

AGAIN, THE CHRIST.

BY JOHN S. ADAMS.

The Christ that once in earthly garb
On earth bore mortal pain,
In humble guise, yet mighty power,
Is on the earth again.

Again the blind receive their sight,
Again the sick are healed,
Again, to mortal eye and ear,
The inner is revealed.

Again, through barred and bolted doors,
The heavenly guest appears,
And hands are clasped with hands of those
We've thought as dead for years.

Again the envious priests abound,
Again the rabble sneer,
Again, upon some mountain-top,
They seek a Cross to rear.

Again by Inspiration's voice
Our souls with truth are fed;
Again: "He hath a devil! why
Lay ye to what is said?"

Stand firm, ye faithful ones who hold
The truth by angels given,
For all the powers of Earth and Hell
Can never conquer Heaven!

Spiritualism Abroad.

(From the London Daily Telegraph of Oct. 24.)

PROSECUTION OF DR. SLADE.

[Continued.]

On Saturday the charges against Henry Slade, Spiritualist, of 8 Upper Bedford-place, and Geoffrey Simmons, were resumed before Mr. Flowers at Bow-street. The summons against Slade charged that he, on Sept. 11th, did unlawfully use subtle craft and devices to deceive and impose on certain of her Majesty's subjects, to wit, Prof. E. Ray Lankester and others. The second summons charged Slade and Simmons with a conspiracy to defraud. This was the fourth occasion on which the defendants had appeared, and the court was again crowded with gentlemen interested in the case.

Mr. George Lewis appeared to prosecute, and Mr. Munton, solicitor, was for Slade, and Mr. Massey, barrister, for the defendants Simmons.

At the sitting of the court, Mr. Lewis said he had received a letter from Mr. Massey in reference to the fifty pounds he stated he had received from Mr. Blackburn, and which it appeared was given in order to supply the press with free tickets. It was thought worth while the letter might be read (handing a letter to the Bench).

Mr. Massey: As the question was put and reported, it conveyed an imputation of a very offensive character.

Mr. Flowers: I have no doubt about the personal honor of Mr. Massey, and that would be the opinion of any one who knew him. But I won't read the letter till after the case is over.

Mr. John Algeon Clarke was then called and sworn.

Mr. Munton: Upon what case are you proceeding now?

Mr. Lewis: On both.

Mr. Munton objected to this course as irregular, and calculated to embarrass the case of his client.

Mr. Flowers was of opinion that the proposed course was quite regular.

Mr. Lewis: A person of the name of Banner Oakley was arrested recently on one charge and committed on forty, and I am not aware that the law here is different from that at the Mansion House.

Mr. Flowers: No, it is not.

Mr. Munton: The evidence of this witness was ruled to be inadmissible yesterday in reference to the very summons to which it is now directed. In the new summons there is not a name which was in the old, and I must protest against this proceeding.

Mr. Massey protested that this evidence should not be used to the prejudice of his client.

Mr. Flowers: I consider the first summons over.

Mr. Massey: Then I shall ask that the first summons be dismissed.

Mr. Lewis called the attention of the Court to the 9th of George II., dealing with the offence of witchcraft and kindred pretences, and providing that the accused, if convicted, should, in addition to imprisonment, be periodically taken to an open market-place, and there obliged to stand in the pillory. (Laughter.)

Mr. Flowers (interposing): But we have no pillory now—(laughter)—and I do not see that it is necessary for you to proceed with this section, as I think, so far as we have gone, that the case seems to be clearly under the Vagrancy Act.

Examination of the witness resumed: Did Slade tell you to sit down?—Yes, he pointed to a chair, and said "sit here." It was next to one side of a table. Slade sat at the end on my left hand, with his back to the light. Another chair was at the far right-hand corner, with the back nearly touching the table. This was the chair that I subsequently saw moved. He tilted the table, and said, "Perhaps you would like to look under it." I observed there were no trusses to support the top, and no deep frame round the edge. It was a table, I should say, that had been constructed expressly for holding a slate in the manner described by Mr. Maskelyne. By Slade's directions I placed both my hands on the table, nearly as far as I could reach. My body was so near that I could not see anything beneath. He placed both his hands on the table, and I think touched mine. He then seemed to be a little agitated, and trembled and shivered. I think I asked him if he felt any influence, and he said that he felt it all over him. (Laughter.) Before I felt any touches myself, some raps were produced on the table. The first rap sounded as if close to Dr. Slade, and it distinctly jarred the table away from him. He said, "We sometimes get a rap away from us," and then there was a loud rap, apparently from below. It did not come from the place where his feet were, as he sat, as far as I saw, sideways on the chair, with his legs near me.

Were you touched?—Yes, in various parts. Slade said: "Is it pleasant for you to be touched?"—I don't like it myself, but some people do.

Did he then show you two slates?—Yes; one larger than the other. The smaller one I looked at, and saw that it was clean on both sides.

Did he then say anything about spirits?—Yes; there was some conversation as to whether spirits of the departed could be communicated with. A message was soon produced on the slate, but I don't think it was signed. It was to the effect "that spirits would try to answer questions."

Did he then hold a slate under the table?—I am not sure whether the first message was on the table or under it. Before one of the messages appeared, he put, I think, a bit of slate-pencil on a slate and placed it under the table. Several messages came, just a few words, written in such a wretched scrawl that I could hardly read them.

Was there any signature?—I don't think there was to the short message.

Did he speak to you about his deceased wife?—After a long message, he did. I looked at the slate and saw there was no writing. Slade asked me to hold it under the right-hand corner, opposite to him, and I did so. The slate appeared as if pushed, and when I withdrew it, there was nothing to be seen. Then he placed it beneath the table, and presently, in a few seconds, a message appeared upon it. I noticed a slight movement of his arm, and a distinct movement of the slates of his wrist, exactly as if he were writing.

