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Free Thought.

HUXLEY AND SLADE: WHO IS MORE GUILTY OF "FALSE PRETENCES"?

To the Editor of the Banner of Light:

SIR-As I see the issue that has been raised by Dr. Hallock with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can be studied at one's leisure; but the naturalist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, 'yet it appears that Mr. Huxley's New York lectures-as they present themselves to me in their naked desolation-suggest one paramount idea which Dr. Hallock has not touched upon. I need scarcely say to you, who must have read the re--port of these would-be iconoclastic lectures, that this idea is one of the "false pretences" of modern science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really new or so extremely suggestive? Nothing, positively nothing. Exclude a sight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: "Cr.: Thomas II. Huxley £1000.' Of him it may be said, as it has of other teachers before, that what he said that was new was not true; and that which was true was not new. Without going into details, for the moment it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does not graspi. e., the double evolution of spirit and matter-is imparted under the form of various legends in the oldest parts of the Rigvedas (the Aitareya Brahmanam). Only these benighted Hindoos, it seems, made the trifling improvement over modern science, of hooking a First Cause on the further end of the chain of evolution. In the Chaturhôtri Mantra (Book V. of the Aitareya Brahmanam) the goddess Earth (lyam), who is termed the Queen of the Serpents (Sarpa), for she is the mother of everything that moves (Sârpat), was in the beginning of time completely bald. She was nothing but one round head, which was soft to the touch (i. e., a "gelatinous mass"). Being distressed at her baldness, she called for help to the great Vayû, the Lord of the airy regions: she prayed him to teach her the Mantra (invocation or sacrificial prayer, a certain part of the Veda) which would confer on her the magical power of creating things (generation). He complied, and then as soon as the Mantra was pronounced by her "in the proper metre" she found herself covered with hair (vegetation). She was now hard to the touch, for the Lord of the air had breathed upon her-(the globe had cooled). She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and to change one form to another. "Therefore in like manner," says the sacred book." the man who has such a knowledge (of the Mantras) obtains the faculty of assuming any shape or form he likes." It will scarcely be said that this allegory is capable of more than one interpretation, viz: that the ancient Hindoos many centuries before the Christian era taught the doctrine of evolution. Martin Hauge, the Sanscrit scholar, asserts that the Vedas were already in existence from 2000 to 2200 B. C. Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses; and as such, liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of this, however, in Mr. Huxley's communications to the public, but the unproved theories are enunciated with as much boldness as though they were established scientific facts corroborated by unerring laws of nature. Notwithstanding that, the world is asked to revere the great Evolutionist only because he stands under the shadow of a great name.

cause, forsooth, our theories are as yet undemon- | of every country. As to the pretended superiorstrated. Those who believe in Slade's spirits are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass," are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking \$5 from Lankester, while fluxley triumphantly walks away with \$5000 of American gold in his pockets, which was paid him for imparting to us the mirific fact that man evolved from the hind toe of a pedactyl horse !

Now, arguing from the standpoint of strict justice, in what respect is a Materialistic theorist any better than a Spiritualistic one? And in what degree is the evolution of man-independent of Divine and Spiritual Interference-better proven by the toe-bone of an extinct horse, than the evolution and survival of human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is haled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of nature. We all can readily understand how disagreeable it must be to a learned theorist over aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and untiring antagonist-psychology. To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with the farrage of pet sophistries, is indeed-hard.

And yet in their self-satisfying logic these Sons of Matter reject every testimony but their own : the divine entity of the Socratic daimonion, the ghost of Cæsar, and Clcero's Divinum Quiddam, they explain by epilepsy; and the productic oracles of the Jewisn Bath-Kol are set down as hereditary hysteria (

And now supposing the great protoplasmist to have proved to the general satisfaction that the present horse is an effect of a gradual development from the Orohippus, or four-toed horse of the Eccene formation, which, passing further through the Miocene and Pliocene periods, has become the modern honest Equus, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must show that while the horse na. losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and, unless we are shown the fossilized remains of man in a series of one, two, three, and four-toed anthropoid ape-like beings antecedent to the present per fected Homo, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of something prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a hipparionic or equine evolution, or the antediluvian Equus that evolved from the prim itive genus *Homo !* Thus, to apply the argument to Slade's case, we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the Bravos and Lankestrian ancestors of our day, he is no more guilty of false pretences than the \$5000 Evo-Intionist. Hypothesis, whether of scientist or medium, is no false pretence; but unsupported assortion is, when people are charged money for If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the ques tion, no one but an utter Psychophobist will deny It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is incomplete, since it has missing links. But no more have the Evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth answering "to the little finger of the human hand," and that the protohippus rejoiced in "a fore arm." Spiritualists in their turn exhibit entire hands, arms, and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists: and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of modern science. An inductive hypothesis, we are told, is de monstrated when the facts are shown to be in an entire accordance with it. Thus, if Huxley possesses conclusive evidence of evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the

ity of modern over ancient science, we have only the word of the former for it. This is also a hypothesis; better evidence is required to prove the fact. We have but to turn to Wendell Phillips's lecture on the Lost Arts to have a certain right to doubt the assurance of modern science. Speaking of evidence, it is strange what differ-

ent and arbitrary values may be placed upon the | To the Editor of the Banner of Light: -testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm, "It is impossible that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is human testimony in its various shapes-all testimony of eye-wiltnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print."

-On just such testimony, amply furnished in the Bible (evidence which Mr. Huxley rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theurgists, and laymen, Spiritualists have a right to base their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being more valuable than others, because given upon grounds not clear, upon grounds illogically stated, and upon such as do not bear thorough and careful inspection, the same gelatinist remarks : "For example, if I read in your history of Tennessee (Ramsay's), that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives, that men are now; . . . that he himself was, like ourselves, not inclined to make false statements. . . . If you read Cæsar's Commentaries, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. You feel that Casar would not have made these statements unless

of condensed, gelatinous truth ! long may it stick to the American mind. Mr. Huxley ought to devote the rest of his days to writing primers for the feeble-minded adults of the United States. But why select Cresar as the type of the trustworthy witness of ancient times? And, if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? for, in common with his wife, Calphurnia, he believed in them as firmly as any Modern Spiritualist in his mediums and phenome-

that no more than /e also feel

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE , BANNER OF LIGHT.

BY G. L. DITSON, M. D.

Three of the ablest writers that honor the cause of Spiritualism, lending their learning to an elucidation of its invaluable truths, and showing a fearlessness of popular opinion that might be very creditably imitated by many of our countrymen, grace the first fifteen pages of the September number of Psychische Studien. This popular German periodical is published both at Liepsicand New York. It is printed with the Roman type, and hence, to our eye at least, has a much fairer typographical aspect than those works which appear in the German-text or old blackletter. The eminent Chancellor Aksakof leads off with a review of the proceedings of the St. Petersburg "Commission," with which we are somewhat familiar. Prof. Butlerof follows, upon the same subject. Prof. N. Wagner coatributes his short "Protest." Most certainly the St. Petersburg "Commission" must by this time be heartily ashamed of its unjustifiable, meanness -an obfuscation that seems by some natural law to envelope the loftiest intellects occasionally, as clouds gather about the summits of the loftlest mountains. "The American Medium, Dr. Henry Slade," is the next article, in which there is a lengthy extract from the popular work of Dr. Crowell : "Primitive Christianity and Modern | lectures, as rendered in the Banner, and Mr. Pee-Spiritualism." Prof. Wittig communicates to this number of the Studien several of his able reviews and criticisms, including one on Dr. Herman Utrici's "God and Nature," and another on "Morez Carrière's Views upon Magic." There is also a further notice of a famous work on Demonality," etc., by the Father L. M. Sinistrari d'Ameno, translated from the Latin by 7. Lizeux, and published in Paris and London last year. Among the minor items are a notice of the Hon, Robert Dale Owen's marriage : Mrs. Britten s mucle in the rondon predium and Day break, and "Studies of Karl Frenzel," in which are brought under review St. Germain, Balsamo-Cagliostro, Mesmer and Swedenborg ; but I fear that our eminently worthy co-religionists, the Swedenborgians, will not be at all gratified at seeing the name of their distinguished seer mixed up with that of the Sicilian occultist, of whom Carlyle with more severity than justice writes : "Brass-faced, vociferous, voracious." But this by the Swedenborgians. La Itustracion Espirita, of Mexico, (Sept. 1876,) comes in all its elegant proportions; handsome type, and rich freightage of literary gents. Don-Santiago Sierra opens the present number with a continuation of his "God and Modern Philosophy," in which he brings in review Herbert Spencer (La Science Sociale); Auguste Comte (Politique Positive); Alexander Bain (Mind and Body); Thomas Young; Littré; Mill; Lewes, and Taine. "All the sciences contain their mysterles," says the writer : "that which characterizes (or la habilidad of) the positivist philosophers of the narrow school of Comte, is the negation of all authority of propositions whose claims lie solely in a consideration rational of phenomena; experiment only is valid, not comprehending that to ignore problems is not to extirpate them. In the foundation of all the phenomena, physical, chemical, biological and moral, there is a quid ig. notum upon which they have constructed a multitude of hypotheses more or less justifiable; and thus as the scholiast permits the establishing of certain provisional doctrines, so the philosopher can march from induction to induction metafisica till he attains to the discovery of a positive truth." But this is only a barren stone from a wall of beauty, and can really give no good idea of Don

and liberal religion. . . . The disenthraliment of society from sacerdotal influence has had already its effects, as seen in the emancipation of science from religious dogmatism," etc. . "The difference which there is between Spiritualism and other religions, which are now losing their prestige, is radical and profound. . . The death of the body cannot change the laws of Providence. . . Comparing these character-

In Advance.

istics (of other teachings) with what the moral law sanctions, we see the great reformatory in-

do to the several writers from whom these brief extracts are made, I am under the necessity of continuing the same unsatisfactory role. Under the head of "Phenomenal," the Ilustracion gives an account of the apparition, in the seventeenth century, of Sr. Bishop Palafox praying before the high altar in the cathedral of Puebla, New Spain. This is followed by a full description, as It has appeared in the Banner, of Dr. Crowell's use of silk on the head in cases of insanity ; also the experiments of Dr. Kenney with the same, My Jacolliot has a further contribution in the Rustracion, concerning the wonderful doings of the Fakirs of India ; while under a "Review of the Foreign Spiritualistic Press" occur those brief notices of the psychological literature of other regions which have been for several years a peculiar (and I trust a not unimportant and interesting) feature of the Banner of Light. In this summary two columns are given, and with high commendation, to the contents of the last named paper -- specifying particularly Mrs. Tappan's bles's travels in Yucatan.

In a recent number of El Criterio Espiritista, of Madrid, is a forcible article on "Union among Spiritualists." A year ago this Spanish periodical advocated an international congress of Spiritualists, and the Barcelona Revista entered warmly into the subject. It refers to the action taken In these United States to that "the idea, without doubt, is premature." It quotes, however, from the London Spiritualist in support of the value of relations that should be established among the Spiritualists of all nations-relations that can hardly be effective without organiza tion. What indeed could be accomplished in the way of education were it not for our well-organized "Boards" who have this matter in charge? Under the head of the "Social Revolution." the Critic has a powerful appeal for harmony and brotherly love. . . . "Social Revolution," says the writer, "means progress and the betterwas when Cagllostro was a boy, and not when he ling of all humanity. . . . On the other hand became a courtier. It is said, however, that is ignorance, retrogression, evil. . . . This when in England in 1784, he was well received pedestal (love) is the corner-stone which Christ igned to the New Jerusalem : the work of his word: the ample exercise of charity : the INDI-VIDUAL REFORMATION. " Collective well being is not possible without individual well being (la salud).

What is this but one of the many false pretences of the Sciolists ? And yet Huxley and his | dark shadows of the cabinet, and often in full light; admirers charge the believers in the evolution of a phenomenon which has been recognized and spirit with the same crime of false pretences, be- attested by numberless generations of wise men

such men as Cicero and Herodotus and Livy and a host/of others "have made these false statements " or reported such things " unless they believed them to be true."

It has already been shown that the doctrine of evolution, as a whole, was taught in the Rig-Vedas, and I may also add that it can be found in the most ancient of the Books of Hermes. This is bad enough for the claim' to originality set up by our modern scientists; but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose foot-prints has so overloyed Mr. Huxley, was mentioned by ancient writers (Herodotus and Pliny, if I mistake not), and was once outrageously laughed at by the French academicians? Let those who wish to verify the fact read Salverte's " Philosophy of Occult Science," translated by Todd Thompson.

Some day, proofs as conclusive will be discovcred of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist, did with Livy's History, from which he eliminated every one of the multitude of facts there given of phenomenal Supernaturalism," scientists now seem to have tacitly agreed to do with all the ancient, mediaval and modern authors. What they narrate that can be used to bolster up the physical part of science, scientists accept, and sometimes coolly appropriate without credit; what supports the spiritualistic philosophy, they incontinently reject as mythical and contrary to the order of nature In such cases "evidence" and the testimony of "eye-witnesses" count for nothing. They adopt the contrary course to Lord Verulam, who, arguing on the properties of amulets and charms, remarks that, "we should not reject all this kind, because it is not known how far those contributing to superstition depend on natural causes."

There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of spirit is recognized, and the double evolution accepted as a fact. Until then, false theories will always find favor with those who, having forsaken "the God of their fathers," vainly strive to find substitutes, in nucleated masses of matter. And of all the sad things to be seen in this era of "shams," none is more deplorable-though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of "false pre-II. P. BLAVATSKY. tences."

The Rev. O. B. Frothingham in the course of a recent sermon on "The New Faith," gave as his view of it that "it rests frankly, composedly, on the doctrine of evolution. It discards miracles. It rejects everything like supernatural interposition. It has no inspired book separate from the world's literature. It believes that from he veriest beginning things have been working themselves gradually out into intelligent forms, into use, and loveliness, and power.'

Sierra's method of handling his subject. No less interesting is Don Cordero's "Historical Studies." His present article in the Ilustracion is more particularly devoted to the "Trinity," and an explanation of the A. U. M.:

Creation. M. . Transformation."

Conservation. This triangle of letters represents three in one. There is explained, the sublime monosyllable. It is the image of the ancient of days. The emblem A. U. M. embraces the Trimourte, and was to the vulgar an inexplicable mystery. . The civilization of India traversing the Indus, invaded Persia, Arabia, Egypt, Greece, and later, Italy. . . . Manes, Lycurgus, Solon, Zoroaster, Minos and Pythagoras, the master of the gymnosophists, drank at no other fountain during their voyages of study. . I abandon with regret these valuable studies, even though further on I come to the "Discourse of Don J. Calero, pronounced at the fourth anniversary of the installation of the Sociedad Es pirita Central, of the Republic ": "The general indifference," says Mr. Calero, for all things which have no direct relation with pecuniary interests, with selfishness, seems to guide terrestrial humanity to an asylum of corruption and anarchy." This is the opening sentence, and it is painfully too palpably true. . . . "In Spiritualism," he continues, "is found the proof of the existence and the immortality of the spirit ; and its popularization will give the death-blow to metaphysical and theological disputes, which for so long a time have occupied able minds, useless alike to society and to science. . . . Spiritualism accomplishes the requirements of a freed it still, I think, eludes our grasp. . . . "In ex-

" Social progress depends upon personal progress.

" The harmony of a body is the harmony of its parts.

" How can exil elements produce good effects?" Under Revista Bibliografica, the Critic names two works for sale by Colby & Rich : "Sojourner Truth's Narrative," and "Babbitt's Health Guide." It also gives the verification of a communication through the tripode (planchette?) at a private circle-the intelligence using the instrument stating that he was a Potander and from the East, and that a sanguinary contest was then raging in the Orient.

Some brethren ask us, says the editor of the Criterio, why we are silent on the Turco-Servian war: "War with all of us," he replies, "is always' censurable; the end does not justify the means : an inhuman war is doubly painful to us." By the minor items in the above named period-Ical I discover that it has an active correspondent in New York named D. Jose Agramonte. This name is certainly famous in Spanish annals, and particularly noticeable in recent events in the Island of Cuba. . . . Messrs. Menelao Pasquale of Corfu, and the Count Carlo Freschi of Cordovado (Friuli on the Adriatic), have been named corresponding members of the "Academia Pneumatologica" of Florence. With no little interest I await this society's publication cientifica, promised, under the title, Pittagora de Napoles. . . . The little girl Maxima Pancolini has produced in Florence very remarkable physical phenomena.

La Ley De Amor (Law of Love), of Merida, has a long article on "Woman." But can a man write justly about woman? and would a woman write unselfishly and unbiased about herself? "If Spiritualism has the virtue to transfigure man, heretofore a hardened renegade, engulfed in vices," says the writer, "what magical influence may not this exert upon the tender heart of woman, focus of love, of abnegation, of holy and pure affections !" and certainly such sentiments could not be exceeded in worth and beauty by the most fastidious of the gentler sex. The "Importance of Education," continued in many numbers of The Law, is through the medium Don Canton, and is of no inconsiderable value.

