquainted with all our needs, such was the adaptability of his subject.  
As for Bro. Walker, he came here from Waverly, Ia.; had been speaking there, and in the towns adjoining, and through completely tired out—yes, and jaded—by speaking and holding seances thirty-one times in fifteen consecutive days. This is not referred to in any fault-finding spirit, but to urge the importance of caring for those instruments through which we receive the highest thoughts from the angels.

**Pennsylvania.**

**PHILADELPHIA.**—Dr. J. H. Rhodes writes: Meetings are continued in the Spiritualists' Hall, Sunday mornings and evenings. Dr. Maxwell, under spirit control, answers questions in relation to spirit-life, in a manner that shows a thorough knowledge of the laws of the inner-life or spiritual realm.  
Monday forenoon, the 16th, a very feeble elderly gentleman, aged at my office, handed me a five dollar bill, remaining in my hand made out to get here once more, but I feel it will be the last time, as I am growing feeble; yet while I live I want to do what I can for the good of others, so here are five dollars for the Banner of Light Public

**Free Circles.**—It may be my last contribution, as I am now eighty-six years old, and cannot remain in this life much longer. May his receding days be pleasant and happy, and his entrance to the other life be joyful.  
On Thursday evening Mrs. Suydam, the first test medium, held a seance here which gave great satisfaction. I recently visited Mr. J. V. Mansfield, the writing test medium, who is now stopping at 932 Spring Garden street, this city. I wrote a question and folded it several times, so I knew no one could read it without unfolding the paper. Immediately he wrote an answer, signing my mother's name in full and correctly. Those who desire communications from their spirit friends should visit or send to Mr. Mansfield.

**Vermont.**

**BARNET.**—James Edson writes: I think the Banner improves with age. It is becoming more and more interesting. I suppose the reason is, that the spread of Spiritualism in this and other countries gives you a greater range of correspondence from which to select matter for publication; and another reason may be, the higher phases of Spiritualism which have of late been developed. There has been a gradual rise higher and higher, from the tiny raps at Hydeville, to the materialization of spirits. But I am sick-tired of "exposés," the most truthful and trustworthy are not safe from such attacks. It will be the means of deterring many a timid one from publicly exercising the gift that they possess; yet I believe, in the long run, it will be the means of spreading the spiritual truth, instead of crushing it out. I like your moderation in your comments on these "exposés." Every new development of science or philosophy has to fight its way, until it becomes consolidated, and this can only be accomplished by organization.  
There are some organizations now in several localities, which seem to work well; but why can't there be a hub to the wheel, to strengthen it? Why can't the local organizations be consolidated into a national organization?  
There is some prospect of an awakening in the town of Barnet. Orthodoxy is getting somewhat shaken. There is much discussion on Spiritualism; some shrewd individuals went down to Chittenden to see the Eddys, and came back converts of the new philosophy. It is shaking up the dry bones, and no doubt it will be the means of bringing many to lead a spiritual life.  
We are going to have a spiritual lecture, for the first time, in Barnet village, by Mrs. Brown, of East St. Johnsbury.  
To the Editor of the Banner of Light:  
I noticed a quotation in your paper taken from the Religio-Philosophical Journal of Chicago, regarding myself, and I deem it a duty as well as a pleasure to write to you, and express to you my sincere thanks and appreciation for your kind interest in my welfare in placing Mrs. Hutchison's notice also in your paper, and calling the attention of others to my circumstances and conditions. I have suffered the pangs of want, have often wished for something higher and nobler, but every wish and hope has withered before my gaze, till I have many times wished death would relieve me from the hard and toilsome life to which fate had consigned me. But through the kindness of Mrs. Hutchison of California, Bro. Jones and yourself have thought your papers called the attention of other spiritual friends to the matter, and have been successful; and I now wish to express to all the kind friends who have so generously responded, to the many who cheerfully aided me, my sincere thanks and appreciation of all that has been done for me. God, the Infinite Father, will reward you all in the end. As for myself I can but value and appreciate all that has been done for me. I have accepted a home with Mrs. S. F. Atwood of Temple Place, Bartonville, Vt., and I hope to be happy.  
Ever your thankful sister,  
CORA V. RANDOLPH.

**New York.**

**MORAVIA.**—Abby N. Burnham, of Boston, has been delivering a course of lectures in this place, to large and interested audiences. Not only Spiritualists, but persons of all classes and denominations, welcomed her, and manifested much interest in her discourses, which were grandly eloquent as well as logical, and filled with soul-power which seemed to leave its impress upon many hearts whether they would or no.  
EMMA J. HUFF,  
WM. F. COOPER,  
J. T. COMSTOCK.

**BROOKLYN.**

—Charles R. Miller, President of the Spiritualist Society in this city, writes: There has been a change in our board of officers, Dr. A. B. Smith having succeeded Mr. Geo. W. Young as treasurer. Mr. Young has heretofore filled the offices of secretary and treasurer, and having resigned from both, Mr. A. B. Smith was appointed secretary pro tem. Mrs. Smith is one of the best workers in the Brooklyn Society, and it is to be hoped that she will consent to serve as the permanent secretary. During the last year the Brooklyn Society has sustained itself well, and has carried on a vigorous campaign for the truths of Spiritualism, and for untrammeled thought. We have had the services of Mrs. Emma Hardinge Britten, Mrs. C. Annie Allen, Mrs. Sarah A. Byrnes, Mrs. Col. L. V. Tappan and Mrs. Nellie J. P. Brigham. Not one Sunday service during the year has been missed. Even during the summer vacation, when the pastors of most of the Brooklyn churches had fled to the country, there was a well-sustained interest at our meetings and good attendance.  
Mrs. Tappan's labors in August, and Mrs. Brigham's in September and October, have given a fresh impulse to the cause of Spiritualism in Brooklyn. We do not doubt our society has obtained a permanent foothold in this "city of churches," and that it will go on increasing in strength and usefulness.

**New Jersey.**

**ANCORA.**—A correspondent writes that Webster Eddy and Frank T. Ripley (trance and test mediums) will start on a tour West (designating California), visiting Washington, D. C., Buffalo, N. Y., and other places during their journey. These mediums will give light and dark seances. Letters addressed to Ancora, Camden Co., N. J., till the 3d of November, will reach them. They will take place the 5th of November.