Was a long message produced?—Yes, from a larger slate of the two. He cleaned it with a sponge, and showed that it was clear of writing. Then he placed it under the table near to the corner. My hands were on the top of the table. He showed me the side of the slate, and I observed it was waving or moving. When he

brought it up one side was nearly full of writing, and it was in a good female hand and signed "Allie." All the short messages were very badly written indeed. I said, "This is a lady's hand," and he replied, "Yes, the spirit of my deceased wife wrote it." I understood that to be his meaning.

Did you inquire whether any message could be obtained from a deceased friend of yours?—Yes; and he said he would try.

What did he do?—I think there was first a short message on the small slate saying that she (Allie) would try, or something to that effect.

Did Slade then tell you to write on the slate the name of the person from whom you wanted a message?—Yes; and I wrote a fictitious name.

What did he do with the slate?—He placed it underneath the table, and said, "Have you lost a daughter?" I replied, "No; a friend." I had written the name of a lady on the slate.

How did he hold the slate?—Under the table, and I could just see part of his thumb.

Did you hear any noise?—Yes; as of a pencil writing on the slate; the same as in the other instances.

Did an answer appear on the slate?—As I knew of no such deceased person I did not expect an answer; but there came one, signed with the initials of the person whose name I had written. It was "scrawly writing," not like the lady's hand on the large slate, and very difficult to read. The message was "I am happy and by your side—M. W." (Laughter.)

At the conclusion of the sitting did you ask Slade what was his fee?—I did, and he said, "You will see Mr. Simmons as you go out." I should like to say that the table and the chair moved whilst I was there.

We need not go into that minutely; did you see Simmons?—I went into the front room and inquired the charge, and he said, "One sovereign," which I gave to him.

Did you go there again?—On Saturday morning, Sept. 16th, I paid another visit.

Did you see Slade and Simmons together?—They were in the reception-room, where the money was paid.

What did you say to them?—That I had called because my friend had told me I had seen nothing but a conjuring trick, and I wished to be certain about it. I asked to be allowed to sit on the floor, whilst some other persons were taking part in the manifestations. Simmons said that if manifestations were to be produced, it was necessary that a circuit or a circle should be made of all the persons round the table; and, further, that Dr. Slade could not produce any manifestations at all if a dog even were in the room. (Laughter.)

Was Slade present?—Yes; and he said something in concurrence.

Cross-examined by Mr. Munton: You say you wrote a false name?—Yes.

Was that a new mode of discovering a trick?—I have heard of it before. I am not aware that Mr. Massey tried the same thing, or that the messages are not considered trustworthy as regards identity. I heard Mr. Massey say that he did not attach any importance to them as far as identity was concerned.

Was the message written when Slade's thumb was on the top of the table?—Yes.

Was the name written on the top side of the slate?—Yes; I took no pains to conceal it from Slade.

Did he hold the slate in position so that you could see his thumb?—I could see part of it.

Therefore the message must have been produced whilst he held it there?—I concluded that it was.

Written on the under side of the slate?—The message was on the opposite side of that on which I had written the name.

On which side did he place the pencil?—I cannot say. It was all done very quickly. I am not sure I saw him place the pencil on the slate. My sole object was to discover if the name of the person would appear. I thought I was being deceived, and I wished to test it.

Was the message on the upper side or the under side of the slate?—I could not see the slate as it was held under the table, the thumb being partially under the leaf of the table, the back part of the thumb being uppermost and visible.

How did you think the slate was supported?—It may not have been against the table at all, as I did not see it. I saw the slate coming up. He did not, that I could see, turn the slate over. I was watching him. It was broad daylight, and I was about two feet from him. He may have turned the slate before he brought it up. I did not keep my eye on the thumb.

You say you were touched in an indecent manner?—Yes.

Were Slade's hands on the table when that occurred as you say?—Yes.

Do you believe that the table produced in court by Slade was that at which you sat?—Yes.

And you wrote to the Times saying that this was "a remarkable table, without any frame under the top"?—Yes.

Did you ever see a table with flaps which had a frame under the flaps?—No; I think my description was not sufficient.

Did you know at the time that there were flaps?—I am not sure that I did. My description sins by omission. (Laughter.)

How long have you been engaged in manufacturing or devising things for conjuring?—I have made trick things since I was a lad.

When you wrote to the Times did you mean to convey that this was a "trick table"?—I object to the term "trick table," but I said it was an extraordinary table constructed for the purpose. I did not mean to convey that it was a "trick table," but I did that it was singular in having an appliance under the top which could have no other purpose than to allow of the slate being held against it by the pressure of the hand.

The witness then illustrated what he meant upon the table, showing how, in his view, it might be used. In each of the sides of the frame there was a movable bar, and under the middle of the leaf, and fixed to it, there were two small wedges. The witness—illustrating what he said—pointed out that when the bars supported the leaves they were detained in position by being forced against the wedges, which acted as stops. When the bar was forced up along the wedge, the latter acted as a lock, and in his opinion a slate could easily be supported against the bar used in that way.

Mr. Munton handed the witness a slate, and asked him to show what he meant.

Witness applied the slate, and said that it was too small for the purpose.

Mr. Lewis: Just move the bar two or three times against the back of the wedge.

Witness did so, causing several raps.

Mr. Lewis: That is how the spirits come. (Laughter.)

Mr. Flowers: You don't mean to call them, I hope. (Much laughter.)

Mr. Lewis: You need not be alarmed at these spirits. (Laughter.)

Mr. Munton: What is the difference between this and an ordinary table?

Witness: An ordinary table with flaps would have brackets to support them hinged to the frame.

Mr. Munton: I will produce a maker to show that this is the ordinary way in which these common tables are made.

The flap of the table was closed, and the examination was continued.

Would you be astonished to hear from the maker of the table that the principle on which it is constructed is a common one?—I don't think I ever saw a table like it before. The cross-bar is not ordinary, as the flaps are generally supported by brackets.