In the little town of Ismael, in the Republic of Mexico, there is published La Infancia, whose primary object is "Instruction." La Ley commends it highly.

Two numbers of Le Messager, of Liege, (Aug. 1st and Sept 15th) are at hand. In each is a continuation of a consideration of that substance fluidique called by the French the peresprit. Though the subject is handled with much ability,

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amining more profoundly the question of the influence of the soul over the body, we discover that its role is not limited by its presidency over movements that may be apparent or may be concealed which are produced in the domain corporel; it perceives still, always by the intermediaire of its fluid perisprital, sensations agreeable or otherwise, derived they may be from the organs, or from the exterior world." But space forbids my 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 (intermediaire) of the senses."

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" Miracles," which follows the above, is, I fancy, from an officer of the French army stationed at Sétif, Algiers. His tone is that of a commander, and he uses the word "Halt." When the Katle 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 5(): "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 Psychische Studien); and "Spiritualism and the Press" (comments upon the stupid-Ities of the Paris Figaro-its fun, its false statements, or its withholding what it might have known regarding M. Leymarie).

La Opinione of 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 by and by clear away. . . . "These transitions are necessary," says he, "not being ignorant of the observation of Linneus, that nature makes no leaps. Only after having recognized the fact that nature proceeds by fixed laws (or, arec menagements,) I am to day forced to admit that, to operate on the brains of certain sonsof John Bull and of Brother Jonathan, this good mother is not anxious, but bides her time." But it is evident by the reply given to a passage quoted from Baron de Holmfeld's pen, that re-incarnation, as advocated by Allan Kardec and some Theosophists, Is not at all understood. The Baron says : "Admit, with Allan Kardee, 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 itself of his nature, la 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 Ana distinguished clergyman in the north of Germany, in 1759. The Banner, I believe, has already published this narrative. Goodness, virtue, humanity, at a discount in the Department Midi, France, according to the Bon scus 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 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?



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 datterers for their friends, should not occasion the least surprise. But I had no reason to antici-pate the strictures in your issue of the thirtleth ultimo, over the signature of our mutual friend, H. S. Williams. It gives me pleasure to say that If, S. Williams. It gives me preasure to say the my critic was an early, self-sacrificing and effi-cient 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 wearied in well doing; nor has the zeal inspired by the first love of this faith-fel light with the format solit of the faithhas the zeat inspired by the first love of this faith-ful disciple either lost its fervent 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 err in his judgment of the essen-tial 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 in-

centive to his criticism. It may be proper to mention the fact, in this onnection, 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 ylew to the immediate enlargement of its present accommodations, by the erection of new bulkl-ings. In this capacity I was expected to address the liberal classes generally, through the medium of the press or otherwise, at my discretion ; to make personal appeals to individuals, as my udgment 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 fitteen 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 inference might be that I was neglecting the duty assigned Under these circumstances it seemed to be me. eminently proper that I should make some pub-lig 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 never once 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 east an unjust reflection on the assembly at Lake Pleasant, I would recall 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 strin-gent.necessity of making my report conform to 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 whoare "a law unto themselves," it is quite other-wise with the figures in mathematics. These have an unyielding character, and -as intimated in my original paper—often express unwelcome truths it may be wise for us to consider. If the truth is a sword, must I cover it with a velvet wrapper? If it hurts whom it bits, how shall T ucre to ? 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 good friend, at whose hands 1 am sure I shall not ultimately suffer by any *intentional* in Justice. 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. 1 made a 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. Wil-liams or any other person at that meeting-except in respectful terms to Professor Dentonand could not therefore have been instrumental in misleading the public in respect to either 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 single sen-tence 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 educa-tion by correctly stating the sum they contributed to that object. How, then, have I misled the pub-lic 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 osten-sibly comes to their defence. His method is somewhat peculiar, and he will pardon me for say ing that it does not carry with it the evidence of mature thought and long digestion. One would hardly infer, from reading his letter, that any formal and deliberate appeal had been made to the great body of American Spiritualists ; where-as 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 many secular journals, and by the more important portion of the Eng-lish spiritual press. And yet stronge as the lish 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 Semi-nary"! Can this be possible? Are the men and women who attend the public gatherings of Spir-itualists a reading people? Are they awake, and have they " ears to hear"? How could they be ignorant of the existence of such an institution, when for verse the Banner has hear accountered 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 Belie Bush, the writer of this, and sev-eral other contributors? Is not my reviewer's low estimate of the intelligence of the spiritual public a judgment far less fair and compliment-ary than anything I have ever expressed or im-plied? So at least it appears to me. And as a further illustration of the singular method of his defence, and while engaged in calling me to account (or my real or imaginary injustice (which the reader will judge), he indulges in the use of the following language : the Ionowing language: "Of the several thousand people who attend these popu-lar gatherings, a very large proportion are there for the express purpose of enjoying something like a holiday enter-tainment, and have no special interest in the institutions or truths that lle near the beart of every earnest Spiritual-list. They are at best only casual investigators of the spir-titual phenomena, or perhaps mere seekers of pleasure, rec-reation, amusement; while the burden of labor and expense faithful workers." To be a cature to but the second of the spir-faithful workers." It is a strong indictment that thus specifies that so many of our people have no special inter-

this from the friend who champions their cause, they will scare ly find just cause to complain of the severity of my speech. Under the lenient law that justifies my old 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 for and user the set of the Lava vis but few and uncertain signs of life. I have vis ited a number of wealthy persons, and have writ-ten earnest letters to several millionaires who are known to be believers in the facts of Spiritual ism; but, with rare exceptions, I have found them cold and insensible. They can squander many thousands annually 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 ruln their children. All this is done while enterprises of great moment are neglected, and humanity prays for deliverance from accu-nucleus and function with mulated and gigantic evils.

And now, oh Lord, how long shall these things continue? How long shall Spiritualism be chief-ly 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 practical triumph of its great principles, and the divine incarnation of its holy spirit, in better institutions, and the improved generation, edu-cation 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 sperches, 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 expose of Dr. Slade in London, and say too with an apparent relish and heartiness which may well make one, disposed to be reasonably charitable and moderately humane, feel sad for his kind. I say 'prelended,' 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 Dr. Slade's presence, a large percentum of whom are, and were, as competent to see, hear and feel, as are the two eminent M. D.s who evi dently 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 May 6th last, did occur as there-in stated. I know that the slate was wiped, until there was not a pencil mark on either side of it that this was done on the table right before me in the bright noonday light; that I was specially asked to note that the slate was clear of marks both sides being shown for that purpose; that then, a bit of pencil being placed upon it, the slate was raised directly from the table in front of me, without being for one moment out of my sight, to the top of my head, there held by one corner of the frame, between the thumb and fore-finger of Dr. Slade's hand, as I could and didsee, while his other hand was under both of mine upon the table; that under these circumstances distinctly heard the pencil writing, evidently on the slate, judging by the sound; that when the sound of writing ceased the slate was brought immediately from my head to the table before me, and that then and there I saw and read upon the slate the message, signed with the initials of my own (ather's while, as publication in that emp-munication. There was certainly no tampering with the slate on that occasion, no attempt at

any, no opportunity for any, Thus much I saw, heard, and know. Yet my experience with him was undoubtedly tame com-pared with that of hundreds who have visited him, and who, so far from being the blind dupes of supartition existing the blind dupes of superstition, as intimated in the New York Times of the 3d inst., were, as a rule, earnest, careful, strictly critical seekers after truth, will-ing to be convinced, perhaps in some instances anxious (as I admit I was for reasons stated at the time), but thoroughly determined and as thoroughly watchful, not to be deluded. These considerations, and many others that might be

should be done. Long enough, it seems to me, because of here and there an impostor within our ranks, and because of not only the ignorance, but the superstition of outsiders—that very super-stition so sharply charged upon ourselves by by some of these papers—have Spiritualists and spir-ltual phenomena been held legitimate subjects for the ridicule of the "Phunny-men" and the disgust of the wiseacres who write for the secular press, to say nothing of the persistent misrepresentations, scarcely unexpected perhaps, from papers devoted to theological issus.

I suppose Dr. Slade is able to bear the expenses of an exhaustive trial, though even if he is, per-haps Spiritualists who have means should ald him, as they can afford—certainly it is their duty to do so, unless his means are ample; and let his vindication be complete, for so shall they and ruth be vindicated as well.

Were it not for the length already attained by this letter, I should also be tempted to no-tice more fully, and as they deserve, so far as able, the instructions and intimations of The Times article, already referred to, as to the honesty-not of particular mediums, which might be justifiable, but of mediums generally —the blind devotion of "thorough-going Spir-itualists" to their superstition, and especially the unqualified propositions that "the ordinary investigator of spiritualistic phenomena is entirely wanting in the knowledge or dexterity to test the integrity of mediums," and that "practically Spiritualism has been the most demoralizing belief ever spread in the community !" Attempt-ing the conscientious discharge of such a task, I might lose my temper, and certainly should tax too heavily your patience. Perhaps it is a duty from which some one of more ability and experience should not shrink.

CHAS. CASE. Sincerely, &c., Washington, D. C.

MATERIALIZATIONS.

To the Editor of the Bauner of Light: Recent events show the necessity of greater precaution in holding public scances for spirit-materializations, in order to protect both the medium and those in attendance against imposition and fraud. The present situation demands that some effectual means should be taken to put a stop to practices which polson the public mind and hinder the progress of truth.

It must be understood that there is a responsibility resting upon investigators and others pres-ent, as well as the media, and they who attend scances held under conditions which permit possibility of deception are particeps criminis, without whose presence the fraud would not be per-petrated. Mediums who hold seances under such circumstances must encounter suspicion, which in a great measure neutralizes the effect which genuine phenomena would otherwise produce. Real manifestations must be free from just cause of suspicion, or the possibility of fraud, to be of value and carry conviction of their reality to dis-

Disguise it as we may, honest mediums and bleir attendants have made themselves responsible in no small degree for the present disreputa-ble state of things by the loose manner in which they have held circles. Whenever mediums will confine their scances to absolute test conditions, and Spiritualists will refuse to attend wherever such conditions are not strictly complied with, then, and not until then, will fraudulent manifes tations come to an end.

The medium should always be so guarded as to render it impossible for him or her to simulate spirit forms. This first condition has been gen-erally disregarded. The cabinet or apartment occupied by the medium has been one and the same as that from which the spirit-forms were to appear, thus making it possible for one so disposed to carry on a successful deception, either alone or by the assistance of others.

To prevent this there should be a separation in the cabinet, or apartment, between the medium and the recess or space, allotted to the invisibles, which would prevent the medium's or any other mortal's ever onch from within to the curtain or opening designed for the exhibition of spiritforms. A thin muslin gauge or netting-no matter how thin or frail, providing it prevents any passage into the room from which material-ized forms appear—will secure the desired end. The medium requires only room enough to sit, and may be so contiguous that such a screen need not interfere with magnetic conditions any more than bodily clothing. If forms appear undersuch conditions, it will be certain they are not cheats but genuine phenomena. There may be other modes of securing the same object, but this oc-

curs to me as both simple and effectual. Let it be understood henceforth, that real meums for t

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bloods—it is the very thing that makes him a Yan-kee, and in many respects makes him so enter-prising, smart, independent and successful. The Spiritualists are offshoots of all religious creeds and organizations in creation, and this now vast body of free and independent thinkers will never organize for religious propagandism. Politically, the Yankee would die before he would allow another national power to govern him, because he feels perfectly able to manage his own business. And spiritually, all Liberals will prove to be just as independent—never allowing any man, nor class of men, to get them upon their backs, and then pour down their throats anything they may see fit. Organize, if you please, for business purposes, but your attempts for anything further, in my humble opinion, will prove to be a mistake, participation in which everybody in time will seek to disown. F. V. POWERS. St. Johnsbury, Vt., Oct. 16th, 1876.

INCANTATION.

When the leaves, by thousands thinned, A thousand times have whirled in the wind, And the moon, with hollow cheek, Staring from her hollow height, Consolation seems to seek From the dim, reëchoing night; And the fog-streaks dead and white Lie the ghosts of lost delight O'er highest earth and lowest sky; Then, Autumn, work thy witchery Strew the ground with poppy-seeds, And let my bed be hung with weeds, And let my bed be hang with weeks Growing gaunt and rank and tall, Drooping o'er me like a pall. Send thy stealthy, white eyed mist, Across my brow to turn and twist Fold on fold, and leave me blind To all save visions in the mind. Then, in the depths of rain-fed streams I shall slumber, and in dreams Slide through some long glen that burns With a crust of blood-red ferns And brown withered wings of brake Like a burning lava-lake. Then, urged to fearful, faster flow By the awful gasp, "Hahk! hahk!" of the crow, Shall pass by many a haunted rood Of the nutty, odorous wood, Or, where the hemlocks lean and loom, Shall fill my heart with bitter gloom ; Till, lured by light, reflected cloud, I burst aloft my watery shroud, And upward through the ether sail Far above the shrill wind's wail, But, falling thence, my soul involve With the dust dead flowers dissolve; And, gliding out at last to sea, Lulled to a long tranquility, The perfect poise of seasons keep With the tides that rest at neap. So must be fulfilled the rite That giveth me the dead year's might; And at dawn I shall arise A spirit, though with human eyes,

A human form and human face, And where'er I go or stay, There the summer's perished grace Shall be with me, night and day.

-G. P. Lathrop, in October Atlantic.

Wallace's " Defence of Modern Spiritualism."

Alfred Russell Wallace shares with Charles Darwin the honor of initiating the principle of "natural selection" in explanation of the variation of species; but he differs from Mr. Dar-win in his views of the origin of the human race. His "Explorations on the Amazon," his "Ma-lay Archipelago," and his "Theory of Natural Se-lection " are among his numerous contributions to science. Among students of anthropology few contemporaries stand so high; and the appear ance of his present work has naturally excited considerable commotion in the literary and scientific world. A neat and cheap edition, accom-panied with a preface by Epes Sargent, author of "Planchette," is now in the bookstores, hav-ing been published by Messrs. Colby & Rich, No. 9 Montgomery Place, Boston. Mr. Wallace accepts the extreme marvels ad-

mitted by Spiritualists, even to the full-form ma-terializations of spirits which, during the last few years, are said to have been common both in Eng-land and this country. He sees no escape from the spiritual theory in explanation of the phe-nomena. The following form the concluding passages of this remarkable and interesting work :

"The assortion so often made that Spiritualism is the survival or revival of old supersitions is outterly unfound-ed as to be bardly worth notice. A science of human na-ture which is founded on observed facts; which appeals only to facts and experiment: which lacks no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent heings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of qur intel-lectual and moral nature, and by no after method-is and must be the natural enemy of all supersition. Spiritual-ism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the supersitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must it is able to harmonize conflicting creeds; and it must of religion, which has for so many ages been the source of meessing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for oplinions, and .is thus able to demonstrate the source of much of the teacching that men have so filen held to bed white. "It will thus be seen that hose who can form no higher conception of the uses of a peritualism, 'even if irrue,' than to discit crime or to name in advance the win-ner of the Derby, not only prove their own ignorance of hew whole subject, but exhibit, in a matraid continuation of human life after the death of the body. It will be seen, also, that Spiritualism is no mere 'physiological' curiosi-y, no mere indication of some bitherio unknown 'law of Nature ;' but that it is a science of vast extent, baving the whicks, the most important, and the enost practical issues, and as such should enlist the sympatiles a "The assertion so often made that Spiritualism is the survival or revival of old superstitions is so utterly unfound-ed as to be hardly worth notice. A science of human na-ture which is founded on observed facts; which appeals

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, 'T will oft 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 HEATHENS OF THE HEATH. By William Macdon-nell, author of "Execer Hall," Ac. This is another cuition of a work which has had a very rapid sale, owing to the reputation acquired by the author's previous work, "Exercit Hall," no less than its own in-trinate merits. It is one of the class of novels will a pur-pose, and ably se's forth the degraded position of a large pottion of the industrial class of novels will a fur-pose, and ably se's forth the degraded position of a large pottion of the industrial class of novels will a pur-pose, and ably se's forth the degraded position of a large pottion of the industrial class of novels will a pur-pose, and ably se's forth 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 of-ficial reports as to the terriby depraved state of the masses of the population in the "Black Country " show that the picture cannot fairly be considered overdrawn in this re-spect, though exception may be taken with regard to the colors in which some of the class of time-housed state of the Orange and Catholic factions in Ircland is unfortunately in atrict acrord with facts. The author is a kee, vigoious writer, and his exposure of time-housed abuses and wrongs is able, and calculated to have a good effect. The polemical portion of the work is a mine of arguments for those of his schemiof thought. Whether the reader is di-tore will find his contributions to it by no means the least able or noteworthy of those of recent years, although for obvious reasons a large portion of the pies. Navesen the ideat able or noteworthy of those of recent years, although for obvious reasons a large portion of the pies. Navesen fit to ignore or disparage them. - Toronfo (Cinanda) Xational.