**Miss Ella E. Bradner, Medium.**

To the Editor of the Banner of Light:  
Please allow me, through the columns of the Banner, to call the attention of invalids, and especially those who are suffering from chronic diseases, to the card of Miss Ella E. Bradner, Oswego, N. Y., in your advertising columns, whose remarkable ability to correctly diagnose disease I have successfully tested, both in my own case and that of my wife. I had for several years been afflicted with a disease of the kidneys and liver, from which I have suffered in spite of remedies taken. In looking over the card of Miss Bradner, in last spring, I noticed the card of Miss Bradner, and I at once wrote her, sending the lock of hair as directed, and received from her a more perfect description of my symptoms than would have been possible for me to have given. Feeling encouraged she could help me, I sent for medicine, which I took, as directed, and am to-day comparatively a well man. My wife, who had been suffering for years with a nervous derangement of the system, was induced to try the clairvoyant powers of this gifted young lady. She sent to her for medicine, which she has taken, and is now enjoying better health than for the past fifteen years.  
J. J. GRAHAM.  
Hartford, Ct., Oct. 9th, 1876.

It is estimated that of those who go to church in New York 50 per cent. are Catholics.

A woman—Priscilla Wakefield—founded the first savings bank.

**Children's Department.**

**THE MOON AND THE HARE.**

A HOTTENTOT FABLE.  
The moon, in pity to the race  
Of man in his despair,  
Sent to them from her shining place  
Her messenger, the hare.  
"Go, nimble one, and say to men  
That as I fade and die,  
Then rise and brighter shine again  
Above them in the sky;  
So they must fall and fade away,  
But only die to rise  
Where redemption paves the way  
To fairer, friendlier skies."  
But out of dullness, trick, or feud  
The message which was sent  
The reckless little hare construed  
With most malign intent.  
Oh race of men, the moon hath said  
"That as she lives and dies  
So unto death shall you be led,  
And nevermore shall rise."  
Now when the moon had heard the case,  
Her axe, with force and grip,  
She struck into the meek hare's face,  
Which caused the split hare lip.  
The hare, incensed, with claws upborne,  
Scratched back with right good grace,  
And since that day the moon has worn  
A rough and ragged face.  
—Joel Benton, in the Galaxy.

**THE INVENTOR OF THE WHEELBARROW.**

It takes a great man to do a little thing sometimes.  
Who do you think invented that very simple thing called a wheelbarrow? Why, no less a man than Leonardo da Vinci.  
And who was he?  
He was a musician, poet, painter, architect, sculptor, physiologist, engineer, natural historian, botanist and inventor, all in one. He was n't a "Jack of all trades and master of none," either. He was a real master of many arts, and a practical worker besides.  
When did he live?  
Somewhere about the time that Columbus discovered America.  
And where was he born?  
In the beautiful city of Florence, in Italy.  
Perhaps some of you may feel a little better acquainted with him when I tell you that it was Leonardo da Vinci who painted one of the grandest pictures in the world, "The Last Supper," a picture that has been copied many times and engraved in several styles, so that almost every one has an idea of the arrangement and position at the table of the figures of Jesus and his disciples; though I am told that, without seeing the painting itself, no one can form a notion of how grand and beautiful it is.  
And only to think of the thousands of poor, hard-working Americans who really own, in their wheelbarrow, an original "work" of Leonardo da Vinci—St. Nicholas.

**THE MAELSTROM AS IT IS.**

Nearly midway Lofoden Strait, a huge, naked rock, which might fairly be called an island, lifts itself above the waters, breasting the conflicting currents caused by the wind and tides. Between this rock and the cape on Muskenen is the famous maelstrom, which fertile imaginations have clothed with many terrors. Its geographical position is such as to expose it to fierce tidal currents, and when these are assisted by high, westerly winds, they are no doubt terrific. The bottom of the Strait is strewn with immense boulders, which are so arranged as to give the current a spiral motion directly toward the isolated rock from the northern side, which is much increased in times of high tides and storms, when it whirls quite around the island rock. Then it is that it is really difficult for boats and vessels, without steam power, to keep clear of the rocks against which the wayward currents would dash them. While there are at times vast and powerful eddies, which give objects floating upon them a fearful spiral motion, there is nothing like a vortex produced by a subterranean diabolical action, and the water, with its tumbling and boiling character of the spiral currents may submerge temporarily objects drifting on the surface. No doubt the action of the water, in the course of time, has tended to level down the bed rocks, some of which, we may presume, showed themselves above the surface. This may have made the maelstrom much more terrible than it is now; and, as it is, in ordinary times, and in fact, a great deal less dangerous than it once was, it is not surprising that the fishermen do not hesitate to seek for furs throughout these waters, which to strangers are suggestive of the most terrible dangers.—E. D. Colton.

**THE OWL THAT THOUGHT HE COULD SING.**

"What can bring the people into the groves to hear those nightingales sing?" said an owl to his mother.  
The old owl did not know, and she did not care—she was busy watching a bat who was flying about.  
"I am sure I have as fine a voice as any nightingale, and far stronger."  
"Stronger, certainly, my son," said the owl, with a blink, for the bat had escaped.  
"I shall go into the grove to-night, and give them a song," said the owl.  
The owl opened her round eyes very wide, but said nothing.  
Accordingly, when night came, and the hour for the sweet trilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.  
Now the nightingales did not by any means admire the prospect either of his company or his cooperation in their concert; so those who were kept on singing sought another grove, while those who were content to be quiet for the night kept snugly at roost.  
"Where can the nightingales be?" said the people who came to hear them.  
Upon this the owl set up a hoarse low sound and so long that it nearly frightened them into fits.  
"That creature has terrified them, and scared them all away," said one.  
"I will soon dispatch him!" said the owl.  
But the wisecracking owl took the hint, and before the gun came he had got back to his mother.  
"Your feathers are ruffled, my son. Have you been singing?"  
The owl reluctantly related his disgrace and narrow escape.  
"It is just what I expected, and I am glad you are safe back."  
Then why did you suffer me to go?" said the owl indignantly.  
"Because I was sure it was a point on which nothing but experience could convince you. I don't understand music, and cannot tell why people should take the trouble to go and hear nightingales sing, and at the same time shoot owls for nothing, but I know it to be a fact. There is much to be learned between our voices. Ours may be superior, for anything I know; but as the prejudice of the public mind is strong on the other side, I should n't think of disputing the point; and probably, now you have experienced the effect of your performance on their ears, you will be satisfied, with me, to leave them alone in their mistake."—Mrs. Prosser's Rubric.