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table with which to damp the sponge. The slate was distinctly dark after the operation, so that I concluded it had been damped by something. One side of the larger slate was nearly covered with writing. It was under the table just long enough for any one to write the message quietly. The slate was about folio size. The writing was in a good lady's hand, and the lines were distinctly apart. There were about twenty lines of writing altogether. I could, I think, write twenty such lines in about three-quarters of a minute. There were not many words in a line—perhaps eight, or one hundred and sixty altogether. It might take me considerably more than the time I have stated to write that number of words.

Could you write them in five minutes?—I cannot say. My impression was that the time occupied was sufficient for any one to write the whole of the message. The slate may have been under the table for five minutes. I was watching the sinews of Slade's wrist and the movement of the slate, and listening to the sound of the writing.

Was the slate brought up immediately after the scratching ceased?—Yes.

And that he did no more than produce the message?—Yes.

You have said in your letter to the newspapers that if a supernatural agency had been at work you could hardly have failed to have seen it. I assumed that it was all done by trickery; I can tell you that trickery is going on without seeing the process of each trick.

Cross-examined by Mr. Massey: Is it a fact that you rested your belief that trickery had occurred in your presence by your having got an answer purporting to come from a spirit to a name which you knew was fictitious?—That was the most striking, but not the sole cause.

Were you not on the look-out for some genuine proof of the communication other than the *modus operandi* which those things might be accomplished?—I should like to state that I visited Slade expecting to see positive evidence of supernatural or extra-natural agency. The result was conclusive of trickery. I have attended several sittings, some in the dark and some in the light, and I have seen things that I could not account for. I was unable to say how they were done, and cannot tell now. When at Slade's I was satisfied there was no evidence of supernatural influences being at work.

Was any attempt made by Slade or Simmons to extract information from you respecting your private affairs or friends?—Not a word.

Or any representation made to you respecting the character of the agency by which the things you saw were supposed to be produced?—I do not think there was any conversation on that point.

Had you any idea when you were in the box on Friday that your name would be used as one of the prosecutors in this case?—No; but I have no objection to it.

Are you a partner of Mr. Maskelyne?—No; and I have not the slightest interest in his business.

Had you any hand in the invention of "Psychic"?—Yes. Mr. Maskelyne and myself are the joint inventors of that automatic object. Certainly, I am a little proud of my handiwork, but I do not object to anybody finding it out if they can. (Laughter.)

Slade told you that no living thing could be in the room except the person engaged in the séance?—Yes.

He equally objected to men and animals?—Yes; and even, possibly, to insects. (Laughter.)

Re-examined by Mr. Lewis: When the slate was placed for the spirits, I heard a noise such as you would produce by scratching on a slate, with your nail.

Did Slade show you the turning bar when he showed you the table?—No; I did not know till this morning that raps could be produced in the way I have done with the table. The raps so produced were very similar in sound to those I heard at Slade's. When I was touched I was within reach of Slade's foot.

Mr. Lewis remarked that the cross-examination of the witness in regard to his letter in the Times had lasted two hours. He now proposed to call Mr. Hinton.

Mr. Flowers: I do hope the next witness has not written to the Times. (Laughter.)

Mr. Lewis: I believe he has not.

Mr. Munton: But you will probably find that he has written to some other paper. (Laughter.)

[To be Continued.]

(From the Boston Transcript, Nov. 17th.)

That "Exposure."

To the Editor of the Transcript:

We have been waiting patiently for the committee of distinguished gentlemen, who invited Mr. W. I. Bishop to come on from New York to expose Spiritualism, to say a word as to the result.

Will Dr. Holmes, Professor Horsford or Dr. Ellis please explain to us now the explanation? Or if they cannot do it, will his excellency the Governor or his honor the Mayor—both of whose names were made to figure among the signatures to the letter of invitation—inform an anxious public how far Spiritualism was annihilated according to promise?

The excitement of the suspense in regard to the presidential election must not be permitted to make us forget the lures that were held out to induce us to crowd the Museum and witness Mr. Bishop's final and indubitable extinction of "a pestilent superstition."

I am inclined to agree with Rev. Carlos C. Carpenter of the Mr. Pleasant Unitarian church, who, in an entertaining letter to the Globe, tells us that, though not a Spiritualist, he is "a believer in honesty and fair play," and that the vaunted performance of Mr. Bishop was "unsatisfactory and inconclusive"; that his promises were not fulfilled, and that he himself seems to have been among the "impostures" that ought to have been exposed. Mr. Carpenter calls upon the committee, as I do, to explain to us what was accomplished. "If," says Mr. Carpenter, "it be urged in reply to this criticism, that Mr. Bishop disclosed to a newspaper reporter the 'natural means' by which he performed his tricks, it is a sufficient answer to say that he was invited to Boston, not to tell how they are done, but to do them in 'full light' and before the eyes of his audience. And this was the promise made in the most intelligible language; but the performance was chiefly conspicuous in being false to this definite pledge."

Thus it will be seen that Mr. Carpenter confirms all that I told you in advance in regard to the character of Bishop's performance. It was the gathering together of a large audience by a loud flourish of trumpets under false pretences.

Evidently Mr. Bishop intends that we shall walk by faith and not by sight," says Mr. Carpenter. In that "wonderful holding test," it would have been very interesting, and perhaps amusing, to have watched Mr. Bishop while he "unmasked himself," and threw his shoulder "out of joint," and set the gentleman who was holding it all so quietly that the gentleman on the committee who sat with him in close contact, using both hands and feet as detectives, testified that he felt "no appreciable movement in the performer's body." Mr. Bishop's bodily contortions were very violent and even painful to witness. But these apparent contradictions he excused himself from explaining. And so ends the last "exposure of Spiritualism."

If we are to have no report from the scientific and literary gentlemen who lent their names to the exhibition, let them, at least, frankly confess that they too were "sold" by this modern Proteus, Mr. W. I. Bishop.