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

named, satisfy me that Dr. Slade is no fraud, and has attempted none, without reference to the fact that the theory of the two furious doctors who claim to have detected him, as I have seen it stated, is of itself too shallow to bear scrutiny

Speaking of what prominent city papers have said, I refer to the secular press; and that is the mortifying feature of it. From the Protestant religious press, as well as from papers advocating pure Materialism and annihilation, at death (if such there are), garbled or exaggerated repre-sentations of what had transpired, and jubilant exultations over the supposed fall of a fellowman, might have been anticlpated; for the phe-nomena of Spiritualism are so many testimonials against the theories and in condemnation of the prejudices of each. The Protestant religionist says, "The age of miracles is past; therefore I cannot accept so-called spiritual manifestations, because, if genuine, they are miraculous." The Materialist says, "There is no soul independent of living brain. Death kills both soul and body," therefore these alleged phenomena are frauds." Even the Romanist might be expected to join the Protestant and Materialist in the 'hue and cry,' for, while he concedes the occurrence of the su pernatural, so called, he insists that the Devil engineers all that transpires outside of his church. But that the secular press, devoted to no par-ticular religious "Ism," wedded to or advocating no special philosophical theory, should take up the cudgel with such alacrity, is humiliating. One particularly aggravating feature of the mother as particularly aggravating feature of the matter, as pertaining to this class of newspapers in the city of New York, is the fact that for many years (perhaps twenty or more) Dr. Slade has resided in their midst, a modest, unassuming

man, as I am told and should judge, yet submit ting daily to give these remarkable manifestations under all manner of test conditions at times, and in the presence of hundreds, yes thousands of persons, not ignorant, not supersti-tious, but generally intelligent, in many in-stances, of ripe education, almost unanimously, earnestly seeking the simple truth, but at all times sharply scrutinizing to guard against be-ing deceived; and all such have not only failed to discover the very weak, silly cheat which the London Doctore claim to have hereabit to lick. London Doctors claim to have brought to light (which in fact any child should have observed years ago if practiced by the Doctor,) but they have gone away convinced that the manifestations were real and genuine, even if some of them doubted their spiritual origin. And yet, during all this time, with such astounding occur-rences transpiring within a stone's throw, as it were, of their own establishments, these newspaper men have ignored both the man and all that has happened in his presence, until they find him accused, and, as they think, prostrated in a land of strangers, and then they are quick to join in and pummel him after he is down. Surrounded with such volumes of testimony, such clouds of mitnesses and with such fealuities

such clouds of witnesses, and with such facilities for personal observation, would not such facilities for personal observation, would not such harsh treatment have a better look if these editors could say something from personal experience and knowledge of the man, rather than from what they ber a something from personal experience and knowledge of the man, rather than from what they hear has occurred in a strange land? But, Mr. Editor, my pen has run away with me. I did not sit down to write what I have at all, but rather to notice very briefly what is said of Dr. Siade by the pressat home, and to suggest that as his integrity and the genuineness of his manifestations are now brought in question be-fore a court, the doctor and his friends should in-site mon a theory of his string and make the that so many of our people have no special inter-est in the truth; that they are only in pursuit of pleasure; and that they neither labor nor other-wise incur any expense for the truth's sake. If the people at the late Camp-Meeting can bear all ally, it is, above all, due to Spiritualism, that this the people at the late Camp-Meeting can bear all

it to themselves, to the cause and all concerned, to sit under such conditions only as will prevent deception or even the suspicion of it, and at the same time protect themselves from pernicious influences while under control. All who neglect to furnish such test conditions will naturally be suspected and fail to demonstrate the great truths involved in genuine spirit-materializations.

Yours for the truth, Franklin, Mass., Oct. 15th, 1876. G. ADAMS.

ORGANIZATION.

To the Editor of the Banner of Light:

You may not thank me for this communica-tion, but really I would like to say a few words upon the above subject, and then I shall have said all I wish to about it. To me it does not ap-pear strange that those Spiritualists who have up from from the above as the are been above as the just come from the churches, or those who are by nature superstitiously inclined, or those who are by slbly may have axes to grind, should desire organ-ization. Organization for what? It must be for sibly may have acts to grind, user It must be for ization. Organization for what? It must be for power of some kind. What is this power likely to be, when you get it? We are answered, for good to mankind—the concentration of religious forces where they will "do the most good." But unless I am mistaken, religious organization, so far, has not been an unmixed good. I can read-ly understand what organization might be made to do in a financial point of view, or for things purely material. But to organize on any extend-ed scale for spiritual or religious benefit. I con-fess does not look quite so plain. Let us look at the matter a moment. It may be a droll sense I have, but it seems to me that true enlightenment never will organize for spiritual propagandism. We all know, so far as religious ideas are con-cerned, that the less enlightened a class of people are, the more powerful their organizations are. See, for instance, the power of the Romish church, and its almost perfect discipline. This power and discipline is such as enlightened men would use, not over the souls and consciences of their equals, but over their horses and cattle. The ignorant Catholic believes it a God given blessing to be ruled religiously, and that it is justice and equity itself to be allowed to pay a religious tax. A shrewd man may dictate to, and, maybe, rule an ignorant one, but it is not as easy, nor always as safe, to try this proceeding upon those who know as much as he does. It is a fact, I believe, know as much as he does. It is a fact, I believe, that the less the enlightenment, the easier to raise money to support what some call "religious worship." It is far easier for the Methodists to raise money for religious purposes, than it is for the Unitarians or the Universalists. I hold that, as classes of thinkers, the latter are far more en-lightened than the former. And it is harder to day for the Spiritualists to raise a little money, or to rule "religiously." than for any other peoor to rule "religiously," than for any other peo-ple in the world. It is not because the Method-lats or the Catholics are so much more "freehearted " or liberal naturally, nor because the Universalists and Spiritualists are so much more hoggish and mean, but it is because the one read-ily yields to old teachings, whether they be right or wrong and without one constitution without or wrong, and without any questioning, while the other will not do it. Now you will never see the other will not do it. Now you will never see the day when a class as generally enlightened as the Spiritualists are, will ever maintain and support a distinct religious organization for any great length of time. A religious organization cannot exist, in the very nature of things, with out the everying of a distatorial anirit from the out the exercising of a dictatorial spirit from the few to the many. Spiritualists are too enlight-ened ever to submit to this, and all I ask for my

Wisconsin Spiritual Conference.

Wisconsin Spiriual Conference.
 To the Editor of the Banner of Light:
 We have just held our Three Days' Quarterly Meeting, and I believe it is universally conceded that we never had a better or more harmonious and interesting one. In the absence of President Orvis, Dr. Severance was chosen to preside, and I assure you she was just the one to full the positiou. The engaged speakers, were Miss Snsie M. Johnson, Capt. H. H. Brown, and Dr. J. H. Severance, The meetings, though small in attendance at first, constantly increased in numbers and interest till the close. Buddy increase to uside the one of the closing address, by Capt. Brown, and Or. J. H. Severance. The meetings, though small in attendance at first, constantly increased in numbers and interest till the close. Brown, and the order of the second of the second state of the closeling address, by Capt. Brown, and the closeling address, by Capt. Brown and the closeling address, by Capt. Brown and the second state of the was well filled with an attentive and lence to listen to the closeling address, by Capt. Brown and the second state of the was well filled with an attentive and the second state of the was well filled with an attentive for the order of the process were distended to with an attentive. The following officers were elected for ensuing year: Dr. J. H. Severance, of Milwauke, President: Dr. J. O. Phillips. Omro, Beeretary, and Jacob Woodruff, Riport. The second of the speakers is the Massas. Bridge & Son, for uss of organ: to the prophetion adjoanced, with the beet of feeling, to meeting the speake of the friends of resource of the speakers. And mow is and any more the speakers is the second of the president if the speaker. The second of the speakers is the second of the speakers and a second the speaker of the speakers.

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Written for the Banner of Light. THE SADNESS OF LIFE'S CHANGES.

Free Circles—it may be my last contribution, as I am now eighty-six years old, and cannot re-main in this life much longer." May his reced-

ing days be pleasant and happy, and his entrance

to the other life be joyful. On Thursday evening Mrs. Suydam, the fire

test medium, held a scance here which gave great satisfaction. I recently visited Mr. J. V. Mans-

field, the writing test medium, who is now stop-ping at 932 Spring Garden street, this city. 1

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.

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

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

There is some prospect of an awakening in the town of Barnet. Orthodoxy is getting some hard shakes. There is much discussion on Spir-

itualism; 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 constitution.

We are going to have a spiritual lecture, for the first time, in Barnet village, by Mrs. Brown,

I noticed a quotation in your paper taken from

the Religio Philosophical Journal of Chicago, re-

garding 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. Hutchi-son's notice also in your paper and calling the

which fate had consigned me. But through the kindness of Mrs. Hutchison of California, Bro.

Jones and yourself have through 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 have so generously responded, to the many who cheer-fully aided me, my sincere thanks and apprecia-tion 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 appre-late all that has been done for me. I have an

clate all that has been done for me. I have ac-cepted a home with Mrs. S. F. Atwood of Temple Place, Bartonsville, 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

spiritual life

of East St. Johnsbury.

To the Editor of the Banner of Light:

BARNET .- James Edson writes : I think the

satisfaction.

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-nct 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 't is 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 Bauner of Light :

About seven years ago, a lady stranger, Mrs. Sarah E. Dunbar, of East Boston, wrote me a let ter at the suggestion of a spirit influence through an esteemed medium friend of hers. It was so accurately descriptive of the events and associa-tions in my life, 1 answered it; this led to a long • tions 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 environed with angelight: even when the very idols of her heart angellight; 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, as sured 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 averred 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 crown-ing of her bright expectations in the open vision

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 im-press upon many hearts whether they would or no. EMMA J. HUFF, WM. F. COOPER, S. B.-N OUNG, J. T. COMSTOCK. BROOKLYN.-Charles R. Miller, President of the Spiritualist Society in this city, writes: of soul to the life in store for one so true and nohere has been a change in our heard of officers ble. 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 hapaccurately identified, was one from that now hap-py spirit. Through Mr. Mansfield her name was spelled to me letter by letter backwards. The spirit spelled the name in full—Mrs. Sarah Eliz-abeth Danbar. 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 cor-part that our provide the second second second second sect that second second second second second second second sector that second second second second second second second sector second second second second second second second second sector second second second second second second second second second sector second secon Her communication was characteristic of her, closing with "Keep up good heart, and know the angels are with you.

BANNER LIGHT. \mathbf{OF}

Department. THE MOON AND THE HARE.

The moon, in pity to the race Of man in his despair, Sent to them from her shining place Her messenger, the hare.

Children's

Go, nimble one, and say to men That as I fade and dle, Then rise and brightlier shine again Above them in the sky ;

So they must fail and fade away,

But only die to rise Where resurrection paves the way To fairer, friendlier skies."

But out of duliness, trick, or feud The message which was sent The reckless little have 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 bare, 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.

that the spread of Spiritualism in this and other countries gives you a greater range of corre-spondence 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 Hydes-ville, 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 pos-ses; yet I believe, in the long run, it will be the means of spreading the spiritual theory, 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 THE INVENTOR OF THE WHEELBAR-ROW.

It takes a great man to do a little thing some

Who do you think invented that very simple thing called a wheelbarrow? Why, no less a man than Leonardo da Vinci.

han than Leonardo da vinci. And who was he? He was a musician, poet, painter, architect, sculptor, physiologist, engineer, natural histo-rian, botanist and inventor, all in one. He was n't a "Jack at all trades and master of none," either. He was a real master of many arts, and a practi-eat washes by idea. il worker besides. When did he live?

Somewhere about the time that Columbus discovered America.

covered 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 grand-est pictures in the world, "The Last Supper," a picture that has been copied many times, and en-trayord to scaver be studies or the scave cons praved in several styles, so that almost every one has an idea of the arrangement and position a the table of the figures of Jesus and his disciples though I am told that, without seeing the paint ing itself, no one can form a notion of how grand and beautiful it is.

attention of others to my circumstances and con-ditions. 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 And beauting 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 1-St. Nicholas.

THE MAELSTROM AS IT IS.

Nearly midway Lofoden Strait a huge, naked Nearly midway Lofoden Strait a huge, naked rock, which might fairly be called an island, lifts itself above the waters, breasting the con-flicting currents caused by the wind and tides. Between this rock and the cape on Muskenco is the famous maelstrom, which fortile imagina-tions have clothed with many terrors. Its geo-graphical 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 strewed with im-mense boulders, which are so arranged as to give The boldom of the Strift is strewed with in-mense 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 eddles, which give objects floating upon them a fearful spiral motion, there is noth-ing like a vortex produced by a subterranean discharge of the water, although the tumbling and boiling character of the spiral currents may submerge temporarily objects drifting on the sur-face. 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 terrific than it is now; and, as it is, in ordinary times and in fa-vershe meether.

now: and, as it is, in ordinary times and in favorable weather, the fishermen do not hesitate to seek for fares throughout these waters, which to strangers are suggestive of the most terrible dangers.-E. D. Colton.

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 giaucium or poppy was found, which had slept in the dark-ness 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 studenly twellow flower of a kind unknown in 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 giuncium or poppy was found, which had shept in the dark-ness 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 glaucium plants, with a beautiful yellow flöwer, of a kind unknown in modern botany, but which is described by Pliny and others.as a frequent flower in ancient Greece.— London Examiner.

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weight, also the cubical contents of the measures of ca pacity, and the weight of water each one holds, and the weight of a cubic luch, 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 install-ment of these "items" appeared, and it may not be altogether out of order for the itinerantic quil to be again dipped in ink for the thierantic quili 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 quili!)

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 occube ment to be, the rad pace had the wind occu-bled on the same continent, the one resisting the sld or European civilization and the other proud-y bent on establishing it. The pale face looks Westward for "more land to grab," while the Indian looks Eastward in memory of the lands us fathers trod and from which he has been ruth-ester driven. All saw the two interactions in the in-Indian looks Eastward in memory of the lands his fathers trod and from which he has been ruth-lessly driven. All saw the two pletures-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 Spicitualists 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 haly, head, bust and arm, the neck and shoulders covered with the other pale face. This picture did not become very distinct, and soon was overshadowed 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 distinet as that on the first pane, but quite sufficiently so to show unnisfakable the intertion of the "artist." that on the first pane, but 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 thoroughly 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. and the beautiful "Blue Mound" in the distance. Its principles are: "Common Property, United Labor, Mutual Support, Equal Rights, Tolera-tion, Each for All and All for Each." Its pres-ent members are Spiritualists. A paper is issued each month, "The Communist," Alcander Long-ley, editor, a worthy man, to whom letters may be addressed for further information. Beliey-ing in Communism as one of the essential elec-ments of a frue civilization. I hall every effort ing in Communism as *one* of the essential ele-ments of a true civilization, I hall every effort in that direction, though it may fall far short of my own ideal. A true life, to my mind, includes the proper treatment of *one's self* as well as his neighbor; and hence I would consider funda-mental, a careful observance of the laws of health and mercond mergility including a pure and the mental, a careful observance of the laws of health and personal morality, including a pure and im-nocent dict, rational, healthful dress, etc. I think the "kingdom-of heaven" will never be established where hogs and cattle have free rango and domination—spirituality and "souse" are incompatible. The people of the great West and South, as well as East, seem to be unfortu-nately rad completely tied to, and enslaved by, the domestic animals they keep for food pur-poses—those very."doubtful blessings" consid-ered by the masses (and even by many Spiritual-ists) indispensable, yet in reality one of the greats of sensuality, disease and discord. Hogs in the of sensuality, disease and discord. Hogs in the woods, hogs in the street, hogs in the front-yard—

verywhere hogs. We had a pleasant picnic occasion the other day, when a party from the flowey flowse, 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 ground on the summit, we formed a circle under the open–sky, and, with one of the most exten-sive and lovely scenes spread out before us that 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 con-trolling analyzed our present civilization, and re-ferred hopefully to that better system of life now being developed the accounting of the side being developed, worthy the acceptance of the red race and all others.

Striking Experience with Dr. Slade.

To the Editor of the Danner of Light: At this time, when the genuineness of the phe-nomena 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 séance with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, &c., the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate, I gently drew the end I held from under the table and saw a sentence partly written and the bit of pencil moving on the slate forming a letter ; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five-degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped, So I saw the bit of pencil writing part of an intelligent sentence without any visible propelling cause, and 1 know I was in the full possession of my mental faculties. JOHN M. RAE. Wilmington, N. C., Oct. 9th, 1876.