**GERMINATION FROM SEEDS TWO THOUSAND YEARS OLD.**

A most interesting observation, referring to the power of germination in seed which is hundreds and even thousands of years old, is said to have been made by Prof. Henderich in Greece. In the silver mines of Laurium, only the slags left by the ancient Greeks are at present worked off in order to gain, after an improved modern

method, silver still left in that dross. This refuse ore is probably about two thousand years old. Among it the seed of a species of glaucum or poppy was found, which had slept in the darkness of the earth during all that time. After a little while, when the slags were brought up and worked off at the melting ovens, there suddenly arose a crop of glaucum plants, with a beautiful yellow flower, of a kind unknown in modern botany, but which is described by Pliny and others as a frequent flower in ancient Greece.—London Examiner.

**The Metric Tables.**

Which have been adopted in France, Germany, Austria, the Netherlands, Southern Europe and South America, and have been legalized in Great Britain and the United States, are decimal and simply related; for example:

LENGTH.			
10 millimeters	make	1 centimeter	(1/100 meter)
10 centimeters	"	1 deci-meter	(1/10 " )
10 deci-meters	"	1 meter	(1 " )
10 meters	"	1 deca-meter	(10 " )
10 deca-meters	"	1 hecto-meter	(100 " )
10 hecto-meters	"	1 kilo-meter	(1000 " )
10 kilo-meters	"	1 myria-meter	(10000 " )

**WEIGHT.**

CAPACITY.			
1 cubic centimeter	of water weighs	1 GRAM	(1/1000 lb.)
1 cubic decimeter	"	1 LITER	(1/1000 " )
1 cubic meter	"	1 KILOGRAM	(1/1000 " )
1 cubic myriameter	"	1 MYRIAGRAM	(1/1000000 " )
1 cubic kilometer	"	1 KILOGRAM	(1/1000 " )
1 cubic myriameter	"	1 MYRIAGRAM	(1/1000000 " )
1 cubic kilometer	"	1 KILOGRAM	(1/1000 " )
1 cubic myriameter	"	1 MYRIAGRAM	(1/1000000 " )

Any one who will try to write down the common tables of long measure, cubic measure, liquid measure, dry measure, avoirdupois weight, Troy weight and apothecaries' weight, also the cubical contents of the measures of capacity, and the weight of water each one holds, and the weight of a cubic inch, foot, etc., of water, may learn why this Metric System is coming into universal favor.

**ITEMS BY THE WAY.**

**NUMBER THIRTEEN.**

BY J. M. ALLEN.

To the Editor of the Banner of Light:

It is now several years since the last installment of these "Items" appeared, and it may not be altogether out of order for the itinerant quill to be again dipped in ink for the edification (or otherwise) of the numerous family that forms the weekly "reading circle" for the grand old Banner—long may it (the Banner, not the quill) continue to wave and shed its heavenly light over our benighted world!

So long silent regarding personal movements, and the historical horizon having been so very thickly shrouded with events interesting to ourselves at least, it is difficult to call out from the greyness of reminiscences those few which may be most appropriate to the present purpose.

Perhaps it were best to "begin at the end," and open with

**"A RELIC OF YE OLDEN TIME."**

I have fallen in with in this town (Buffalo, Dallas Co., Mo.) a curiosity worth chronicling—a "Centennial offering" very literally. Let me give you some particulars: It is a man. His name, Joseph F. Miles. His parentage, Irish. His birth-place, New York. Date of birth, Feb. 18, 1776. Age, 105 years 6 months and 24 days. He is a great old fellow (at least not noticed as such). Hands and head without glasses. Plays violin with ease and skill. One leg four and a half inches shorter than the other. Has had thigh-bone broken five times; piece of bone broken off from inside of knee; right collar bone broken; three ribs broken on right side; skull bone broken close to temple and a 12<sup>th</sup> cent silver piece fitted and scamp grown over it "all right." Big toe out of joint; knee ditto; left hip ditto; left shoulder ditto twice; right (or wrong) wrist ditto twice—all this, and "not dead yet," he says! Has never married. Lives alone here, and takes care of himself in "single blessedness." Located this town in 1839, built the first house and lived in it ever since. Remembers distinctly hearing the news of the Declaration of Independence. His father enlisted and was killed. He saw Washington several times; saw also Lafayette. He told me he had never in his life had the head-ache, tooth-ache, ear-ache, back-ache, legs ache, bones-ache nor heart-ache! He left off using tobacco the 9th day of June last. He said "he found it hurt him, and quit!" having used it just exactly ninety-three years to a day. He never drank a pint of liquor, though he sold it several years. Never allows himself to over-eat. His food cost him in one year that he kept account recently, the Dio-Lewisian total of fifteen dollars! (corn twenty cents a bushel). He is cheerful, intelligent, active, and has only within the past two or three years abandoned the idea (or expectation) of marrying, and would not then, but having lost an eye a few years ago, he concluded that a man so circumstanced should hardly undertake the task, and run the chances of marriage and raising a large family of children!

**WINDORATHS IN SOUTH-WEST MISSOURI.**

Two discourses were given through my lips in the Court-House in this place on Sunday, September 10. They were the first ever delivered here on the subject of Spiritualism. The report of the editor of the "Reflex" was very candid and fair, showing that even in this remote corner of the great vineyard the secular press is feeling the touch of the tidal wave of Spiritualism, and beginning to dare to speak of our angelment without a sneer.