The truth is, that not the faintest ray of light was shed on the least of the phenomena of Spiritualism by the contortions, the simulations and the pretensions of Mr. Bishop. All that he explained did not need explanation, and what he did not explain to the audience, but affected to explain in a supplementary communication to the Herald's reporter, remains as obscure as ever. If, like the ancient medium, Balaam, he had spoken truly, he would have said, in regard to Spiritualism, "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?"

There are certain obscure and supersensuous phenomena, for which the spiritual hypothesis is thus far the only consistent one that mankind, civilized and savage, have through the ages, been able to supply. Those who imagine that these things can be exposed or explained by a

Bishop are really more credulous than those who, like Hamlet, would "take the ghost's word for a thousand pounds." Ah, dear doctors, professors and reverends, "there are more things"—but the proverb is somewhat musty. Hoping you will live and learn, and be cautious of all Bishops hereafter, I am respectfully yours,

AN INVESTIGATOR.

Banner Correspondence.

Wisconsin.

WHITEWATER.—Capt. H. B. Brown writes Nov. 24 as follows: In a few days I return to Rockford, after an eight weeks' sojourn in this State, and like a faithful Lieutenant, send in my report. I went to Darien, Sept. 7th, to attend the grove meeting at Geneva Lake. A ten days' storm prevented our meeting, and hindered all work for that time. But I was well cared for by friends in Darien, and spoke for them two Sunday days with good success.

I have never been in a community before where so large a proportion of the influential and wealthy were Spiritualists or Liberals. The Society there own a fine hall, and maintain a Lyceum in which is manifested a fair degree of interest. The Liberal feeling is so strong that one church stands idle and the other one is only maintained as a branch of the Delevan Society. With this loss of faith in the old is also lost that which we would preserve, that is, the social life, and magnetic and intellectual stimulant that the regular meeting gives. The new philosophy should retain these, and the Liberals everywhere owe it to the communities in which they dwell that regular meetings for social and intellectual exchanges be maintained. Only thus can we ever blend into a brotherhood. I trust that we shall soon pass this necessary period of transitional inactivity.

Free Thought.

THE SPIRITUAL SITUATION—WHO'S TO BLAME?

BY EMMA HARDINGE BRITTON

To the Editor of the Banner of Light:

It is impossible to expect that any person who for nearly twenty years has given time, talent, heart and soul, life and all that makes life dear, to one object, can gaze upon its deliberate shipwreck and destruction without grief and indignation, without making at least one effort—if it be but to put in a protest—against its final overthrow. It is in this spirit, Mr. Editor, that I now write; it is for the sake of the well-beloved cause in which for the last twenty years I have labored enthusiastically, untiringly, and unselfishly, that I now ask the question which heads this article, in behalf of Spiritualism.

Not all the sophistry or mere blatant talk of those whose interest it may be to misrepresent the truth, can mask to the candid mind the sorrowful fact that Spiritualism is now under the darkest shadow that has ever fallen across its path. Not all the sophists or blatant talkers in the world can disguise the equally patent fact that much if not all the disgrace and ill odor that has fallen on this cause, proceeds from the misconduct of those in its own ranks; in fact, that its worst foes have been, and are, "those of its own household."

And in this charge let me be understood not to cast the blame entirely on those who in the eyes of the superficial observer are the most notorious pirates on this great truth—to wit, the families who have deformed its true genius by thrusting their angular, one-sided hobbies upon its platform, nor yet the impostors who have tried and failed to make capital out of simulating its phenomena.

I do not believe, nay, I boldly claim, that the ability to break up, destroy, or utterly disgrace any great cause has not been, and never will be, delegated to the bad and worthless. Spiritualism could have survived all the ill odor which wrong-headed fanatics might have put upon it, had there been but a counterbalancing force brought against them. Spiritualism could now, as formerly, have held its own against all the tricks of impostors and driving of "recanters," provided there had yet been a faithful few left to come forward and match the true against the false, the good against the evil, the trustworthy against the charlatan. To my apprehension, the real strength of this or any cause lies in the amount of good inherent in itself and its ranks.

Its only weakness is in the absence of good, not in the mere presence of evil; it is therefore upon those who think and call themselves "good," and who were, and still could have been, strong to save, yet who have deserted this cause, that I attach the responsibility of its many failures, its notorious disgraces and paralyzing weaknesses. Permit me, Mr. Editor, to go over some few of the steps which we have been obliged to tread whether we would or no, and then let my readers judge how far my response to the question, "Who's to blame?" may be justified, when I emphatically point to those who, knowing the facts of spirit-communication, have neither the zeal, courage nor manliness to act out their belief, as good SPIRITUALISTS.

Some four or five years ago the observant world heralded forth the fact to itself and all concerned, that Spiritualism had been absorbed, swallowed up, and killed by the "Social Reformers." Whilst strongly protesting against the right of any set of reformers to fasten their peculiar ideas upon Spiritualism, and label it with their idiosyncrasy, I took the ground then, and repeat it now, that Spiritualism need never have succumbed as a cause to this one phase of thought, provided its real friends had been zealous to proclaim their opposition, steadfast in maintaining the integrity of their belief, and firm in the support of their own opinions. The "Social Reformers" were all this, and hence they carried the cause of Spiritualism along with them. Their opponents were not zealous, not steadfast, not firm—on the contrary, they contented themselves with guarding their own reputations by withdrawing from a cause that the world began to look upon as disgraceful, and left the cause they knew to be true to shift for itself; left it at the mercy of its foes within and without its ranks. As regards the flood of imposture and consequent exposure which is now parading its shameful and disgusting details before the world, let us analyze with equal candor the sources alike of error and weakness. A vast number of persons have found themselves endowed with the gift of mediumship whose circumstances have not enabled them to give their time and services without remuneration. Thus it is that a large staff of professional mediums has been raised up, and that in numberless instances without any desire or volition on the part of the persons thus engaged. Now if the investigators into this sublime and scientific truth had been contented to investigate it carefully, wait for its revelations, and treat them in the spirit of religious reverence, the mediums would have had no temptation to impose, no necessity to please their greedy patrons by manufacturing marvels, or feed the insatiable appetite of wonder-seekers by stuffed dolls and masquerading clowns. Let it be understood, I am not offering any excuse or palliation for the shameful deceptions that appear to have been practiced in the holiest of all names and with the most sacred of all human ties—our relations with our beloved dead. But the truth is, the majority of those who have surrounded the defaultering mediums have not visited them with any ideas of holiness or sacredness at all. Spiritualism has been persistently and consistently treated as an evening pastime, a curiosity, an amusement; and unless the show was equal to the expectation of those that came to see it, it would not be worth paying for; hence, the real medium, no less than the fraudulent pretender, has either been obliged to resort to trickery to produce the necessary show, or abandon the calling into which he or she has been forced. I have long seen this tendency, and observed with the deepest regret the growth of this fatal mischief at the few circles I have of late visited.