A HOTTENTOT PABLE.

The near friends of our departed sister have also drank at this well-spring of soul-refreshment, and now, better than ever before, compre-hend the amazing divinity of angel ministry.

J. O. BARRETT. Philadelphia, Oct. 15th, 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 unmistakably that the angeltruths 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. Fishback, and "the boy Walker," a trance speaker. They were on their way to the Spirit-ual Convention at Minneapolis, Minn. Bto. Fish-back gave the first lecture, to good acceptance by the audence, indeing by the close and earnest 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 thor-oughly acquainted with all our needs, such was the adaptability of his subject. As for Bro. Walker, he came here from Waverly,

Is.; had been speaking there, and in the towns adjoining, and was completely tired out-yes, and jaded - by speaking and holding scances 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 instru-ments 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 rela-tion to spirit-life, in a manner that shows a thor-ough knowledge of the laws of the inner-life or spiritual realm.

Monday forenoon, the 16th, a very feeble elderly gentleman called at my office, and handed me a five dollar bill, remarking, "I have 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

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, Mrs. A. B. Smith was appointed secretary pro tem. Mrs. Smith is one of the best workers in the Brooklyn Society, and the permanent secretary. During the last year the Brocklyn 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. Fannie Allyn, Mrs. Sarah A. Byrnes, Mrs. Cora L. V. Tappan and Mrs. Nellie J. T. 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 fied to the country, there was a well-sustained interest at our meet-

ngs and good attendance. Mrs. Tappan's labors in August, and Mrs. Brig-ham's in September and October, have given a fresh impulse to the cause of Spiritualism in Brooklyn. We do not doubt our society has ob-tained a *permanent* foothold in this "the city of churches," and that it will go on increasing in strength and usefulness.

New Jersey.

ANCORA.-A correspondent writes that Web ster Eddy and Frank T. Ripley (trance and test mediums) will start on a tour West (designation California), visiting Washington, D. C., Buffalo, N. Y., and other places during their journey. These mediums will give light and dark scances. Letters addressed to Ancora, Camden Co., N. J., till the 3d of November, will reach them. They leave that 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 es-Banner, to call the attention of invalids, (and especially those who are suffering from chronic dis-eases) to the card of Miss Ella E. Bradner, Oswe-go, 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 rem-edies taken. In looking over the medical adveredies taken. In looking over the medical advertisements in the Banner 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 then for the part fiftion than for the past fifteen years.

J. JEROME 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.

THE OWL THAT THOUGHT HE COULD SING.

"What can bring the people into the groves to hear those nightingales sing?" said an owlet to his mother.

The old owl did n't know, and she did n't care -she was busy watching a bat.

—sin was only writering a bat. "I am sure I have as fine a voice as any night-ingale, 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 owlet.

The owl opened her round eyes very wide, but sa d nothing.

Accordingly, when night came, and the hour for the sweet trilling of the singing birds drew pear, 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 bent 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 owlet set up a hoot so loud 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. Where's my gun?" But the disconcerted owlet 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 owlet reluctantly related his disgrace and

nothing but experience could convince you. I don't understand music, and cannot tell why don't understand most, and cannot ten why people should take the trouble to go and hear nightingales sing, and at the same time shoot owls for hooting, but I know it to be a fact. There is much difference between our volces, which I can much difference between our volces, which I can myself discern every time I hoot. 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 Fubles.

THOUSAND YEARS OLD.

A most interesting observation, referring to the power of germination in seed which is hun-dreds and even thousands of years old, is said to have been made by Prof. Hendreich 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

continue to wave and shed its heavenly light over our benighted world t

So long silent regarding personal movements, and the historical horizon having been so very thickly studded with events interesting to ourselves at least, it is difficult to call out from the great mass 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, Dal-I have fallen in with in this town (Buffalo, Dal-las Co., Mo.,) a curlosity 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, 1770. Age, 106 years 6 months and 24 days. Not a gray hair in his head (at least not notlee-able). Reads and writes without glasses. Plays violin with case and skill. One leg four and a half inches shorter than the other. Has had thigh-bone broken five times: piece of bone bro. thigh-bone broken five times; piece of bone bro-ken off from inside of knee; right collar bone broken; three ribs broken on right side; skull bone broken close to temple and a 12% cent solver piece fitted in and scalp grown over it "all silver piece fitted in and scalp 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 bless. dances "Located this torm in 1620 built the edness." Located this town in 1839, built the first house and lived in it ever since. Remembers distinctly hearing the news of the Declara-tion of Independence. His father enlisted and was killed. He saw Washington several times; saw also Lafayette. He told me had never in his life had the head-ache, tooth ache, ear-ache, backache, legs ache, bones-ache nor heart ache! He 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"! hav-ing 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 fitteen dollars! (corn twenty: conte a buchel) The salt The round is function, and quite in investing of a Soul to Get." It was every way worthy of day 1 lie never drank a pint of liquor, though the necession. The evening session was many to complete by addresses from Mr. Thomas Walker and Dr. to cover add. His food cost him in one year that to cover add. His food cost him in one year that the kept account recently, the Dio-Lewisian tota of fitteen dollars? (corn twenty cents a bushel). He is cheerful, intelligent, active, and has only within the past two or three years abandoned the set is the wear of this Convention that all men have an halo and any breast two or three years abandoned the set is the concluded that "a man so circumstanced by address of the human family. J. C. The make a first even light of subjects a pertinualing to the welfare and happhress of the human family. J. C. The make a first even wears a set is which wears the proper here there there are the set and the proceeded to the set and the proceeded to the set and the proceeded to the set and the proper human family. J. C. The make a first even of the totake of the set as a different to the proper human family. J. C. The make a first even of the totake of the set as a different to the proper human family. J. C. The make a first even of the set as a different the proper dense of the set as a different to the proper human family. J. C. The make a first even of the totake of the set as a different to the proper human family. J. C. The make and about a state the set of the set as the set as a different the proper human family. J. C. The make a set the which is remote a set of a where the set as the set as the set as a different to the set of the set as the set of the set as a set the whole tow the set as a different to the set of the set as the set of the set as the set as a different to the set of the set as a set the whole tow the set as a different to the set of the set as a set the whole tow the set as a set of the whole tow the set as the set and the set the set as the set andi

Minnesota Convention.

[Reported for the Banner of Light.]

[Reported for the Banner of Light.] The Minnesota State Association of Spiritualists held its Ninth Annual Convention at Harrison Holl, Minneapolis, on Filday, Oct. 6th, and continued three days. The meet-ing opened at ten A. M., President Soule of Stillwater in the chair. Invocation by Thomas Walker, Remarks were mode by R.v. Dr. Sanniel Watson, Memplus, Tenn., A. J. Fishiaek, late State Agent, and others. Committees were then appointed. At the attention westlen, after "the transaction of bu-the evening Rev. D., Sannier Watson delivered an address. In the evening Rev. D., Sanneer Watson delivered an address. which seemed to touch the hearts of the large and here. Dr. Jucket, of St. Chaites, ID., then held a short schnee. Saturday Morning Sosian – Thomas Walker, of Lan-erster, Fing., speke with great substation on a subject selected by the audience, namely. "Is matter the out-growth of spirit-friends. The lecture at the atterneon ses-sion was by Rev. J. S. The lecture at the atterneon ses-sion was by Rev. J. Sinkark, on "The Scientific Con-version of a Soul to God." It was every way worthy of the man and the occasion. The weating sesion was man-by described by addresses from Mr. Thomas Walker and Dr. Watson. *Kenday Morning.* — The following resolution was offer-ed by Mr. Kendenker, and adouted:

GERMINATION FROM SEEDS TWO

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

owlet, indignantly. "Because I was sure it was a point on which

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 BOOK-BTORE, 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 till 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, careshould be taken to distinguish between editorial articles and the communications (couldeneed or otherwise) of correspond-ents. Our columns are open for the expression of imper-ional free thought; but we cannot undertake to endorse the warded shales of opinion to which our correspondent; give

Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1876.

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

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 er 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 idea always is that 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 Spir-Itualism 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 following letter from a gentleman who gives his name will show what sort of an impression Baldwin makes on one who knows what genuine medial phenomena are. That Baldwin has some medial 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.

In re Baldwin.

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 equi-distant between error and truth, is constantly on the border-land of one or the other, weight-ed down with the former in all attempts to reach the latter. His predominating qualities lead him to the utmost limits of misrepresentation in frenzied moods, and afford amusement to the thought less and biased by his intellectual gymnastics at such times. Critically he is never clever in his $\tau \delta la$. The subject calls up thoughts of our dead friends, and hence is too grave for coarse jet 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 ut terly destroy confidence, while his flood of non-sense 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 de-ception are well matured, and he will admit of no interference from the audience. He commences by selecting his own committees, and supplying himself with every article he requires, and re-fuses all else, thus effectually closing every avo-nue for honest investigation. Is it a wonder that he is bold under this impregnable 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 news-paper challenge, only calling up the Eddy broth-ers, 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 Davenports and Fay for a brief period in early days. But behold, the lion snarls out through an anonymous abettor in an undefinable and vasive 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 crucial test of the cross. This he acknowledged he had es-caped from time and again, and very unconcernedly consented ; but again I was doomed to dis appointment, he utterly refusing before his audice to permit me to touch him in any manner whatever, even after putting me on his commit e. So offensive did he make himself that many of his auditors went away, and now openly con-fess 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 this boasting fractionally, comfort whatever. Fraternally, DR. O: H. CONGAR.

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 exposer 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 showers-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:

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 name our lifetime that our publication that in the peace, certifying that our average receipts in respectable towns and citles are over four hun-dred 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 no-ticed it. By the way, you must not compare my receipts and performances with those of the numberless 6x10 spiritual exposers that throng the country. As an amusement, as a lecture, as a speculation, my entertainment is strictly first-class; this is why I draw such houses.

Santa Rosa, Cal., Oct. 3d, 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 ascendency in the East by securing the ascendency in Turkey. It will be just that sort of a struggle, whatever other European powers take part in it. For ages 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-styled 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. How 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, renegado mediums, sham mediums, reckless antagonists, the clorgy, 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.

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 clearheaded, 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 perpetuated."

Supposing this to be a deliberately sincere utterance, made without any affectation or any of that small vanity of authorship that elings 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 Harmorial 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 :

she says: "We see that, according to this theological romance, death is an arbitrary decree of a revengeful tyrant; and hence it becomes, to the utsdirected imagination, an event of terror, hate, and indescribable foreboding. The thought of it is, to many, an incubus, pressing upon the faculties by night and by day, and paraiyzing the best energies and most exalted hopes. Devout clutter mem-bers, pastors of flourishing congregations and zealous tract sociotics awaken into morbidily-infouse activity this ever-lowering fear, by presenting death as the first, the last, the only subject worthy the attention of a human bing during the days, months and years of earthly iffo. To be prepared for that awful event; to be ever watchful lest it come as a thief in the night; to wait in solems, mournful apprehension for the 'king of terrors '; to keep in constant view of others, and especially the young, starting yislons of

view of others, and especially the young, startling visions of "The groan, the knell, the pall, the bler, And all we know, or dream, or fear, "Of ageny"
connected with the grave; to consider all motives, all acts, small and mean compared with the absorbing, overwhelming effort of preparing for the unrow house and the destroying worm-these scene to be among the great alms of a sectarian propagandism and dogmatic theology.
"We will turn from these erroneous, oppressive and replay the channel of a sectarian propagandism and dogmatic theology.
"We will turn from these erroneous, oppressive and replay of the channels, oppressive and contempate life and its changes, in their real beauty, grandeur and significance. We will seek truth, not in the broad and ble onling fields of Nature. We will inquire of the plant, the animal, the over-changeful yet ever-stead-fast nature of man, and of the polden pheres beyond which angels inhabit, and see what answer they will bring to satisfy the deathess yearnings of the spirit."
To the question : "What is death ?" Mrs. Da-

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

phy, replies: "What but a mere circumstance in an endless existence, less depictable than bank-binent to a far country, less than an unworthy deed, less than the rupture of friendship's ties, less than the hour of physical distress, which yon, my friend, have often experienced ! Like failing asleep on a bed of sand to awake in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live this chickhoed had ripened into youth, and youth into manhoed, and manhoed into old age, so that the spirit could have the full benefit of a life on earth, then would the body fail off like a worn-out and useless garment; and the soul, in the fresh-horn vizor 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 | jury, in which event it is not likely there would 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 :

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 Spiritual. ism.

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 ar-rant 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 Spir-itualism 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 re-ject a creed the moment it became apparent that one of its expounders was supporting it by fraud-ulent evidence. Nothing therefore that could be proved against Dr. Slade would affect in the slightest degree the claims or the position of Spir-itualism. 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 satis-fies him that it is delusion. There is something half-melancholy, half-amusing in these earnest and futile efforts. They remind one of that sort controversial literature which is represented '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 person to see it in thesame light. In the case of Spiritualism there is perhaps a somewhat peculiar difficulty. The case against it avers of course that some of its expounders 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 investi-gation 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 accom-plished 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 lit-tile chance of exposing the deception on condi-tions arranged by those who are concerned in keeping it up. We do not want to discourage keeping it up. We do not want to discourage energetic and inquiring persons from investigating as often as they please for their own amuse-ment 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 tol-erated 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 con-victed 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 be an agreement.

The leading journals of England express the selves 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 court his 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-sixth anniversary of his journey in earthlife 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.

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.

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

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 fairness you will pub-lish this reply. I assure you I shall not again trouble you. You say I do not expose my tests. 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:

"This BALOWING LASS '. "This BALOWING LASS NIGHT.—The entertainment given by the Baldwins at the Opera House last evening was well attended. The Professor started out with the an-nouncement that he was not there for the purpose of ex-poing Spiritualism, but to expose the humbugs connected with it and practiced by a large majority of the so-called mediums. This he did most effectually, and to the appar-ent satisfaction of all present."

Also this one from the Portland Daily:

"StrintruALISM EXPORED, In consequence of Prof. Baldwin's having promised, in his previous entertain-ment, to explain last evening all the mysterious perform-ances of Morday night, the theatre was packed from "pit to dome." To Mr. Baldwin's credit, be it said, he kept his promises strictly, and we venture to say that even the most confirmed believer in the doctrine advocated by the Banner of Light wont away satisfied with the exposure and exposure

Banner of Light wont away satisfied with the exposure and explanations. We will not take our readers' time with a long descrip-tion of Mr. Bahiwin's different explanations of the sup-posed Spiritualistic ald claimed by mediums-clear and thorough though they were-on account of taking up space reserved for material of a perhaps more interesting char-acter. We, however, cannet take leave of this subject without pronounching Mr. Baldwin a public benefactor, and complimenting him on the entire satisfaction of his disclosures and exposures."

Observe that I publicly said : "I only deal with spiritual humbuggery." Also observe my houses 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 me say now 1 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 pro-duced by human and not spiritual agency. Now to the forty thousand dollars. I am at present employed by Mr. Charles E. Locko, of Kansae City Mo. wall known to pacely all tracks

Kansas City, Mo., well-known to nearly all trav-eling 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 per formance and also to business; so I work on a salary. Mr. Locke makes (according to his salary. books) nearly four times my salary, averaging nearly five thousand dollars a month i 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 enor-mous salary considering the money a first-class

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. Nobody 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 years from now.

"For who would lose, Though full of pain, this intellectual being, These thoughts that wander through eternity ?"

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

on the spiritual body: "We have seen that, by means of the body, the soul is enabled to start on its sternal pilgrimage as an individual-ized entity; but as the steam which is generated by the fire and water of a locomotive scon dominates both the engine and the train, so the spirit, when once evolved through the agency of the body, dominates that body and all its concomitants. Holding this absolute sway, the in-most nature, which it have called soul or spirit, clothes it-becomes outermost when the connection between soul and body is dissolved. This intermediate spiritual body per-meates the physical, giving warmth to the blood, strength to the muscles, and life and sonsation to the whole visible organism; while that, in turn, gleans from Nature's store-house her choicest visands and devotes them to building up and perfecting this interior form which is to pass on with the spirit into the Second Sphere. "In that aural, peaceful life which Nature Intended for man, this reciprical process goes on till the meridian of years 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 butter land." The only rational solution of the problem of

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 integrant 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. Charager is the true criterion here as well as there. We must not trust a man any the more because he has passed from the visible into the invisible world.

A great outcry is raised among our esthetic critics and dilcttanti, 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 import-Men." He hopes to be ready for the printer two ant considerations will be found wrapped up in beautiful but clear, concise language in this little | where his services are most needed.

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,.

BANNER OF LIGHT.

31. A. TA . S

How they Hope to Win.