But what was in view in opening this paragraph, was a little "physical manifestation" which has just taken place, and which, in connection with the lectures, has set the whole town to wondering and pondering. Tuesday morning a citizen discovered something upon a window of the Court-House, which seemed like the likeness of a human head and bust. The window being

directly behind the desk, he at first supposed some person was standing there inside, but soon saw that the form was on the glass. Close inspection by himself and the crowd that soon gathered, revealed, first, a three-quarter view of the head, face, neck and bust of a white man resembling (some said) the poet Moore. To me the resemblance was more close to Charles Sumner. Soon I noticed, secondly, the features of an Indian, placed in profile on the same space occupied by the white man, but turned the other way. Thus there is symbolized, as we may readily believe, the intent to be, the red race and the white occupied on the same continent, the one resisting the old or European civilization and the other proudly bent on establishing it. The pale face looks Westward for "more land to grab," while the Indian looks Eastward in memory of the lands his fathers trod from and from which he has been ruthlessly driven. All saw the two pictures—two in one—but not all saw the point, probably. What is singular still further (and possibly significant also) is that after awhile the pale face, which first appeared, grew a little less distinct, while the Indian became more and more so. As the crowd were gazing and wondering and discussing, it was suggested by some (half in jest and half in earnest) that Dr. Hovey, of the "Hovey House," one of the very few Spiritualists here, or Prof. Allen himself, must have been up there in the night and put the picture on. Unfortunately for that solution of the mystery, before their face and eyes another picture began to form on the pane adjoining that of the first, and gradually assumed the outlines of a lady, head, bust and arm, the neck and shoulders covered with the Quaker handkerchief scarf, crossed in front, the face turned a little in the same direction as the other pale face. This picture did not become very distinct, and soon was over-shadowed by the outline of another Indian, in profile like the first, and facing Eastward. And so they remain. The second picture is not quite so clear and distinct as that on the first pane, but quite sufficiently so to show unmistakably the intention of the "artist." The glass has been rubbed to nearly every outside and in, but the pictures pay no heed. Viewed from within, nothing whatever can be seen upon the glass, not the slightest shade.

**"FRIENDSHIP COMMUNITY."**

Four or five miles from here, out on the high prairie, is located an incorporated institution with the above name. It is young yet, and has but few members. It is beautifully located, with a commanding view of the prairie and forest, and the beautiful "Blue Mound" in the distance. Its principles are: Common Property, United Labor, Mutual Support, Mutual Aid, Education, Each for All and All for Each. Its present members are Spiritualists. A paper is issued each month, "The Communist." Alexander Longley, editor, a worthy man, to whom letters may be addressed for further information. Believing in Communism as one of the essential elements of a true civilization, I have every effort in that direction, though it may fall far short of my own ideal. A true civilization, including the proper treatment of one's self as well as his neighbor; and hence I would consider fundamental, a careful observance of the laws of health and personal morality, including a pure and innocent diet, rational, healthful dress, etc. I think the "kingdom of heaven" will never be established where hogs and cattle have free range and domination; Spiritualism and "swine" are incompatible. The people of the great West and South, as well as East, seem to be unfortunately and completely tied to, and enslaved by, the domestic animals they keep for food purposes—those very "doubtful blessings" considered by the masses (and even by many Spiritualists) indispensable, yet in reality one of the greatest hindrances to spiritual growth and promoters of sensuality, disease and discord. I have seen hogs, hogs in the street, hogs in the front-yard—everywhere hogs.

We had a pleasant picnic occasion the other day, when a party from the Hovey House, the Community, and the open prairie, went to Blue Mound, where, spreading our table upon the ground on the summit, we formed a circle under the open sky, and with one sky, and one sun, and one earth, and one love, and one life, and one spirit, we partook of our simple repast, before and after which the "spirit of the scene" found expression in earnest utterances through Mrs. A. and myself. The spirits controlling analyzed our present civilization, and referred hopefully to that better system of life now being developed, worthy the acceptance of the red race and all others.

**Striking Experience with Dr. Slade.**

To the Editor of the Banner of Light:  
At this time, when the genuineness of the phenomena occurring in the presence of Dr. Slade is being called in question, it may be in order for me to relate an incident which occurred during my seance with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate under the table, and one of the most intensive and lovely seances spread out before us, the eye ever beheld, we partook of our simple repast, before and after which the "spirit of the scene" found expression in earnest utterances through Mrs. A. and myself. The spirits controlling analyzed our present civilization, and referred hopefully to that better system of life now being developed, worthy the acceptance of the red race and all others.

**Minnesota Convention.**

[Reported for the Banner of Light.]

The Minnesota State Association of Spiritualists held its Ninth Annual Convention at Harrison Hall, Minneapolis, on Friday, Oct. 6th, and continued three days. The meeting was opened by Dr. J. M. Allen, President of the Association, who delivered an address on "The Future of Spiritualism." The convention was held in a large hall, and was attended by a large number of Spiritualists from all over the State. The convention was a success, and was a great benefit to the cause of Spiritualism in Minnesota. The convention was held in a large hall, and was attended by a large number of Spiritualists from all over the State. The convention was a success, and was a great benefit to the cause of Spiritualism in Minnesota.



### 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.

We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

COLBY & RICH.

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

## Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1876.

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LETTER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to COLBY & RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

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

### To Whom It may Concern.

There is one vanity in human nature at a certain stage of its maturity that only time can cure; and that is the conceit that change, especially if effected by itself, is of course progress. And that change is not necessarily inspired by new conceptions and fresh ideas, but rather by an aimless restlessness that is bred of envy rather than knowledge. A very few years put the effectual quietus on such vain dreams, and affairs move on just the same as if they had never been thrust into people's faces with such a flourish of wisdom. The feeble and fluttering notion entertained by a self-elected few that the great cause of Spiritualism has stayed its march expressly for their coming, and is going to be helped onward only on condition that they lend it their aid, is precisely after the style of the vanity to which we refer, and is as sure to disappear with time as it is to make its appearance as an excrescence on every cause that enlists the sympathies of the human soul. The one thing for the co-workers in every great and good cause to keep in mind is, that they magnify themselves only as they humbly and sincerely devote their efforts to its advancement. Just so far as they prefer their own work to the object professedly worked for, do they obstruct the path to that object, and proclaim, without knowing it, their own relative insignificance. The spirit of sacrifice is without pretension, and without that spirit nothing is ever gained.