Another and still graver error has been the unpardonable and unscientific opposition to all attempt at critical investigation at most spirit-circles. In my own early mediumship I was not only desirous to afford my sitters every possible opportunity to test and try the influence amongst us, but I insisted upon doing so myself, and the result was invariably favorable to the presentation of new developments. Miss Laura Edmonds, Mrs. Dr. Sweet, Mr. Thomas Pittee, and several others, who, like myself, were non-professional mediums, adopted the same course, and we never

found that honest skepticism interfered with or marred our influences; on the contrary, the more we tried, tested, and proved our mediumship, the more varied, mobile, and ingenious were the spirits' methods of satisfying our doubts, and responding to our demands. The Misses Fox—my most intimate friends—have, on hundreds of occasions, when I have been present at their circles, suggested new modes of "trying the spirits," and always with the result of new and pleasing evidences of spirit-power in altering, varying, and demonstrating phenomena. How different has been the conduct of those calling themselves "old Spiritualists" at the present day! Their motto appears to have been, "If you are a Spiritualist you must believe everything you see and hear, without question; if you are not a Spiritualist, we don't want you here, and your presence will disturb conditions and mar our enjoyment of the sport."

Again and yet again I have been present at circles where I could discern palpable fraud and barefaced imposture, but I had not been ten minutes in these hateful scenes before I found myself surrounded with those who would treat the slightest attempt to test, question, or try the manifestations with indignation, and consider any expression of dissatisfaction as unworthy of a "true Spiritualist." On one occasion, when at least half-a-dozen marvel-seekers claimed the same barefaced mask as their dear grandfather, uncle, friend, brother, &c., &c., and I, in shame and scorn of their gullibility, and the audacity of the fraud, ventured to suggest that some one should lay a hand on the face and examine its texture, I was greeted on all sides with the remark, "Guess you're not much of a Spiritualist now, that you're wanting so many tests," whilst a chorus of indignant mutterings of the cause poured forth a torrent of advice to the much abused medium not to submit to be tested any longer! "Those that wanted tests should not come there to disturb the harmony of those who were so well satisfied," &c., &c., &c.—and thus the imposture was first necessitated to please a set of grown-up children running to circles as they would to puppet shows, and next sustained by the senile gullibility of those who rejoiced in being humbugged. When I remember the prevalence of such a spirit as this, at the very circles where every condition was surrounded by suspicious circumstances, and then add thereto the poverty, dire necessity, and, not unfrequently, the ignorance of those who have been thus encouraged to the practices of fraud, I am confident it is upon the well-informed, well-to-do investigator, rather than upon the poor and necessities practitioner, that the onus of the present cloud of imposture and folly should be visited.

Take again our public meetings—once Pentecostal gatherings where the spirits of every listener became exalted; where the sorrowful and broken-hearted could find consolation, and the evil and vicious gather in warning and strength for a better life. Where are they now, and what have they become? In many of the great centres where they were once so flourishing, they have ceased altogether. In the cities, where heart-break and wrong most abound, their glorious and consoling ministrations are ended, and those who were rendered better, happier, holier, and wiser, in sitting thus at the feet of angels, are driven either into the effete and lifeless ranks of theology, or they must be deprived of religious life and light altogether. "Who's to blame?" Let us inquire still further.

This time last year I was lecturing for a society in Brooklyn, N. Y., which I commenced addressing in August, 1875, and continued until April, 1876. During this time I never missed one Sunday. I never missed finding a good audience, and such a growing one that we were obliged to move from a small to a large hall, and finally the proposition was made to me to remain as the permanent speaker of the association.

Why did such an organization as this fail? and why, when so much mutual good would appear to subsist between speaker and auditors, should the unkind spirit of division enter its severing wedge? Who was to blame? One of the chief promoters of this effort was the excellent, philosophic and admirable writer, Dr. Eugene Crowell. When this gentleman first laid his proposition before me, it was in that spirit of unselfish liberality which distinguishes his whole character. It was under the advice, nay, the solemn charge of my spirit guides, however, that I assured him it was not his place to bear the financial burdens of such an undertaking alone, and that when he put the financial part of the proposition before my enthusiastic admirers, he would find their highly-prized, much-lauded meetings would not prove to be worth the modest cost of hall rent, and a speaker's salary of \$1200 a year. Dr. Crowell's experience verified my words only too amply, and yet within half a mile of where this failure to raise a salary of \$1200 a year and hall rent occurred, a popular preacher holds forth at the fixed salary of \$20,000 a year! I a salary, too, derived from an audience of whom, as I well know, quite one-half are thorough believers in spirit-communication. The very Spiritualists, then, who cannot, or will not, contribute \$1200 a year to hear their faith openly taught, find no difficulty in paying at the rate of \$20,000 a year to listen to doctrines they care nothing about, beyond the fact that they are enunciated beneath a popular standard.

Who's to blame?