If anything remained necessary to prove the double-dealing, false-hearted course of Messrs. Lankester and Donkin in the Slade matter, it would seem that the subjoined would furnish it. Here we have a clear view of the animus of the whole prosecution, as far as its inception and continuance up to date are concerned. Prof. Carpenter, in this letter to the London Daily News of Oct. 12th, has most effectually punctured the bubble of Lankestrian cunning, and shown up the man in his real light :

To the Editor of the Daily News:

I regret that the manner in which my name was brought forward in the cross examination of Prof. Ray Lankester at Bow street, yesterday, renders it necessary for me to trouble you with a few words of personal explanation. As Pro-fessor Ray Lankester admitted, he inserted my name in the summonses which he took out against Dr. Stade without any authority from me; and since he left me in entire ignorance of his having done so, my first knowledge that I had been made a party to the proceeding was derived from the police report of October 2d. Some days pre-viously, however, in reply to a request made by Professor Ray Lankester that I would appear at Bow street in support of his summons, I not only declined to do so (or the new model). declined to do so (on the ground of other engagements), but expressed my disapproval of the whole proceeding, as almost certain to do more harm than good. As Dr. Slade had not only not re-ceived money from me (as he was charged with having done), but had accepted my challenge to a trial of his powers at my own house, and with my own table, chairs, and slates, I considered it due to him as well as to myself that I should let him know that the use made of my name in the Bow-street proceeding was not only unauthorized by me, but was contrary to my expressed wish. I regret that Professor Ray Lankester, having placed my name on the charge sheet without any authority from me, should not have caused its re moval as soon as he learned my disapproval of the proceeding; and that when my letter to Dr. Slade was shown to him in court, he did not ex-plain that this referred to a letter he had received rom me after he had taken out the summonses your obedient servant. WILLIAM B. CARPENTER. but before the case first came on. I remain, sir

56. Regent's Park-road, Oct. 11th, 1876.

Mr. Henry Sidgwick also authorizes the editor of The Spiritualist to state that Prof. Lankester's use of his name, in the legal proceedings against Dr. Slade, was wholly unauthorized, he having no connection whatever with these proceedings.

Mr. R. Linton at Rochester Hall.

On Sunday evening, Nov. 5th, Mr. R. Linton of London, whose health is now restored, will conduct a service at this hall, 730 Washington street, assisted, it is expected, by an efficient choir. The subject of the discourse will be "Man the Schoolboy of the Universe." This will be followed, on subsequent Sunday evenings, by a series of lectures, to be illustrated by the stereopticon, on "Telegrams from the Stars," "Spirit-Art and Spirit-Photography," "Materialization," and "The Ministry of Angels." It is hoped that the friends of the cause will encourage this effort to diffuse a knowledge of things natural and spiritual. Mr. R. Linton's scientific attainments and his eloquence as a lecturer, require no comment.

Aid for the Slade Case.

The English Spiritualists are moving in the matter of raising funds to sustain the committee which is watching Dr. Slade's prosecution. It is announced that subscriptions, large and small, can be remitted to Dr. George Wyld, 8 Great Cumberland-place, London. Cannot the friends in America join them in something after this fashion? Any parties in this country desiring to contribute pecuniary offerings to assist in defending this sterling medium can send the same to the office of the Banner of Light, and we will take good care that their favors are at once acknowledged and forwarded to the proper quarter.

Mrs. Cora L. V. Tappan,

The eminent trance speaker, is now lecturing for the First Society of Spiritualists, in Grow's Hall, 517 Madison street, Chicago, at 10:45 A. M., and

Movements of Lecturers and Mediums St. Petersburg Engagement.

The Hon. Alexandre Aksakof, of St. Petersburg, has written a letter to Mr. W. H. Harrison (editor of The Spiritualist), in which he says: "I have just heard from Herr Wittig that a certain Prof. Lankester is about to prosecute Mr. Slade for obtaining money under false pretences. I send you a few lines to pray you to make known to Mr. Slade that he need not be disquieted about his engagement at St. Petersburg, on Nov. 1st. Tell him that if the other affair necessitates his presence in London, that he may remain there as long as he pleases, to have the question sifted to the roots. He may also come here as late as he pleases, and we, on our side, do not wish to make any change in our original terms." Dr. Slade, it will be remembered, had made an arrangement with M. Aksakof, Prince Wittgenstein, and others, to submit his powers to the examination of a scientific committee appointed by St. Peters burg University.

Lectures.

J. M. Peebles has just finished a course of lectures in Shreveport, La., and organized a society. He is now speaking in Memphis, Tenn. On Nov. 1st he commences a course of twelve lectures upon Spiritualism in Osceola, Iowa. The third Sunday of November he speaks in San Francisco,

Married :

Cal.

At her residence in Chicago, Oct. 12th, by C. M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan to Mr. William Richmond, of the same city.

137 A.S. Hayward, writing from Philadelphia, Pa., Oct. 23d, speaks of the indefatigable industry of J. V. Mansfield, the sealed letter answering medium, who, when not employed in writing under dictation of his guides, constantly allows his own spirit to express itself through the medium of the pen. We are informed by our correspondent that Mr. M.'s son John, who has been absent in Europe for five years past, has now returned to this country, having attain ed marked proficiency as an artist. Lyman C. Howe has been entertaining the Lincoln Hall Society for the past two Sundays, to the general acceptance of the members and strangers. He is an able trance speaker.

The public will find, in the Hotel St. Ste phens, Eleventh street, between Broadway and University Place, New York, a strictly first class family house. A. S. Walker, proprietor, is a thorough gentleman, the hotel and its appointments are now, and the weary wayfarer arriving in Gotham cannot do better than to test the homelike qualities of one of the fine rooms-eighty in allwhich it offers for patronage. Its table is arranged on the European plan, and the charges for comestibles are reasonable in the extreme.

We are pleased to see that Samuel Watson, proprietor, in the October number of the American Spiritual Magazine makes the cheering announcement that that serial has reached a circulation of over 2000 copies, and will for this, its second year, meet its expenses. The path toward the establishing on a firm basis of any spiritual or reformatory journal is a hard one at bestconsequently we are indeed glad to know that our Southern cotemporary is beginning to see the fulfillment of his hopes.

Dr. J. H. Hall, President of the Society of Spiritual Sciences, New York, announces that he will answer calls to lecture on the "Utilizing Elements of Spiritualism." Dr. Hall, we are informed, was formerly a pupil of Dr. Rice, and from Princeton ; is a brother of the late Editor of Hall's Journal of Health. We understand the Society he represents meets with cordial sympathy, and is doing a good work. Address care of the Society, P. O. Box 2872, New York.

At the solicitations of many friends, N. Frank White has decided to go to Washington, D. C., the first of December, and take permanent rooms as a magnetic healer. His successful experiences in Troy, N. Y., and Washington last spring, have caused his willingness to take the new step. He will not withdraw formally or permanently from the lecturing field, however, but will still answer calls where convenient.

A correspondent writes: "J. Madison Allen has finished his labors in Missouri and returned to the Indian Territory. Ho is-now among the Cherokees, (a peaceful tribe numbering about 20,000,) introducing the Spiritual Philosonly, " Natural Ainhabet," and " New Civilization," He is open to engagements for the winter in the South west or South. Address him during November at Denison.

Tex." Warren Chase, after visiting his home in Southern Lill-nols, lectured in Louisiana, Mo., Memphis, Mo., Okuwood, Mo., and in Otumwa and Eddyville, Iowa, and speaks the last two Sundays of October in Independence, Iowa. He will speak in Council Bluffs, Iowa, during November. After Dec. 1st his address will be San Francis co, Califernia, till further notice.

C. B. Lynn will lecture in Springfield, Mass., during November: In Philadelphia during January. Mr. Lynn's Eastern tour this season is reported as being very success-

W. F. Jamleson is cloring his labors in Minnesota by giving Temperance and Scientific lectures. He propose to lightrate Geology and Astronomy by the ald of the modern Oxy-Calcium light. Societies will find it greatly to their advantage to engage his course of lectures. Address at Albion, Mich.

Dr. G. W. Keith will leave Stoughton for Vineland, N J., Nov. 1st, where he intends to spend the winter.

Dr. James K. Balley, well known in the Western and Middle States as a good locturer and healer, has recently sen East as far as Springfield, Mass. He lectured there and in Connecticut. The Doctor would like to locate for the winter in some place where he could exercise his healing powers, and do missionary work there and in the sur ounding towns by lecturing.

Abby N. Burnham spoke at Swanzey, N. H., Sept. 30th and Oct. 1st; at Moravia, N. Y., Oct. 8th, 10th, 15th, to large and appreciative audiences. Will speak Oct. 29th in Boston.

During the present fall and coming winter months Mr. J. V. Mansfield intends visiting Philadelphia, Baltimore Washington, Chicago and other large cities professionally.

The vastness of the Socialist organization in Germany revealed itself at the Congress held at Gotha, when 101 de-regates, elected by 37, 717 votes, and sent by 284 districts, took part in the deliberations. There are 15 accomplished pub-its speakers connected with the movement. The Congress reelved communications from Socialist societies in Spain, Portugal, Switzerland, Bruesels, London and Parts, all inging the point that the interests of workingmen were everywhere identical, -N, T, Sun,

Passed to Spirit-Life:

From Springfield, Mass., Sopt. 27th, Mrs. Eunice Fisher Browne, in the 56th year of her age.

Sho has been a firm Spiritualist since the advent of Mod-ern Spiritualism, and a constant reader of the Baimer, She dher quite suddonly after a year's visit with her chil-dren in the West. She had just returned home and settled with her youngest daughter in this city (Springfield), Fatigue and exhaustion hastened her death, which was caused by billous fever. She left three soes and two daugh-ters. M. W. LYMAN.

(Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

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Removed to New York.

PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West lith street, where he should be addressed hereafter; and where also he may be consulted

BUSINESS CARDS.

NOTICE TO OUR ENGLINIE PATRONS, J. J. MORSE, the work known English lecturer, will an J.-J. MORSE, the work known English lecturer, will act in future as our agent, and receive subscriptions for the Bunner of Light at fifteen shifting per year. Parties destring to se subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Eng. lon, Eng.

PHILA DELPHIA ROOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Binmer of Lipht**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Costos streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desking to advertise in the Banner of, Light, can consult DR. Richorks. DR. RHODES.

PHILADELPHIA BOOK DEPOT. WILLIAM WADE, sationer, 820 Market street, and N.E. concer Eighth and Areh streets, Philadelphia, has the Banner of Light for sale each Saturday.

ROCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & HIGBEE, Bookeders, 62 West Main street, Rochester, N. Y., keep for sale the Npiritumi and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., BOOM DEPOT, WELD & JACKSON, Booksellers, Accule Hall, Roches-ter, N. Y., Keep for sale the Nplritum and Reform Works published by Colby & Rich, Give them a call.

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7:45 P. M., each Sunday. The morning subjects are chosen by the people present. The audiences called together by her remarks are excellent, and much good fruit may be expected from her ministrations in that city.

During our recent visit to Chicago, Ill. Mr. George A. Bacon and ourself were kindly welcomed and hospitably entertained by Bro. S. S. Jones, the enterprising editor and proprietor of the Religio-Philosophical Journal, that widely known exponent of Spiritualism in the West. Notwithstanding the drawbacks incident to the great Chicago fire, and other causes, Bro. Jones has won for himself an enviable measure of success, and has established his paper on a solid foundation. Since the second fire he has erected on Dearborn street a six-story brick building, which is partly devoted to the accommodation of his book-store, printing-office, counting-room, etc., and the residue to the uses of other tenants. We take this occasion to return the thanks of Mr. George A. Bacon and ourself, to Bro. Jones, and other friends in Chicago, for their cordial hospitality, which we shall ever treasure, on our part, with feelings of the warmest gratitude.

Dive Logan has recently been making herself ridiculous by some high-stepping attempts -resulting in a most transparent counterfeit of ingenuousness - to blacken the reputation of Dr. Slade. She is certain Dr. S. "is an impostor," is equally convinced that Prof. Lankester told his story "with the utmost frankness and perspicacity," and that "no persons of common sense and unbiased judgment" could have failed to be convinced of the Doctor's mendacity. Her vivid imagination has been called in play, and she has succeeded in investing Dr. Slade (to her satisfaction) with all the signs which go to make up the outward manifestation of an interior sense of guilt. Restrain yourself, Olive ! Rashness, even if it make its appearance in efforts to pander to an erroneous public opinion regarding a new truth, frequently leads its exhibitor into conditions most unforeseen, and mayhap unwelcome.

IF A correspondent writing from Topeka, Kan., recently, says that "a friend of Mrs. Peck has received a letter from her saying her husband [the recusant medium] had returned to his home in Oakland, Cal., without money or mediumship, his spirit-friends refusing all assistance, and that he was very much dejected, and expecting to be obliged to go to work at his old trade of bricklaying, to earn his and his family's bread. Verily the way of the transgressor is hard."

IF Mrs. Mary M. Hardy will hold a scance Sunday evening, for molds of materialized hands, at 4 Concord Square, Boston, commencing at halfpast seven o'clock.

Charles P. Somerby, 139 Eighth street New York, is about to issue an octavo weekly of thirty-two pages under the suggestive title of "Prometheus." The new paper is designed to aid in giving prominence to the best efforts of constructive thinkers in Europe; it will also present a Weekly Record and Review of the best and latest Philosophical, Scientific, Oriental, and Rationalistic Literature.

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Dr. J. E. Briggs has removed to 121 West Eleventh street, New York, the better to accommodate his up town patrons. Dr. Briggs is a skillful practitioner and powerful magnetic healer, with a practice that any physician might envy. See his card on the fifth page.

Read the announcement made in another column by Dr. J. R. Newton.

Read the card of Mrs. Emma Hardinge Britten, on our fifth page.

THE CONFLICT BETWEEN DARWINISM SPIRITUALISM. By J. M. Peebles. Published by Messrs. Colby & Rich, Boston. We have in this pamphlet of thirty-four pages condensed the controversy that has been agitating thinkers for years—the theory of creation or evolution. It is an able refutation of the Darwinian theory of the descent of man.-American Spiritual Magazino.

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6

The Spirit Messages given at the Banner of Light Public The Spirit messages given at the banner of right rubbe Free-Circle Meetings, through the mediumship of Mrs. JENNIES, RUDD, are reported revolution, and published each week in this Department.

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We ask the reader to receive no doctrine but forth by splitts in these columns that does not comport with his or her reason. All expressas much of truth as they perceive no more.

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Control of Bowers solicited, Promations of Bowers solicited, LEWIS B. WILSON, Chairman,

REPORTS OF SPIRIT MESSAGES

GIVES THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

'Caroline M. Babcock.

This is new to me. I have written many let-ters, but they reach not my friends. I have striven to reach them through the thought. I enter my home, I place my hand upon my hus-band's shoulder, I say to him, "John, I am pres-ent, won't you listen to me as in the days of old?" He turns sometimies, and I have heard him say, "Why, I thought Caroline was almost beside me." "I thought Carrie was here." I have gone to him at night when he shent and blaced gone to him at night, when he slept, and placed my hand upon his brow, and said to him, "I am here," but yet I cannot get the response I want. I have tried to impress him what to do. I have tried to ask him to come where I could talk with him, and at last, like so many others, I have drifted to your circle room, that I may send my letter publicly, and ask my loved ones to listen to me, and 1 will tell them of the home to which I have gone. I will tell them of the dear ones I have met, of the country through which I have nave met, of the brightness which I have journeyed, of the brightness which I am enjoy-ing. I will bid them leave the temptations of life and live true and honest—be true to themselves —that they may meet me in that home above. Caroline M. Babcock, to John S. Babcock, of Anthony, R. I.

Daniel Pinney.

Say to my friends in Stafford, Conn., that Dan-Say to my friends in Station, Conn., that Dan-lel Pinney reported at your office, according to the mental wish of many friends. I am an old man. I know not whither I am journeying. I know not where I am going, but I know that this thing is true. I know but little, I have learned but little of the spirit-world, but I know there is a blig overlasting an elernity, and I trust I shall a life overlasting, an eternity, and I trust I shall learn all that is needed.

Elias F. Wilmarth.