Except as the advocate and defender of Truth, the BANNER OF LIGHT asserts no sort of claim to the public attention. All the weight of its influence, all the authority of its utterances, is derived from its constant service in the single cause of Spiritual Truth. In that service it will always be as young as the newest advocates known, because Truth is everlasting youth in itself. To associate it, therefore, as an agent with individual aims and interests, is equivalent to asserting that it was established for those low purposes and is directed by those narrow motives. Its age cannot stale, for the sufficient reason that it draws none of the life of its work from the Past, but the whole of it from the fresh, living, eternal Now. The spiritual life always is, with increasing age comes increasing freshness, and that immortality is best proved by lasting qualities. The journal or the individual that claims to bring a newer message than all others must prove it only by showing that it is a larger measure of the precious Truth for which we all hunger and thirst. There are no badges of priority but this very simple one. All others are but tags of conceit, of envy, and of pure worldliness. The Spiritualism that tolerates the rivalry of selfishness among its servants draws no life from a world above. When it comes to the bare assertion of claims to personal advantage, it has come to the end of all work that is in any sense spiritual.

### The Slade Prosecution.

A friend writes us from London: "It is not Slade only or principally who is on trial; nor has Mr. G. Lewis, our sharpest and most esteemed attorney, been brought back from the Continent only to prosecute a 'vagrant.' No: the whole question of phenomenal Spiritualism is on trial, and that under conditions most unfair and most difficult to meet. I think, but am by no means sure, that we shall defeat the conspiracy. I have satisfactorily proven that phenomena take place under conditions which Lankester's theories do not cover."

We recently paid a visit to the rooms of Mr. J. V. Mansfield, who gave us and other friends indubitable evidence of his reliability as a medium for answering sealed letters. We have tested him for many years, and know whereof we speak.

A card of thanks from Cora V. Randolph—daughter of P. B. Randolph, now deceased—to her Spiritualist and other friends, will be found on our third page.

### In re Baldwin.

The following letter from a gentleman who gives his name will show what sort of an impression Baldwin makes on one who knows what genuine media phenomena are. That Baldwin has some media power is well known; but that he can duplicate any manifestation that can be developed through any other medium, is the sheerest bombast and brag.

BALDWIN THE HYBRID.

To the Editor of the Banner of Light:

We have also been treated to a dose of Baldwinism lately, and there can scarcely be a term more appropriate or expressive of the true type, and so justly connecting the character of this man, Baldwin, to his subject matter as presented here, than the above. Analytically considered, he possesses negative and positive qualities well marked, producing an oscillatory motion about equidistant from error and truth, is constantly on the border-land of one or the other, weighted down with the former in all attempts to reach the latter. His predominant qualities lead him to the utmost limits of misrepresentation in the most direct mode, and afford a constant source of thoughtless and biased by his intellectual gymnastics at such times. Critically he is never clever in his role. The subject calls up thoughts of our dead friends, and hence is too grave for coarse jest and ridicule. His course should be serious, especially from a church standpoint, and when a heterogeneous mass of falsehoods, absurdities and silly tricks are offered upon the grave questions of life and death, people involuntarily shrink away with feelings of disgust. His childish exhibitions of daring and vulgar bravado utterly destroy confidence, while his flood of nonsense on trivial matters belittles and greatly damages his cause. As a burlesque he is a failure, and much more when essaying to expose or explain the established phenomena occurring in presence of the well-known mediums he so wantonly placards to the public.

He is an unmitigated fraud, not only by his own acknowledgments, but also from rejecting every test condition imposed upon mediums. He unblushingly boasts, both in public and private, of catering for money only. His plans for deception are well matured, and he will admit of no interference from the audience. He commences by selecting his own committee, and supplying himself with every article he requires, and refuses all else, thus effectually closing every avenue for honest investigation. Is it a wonder that he is held under this impenetrable bomb-proof? He challenges the world, yet sneaks away at the slightest menace. During his first two exhibitions no possible opportunity was given to join issue with him. I therefore gave him a newspaper challenge, only calling up the Eddy brothers, Davenport brothers and Wm. M. Fay, and such of my own material as I had formerly and repeatedly used with them. Having been the agent of the Davenport and Fay for a brief period in early days. But behold, the lion sneaks out through an anonymous abettor in an undefinable and evasive manner that he would bet me five hundred dollars. That was the acceptance of a plain, simple challenge, to enable all to arrive at truth from error.

Not satisfied to thus let him escape, I called upon the said Baldwin, and merely suggested one test at his last exhibition, namely, the ground test of the cross. This he acknowledged he had escaped from time and again, and very unconcernedly consented; but again I was doomed to disappointment, he utterly refusing before his audience to permit me to touch him in any manner whatever, even after putting me on his committee. So offensive did he make himself that many of his auditors went away, and now openly confess they were completely disgusted and disappointed.

Now, Spiritualists of limited means, although doubtful and wavering as to the integrity of many mediums, preserve your means for nobler purposes than putting them into the pockets of this boasting Baldwin, for he will afford you no comfort whatever.

Fraternally, Dr. O. H. CONGAR.

Los Angeles, Cal., Oct. 1st, 1876.

Since writing the above we have received the following letter from Mr. Baldwin, to which we give place, though it is made up so largely of self-puffery, and so obviously intended to serve him as an advertisement. He tells us he makes fifteen thousand dollars a year on a salary, allowed him by his agent, and his agent makes four times that amount. He had previously told us that he should make a great deal more if he only were to come out as a medium. Instead of lecturing as an exposé of mediums. What magnanimous self-sacrifice have we here!

Let us reckon up a little. Baldwin makes \$15,000 a year, and Mr. Locke, his agent, makes nearly four times that amount (call it \$52,500); so that the joint income of Messrs. Baldwin and Locke as showmen-up of Spiritualism is more than \$67,500! And yet with a noble self-abnegation, these two philanthropic gentlemen forego the opportunity of largely increasing these receipts.

But Mr. Baldwin can write himself down better than any one else can do it, as will be seen from the following:

To the Editor of the Banner of Light:

In your issue of Sept. 9th, you raise a question of my veracity, and publish extracts from the Religio-Philosophical Journal to throw discredit on my word. You also boldly say I lie, in the statement I make as to receiving an offer of forty thousand dollars a year to go to England. If you are at all inclined to falsify you will publish this reply. I assure you I shall not again trouble you. You say I do not expose my tests. The extract below, from the Salem (Oregon) Daily, will give the lie to C. A. Reed's letter, which I pronounce false:

"THE BALDWIN LAST NIGHT.—The entertainment given by the Baldwin at the Opera House last evening was well attended. The Professor started out with the announcement that he was not there for the purpose of exposing Spiritualism, but to expose the connection with it and pretenses by a large majority of the so-called mediums. This he did most effectively, and to the apparent satisfaction of all present."