How many long years have I seen Spiritualism opening the largest and most commodious halls in Boston for the distribution of spiritual bread, and holding its own in the midst of every storm, and proof against all attacks; in the strength and influence of its noble Sabbath day meetings! Where are they now? and why has that firm, well-tried, veteran hall-manager, Dr. Gardner, been obliged to retreat from his latest attempt to establish public meetings with severe pecuniary losses? Why? because \$30,000 a year must needs be raised to support the last popular sensation in the preaching line in Boston, and a very large proportion of those who contribute their money toward that said modest clerical stipend are Spiritualists. A few nights ago, a youthful juggler, who makes capital out of the shortcomings and frauds of unprincipled mediums, undertook to "expose Spiritualism," and of course exploded at the same time millions upon millions of veritable spiritual truths, by showing how a few tricks were performed which should never have been labelled "spiritual" at all.

To make the *exposé* subserve the interests of true religion, and protect the morals and manners of pious Boston, by clerical sanction, the reverend recipient of the thirty thousand dollars a year stipend appends his name to the said juggler's programme as his patron. Mark the corollary. The clerical patron helps by his influence to expose Spiritualism on the Saturday night, whilst

at least five hundred well-convicted Spiritualists sit and listen to his preaching on the Sunday morning, not only drinking in his doctrines with open mouths, but rewarding him for helping to turn their faith into ridicule and contempt with open purses, and returning his patronage of a shallow trickster, and testifying their appreciation of his good service in the cause of truth, by swelling his income to the modest stipend of thirty thousand dollars a year.

Is it any wonder that our public meetings cannot be sustained, or that Spiritualists have no money to spare for spiritual meetings?

But Brooklyn and Boston are not the only places where Spiritualists find themselves unable to sustain spiritual meetings on the most inexpensive scale, because so many of their numbers rejoice in sustaining theological meetings of the most costly kind. The same course of procedure operates all over the country, and there is not a popular preacher in America who does not now command his hundred dollars a seat from some thoroughly convicted Spiritualist who has suddenly found himself unable to contribute his ten, or even five dollars a year, to sustain the faith he actually believes in.

It is quite true that the impure teachings of ultra radicalism which have been permitted to usurp our rostrums, and the shameful tricks practiced at our spirit circles, have formed the plea upon which these defalcations have been excused; but I would ask whether that plea is just, reasonable or manly? Will it be received as such in the hour of judgment, and the day of inevitable reckoning hereafter? I think not. But I do think it will some day be as apparent to the million, as it now is to the solitary individual who dictates these lines, that if those who claim to be the good, the true, the strong and the wise, had stood by the noble ship as steadfastly as those whom they denounce as the bad, the false, the weak and the foolish, Spiritualism need never have been given up to the evil doer, never have been disgraced by the errors and shortcomings of its ranks, in a word, that it might have become what it so fairly promised to be, the world's redeemer from the darkness and error which now disgrace the age; the true Messiah for which mankind is watching and waiting. It has been betrayed by its friends, given up to its foes, and permitted to fall into the very hands which are now struck at and buffeted for misrepresenting it.

I think, nay, I know, we might do much to redeem its degradation and rebuild it in strength, majesty, usefulness and beauty, did we unite to sustain and uphold it in the right spirit. Instead of attacking, slandering, and backbiting each other, instead of out-heroding the cruellest of our ancient enemies, in heaping up rancorous denunciations, envious criticisms, and spiteful attacks against each other, why are we not now, as formerly, joining hands to help and strengthen, comfort and aid each other, and in the success and well-being of one of our own ranks, recognizing the triumph and elevation of our entire army? I can speak with all confidence, and from the most bitter experience on this point, and affirm that in all my public career, commenced as a little child, and conducted according to my highest light up to the present hour, I have never experienced from any classes of society, never endured from the envy of individuals, or the jealousy of cliques, half the amount of rancor, spite, and abuse, that I have received at the hands of "Spiritualists" during the last four years, and that for no earthly cause that I can divine, save my untiring efforts to preach, teach, and prove Spiritualism in its purest and most unadulterated truth. Let this unkind, ungenerous, and ruinous spirit of diabolism cease from amongst us. Let us once more unite, shoulder to shoulder, hand to hand, voice to voice, to proclaim the new dispensation in its highest, holiest and most salvatory, not in its lowest, meanest, and most degraded form. Let us come together in council to devise means for its scientific culture and investigation; means for its religious propaganda; means for the distribution and utilization of its many gifts. Let us return on our footsteps, begin again, and with clean hands, clean hearts, resolute purposes, and unselfish desires for the general good, help to rebuild the beautiful temple which the vices, follies and errors of our own ranks have done more to destroy than all the enemies who have ever assailed us from without; enemies who would never have prevailed against us, had not the seeds of corruption and weakness found their stronghold in the very camp of Spiritualism.

Who's to blame? Let each one ask his own heart this question, and if he cannot answer it as satisfactorily as his conscience requires, let him change it into the atoning cry—"What can we do to save, and be saved?"

"THE PALACE OF THE KING."

It's a bonnie, bonnie war! that we're livin' in the noon,
An' sunny is the lan' we often travel thro',
But in vain we look for somethin' to which our hearts can

For its beauty is as naught to the palace o' the King.
We like the gilded summer, wi' its merry, merry tread,
An' its Eden bowers are the land wi' its beauties wi' the

For though bonnie are the snowflakes, an' the down on
Winter's wing.
It's fine to ken it dawns' touch the palace o' the King.

Then, again, I've just been thinkin' that when a' thing
The sun is in a' its grandeur, an' the mune wi' quiverin'

Light,
What mune it be up yonder, i' the palace o' the King?
It's the mune o' the summer, o' the woodland i' the spring.

It's the mune o' the summer, o' the woodland i' the spring,
An' its Eden bowers are the land wi' its beauties wi' the

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Light,
What mune it be up yonder, i' the palace o' the King?
It's the mune o' the summer, o' the woodland i' the spring.

Spiritual Phenomena.

Experiences with Dr. Slade.