This seems to be new business for me. Really, I supposed I should never write any more letters, and, in fact, I am a very poor letter-writer, any way, according to my idea of things. I am very glad to be welcomed to your circle room, very glad to feel that, though a stranger, I can ye glad to feel that, though a stranger, 1 can yet come and enjoy communion with somebody on earth. I believe life, Mr. Chairman, would be a blank, were there nothing hereafter. I believe that if there was no great eternity, life would be a failure. I care not (if I cannot communicate with my friends) for life; annihilation is prefer-able. And since I have been here I have rea-soned that if I were to go to Europe my friends would condemn me were I not to send them el-ther a telegraphic message, or a nostal card, or a ther a telegraphic message, or a postal card, or a letter; they would think I was a forgetful being. I find the law of relationship holds good here that I have the same desire, to reach my friends that I should have if I had crossed the ocean and arrived in the old country. I know not how to reach them. Well, I don't believe in publishing my acts. I don't believe in sending them out to my acts. I don't believe in sending them out to the public to pick to pieces, or to ask whether it is me or not. Tell my friends 1've slightly changed since I came to this shore. I realize more of life than I ever did before. Tell them life seems real, life scens carnest, and the grave is not its goal; "dust thou art, to dust returnest, was not spoken of the soul;" but there's a real, carnest life here, filled with work, and I am will-ing to do my share. Say to my friends that Elias F. Wilmarth, of Brooklyn, N. Y., has paid a visit to this office.

Fa'th, sir, I 've been out there to that city place

of yourn, and I could n't get in at all, and I come here and I expected ye'd shut the doors on me here and 1 expected ye'd sint the doors on he here; and, sir, are ye going to tell me I must quit and be off with meself? I want to know it this thing is ra'ally true, sir. I don't know meself at all, at all. I want to know whether this thing is the work of God and of the Virgin

Mary, or whether it's the work of the divil. Shure, if it's the work of good spirits, sir, then it must be the work of God and of the good Virgin Mary; and, sir, if ye believe in all that, why don't ye have the Virgin Mary here? I see why don't ye have the Virgin Mary here? I see many pictures here [looking around the walls], but, sir, I don't see no Christ. I don't see no recognition of the Virgin; and if it's the spirits, why don't ye recognizeher? Ye call this a spir-itual shrine, do ye? Well, I don't understand it at all, at all. Are ye sure it's me that 's here? And what are ye doing here? [Taking down what you say.] And will the praist get hold of it? [Yes] Well, he can't catch me, can he? I haven't got a cent in me pocket, sir. Is it all

it? [Yes] Well, he can't catch me, can he? I haven't got a cent in me pocket, sir. Is it all free? Well, it's the chapest place I ever got in-to in all me life, sir. Well, sir, I went out about a year ago, and I've found a praist, and I've found the popes; but not a bit do I understand anything they tell me; nivertheless to-day, sir, an Irishman I knowed walked up to me and he said, "Now, come wid me," and he towld me to put my hand on this little woman's head, and, fa'th, I aint

on this little woman's head, and, la'th, I aint shure it's I afther all. Now what good does it do me to come? [You'll find out all about it when you go back.] I'm not going to find out till I go back? And where am I going back to? [Where you came from.] Shure, and it's kind of dark there, and it's light here; I'd rayther stay, sir. I am very worsh backing to here we tabling and mooch inclined to keep on talking. I've got so I can talk, and I've a great mind to stay. And ye say it'll be brighter whin I go back? Will the praist tell me anything whin 1 go back ? Will make me live betther? [Somebody will help you.]

I want to go back to ould Ireland; can I go, sir? [Yes.] Now how will I go? who'll pay my passage for me? [Spirit friends will assist you.] Are ye shure that whin I lave here I can go? [Yes.] Well, thm, I'll go if that's the case. Shure, if I can't go, I'll be back agin. Well, sir, ye want me name, do ye? Me name is William. Ye'll say that aint Irlsh, but I was as good an Irishman as iver ye see. Now, sir, ye're telling the truth? I know they'll say, "What's the use of me coming ?" Not a bit of a use to ye, ladies and gentlemen forninst me, but I wanted to come. You'd like the last name? Well, me name was Fitzpatrick. And now I'll go to ould Ireland, and if I can't go, I 'll be down here agin.

Lizzie. 1 went away from Richmond, Virginia, sir, ten

years ago. I loved music very much, and I sought to teach it, that I might earn my living. I went from one of your Northern cities-it shall be nameless, now-but with zirlhood's eyes I saw the brightness of life. I believed the flowers would bloom for me wherever I'might go.' I believed the sun would ever shine with all its brightness, and I bade adieu to an old mother and a darling brother, and hastened on to the sunny clime, hoping and praying that I might succeed. Life seemed bright for awhile. My heart was glad, and brightness came, and the love which I supposed was mine made the soul grow bright, and made the heart expand. But I had treasured the poison, and that which seemed so bright became like a black cloud. No longer my mother's letters came to me and brought me joy; no longer that brother's affection woke in iny heart a new and tender hope-for 1 knew that only darkness could 1 bring to them. When life was fading fast away, when the summer-land came to my view, I knew that he who had tempted me was still by my bedside, was bidding me adieu. But in that summer-land I witnessed that mother's grief, that brother's sternness, and I said, "Is there aught in life that I can do?" Oh, I have worked for many a year, I have striven to be a guide to those that needed my services. I have tried to teach the little ones that have come to us from time to time-those that have been sent out to us by the hand of fathers and mothers, and those that have been brought to us by the errors and ignorance of life—and 1 have tried so hard to make their lives bright! I have brought them many times to earth that they may learn something of the material. I have planted flowers and watered them even with my tears.

I have watched and waited, yet there was a something 1 could not reach, and I have been something I could not reach and I mive occu-told if I would come back to earth and tell my story, that when I returned I should feel better. I should feel stronger. I knew not where to go. I did not wish to tell my story to the public. I could not ask it to sympathize with me; and yet I know that nowhere else can I reach one soul, therefore 1 come. Forgive me. I would say to my friends that Lizzie is still living—living be-yond—and trying to explate her errors by doing all she can for others. I am told that this will reach them; that a hand will give it to that brother, and he will know that I have come. Lizzie.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMENIP OF

MRN. NARAH A. DANNKIN.

During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium ship of Mrs. Danskin, while she was in the entranced con-

Mrs. Danskin's Mediumistic Experiences. [Part Forty-Two.]

BY WASH. A. DANSKIN.

dition-totally unconscious,

In the year 1863 we received an urgent request to visit a lady whose child was very ill. With some reluctance I consented, and upon seeing the condition of the patient—a boy about seven years of age—I said to Mrs. Danskin, with some emphasis, "We must not undertake this case; it is beyond the reach even of spirit power. We wight as well extempt to reading to a corner." might as well attempt to reinimate a corpse," Her reply was, "Dr. Rush thinks differently, and he will use your magnetism with the child." Nothing but my implicit confidence in the skill and wisdom of Dr. Rush would have overruled my first impression; but, having several times seen results produced that I deemed impossible, yielded to his judgment, and, at his request,

magnetized the little fellow. At this time, there were seven running ulcers on various parts of his body, and for more than three years he had been confined to his bed with what is called hip disease. We attended him twice a week, Dr. Rush prescribing medicines for him through Mrs. Danskin, and imparting magnetic strength to him through myself, and we soon had the gratification to perceive a gradual improvement

The father, who was with the army on the Potomac, visited Baltimore about once a week. He was devoted to this, his only remaining child, but was bitterly opposed to Spiritualism. He saw the change, but did not learn by what power his darling was being restored; he ascertained, however, that his wife had been attending the ectures at our hall, and became furious, forbidding her, under penalty of his extreme displeas-ure, ever again being present at one of our meettre, ever again being present at one of our meet-ings. She was a high-spirited woman and re-belled against such tyranny, expressing her de-termination to attend the lectures in defiance of his mandate, and appealed to me to approve this exhibition of her independence. My counsel was, "Quiet your disturbed feelings, and when you are calm you will see what nonsense it is to talk about independence of one to whom you go talk about independence of one to whom you go for money to buy bonnets and shoes. Instead of assuming so false a position, say to him that, much as you enjoy the meetings at the hall, you much as you enjoy the meetings at the half, you will deny yourself that gratification rather than wound or distress him. By this course you will display a true womanly and wifely spirit which will not lessen your own dignity in the least, but, on the contrary, will make him feel your su-periority, which he will not only recognize, but, in time, I think he will acknowledge it."

The result demonstrated the wisdom of this counsel. A few weeks afterward, when he learned through what instrumentality his child had been so much improved, he apologized to his wife and Invited her to accompany him to our meeting. Here, after listening to one of Thomas Gales Forster's eloquent illustrations of our divine philosophy, he became an active member of our con-gregation, and while he remained on earth was a most enthusiastic Spiritualist. His interest did not cease with his earth-life, for in the Message Department of the Banner of Light of Decem-ber 18th, 1875, he bears testimony to the fundamental fact of our great movement—the power of spirits to commune with mortals. His name was John Lamb.

Mary Drake.

At Rye, Westchester County, New York, I died. Mary was my name. I was the wife of John Drake, and daughter of James Bodman, of Carmel, Putnam Co., N. Y. The reason of my coming is to make a demonstration of life instead of "death" The grave is not so hollow or so narrow but what the spirit can escape, and fasten itself upon those realms which man has been taught to call heaven.

I was beloved in every sense of the word by my husband. No one ever treated another more kindly and more affectionately than he did me. Ah, well do I recollect when the summons came for the separation of two kindred souls! I had to leave and take my place with the unseen, and he was compelled to walk out into the world, and take up his daily avocations. But, ah, how sad and lonely was the household to him when he knew my voice was hushed, and my earthly

eyes could not see him more ! How gratifying it is to one to feel and know the opportunity is hers to return, and to see the ingoings and the outcomings of the one whom memory can never lose. I am a novice as yet under this law, or dispensation, but it has so many pleasures and delights that I must be an accepter instead of a rejecter; for it brings me, kind and tender husband, into your presence; and when sorrow, fear and doubt creep around you, I am in the spirit-form to ward it off. If you, or others connected with me, should scan this, do not start off on a tangent and condemn it. Investigate it, and the days which are so dark and gloomy to you will grow bright and your beloved Mary, lies not in the ground, but has gone to that home prepared for the children of the eternal.

Another spirit here said: I came with this other spirit, and I want to get my preface in ba-fore he gives his story. From St. Johns, New-foundland. My name was Dr. John Lovejoy. I was a dentist. I was stricken with paralysis. I was seventy-five years old, and was burled from the Display Church. New the arrange of the the Disciples Church. Now the cream of the joke to me is, that I am notdead at all, butseemingly passed out of one body until I get power to emigrate to another, and there my intention is to follow out all the details of my business material. It stands incumbent upon a man to exer-cise all the faculties that God has endowed him with; and those I neglected, either from the pressure of time or from ignorance, I wish now to bring into action. The sun that shone not up on me, I wish now—not in whining or crying, but by asking—that its rays may warm me and bring me into that perfect being that God Al-mighty destined I should be. For the want of time, or from circumstances that overruled me, I have folded up some of those talents in a napkin and laid them aside, and now I desire, as the casket has given up the immortal part of mydeep in the brain and in the heart. Memory to all who may recognize me. Censure me, con-demn me, still I am your friend, working not in darkness but in light. Farewell. The farewell is only to those who know me, and that but for a short time. Having more force than Daniel, I have usurped his place and spoken first, leaving him to follow in my trail.

I am conscious that the spirit just speaking had more force and probably more intellectual ac-complishments than I, and feeling that it were better to be last, knowing that age made him my superior, I consequently withdrew for the time, giving him my place, and it has left me in brain and heart the lighter for having performed so generous an act.

The mind is a constituent part of the entire existence of the soul. It liveth and doeth its work, while encased in the flesh, as best it can; after having laid that down, the law still reads, "Work, and through thine own exertions find salvation and heaven." This is truly beautiful to one so young as I, and who has wasted so much of precious time in idle frivolity. Still when death came I was not cast aside as a worthless being; I was accepted on the other side with all my trailties. Others came; more taught than myself, and drew away the ragged garments and placed in their; stead such as would make me welcome in the eyes of the angels. Now I tread the paths of an angel existence with confidence and with hope, knowing there are no dead in the universe.

To you, kind friend, who came first [speaking to the spirit who superintends all the messages given through Mrs. Danskin for the Banner] and taught me the law of patience, I give thanks. When power is mine I will strew your path with flowers, and as you pass over them may the aro-ma fill your soul and give you as much delight as you have given me. Friends, I have offtimes heard it said that ab-

whom I knew formerly I am more closely knit to now than ever. Blame me not for thus speak-ing through the lips of another, but praise me, and that will give me courage.

Sarah Delano Richards.

At Geneva, N. Y. Sarah Delano, daughter of the late Gen. Swift; residence, Fourteenth street, Sixth avenue; and if memory holds well with myself, it was in the month of March I died. In briefness of speech I would like the lettered of the community to comprehend that the seen and the unseen are very closely allied. The mundano the unseen are very closely allied. The mundano has its ponderability, and the spirit-world has its spirituality of everything likened unto that which belongs to the earth. We go, we come, we have peace and unrest. We have memory of some things and forgetfulness of others. Our loves are strong, and our dislikes are still held. We have individuality; we have the power to per-ceive; then on the other hand, not to perceive. We have companionship, or we have the power to be alone. Death of the body robs us not of individuality, it gives us power of attributes; teaches us that grand law—know thyself. Vari-ety belongs to this kingdom as much as it does to your own; variety in coloring, variety in all things. Now it is not supposable that I, after passing through the many gradations of the in-terior, should, on my return, come whining. Ah, terior, should, on my return, come whining. Ah, no! I come rejoicing, for I have gained that knowledge which neither death nor life can take from me. And blessed are they who believe the soul shall be saved from darkness, for in that be-lief they find ret lief they find rest. Did 1 tell you that I was the wife of Peter

George Walsh.

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Richards?

Jim Fisk.

I am frequently asked to return to earth, and to give somebody business advice. Simply be-cause I was a successful man of business, I am connected to preside at every business circle. Now, friends, when you ask me to return and bring to you my success in business, you know not what you ask. When you ask me if my home is a happy one, I shall answer yes, and I shall answer no. If you ask me if I regret many acts of my life, I answer yes; and yet with my peculiar or-ganization, and the pre-natal influences exerted over me before my birth. I could no more help following the path which I followed than can the bird on yonder Common help singing in the morning when he wakes up. I would say to all those who have so continually, for the last week, urged me to let my mantle fall on them that they might be successful in trading, in speculation. would say to them, you know not what you ask. If I let fall on you the mantle which I wore, J must carry you into the same path which I trod If I give you the same power which I possessed I must give you the same proclivities which had. Are you willing to carry the cross which I carried? Are you willing to bear the burdens which I bore? I am well aware that my life, to many of you, looks shocking, and, as you think of me, you draw back into yourselves, and asy, "I am glad I am not like him;" yet I have found the spirit-world more charitable than I ever found the carth-life. I have found the spirit world ready to show me my faults, to give me a helping hand, and to assist me to develop the better portion of my life, rather than to de-

velop the lower propensities. Now, I wish that every medium and every individual would just let me alone. 1 do n't want to give anybody my mantle. I do n't want anybody to possess the power that I possessed, with it only goes a curse. But I possessed, low the business man who has wished me to return— and I know of no other way to reach him—be true to yourself; be honest; be frank; be a man; and I will assist you so far as I possibly can but ask me not to give you the power which brought to me this world's goods; for you might as well ask me to hang a mill stone around your as wer ask me to hang a indisjone around your neck, and drown you in the Atlantic Ocean. Ask me not to bring that power which would bring you gain, for you might as well ask me to load you into the cannon's mouth and fire you out into the future. Ask me not to bring you my power, but ask, if I have any good in me, to bring that, and I will try to do it.

my power, but ask, it I have any bring that, and I will try to do it. The world looks differently to me to day from The world to. Many of you may say, "You what it used to. Many of you may say, "You had better cover your face and retire !" but I tell you I am what I was made. I could not change my past. I had to walk the path in which I walked. The end came soon enough. I have got to walk my path still in the future life; yet no one can say I ever encroached on the poor or back. The end came soon enough the poor or needy; no one can say I ever brought down the innocent; no one can say I ever intentionally inlured my fellow-man, materially or spiritually only as ignorance caused me to do so. Stop this continual calling me into this circle and that. I want to be let alone. I want to develop into a higher and better life, therefore I ask you to let me alone. When I say that my name is Fisk, it only as ignorance caused me to do so. will be sufficient if you add the Jim.

Lizzie P—.

Will you please direct a letter to George Perry, either of Washington or Dover Plains, New York State, and say that I will communicate to him and to my loved ones as soon as possible? It will reach him or mother. Lizzie P.

Blossom.

Mr. Chairman, I have very little to say, but there's a few words, a message I would like to send to my sister, and I know of no other way of reaching her. I was drowned many years ago. I went to sea and there was lost. My ship foundered, and I lost my life, or rather found it, for I find those that have lived longer than I on earth, and have come up here with earth's experience, have not enjoyed half as much of life as I have. What I would like to say to my sister Louisa is this: to look well, and not let everything pass out of her hands, but hold on to all that she can, for there are trying times coming. I want her to keep her eyes open; and I thought that if fore-warned she would be forearmed and strengthened. Say to her that I am her brother Blossom. I wish very much that this could reach her within a month. My sister's name is Louisa Rogers. She takes your paper from week to week, and I know she will receive my message.