Also this one from the Portland Daily:

"SPIRITUALISM EXPOSED.—In consequence of Prof. Baldwin's having promised, in his previous entertainment, to explain last evening all the mysterious performances of Monday night, he was expected to do so. To Mr. Baldwin's credit, he said, he kept his promise strictly, and we venture to say that even the most confirmed believers in the doctrine advocated by the Banner of Light went away satisfied with the exposure and explanations."

We will not take our readers' time with a long description of Mr. Baldwin's different explanations of the supposed Spiritualistic claims claimed by mediums; will put through though they were on account of taking up space reserved for material of a perhaps more interesting character. We, however, cannot leave of Mr. Baldwin's public performance, and completing him on the entire satisfaction of his disciples and exposures."

Observe that I publicly said: "Only deal with spiritual humbuggery." Also observe my houses are jammed. In commenting on my letter you say, why do I not state that I expose the humbuggery? I do state it on every occasion. Let me say now I believe all the manifestations are humbuggery. I only believe in this part of the theory, viz., the immortality of the soul. Some of the manifestations may be produced without trickery, but all (nothing excepted) are produced by human and not spiritual agency.

Now to the forty thousand dollars. I am at present employed by Mr. Charles E. Locke, of Kansas City, Mo., well-known to nearly all traveling companies and Redpath's Lyceum, as being for years manager of Kansas City Opera House. Locke pays me in advance every month, at the rate of fifteen thousand dollars per year. Owing to ill health, I cannot attend to my performance and also to business; so I work on a salary. Mr. Locke makes (according to his books) nearly four times my salary, averaging nearly five thousand dollars a month! When my present year contract is up, Mr. Locke will double my salary. This statement you can verify by applying to Locke himself. I am drawing as big houses as any large company on the road. So forty thousand dollars a year is not an enormous salary considering the money a first-class

business man can make in a country as densely populated as England. If you will publish it, I will have our books sworn to before a justice of the peace, certifying that our average receipts in respectable towns and cities are over four hundred dollars a day. Now you dare not publish this, and yet you should, for I've set thousands reading your paper that never would have believed in the receipts and performance of those of the country. As an amusement, as a lecture, as a speculation, my entertainment is strictly first-class; this is why I draw such houses.

S. S. BALDWIN.

Santa Rosa, Cal., Oct. 3rd, 1876.

### A European War.

As we send the present issue of the Banner to press, the rumors that are current in European capitals appear to be rather more favorable to peace. Yet there is an accompanying statement that Roumania is resolved on declaring her independence, and that consequently tends to renew the complications. There is no question that the whole matter, as it now stands, is not much more than an enormous puzzle, whose tangled skein it is beyond the power of any one cabinet or ruler to disentangle. It could not very well be otherwise, seeing what a vast variety of views, interests and passions are included in this impending struggle of a whole family of nations. The brain that should pretend to unravel all these complications and set them in such an order and such a light before the public as to make the story true for to-day and prophetic for to-morrow, would justly deserve to be classed above that of any of the Nesselrodes or Metternichs of other times.

The war, if it finally comes—and come it certainly will if Russia chooses to say so—will at first and on the surface be characterized as a struggle between the English and Russian forces for the ascendancy in the East by securing the ascendancy in Turkey. It will be just that sort of a struggle, whatever other European powers take part in it. Forages the strife between nations has been for power, all other passions and interests pouring their forces into this single master channel. There is no passion, in fact, stronger than this, until the influences of civilization have had their full chance to operate.

Yet there is an underlying passion in the present case, that enters into the conflict in a way that it has not entered into any conflict for over a century. That is the religious passion. The Crimean war was waged just twenty years ago, in order to secure, among other things, protection for the so-called Christian dependencies of Turkey in Europe. The Czar of Russia expressly put forth this as the chief part of his design in meddling with the affairs of the Turkish provinces. All dreams of extending the power of Russia into Asia and toward India were then effectually disguised by this pretext of furnishing needed religious sympathy and aid. Of course a similar plea is the prominent one in the present juncture. Nor does the Moslem power fail to meet it with a frenzy that is all its own. The entire Moslem population of Turkey is to-day in a state bordering on madness, contributing its sons and its means for a war that all understand is to be undertaken in defence of the Moslem faith.

The result may thus become a more purely religious war, after it once attains headway, than what England or indeed Europe now thinks of. But it will not be one between different Christian sects; rather these sects combining against that Mahometanism which for over a thousand years has mysteriously held the great populations of the East fast in its chains. Now England will appear in the eyes of the world, if, while the other powers are engaged in fighting Moslem Turkey, she is found standing up in her support on account of her far Indian possessions, is one of those questions which can better be answered when the event really transpires.

### Antagonism to Spiritualism.

If harmony and concert were ever demanded of Spiritualists it would seem to be now when all the spirits of darkness, whether in the flesh or out of it, appear to be banded against us. Spiritualism seems to be undergoing another of those periodical eclipses, from which it will now, as it ever has before, come out the brighter and the more expansive in its far-reaching light. False mediums, renegade mediums, sham mediums, reckless antagonists, the clergy, the press, the men of science, all seem banded against us as if for one determined onslaught. The antagonism is quite as active in England as it is here, as is shown in the arrest of Slade, and the vigorous action taken by the prosecution in summoning from the Continent, where he was traveling, a successful pleader to undertake the case.

Meanwhile the Spiritualists are not slack in providing for the suitable defence of Slade. The trial will be looked for with great interest. Slade has offered to go to Dr. Carpenter's house to give him evidence of his powers. If justice is done in the courts, there can be no doubt of the result; but it must be remembered there is a large, wealthy and powerful class bent on crushing out Spiritualism, and we must not be surprised at any attempt, however unfair, to discredit Slade.