To the Editor of the Banner of Light:

On Feb. 15th, 1875, I bought a slate on Broadway, weight 2 lbs. 9 oz. I took it to Slade's house, 25 E. 21st street. It was three o'clock in the afternoon, the sun shining brightly in the large séance room. Dr. Slade and myself sat down at a long, heavy table, which I examined carefully all over. We joined hands; immediately heavy thumps succeeded—Slade's hands and feet and person remaining in full sight, as throughout the sitting. My own slate lay all the while, clean, (with double wooden sides) untouched in the centre of the table. I took Slade's slate, examined both sides closely, saw no writing, wrote a few phonographic characters on one side to prevent possible reversion; held it alone at my edge of the table, out of Slade's reach; immediately a vigorous struggle by something followed. At the same time raps were showered upon the chair on my right; Slade was on my left. I asked if I could be moved in my chair. At once my whole weight with the chair was twirled around by unseen force and intelligence. I asked who was it doing all this, when inside Slade's slate, lying in the centre of the table, folded, was heard the sound of scratching as it lay in view untouched—tapping indicating the conclusion; the following was found written: "It is I pulling you." (signed) "A. C." Slade said, "Who is 'A. C.'?" I requested him to find out. Then my own slate, which was all the while jealously eyed, was seized from the top of the table and spun to the opposite end, revolving about the edge, and thrown back into my hands, a distance of ten feet. I remarked upon the probability that the "knowing ones" would say that the medium did that impossible feat. I then replaced my slate before me, when, still untouched by visible agency, we heard the scratching of writing within the boards, and read the following:

"DEAR FRIEND: Do not mind what others may say. Be true to yourself." (Signed) "ALICE CARY."

I had previously received communications from this intelligence at home, unknown to Slade.

A large hand then suddenly flashed upon my bosom, apparently of flesh, very nervous and ditty, not only once, but repeatedly, while the medium's hand lay in sight, but I could see nothing further than the wrist. These hands, detached and natural, were perhaps as real as that appearing to Belshazzar, but had the advantage of daylight. A heavy castor chair, several feet away, was then vehemently whirled around. No wires or other aids suspicious were to be found. I inspected a common accordion; Slade held the bellows end in view, and the keys were depressed in playing a sprightly tune, then an *adagio* movement followed with a fine *cor celeste* effect. While my hands were upon the medium's left hand, and my feet upon his feet, the same unaccountable hands reappeared in front of us; a heavy marble-top table some distance away revolved vigorously. Lastly, and by my request, the long, heavy table rose squarely and lightly from the floor, toward the ceiling, reversed itself and settled upon our heads, then rose quickly in the upper air, turned over, and settled upon the floor, closing the séance.

At other times I have witnessed in Dr. Slade's company similar manifestations, including the evolution of human semi-transparent forms, apparently from the carpet, within four feet of my nose, complete in feature, and dissolving like a cloud.

J. F. STILES.

290 West 42d street, New York.

Jottings by Warren Chase—Cincinnati, Terre Haute, and Mrs. Stewart.

To the Editor of the Banner of Light:

I recently stopped over a few days in Cincinnati with Dr. J. B. Campbell at his Vitaphathic Institute, and found him doing a large and successful business in his improved system of practice, and educating, graduating, and preparing for legalized practice, the healers, mediums and magnetizers who desire it. The doctor is opening a new era in the great work of treating disease, by legalizing what has so long been treated with contempt, prejudice and persecution by those who had a legal right to kill or cure under the old law. I also found our excellent friends, Mr. and Mrs. Graham, whose large house is open to mediums and speakers, doing all they can to keep up the cause of the spirits by circles and sympathy, and our faithful little worker, Mrs. Carver, with her faithful band, who have a hall and meetings every Sunday, where the angels break the bread of life to them through her mediumship; a worker of near twenty years, and yet a poor, feeble widow; an excellent medium, through whom my wife talked to me readily, as did several other friends from the other life. I added my testimony to hers in her little meeting with great pleasure. One other good sign of progress in the great Cincinnati city is the Rev. H. D. Moore, who is preaching Bible Spiritualism in the Opera House to the largest congregation in the city, having been shut out of the churches to which he once belonged on account of telling the truth concerning what he knew and believed about the other life. He is on the road, has reached the half-way house, and is doing a good work, leading a large flock toward the light. Success to him!

Afterward met two fine intelligent audiences in Pence's Hall, at Terre Haute, Indiana. Mrs. Stewart was the spiritual magnet that brought me to Terre Haute, having never seen her, but heard and read much for and against her and her mediumship. On meeting her my first surprise was to think that any intelligent person knowing her could not see the candid, truthful, unsophisticated, honest simplicity of the woman, with mind and heart so utterly incapable of such shrewd, cunning, deceitful tricks as would be necessary for a mere fraction of what is exhibited in her mediumship. I first sat alone with Mrs. Stewart at a table while she held a slate under it, with a bit of pencil on it, for answers to questions to several friends, carefully folded in slips of paper so I could not tell one from the other. While she was holding the slate my wife took a pencil in the left hand of the medium and wrote her full name and answered my question asked her, and on withdrawing the slate nothing was on it but the slip containing the note to her, which was answered as above. Dr. George Haskell did the same with his answers, while Susan K. Tuttle, of Vermont, well known and tenderly remembered by many of your readers, answered hers on the slate. All was complete and in full daylight, with no possible chance for deception, and certainly no disposition for it that I could detect, and I am sure there is no need of it with such mediumship.

One afternoon at four P. M., we held a circle in

the séance room of Dr. Pence. Mr. and Mrs. Pitkin, of Memphis, Mo., were present (Mrs. P. is sister to Mr. Mott, the materialization medium) and several others, one the father of Senator Booth, of California, who met and recognized a brother from spirit-life. At this séance my wife walked out on the platform with the whole front of the cabinet open, and Mrs. Stewart in full view of me, and not three feet from me, sitting in her chair, in white dress, while my wife, in brown dress, was caressing me, holding one hand, patting my head and pulling my whiskers with the other, as plainly recognized in face, form and features as she ever was in life. If anybody thinks I did not know her—her hands, her face, her lips, her eyes, after a companionship of thirty-nine years—such person must think my senses worthless, for I was not psychologized—*never was*—and was not even excited beyond my usual calmness. The circle all saw this, as they did the other manifestations, some of which were even more striking. We all saw several de-materializations of the forms before us, sinking and shrinking till out of sight. All this time a spirit, through Mrs. Stewart's utterance, was talking to us and often ringing a bell, when the spirit was on the platform, she in sight in her chair in the cabinet. The whole was complete, and it will be useless hereafter to tell me that Mrs. Stewart is not an excellent materializing medium.