Controlling Spirit.

From our home beyond the river we have come with all the messages we could bring. We would like to bring you much; we would like to bring your dear ones even unto your very doors; we would love to make you feel their presence, and we know that there are many waiting here before us, saying, Why cannot our loved ones come? There are many doors open for your loved ones, many a place that is waiting for you where they can communicate and bring you tidings of their home beyond, but there are many loved ones here, standing on our platform to day, who have no other means of getting to their friends excepting through this Circle Room, and so we bid them God-speed, and reaching out our spirit-hand, would help them to go onward and upward, would help them to assist and do all the good they can; and, in turn, we ask you to assist them to bear with us a little longer.

Benediction.

Our Father and our Mother, again another week of our communion with earth's children has ended. Oh, give us strength and power; and baptize us anew with thy great and mighty love; and may we take of the water of life and be able to sprinkle it upon the heads of these thy people, that they may feel that they are lifted up from earth, and are entering the shores of the great immortal. Oh, may angels bless and guide you all; may they keep your souls pure and bright, and may each and every soul before us leave our presence to day with a dwire to go leave our presence, to-day, with a desire to go onward and upward and to work for God and humanity.

1 am happy-so happy-knowing] that death does not exist anywhere.

Frank Whitson.

-It was in June I died; my name is Frank Whitson. I was the son of Willett Whitson, in the twenty-third year of my age. I was buried from my father's residence, Fort Greene, Brooklyn, Long Island. Comparatively speaking, I am but a speck on

the Cosmic Sea, floating here and there; some-times upon the mountain tops, other times in the valley; sometimes craving Deity, other times in the condemning the laws of my existence. Here, looking on earth for a time, gathering up its pleasures and its delights, then, in the twinkling of an eye, passed out of sight and memory.

Why be what I was, and then not remain so? Why condemned to die and pass through the different stages of development, because of the sins committed by my progenitors? Is this wise, to bring us into existence and give us culture for years, then to blot us out; make the body give up its constituent parts to earth, and the spirit to pass on its winding way gathering up data? Is this all-wise? of an omnipotent Creator, who did see from the beginning to the end? If wise, I say, let me bow my head in the dust, until I can learn submission. The spirit is rebellious against

things seen and all things unseen. I feel that I have been robbed of a life in which many pleasures were mine. I know no other way to express it than I have. If I wound the hearts of those I love and those who loved me, I cannot avoid speaking my dissatisfaction. Comparison lies not in words between the seen and the unseen. Its beauties and its sublimities fade when one would give them. In reading this, do not suppose my spirit has

gone down into utter darkness. It has everything around about it, above it and beneath it to make it happy and content; but oh, the time will come when I can bow in submission. The angels tell me this, and a soul that seems so dark will grow bright and luminous.

The next time Frank tells his story, it will be of the grandeurs and the beauties of the home, the beautiful home which his own aspirations will have to build for him. Every living man has to do his own work, even to raise the latch, open the door and walk in.

Daniel Horton and Dr. John Lovejoy.

[There was an interference this evening by one spirit with the other, and I have given the communications as they were received.-W. A.

My name is Daniel Horton. I died suddenly. I was thirty-five years old. I was a clerk in the Foreign Department, New York Post Office. From Flushing, Long Island.

At Aitken I died. My name was George Walsh. I was fifty-two years of age, I was buried from the Scotch Presbyterian church. That is to say, the simple remains were consigned therefrom to earth. Without a tremor, without a fear or a doubt upon my mind as regarding the wisdom of the all-wise Creator, in silent medi-tations 1 would offtimes catechize myself, Why should the Omnipotent Creator fashion a soul and afterward cast it into utter darkness for things committed under the law of total igno-rance? But here, in this broad home, man has no power to measure its height or its depth, its length or its breadth, that stands inconceivable to his quickened senses. Ilaving been a short time in this world of spir-

ituality, the mind traverses backward over the ground which it has left. It offtimes is almost mpossible for him to bring to his mind in reality that he was once a dweller within its dense at-mosphere. The air we breathe is so light, the fragrance of the flowers so exhilarating, the waters we drink so renovating !

Now, kindred, this I tell you from the other side of life: The Infinite, under the law, has made you free agents—believe it or disbelieve it; it will not in any wise mar my pleasure.

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Convention.

Convention. The Northern Illinois Association of Spiritualists will boid its next meeting at Grow's Upers House, Ubicago, on the 25th and 25th of November, commencing at 10 o'clock Saturitay morning, holding three sessions daily. Susle M. Johnson, Capt. H. H. Brown, E. V. Wilson, Juliot H. Severance, M. D., and other speakers, will interest the peo-ple. All progressive people are livited to meet with us and participate in the deliverations of the meeting. Meals will be served in the hall, and every effort made to render the orcasion pleasant and profitable. Let the friends every-where turn out, and we will have a least of good things. JULIET H. SKYRIANCE, M. D., President. E. V. WILSON, Secretary.

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LIGHT. BANNER OF

OCTOBER 28, 1876.

Original Essay. WATCHMAN, WHAT OF THE NIGHT?

To the Editor of the Banner of Light :

In view of the various hostile demonstrations which have been made by the enemies of Modern Spiritualism, and the wide-spread and apparentty concerted purpose to arrest its progress by any and every means that can be brought to bear for the accomplishment of that end, it behooves those who have assumed or been entrusted with the responsible duties of sentinels to be wise and prudent as well as vigilant while on guard. In order to discharge such duties intelligently

and efficiently, it is necessary to clearly understand the character of the foes whose approach is to be looked for, and whose, movements are to be watched. This understood, and their power to harm the cause of truth will be rendered impotent. Who are these foes? They are numerous and various, and may be classed under two distinct heads. First: The foes of Modern Spiritualism, in the supermundane spheres of human existence; and, second : The foes of Modern Spiritualism in the mundane sphere. Of the first class there are two orders. First : The spirits of men and women whose sole occupation it was, while in physical, life, to willfully deceive and mislead others, and who have passed from earth to spirit-life with the same propensity and disposition, and, unfortunately for themselves and their fellow-beings, with those moral defects greatly intensified. A second order of that class of enemies are the spirits of those who, with every purpose to do right and to act for the best, have passed to the spirit state of existence more or less ignorant of what was right or best, and who still blindly seek to propagate their mis-4aken views and teachings from their spirit standpoint. Included in the first of these two orders are the spirits of those whose earth-lives were characterized by their grasping ambition, their thirst for power, their covetous and miserly dealit, do you ?" I told her I thought I understood sires, their licentious practices, their cruel and it well, but not to interfere with what might folbrutal natures, their dishonest and deceitful conduct; and, in a word, the spirits of all those who, | fer to an expression of theological conviction in their physical lives, sought and followed darkness rather than light, and who hated truth and fants' skulls not a span long." Never did a fathlabored to supplant it by falsehood. Spirits of er confessor listen to a more contrite, peniteutial. this order are the most dangerous, because they and truly sorrowful unburdening of a human exist and act in that state of spirit life which enables them most readily to approach and, control those whose natural attributes constitute them mediums for the manifestations of the return of disembodied spirits to the earth. Hence, in so he had so honestly, sincerely and earnestly taught many instances, the purest, most exalted and admirable persons become the victims of the obsession of such evilly disposed spirits. Indeed, so far as my immediate observation goes, there are but few of the best and most reliable medi. 'ums who have not, in the earlier stages of the development of their mediumship, been subjugated to these adverse spiritual influences, and, In some cases, been made to suffer untold dis tress on that account. In many, if not in most Instances, this preliminary training has seemed a necessity; and is, without doubt, but the indication of an important law, a correct knowledge of which is of the highest consequence to the human race, both in the physical and spiritual stages of the eternal life. It is a law which has governed man's intellectual, moral and social development, that he has been compelled by suffering and sorrow to seek for and adopt measures which were necessary for his relief from evils law more apparent than it is in the relations human beings. Nothing short of the direst necessity will compel the present generation of the | tioning a few of the more marked specimens of human race on earth to recognize those relations, and to live and act in proper conformity the first order are those who have inherited the the spirit-enemies of Modern Spiritualism. who found their power and influence in human around them. In this, as in all other fields of hu man ambition and effort, selfishness has prevailed to an extent which has worked its own discomfiture. In ages of ignorance true knowledge could not be appreciated, and hence the teachings which the mental and moral leaders of mankind put forth were such as they thought best adapted to maintain the ascendency which, through the more favorable circumstances they had enjoyed, they had acquired over their less favored fellow-men. The propagation of truth could serve no such unworthy and selfish an end, and hence the inculcation of error and falsehood became the habitual practice of those who assumed the leadership of the human race. Unwilling to stand upon a common plane of progression, with their more humble and too confiding followers, men in all ages have assumed divine authority, and have sought to usurp and wield the prerogatives of deity. These self-exalted charlatans have, through ages, been passing to the spirit' spheres, cakrying with them their impotent pride and lust for adulation and honor, and are still striving to perpetuate their perniclous influences by all the means to which their earthly training and habits had accustomed them. With these selfish spirits, who see the good of of things, the end, and not the means by which it is to be reached, is of any consequence to them. To rule and dominate in human affairs, now, as they did before they passed to spirit-life, they devote all their energies to rule the world of selfish spirits around them, and by their superior experiinate the lower spirit spheres of existence. In spirit-life as in earth-life there are countless millions of human beings who "would rather reign and dangerous approach it is especially necessary to guard, if Modern Spiritualism is destined to prove a blessing rather than a curse to mankind. In enumerating the foes of Spiritualism I have assumed as verities the three great fundamental That man or woman as an individual conscious entity does not die or cease to think and act. Second, That he or she passes to spirit-life with have their following, and those who follow them all the mental and moral tendencies and inclinations which controlled his or her earthly career; and, Third, That as spirits men and women can Spiritualism by their various relations to the and do return to the earth, and in various ways latter. I have thus sketched the character of the influence and affect our mundanc interests. I foes with whom the true and disinterested friends have assumed them as being true, for if they of Spiritualism have to contend with, and whose have not been demonstrated to be true, by all the experience of the human race, then nothing is capable of demonstration.

Before defining the mundane class of foes to Spiritualism I ask indulgence to mention an ineident of my experience, in the investigation of this subject, which seems to afford much instruc tion on the point under consideration. It is this: Early in the spring of 1874, and very shortly after I set seriously about ascertaining the truth in relation to Spiritualism, I had a private scance with Miss Anna Bulwer, of Philadelphia. She was an

entire stranger to me, and when I called seemed quite reluctant to give me a sitting, alleging that she thought I would get nothing, and would be disappointed. I expressed my entire willingness to be disappointed so far as spirit-communica tions were concerned, but that I would be disap pointed greatly if I could not have the opportunity to do so. She consented, and was very soon controlled. She gave many of the most conclusive tests of the presence of several of my spirit relatives, describing their appearance accurately, giving their full names, and mentioning many things known only to them and myself, and wholly unthought of by me. At length she said, "I see standing beside you a fine looking elderly man, who wears the saddest countenance I ever saw; he says he is not a relative of yours, but that he has been attracted to you by your sincere and earnest desire to know the truth in relation to the life of the human soul, and by his desire to do what he may to undo the mischief which his honest but erroneous teachings while on earth had done to his fellowmen. He gives me the name of Jonathan Edwards. Do you know him?" I answered, "Yes, I know of him, but had no personal acquaintance with him."

For full a half hour the medium continued to repeat what purported to be a communication from that great Christian minister to myself. Among other things the medium said : " He now holds his hands in this manner," (she holding up both her hands palm to palm about six inches apart) "and says, 'So long, so long; you will know, my friend, what I mean."" The medium said, "What can that mean? I do not understand low. I did not tell her that Lunderstood it to reonce used by him that "Hell was paved with insoul than I listened to on that occasion. I was exhorted in language of the most moving eloquence and earnestness to strive to counteract the effects of the soul-crushing teachings which as truth, but which he had since come to know were fatally erroneous. I then and there gave him that promise, and I am but partially fulfilling it in availing myself of this opportunity to relate the general incidents of that interview. If this was really what it purported to be, a communication from Jonathan Edwards, and I have many very strong if not conclusive reasons for so believing, what a lesson does it not teach? What encouragement does it not give us to rely upon the cooperation of all that is good, great and true in spirit-life, to overcome the evil, base and false which may come to earth from the spirit-world?

But to return to the subject in hand. The focs of Modern Spiritualism which constitute the second class include two orders also: First, those who are primarily and naturally hostile, and secondly, those who are only incidentally and by force of circumstances rendered inimical to it. which his ignorance or indifference had brought | Fortunately the latter are vasily the most numerupon him. In nothing is the working of that ous. It would require more space than would be permissible to enumerate the various genera, which exist between embodied and disembodied much less the species, constituting these two orders; I will therefore confine myself to meneach. The first and most prominent genera of with them. I have in a measure digressed, but pretentious ignorance and slavish prejudices of will now draw attention to the second order of centuries of human usurpation, tyranny, aggrandizement and deceit. Utterly disonalified by In this order must be included the spirits of all their training, interests and prejudices, from those whose aim and object it was to monopolize | learning anything from higher or purer sources the knowledge and learning of the world, and than those from which they derived their inheritance, they have determined that no one else shall affairs proportionate to the prevailing ignorance | have that privilege if it can be prevented. The so-called learned professions are largely filled by those to whom the well-established and irrefutaable truths of Modern Spiritualism are most repugnant, and who well understand that their factitious importance will end with the popular discovery of the shallowness of their knowledge and attainments. These very unlearned learned men covet ignorance rather than light, where light would make clear that ignorance. To snuff out every ray of such light is the work to which they are now devoted. The old instruments of dogmatic authority, falsehood, misrepresentation, treachery, corruption, persecution and slander, are set in motion, to obscure the light which the New Philosophy is shedding upon

combined enemies of Spiritualism, both on earth and in the spirit-world, are diligently at work to drive it from among men. Some of their recent operations require illumination, and 1 propose hereafter to open the way for some light to shine upon the advancing lines of those enemies, so that the good and faithful holders of the fort of spiritual truth may know where to direct their J. M. ROBERTS. shots with the best effect.

Mr. Anthony Higgins in New York.

One of our special New York correspondents writes us that this eloquent advocate of radical thought has been lecturing the past month to the Spiritualist Society convening at the Harvard Rooms, corner Sixth avenue and Forty-Second street. During the past season Sunday conferences for the many, rather than regular speaking by a few, have been the custom at this place, and have met with fair success:

Mr. Higgins's concluding lecture last Sunday evening on the subject, "Why I became a Spirit ualist," was preceded by an appropriate reading from T. L. Harris's "Lyric of the Golden Age," after which he proceeded, in a deeply interesting and earnest manner, to unfold the steps taken in journeying from Catholicism and Materialism to piritualism. Alluding to his dissatisfaction with the so-called system of Negation, he said, "Ques-tioning Materialism as deeply as I could, through the well-known works of its acknowledged exponents and masters, and finding no full solution to life's problem; when I saw that matter pos-sessed only fifty per cent. of the necessary means to explain the philosophy of life; that the mental and the spiritual were as naught; I turned and studied, and welcomed 'Nature's Divine Revelations,' as foreshadowed by Mr. Davis, and accepted it with all of its corollaries. I greeted the knock, the rap, and the consciousness they brought that the wife I loved, and the little ones I doted on here, should be mine and dwell with me after the change of death. The philosophy of Spiritualism dawned upon and filled my being with a glory and a satisfaction that an-swered to my ideal. Its follness is not yet. By it strength has been given me to be a man. Happi-ness is mine. The recondite lessons of Spiritualism I have learned," &c. The lecture was of a personal character, confessional and illustrative, and of manly candor and independence throughout.

The generous impulses of his nature have led Mr. II. to champion every thought, however radical, to the world, wherein he discerned a truth struggling to be free-doing this often to his own social and pecuniary hurt, because of the misdirection of others. But his sincerity, honesty and moral integrity in these matters have never been questioned by those who know him. Happily tree from former alliances he is devoting himself specifically to lectures on Spiritualism. A rapid and logical thinker, an eloquent and impassioned speaker, his hearers are always sure to be both interested and instructed. SYNTAX.

New Publications.

A WOMAN'S WILES-"An Ower True Tale." By Celin E. Gardner, author of "Stolen Waters," &c., &c. New York: G. W. Carleton & Co. This has been called a charming story, and it is a true assertion. It belongs strictly to the class of light literature, but there are many persons who pasture on just that kind. Miss Gardner's novels enjoy a popularity wholly their own, being distinct in their characteristics from others of the time. The present one will be found wholly worthy of its long line of successful predecessors.