### Indian Matters.

It is asserted, with a painstaking repetition, that Gen. Terry is getting ready, is all ready, is in fact marching on the scattered Indians. No body believes it, for the reason that it would be very much like an expedition to the North Pole or to scale the Alps. It would be madness to undertake an expedition into the far Indian country just as winter is drawing on. Snow has already been noted, from one to three feet deep, on the mountains around Salt Lake. The reported visit of Sitting Bull to the Agency, asking for aid and comfort, is variously commented on both by the journals and by military men. Some think it means surrender, because he has practically been used up, and others think he is still strong along the Upper Missouri, but comes into the Agency for purposes of mischief. This whole ill-fated campaign seems to have been one of misunderstanding on the part of the military commanders. The red man has really outwitted them. But there was no need of the war in the first place, and in the next place the Indian has proved the most successful fighter. That there was something more than blind chance in this, and that it was directed by powers that rule both among men and nations, and above their heads, might as well be inferred at this stage of the troubles, and the moral be drawn accordingly.

Gerald Massey is reported as hard at work in the British Museum on his stupendous book entitled "Myths and Mysteries—Interpreted for Men." He hopes to be ready for the printer two years from now.

### The Harmonial View of Death.

We hope our readers will not fail to possess themselves of the beautiful pamphlet, among the last issues of the late publishing house of A. J. Davis & Co., entitled "Death, in the Light of the Harmonial Philosophy, by Mary F. Davis."

We have here the mature thoughts of a clear-headed, strong-hearted woman, whose intuitions have found their corroboration in the phenomenal facts of Spiritualism and in the testimony of the highest clairvoyance.

When we turn from the views of the late Harriet Martineau to those of Mary F. Davis on the subject of that great and solemn fact in human history toward which the thoughts of all of us are carried so continually by daily occurrences, as well as by so much that is suggestive in literature and in science, it is like going out from a charnel house into a paradise, full of all terrestrial charms, with an atmosphere pure and bracing, where the sunshine sheds on the very heart the peace that passeth understanding, and life becomes a prayer of gratitude to the Giver.

In a recent letter from London to the Cincinnati Commercial, Mr. M. D. Conway mentions that, in her last days, Miss Martineau was asked by some one if she believed in immortality; to which the venerable authoress is said to have replied: "I have no reason to believe in another world. I have had enough of life in one, and can see no good reason why Harriet Martineau should be persecuted."

Supposing this to be a deliberately sincere utterance, made without any affectation or any of that small vanity of authorship that clings to consistency, it is still morbid and abnormal. No loving soul who had found objects in this life for the development of the strongest and purest affections of our nature could experience such a disesteem of life or such an indifference as to its continuance. Miss Martineau's case is one to be classed with monstrosities such as we are reminded of in the anatomist's cabinet.

The Harmonial view of death, according to Mrs. Davis, can be obtained not from the "night side" of Nature but from the "light side." Alluding to the teachings of the common theology, she says:

"The groan, the knell, the pall, the bier, and all we know of death, or pain, or fear, or agony."

connected with the grave to consider all motives, all acts, and all words compared with the absorbing, overwhelming of preparing for the narrow house and the destroying worm—these seem to be among the great aims of a sect of men, and dogmatic theology."

"We will turn from these erroneous, oppressive and repulsive views of man and his relations to God, and consider life as it really is, in its true, grand, and significant. We will seek truth, not in the muddy chambers of theological speculation, but in the pure fields of Nature. We will inquire of the plant, the animal, the ever-changing yet ever-steadfast nature of man, and of the golden spheres beyond which angels dwell, and see what answer they will bring to satisfy the deathless yearnings of the spirit."

To the question: "What is death?" Mrs. Davis, in full accord with the Harmonial Philosophy, replies:

"What but a mere circumstance in an endless existence, less deplorable than banishment to a far country, less than a prison, less than the rupture of friendship's ties, less than the hour of physical distress, which you, my friend, have often experienced? Like falling asleep on a sofa, it is a mere change of position. The body is laid down in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live till childhood and ripened into youth, and youth into manhood, and manhood into old age, so that the spirit could have the full benefit of a life on earth, then would we not be glad to pass on, and use the body as a mere garment, and the soul, in the fresh-born vigor of immortal youth, would sail joyously into the atmosphere of its higher and better home?"

The process of the outgrowth of the spiritual body, that earnest and instrument of our individualized immortality, is beautifully sketched by Mrs. Davis. If poor Miss Martineau had been favored with a vision of this spiritual body, permeating the natural as water does a sponge, she never would have said, "I have had enough of life in one"; a sentiment as full of ingratitude to that Nature she professed to reverence, as to the Author of Nature whom she denied. Far truer to the great heart of humanity was the fallen angel's pathetic exclamation:

"For who would lose, though I be slain, this intellectual being. These thoughts that wander through eternity?"

The following are the remarks of Mrs. Davis on the spiritual body:

"We have seen that, by means of the body, the soul is enabled to start on its eternal pilgrimage as an individualized entity. The body is the organ which is generated by the fire and water of a locomotive soon dominates both the engine and the train, so the spirit, when once evolved through the agency of the body, dominates the body and all its concomitants. Holding this absolute away, the immortal nature, which have called soul or spirit, clothes it with a mortal body which is now intermediate, but becomes outermost when the connection between soul and body is dissolved. This intermediate spiritual body permeates the natural body, giving warmth to the blood, strength to the muscles, and life and sensation to the whole vehicle. It is the spirit that breathes from Nature's storehouse her choicest viands and gleams from Nature's storehouse perfecting this interior form which is to pass on with the spirit into the Second Sphere."

"In that natural, peaceful life which Nature intended for man, this reciprocal process goes on till the material body is passed, and then the spiritual forces gradually withdraw from the external form, in order to complete the internal temple, and strengthen and beautify it for an exit to the better land."

The only rational solution of the problem of immortality is thus found in Spiritualism. What is meant by the word *immortal* if not simply *not dying*? If man is truly immortal, then must there be no hiatus in his life; it must be continuous and without a break, and this is just what Spiritualism declares. The key to the whole mystery is in the existence of a spiritual body, which though invisible and intangible to our coarse physical senses, is yet as real as the invisible and intangible air that we inhale every moment. The external husk that is stricken down and dissolved by what we call death, leaves the real man no more robbed of any integral part of his individuality than he is by the severing of an arm or leg. And thus it is that the returning spirit sometimes almost shocks us by the evidence he gives of an unimpaired identity. Under the influence of the common notion and the old arbitrary theology, we had attached a certain false solemnity to the idea of a spirit, and this mistaken assumption it is that the present phenomena are rudely ridiculing and dispelling. The man out of the flesh is no more entitled to our reverence than the man in the flesh. Character is the true criterion here as well as there. We must not trust a man any more because he has passed from the visible into the invisible world.

A great outcry is raised among our esthetic critics and dilettanti, like Mr. Curtis, because of the commonplace communications said to come from spirits. The lesson these teach is an important one; for they tell us we must make the most of our opportunities here, since there is no magic in the mere transition of death, that is going to elevate or instruct us, unless we bring the right will and the proper effort to the task of our advancement.

But the germ of these and many more important considerations will be found wrapped up in beautiful but clear, concise language in this little

work by Mrs. Davis. We bespeak for it a wide circulation. It gives in a succinct form the whole spiritual philosophy developed in the writings of her world-famed husband.

### Legal Proceedings Against Spiritualism.

The following sensible remarks on this subject are from the London Daily News of Oct. 2d, 1876:

"We cannot suppose that any decision which a whole bench of judges could pronounce would convince any one who now believes in Dr. Slade's manifestations that he was wrong in believing in them. More than that, if Dr. Slade were to-morrow to be proved beyond all doubt the most ardent impostor that ever duped a crowd, if he were not only to be proved, but to confess himself an impostor, and to do voluntary penance in a white sheet, it would not convince any believer in Spiritualism that Spiritualism was a delusion. How could it? Why should it? No Spiritualist, we presume, professes to believe that every medium must needs be an honest man. No Spiritualist, we suppose, has ever declared that he pinned his faith unconditionally on the genuineness of any particular set of manifestations, or the integrity of any particular man. We should none of us have anything left to believe in if we were to reject a creed the moment it became apparent that one of its exponents was supporting it by fraudulent evidence. Nothing therefore that could be proved against Dr. Slade would affect in the slightest degree the claims or the position of Spiritualism. It is certain, however, that a prosecution will seem to many persons as illogical and unfair a mode of dealing with Dr. Slade's manifestations as a box on the ear would be."

"Nor is Spiritualism likely to be disposed of by the scientific investigations which every now and then appear to be undertaken by some sanguine person who thinks that human delusion is to be cured by the production of evidence which satisfies him that it is delusion. There is something half-melancholy, half-amusing in these earnest and futile efforts. They remind one of that sort of controversial literature which is represented by 'The Errors of Rationalism in a Nutshell,' or 'The Follies of Romanism Extracted in Three Questions.' The exposure is always convincing to the person who exposes; the only difficulty is to get the other party to see it in the same light. In the case of Spiritualism there is perhaps a somewhat peculiar difficulty. The case against it avers of course that some of its exponents are jugglers. But every professional juggler will tell us that the success of his tricks depends in great measure upon the fact that the skillful hand can do things which the eye cannot follow; that no matter how we may be prepared and forewarned by the performer himself, he can still make under our very eyes movements which those eyes are unable to detect. If we suppose a medium to be in any instance only a professional juggler, what probability is there that he will allow us to detect his juggling in an investigation of which he himself prescribes the conditions? We should like to know what chance there would be for the keenest intelligence to find out the way in which a Robert Houdin accomplished some of his wonders, if Houdin were allowed to arrange how and where the investigators were to sit and what they might do, and what they might not do."

"We venture to assume that even if the whole belief in Spiritualism could be referred to the operation of mere jugglery on credulous minds—an explanation which we fancy would satisfy few reasonable persons—there would still be little chance of exposing the deception on conditions arranged by those who are concerned in keeping it up. We do not want to discharge energetic and inquiring persons from investigating as often as they please for their own amusement or satisfaction, but we may fairly warn them against expecting to do much in that way toward the enlightenment of those who at present believe in Spiritualism. In any case, we are for admitting Spiritualism to a place among tolerated beliefs, and letting it alone accordingly."

It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

### The Slade Trial in London.

It is evident that the English Spiritualists mean to make a gallant fight in the Slade case. The trial was, at the last accounts, adjourned to the 27th inst. It would probably go before a jury, in which event it is not likely there would be an agreement.

The leading journals of England express themselves with much more liberality toward Slade than our American newspapers. The tone of these latter is scandalously uncharitable and unjust. With here and there an exception, the whole case is prejudged by them; Lankester and Donkin are assumed to be, infallible witnesses, and Slade a proved impostor; whereas, as we have amply shown, Lankester is a fast witness, if we take his own language and construe it fairly. Even in our testimony, by one versed in psychical facts, and not wholly ignorant of the claims of Spiritualism, would be found contradictory and inconsistent.

Among the able champions of Dr. Slade our esteemed correspondent, M. A. (Oxon), is one of the foremost and most energetic. He has a capital article in the Medium and Daybreak of Oct. 6th, in which he shows how utterly impotent to meet the facts is the vaunted hypothesis of the fast witness, Lankester. It begins to look as if Mr. Lankester will find he has an elephant on his hands before he gets to the bottom of this affair.

On the 1st day of November, 1876, Rev. J. H. Harter, of Auburn, N. Y., celebrates the fifty-fifth anniversary of his journey in earthly life and the twenty-second anniversary in married life. Having by various and numerous reverses lost his home and all other worldly valuables save his library, household goods and furniture (which, by the way, are all under a chattel mortgage), he will be happy to receive from his friends such birthday or wedding presents as they may feel pleased to send to him or his family. He is still earnestly and eloquently engaged in temperance, prison; religious and other reforms of the day, and hopes and prays to kindly and substantially remembered. Address him, J. H. HARTER, No. 1 School Street, Auburn, N. Y.

Prof. M. Milleson, spirit-artist, will speak in Salem, Mass., Sunday, 29th, morning and evening. Lectures illustrated by paintings done under spirit control, showing the power of artists in spirit-life to present to the dwellers in mortality the vital currents as they flame off from and circulate through the spiritual and physical bodies—giving them the key to the proper treatment of disease by magnetic manipulations. Clairvoyant and magnetic physicians will do well to attend these illustrated lectures, as by so doing they will receive valuable hints toward the best methods of removing disordered conditions.

A. S. Hayward, magnetic physician, will, after the 10th of November, return to Boston, via New York, New Haven, Hartford, Springfield and Worcester. He will stop over and visit patients if desired. Letters at each respective post-office will receive attention on his arrival. He will also locate, during the winter months, where his services are most needed.



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