LADY ERNESTINE: or. The Absent Lord of Rocheforte By Mrs. Catharine A. Warfield, author of "The House old of Bonverie, "and numerous other tales. Philadelphia Peterson & Brothers. It is not necessary to dwell on the merits of any novel that comes from the facile pen of the author "The Household of Bouverie." This novel has been pronounced by a competent literary critic superior to that who declares it is one of the very best works of fiction pro duced during the last twenty years. The same critic fur ther says that "originality of design, perfectness of exe cution, accurate character drawing, clever construction of plot, and good local coloring are its leading features The fortunes of the princely line of D'Estree, in the French province of Dauphine, are related by the last direct representative of that family-the narrative, extending from a short period before the Revolution to the reign of Louis Phillippe D'Orleans, is entirely personal, which affords the opportunity of exhibiting the writer's mental introspection, in the manner of Golwin's 'Caleb Wil-hams,' The story, which includes some affecting scenes in Paris during the Reign of Terror, virtually closes with the fail of Robespierre. Among the dramatis persons of this well-told tale is Joseph Balsamo, historically celebrate 1, under the title of Count Cagliostre, who played a leading part in the affair of the Diamond Necklace conspiracy, which so much injured the reputation of Queen Marie Antoinette. He is introduced here in a very skillfu manner, without any extravagance of circumstance or detall. Bal amo figures in Alexander Dumas' ' Memoirs of a Physician, ' but no other novelist, until now, has brought him into fiction. This, which is adroitly done, adds much to the interest of this remarkable story." MY LITTLE LOVE. By Marion Harland. New York G. W. Carleton & Co. This is one of the most fascinating of all the author's books, entleing as they all are. Its dedi cation alone suff dently characterizes it: "To the Memory of the Sweetest Soul that ever looked with human eyes." The purpose of the story is to show that child-faces possess a rare consecrating power, and make us shudder anow. In the language of George Ellot, at all the grossness and base ly-wrought griefs of the world, lest they should enter and dofile. The story is in Marion Harland's best style, full of those fine and delicate touches that flash a new light at every point, and making a place in all hearts by its genial sympathy, its humor, and its perfect truth to nature. It is a beautiful production. CONSTANCE'S FATE: A Story of Denzil Place. By Vio let Fane, New York: G. W. Carleton & Co. love story in verse, and a companion to "Lucille," Its "Alas that love should be a blight and snare, " A las that love should be a blight and snare, To those who seek all sympathics in one."

BRIEF PARAGRAPHS.

SHORT SERMON,-Wouldst thou learn to die nobly? let by vices die before thee. Itapy is he who endeth the business of his life before his death; who, when the hour of it cometh, hath nothing else to do but to die; who wisheth no delay because he hath no longer use for time.

In the McKay libel suit against the Philadelphia Times Judgo Thayer charged the jury that the Constitution of the State interposes a shield to protect the press in its comments upon the public conduct of officers or persons in public capacity, or upon any other matter proper for public information or investigation. A just ruling.

A cocoanut tree in Florida bends proudly under the weight of a hundred cocoanuts.

The schooner G. F. Huntress arrived at Provincetown Mass., Oct. 231, having on board the mate and cook of the brig Almira, of Isleborough, Me., lost at sea on the 16th instant. They were the only survivors, the captain and one of the crew, after terrible sufferings, having died. and another of the latter jumping overboard in despair just as rescue was certain.

OCTOBER.

OCTOBER. The month of carnival of all the year, When nature lets the wild earth go its way. And spend whole seasons on a single day. The spring-time holds her white and purple dear; October, invish, flaunts them far and near. The summer charily her reds doth lay Like jewels on her costliest array; October, scornful, burns them on a bler. The winter hoards his pearls of frost, in sign Of kingdom. Whiter pearls than winter know, Or empress word, in Exypt's ancient line, October, frasting 'neath her dome of blue, Drinks at a draught, slow fliered through Sunshiny air, as in a tingling wine! -[H, H, fn October Atlantic.

The spear of autumn in her side, Whom sun and frost have crucified, October stains her crimson vest, And glorifles the world at rest.

Miss Alice Kingsbury, once an actress, is gaining reiown as a scu'ntor in San Francisco.

Intelligence from Calcutta states that the crop prospects n India are very gloomy. In several districts, containing large populations, a famine is threatened, and the government has already established relief works for the employment of the destitute.

The New York Herald has followed the way of the World and come down to three cents.

Mr. Moody maketh divers mistakes in astronomy, and th - Chicago Tribune chastiseth him therefor in most vigorous fashion.

At a meeting of the International Code Committee of America, held in New York Oct. 12th, 1876, on motion of Indge Charles A. Peabody, It was

Judge Charles A. Peebody, If was Resolved, That the International Review, for its discus-flons of international subjects, its contributions from writ-ers of different countries, and its advocacy of the purposes of this Committee, is entitled to ore confidence and sup-port, and we commend it to our associates and friends, and to all who are interested in International law, reform and arbitration. A. P. SPILAGUE, Secretary.

Intelligence from Borne, Switzerland, states that a fight has occurred between the liberals and ultramontanes at Stablo, canton of Tassin, in consequence of dissensions over the apportionment of representation in the grand council of the cantons. Two liberals were killed and four wounded.

The British Parliament has been additionally prorogued from the 3)th instant until the 12th of December.

Amblam, a Belgian convict, who had been surrendered at Dover, Eng., to a Belgian officer, and was by that officer placed, heavily ironed, 'in a special compartment of the Brus els train, on arriving at Ostend, managed before reaching the capital to murder his keeper with his manacles, throw his body from the train, and escape; at last accounts the desperado had not been recaptured.

The Canada thistle is becoming acclimated on the Pacific lopo. Thistle make the farmers swear.

Pennsylvania has hong more morderers than any other state. It is the Hempire State. - Graphic,

M. D. Conway accuses the English of great hypocrisy on the Sunday question, since English gentlemen send their norses to compete in Sunday races on the continent, and the English also attend the continental theatres on that day.

DEATH OF A STRONG MAN .- Dr. George B, Winship died in Boston recently. He was noted for his ardent arms and shoulders of a Herenles, being otherwise some-what diminutive. He once lifted a weight of 3,000 pounds, and then, proceeding to lecture on his hobby, fainted. The moralist will observe that, after a great amount of training, he has died at the early age of 42.

Read the following "concatenation of humorosities" nd be satisfied on the course of the Eastern question : When England and Russia get at it, it will be a worse fight between the Bulls and Bears than the one in Wall street.—The Russians are quite fond of their Mars.— New study up the Europeau war situation and find out which side you go for.—Itnssia wants to borrow 300,000,-000 roubles in ord ar to excite roubles in the East.—Tur-key is all ready to gobble something.

Hon. Francis P. Blair died, Oct. 18th, at his residence at Silver Springs, Montgomery Co., Md. He was born at Abingdon, Va., April 12th, 1791, and was consequently in his eighty-sixth year at the time of his decease.

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ALLEN PUTNAM, A.M.,

Author of "Bible Marvel- Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

"Spirit Works Real, but not Miraculous," etc. "Spirit Works Real, but not Miraculous," etc. Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful pelitions scattered through its pages the doubters of spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the piligrim in life's highway. The slick in soul may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and rejoic; and the desolate mourner can compass, through its unvaliment of the certainty of reunion with the depart-ed, a consolation which neiting earting of even mortal conditions, the glorious climination of progression under the great haw of the infinite, and the sure pres-ence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in earnest, fearles and generation, the wals of whose widely differing earth conditions have failen at the touch of the great Angel of Change, and who have become blended by after develop-ment into a band of brothers in the pursuit of Truth - a glo-rious prophecey of what manking shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens i

LIST OF SU Parker, Theodore, Antonelli, Father, Aryan, Ballou, Hosea, Rev. Bell, Luther V., M. D. Berl, Joshua, Rabbi, Brandt, Joseph, Burroughs, Charles, Rev. Hush, Prof. Byles, Mather, Rev. Campheli, Alexander, Rev. Campheli, Alexander, Rev. Campheli, Alexander, Rev. Chauding, W. E. Chauding, W. E. Cheverne, Cardinal, Cleveland, Charles, Rev. Gobb, Sylvanns, Rev. Growelt, Thurston, Rev. Gyrus, of Persia, Daty, Sir Humphry, Dayr, Sir Humphry, De Smet, Father, Dick, Thomas, Dow, Lorenzo. LIST OF SUPPLICANTS. Lowenthall, Gideon, Rabbi, Lowenthall, Joseph, Rabbi, Maffitt, John N., Rev. arks, Dr. liller, William, Rev. lowatt, Anna Cora. .urray, John, Rev. apthalon.

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Lee, Ann. Leha, of ancient days. Ar Cloth, tinted paper, 256 pp. Price 81.25, postage For sale wholesale and retail by the Publishers, COLBY § RI(CH, at No. 9 Montgomery Place, corner of Province areet (lower floor), Boston, Mass. Darwinism vs. Spiritualism; OR. The Conflict between Darwinism and Spiritualism. BY J. M. PEEBLES. A PAMPHLET OF NEARLY FORTY PAGES. Treating of The Five Forces. The Genesis of Man. The Early Appearance of the Fectus. The Unity of the Human Species. Sexual Selection. The Line of Demarcation between Plants and Animals, and between Animals and Men. Have Insects and Animals Immortal Souls?

the earth. Closely allied with those last mentioned, are those enemies of Spiritualism whose selfish and worldly interests are of a still grosser and more unworthy nature. These two generic kinds of votaries of selfishness have a common interest. and possess a common purpose to suppress a philosophy, every fact of which stands out in judgment against them. Of the two, the latter is by far the most formidable adversary of truth.

Another prominent genera of the order of the natural mundane enemies of Spiritualism, are others only in their own exaltation and control those who, having acquired an inkling of the mighty truths of Spiritualism, and who have shrewdness enough to perceive the ultimate, if not the early predominence of those truths on human affairs, have set themselves up as the rulers and governors of the new spiritual movement. Not even Spiritualism, the very antitheence and skill in that direction, completely dom- | sis of selfishness, has been permitted to escape the grievous burden of that "Old Man of the Sea." Utterly incapable to comprehend the mighty import of spirit intercourse with mortals, much less in hell than serve in heaven." These are the to direct and control the subtle forces which supermundance enemies against whose insidious have made it possible, they become its most dangerous foes. Admitted within the citadel as trusted leaders of its forces, Spiritualism is too often betrayed by those who, as open enemies, could do it no harm. Let them be closely watched, and at the first intimation of treachery from truths of the New Philosophy, to wit : First, them, be driven forth to take their true position with the selfish cohorts of the enemy.

> Each and all of the enemies I have named constitute the order of those who are the incldental foes and who are made the enemies of movements it is important to watch and announce.

Recent events have demonstrated that these | Home Journal.

There are some remarkable scenes in the course of the story, numerous fine characterizations, and a spirit of true poetry pervades the whole. The pathos of the tale is the secret of its power. We can cordially commend it chief as one of the most beautiful poems of the time, worthy to be read by all who have hearts to throb and eyes to weep. 'TWIXT HAMMER AND ANVIL. By Frank Lee Benedict. New York: G. W. Carleton & Co. This is indeed a fresh and powerful novel. The London Spectator, in speaking of its merits, says that "a new and powerful novelist has arisen." The excitement which a perusal of this story will produce may truly be called profound. It betrays genius all through. The author handles the overpowering passions of the human heart with the grasp and skill of a master. Very few novels have recently been given to the public that possess the rare and lasting qualities of this.

Spiritualist Meetings in Boston.

TEMPLANS' HALL, 488 Washington street. -Spiritual meetings every sunday at 10% A. M. and 2% P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman. Mrs. Ably N. Burnham will lecture and give tests Sunday evening, Oct. 20th.

Rochester Hall .- The Children's Progressive Lyceum eld a pleasant session on Sunday morning, October 22d Prof. Carpenter addressed the children in an instructive and interesting manner, after which there were songs by Mr. Fairbanks, Jessie Kimball, Martha Saunders, and Nellie Thomas. Readings by Bertie Kemp, Haltie Colher, Mrs. Carpenter and May Cottle. Mr. E. L. Taylor, who had been absent a long time from the Lyceum, was present and rendered a fine harmonics solo. Mrs. C. F. Allyn made a pleasant talk to the children, exhibiting sev eral articles obtained from the Chinese people, and explain-JULIA M. CARPENTER, Cor. Sec'y. ing their uses.

NEW MUSIC.-We have received from F. W. Helmick, music dealer and publisher, 50 W. Fourth street, Cincin nati, an instrumental composition entitled, ** The Prodigal Son," by G. Wallace Dawson. A fine photograph of the celebrated picture bearing the same name adorns the title-page.

The assertion is made that there are two thousand deserted farms in New Hampshire, or seven per cent. of the whole number. Many have been acquired by moneyed institutions through foreclosure.

The Banner of Light has just entered upon its Fortieth Volume. Every one who wants an able exponent of the Spiritual Philosophy, as well as a candid reporter of matters in general should take it. Published by Colby & Rich, Bos ton, at \$3.00 per year in advance.-Gardiner (Me.)

By the arrival of barque Florence at San Francisco on Saturday, the 21st, from the Arctic seas, we have the startling intelligence of the loss of twelve whalers, all having been crushed by the ice. The Florence has on board 190 nen; boisg a part of the crews of the lost ships. Among the vessels lost were the ship Camilla and the barque Jose phine of Boston. The details of the disaster, as related by the survivors, form one of the saddest chapters of suffering and demivation that have been revealed for years. The estimated property value of the lost vessels will reach u . ward of \$400,000.

Odes to refractory stove-pipe elbows are now in order. They are warranted to soot. - Com. Adv.

The Moody and Sankey committee of Boston has selected for the coming services in this city a lot on Tremont street. near Clarendon street. On this it will erect a brick building, with walls 30 feet high, and containing an audience m in size 204 feet by 120 feet. Seats will be provided for 6,000 persons on the floor and 500 on the platform. It is estimated that the building complete and ready for use will cost \$27,000.

The Berlin Society of Literature announces the approaching publication of a work by Dr. L. Buckner on the Spirit-Life of Brutes." The volume is looked forward to with much interest.

You may change your magnet from state to state, as you may change water to gassand gases to water; you may brid and unbrid the threads of any organic whiplash goin and again, but once unbraid any living strands, and there is no braiding them together again foreger Tennyson sings with an emphasis of far-reaching thought:

hought: Flower in the cranuled wall, I pluck you out of the crannles; Hold you here in my hand, Initie flower, root and all, And if I could understand What you are, roots and all, and all in all, I should know what God and man is. So we may say in the light of established science:

may say in the light of established boost Cells in the crannied flesh, I pluck you out of your crannles; Hold you here in my hand, Little cells, throbs and all, And if I could understand What you are, throbe and all, and all in all, I should know what God and man is. -[Ree, Joseph Cook.

The sum total of the contributions officially forwarded from Boston to aid the sufferers by yellow fever in Savannah and Brunswick reached \$14, 124 79, in addition to numerous private donations.

The Karens mission is in need of two elephants to be used in lieu of coolles for traveling on the plains and mountains of Burmah. There are doubtless a number of our readers who will be glad of this opportunity in dispose of the ele-phants on their hands,—Boston Herald.

Melbourne advices of the 23d ult, report all hones abandoned of the safety of any passengers or crew left on the steamer Dandenong, which foundered off Jarvis Bayon the 11th ult. Particles of the wreck have come ashore. The bark Albert William took off twenty-two of the passengers and twelve of the crew, but there was yeta large loss of life connected with the disaster.

There are about 500,000 lace workers in Europe, one-half f whom are employed in France. In Beigium there are 900 lace schools where the art is taught, and 150,000 women are engaged in the business of making lace. The art continues to increase.

General Crook, having become satisfied (so says the tele-graph) that the bands of Red Cloud and Red Leaf were about to join the hostile Sloux, surrounded their camp on Monday, 23.1, and captured the entire party without firing The warriors were disarmed, and Red Cloud dea shot. posed as head chief, Spotted Tail being made his successor.

Espaillat has been deposed from the presidency of San Domingo, and ex-President Gonzales proclaimed' his successor. The change was peacefully effected.

Two steamers have arrived at Havana from Spain, bring ing 1000 soldiers each.

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The Growth and Destiny of Man. In this valuable and pungent pan philet the author treats of the rrigh of primal man; of the unity of the human species; of the gradations of human progress; of sexual so ections, etc., etc. Admitting evolution, he denies the Darwin doctrine that man descended from anima's. He draws very pointedly the line of demarration between men and animals, and between animals and plants. While al-lowing that insects and animals of earth thick and reason, he denies their individualized immortality, taking the ground that those seen by clairvoyants were the outbirths of the split spheres. The work is written in a pointed, vigorous and fearless manner, and must necessarily elicit considerable criticism. Price 20 cents, postage free. For sule wholesale and retail by the publishers, COLBY & RIOH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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