P. S. The communication from my wife through Mrs. Rudd, and published some months ago in the Banner, was recognized by me and is correct.

(From the American Art Journal, New York.)

An Hour with C. H. Foster, the "Medium."

Having been informed by gentlemen of talent and veracity of very remarkable incidents they had witnessed in several interviews with Mr. Foster, I made up my mind to test that celebrated medium, and endeavor to discover the means by which he made such a profound impression upon his visitors. As I knew my mind to be perfectly unbiased, having no belief in his spiritual powers, and yet willing to receive truths from any source, I thought that an unbiased statement, in plain, unadorned language, might prove interesting to many persons. I must here observe that I did not go as a reporter to any newspaper, magazine or journal of any kind; but merely as a student desirous of acquiring information on a discussion in intellectual circles. One day recently at 11 o'clock in the morning, I rang the bell of a brown stone mansion, No. 9 West 23rd street, a few doors from 5th Avenue; I inquired for Mr. Foster, and was desired to take a seat in the back parlor until Mr. F. was at liberty. After waiting about twenty minutes, three ladies came from an inner room, and after bidding Mr. Foster good-day, departed from the house. Mr. Foster then inquired my business, and being informed that I wished to receive communications from the spirits, he invited me into an inner room, and desired me to be seated at a large round table, at the other side of which he seated himself. He then asked me how many spirits I desired to communicate with, and being informed that answers from three would be required, he handed me a pencil, and three slips of paper, and desired me to write the names of my departed friends upon them; then to double them up as many times as I pleased, and place them before me; first moving them together so that I myself would not be able to distinguish one name from another. I did as he desired. He then spoke to some spirits (as he called them), and inquired if they wished to communicate with myself; immediately a tapping commenced under the table, as if several persons were striking it with their finger nails. "Oh!" said Mr. Foster, "you are all here, and eager to communicate." Again the taps were repeated, quicker and louder than before. Mr. F. then took up one of the papers, and said: "Is this the spirit who wished to communicate first?" No tap answered him. He then took up another paper, and repeated the question. Again no answer. He then took up the only paper remaining, and inquired again: "A tap upon the table responded to his question."

He then informed me that a female spirit was present, whose name he said was — (the real name of one of the parties I had written down). After he had told me her name, he desired me to look in the paper, which remained folded before me, and when I looked, behold it was the real name of the person he mentioned. He then said, "A. P. L. is present," I replied, "I do not recognize any person of that name." He then said, "The spirit is standing upon a chair beside you, and says his name is —" "That was the name of my youngest child, who died eighteen months ago. He then said, 'Would you like a communication from your son?' and when I replied yes, he took a paper, which he first desired me to mark with my name, so that I could recognize it. I did so. He then placed it for a few seconds under the table, and then gave it to me. Upon the paper there appeared my child's name, written apparently by himself, as the writing was a fine sample of his when living. This was a remarkable test. He then told me that my daughter —, aged twenty-one years, was standing by me, and was delighted to be with me once again. He said she died eleven months ago. This was correct, as she died last November. Other experiences were given, which may be published at some future time. This is a truthful statement of several facts. If, as Mr. Foster affirms, departed spirits can communicate with mankind, we require no further proof of the truth of revelation; as no atheist could doubt, after he had had intercourse with the soul of one who was once present with him in mortal form, and after assuming the garb of immortality, could again be present with him. That Mr. Foster possesses some wonderful power or gift, I am perfectly convinced. What that power is, I cannot imagine. X.

New York Quarterly Convention.

The Spiritualists' Quarterly Convention of Western New York was held, the 11th and 15th of October, in the city of Lockport, Niagara Co. The weather being very unpleasant the morning of the 11th, the Convention was postponed until two P. M., when J. W. Seaver was chosen Chairman, and a Committee of Three on order of business, viz., Ed. Clark, of Yates, A. E. Tilden, of Danville, and Mrs. Kittredge, of Gasport, who reported that an hour of conference be held at the opening of each session, and after which an address from one or more speakers in attendance.

A variety of interesting topics was brought up for review in the several conferences. Among the most prominent was that of our distinguished mediums, who of late had suffered persecution, assaults, mobs, and imprisonment—as the case of Dr. Slade, in London, was an unfortunate example—and now, in the case of Mrs. M. G. Stewart, in Rochester, the unfairness of the press, and its refusal to give to the world a true and candid statement of facts, as they occurred in the Markee matter—all of which were freely discussed in the Convention. A. E. Tilden read an article which he had prepared for the Rochester Press, setting forth the Markee transaction in its true light, but, being refused an insertion, the Danville Express gave him a column, from which he read to the Convention. Comment was made upon the intolerance and persecuting spirit manifest in different parts of our country, and the wrong effects upon being obliged to question and set aside the progress of our beautiful gospel of love and wisdom. Bishop A. Beals—under inspiration of our assembled brother, Henry C. Wright—gave a frequent discourse, earnest and rapid in delivery, full of encouragement, love and sympathy to the reformers and progressive minds of this age. Our zealous co-worker, J. W. Seaver, read a communication on the subject of true spiritualism, and earnestly addressed the necessity thereof. Gifted Stubbins portrayed the position our healing mediums stood in, under the non-progressive and false theories of our State. The meeting throughout was harmonized and inspired by sweet song, and music by Bishop A. Beals and the "Clark Quartet."

Gifts B. Stebbins gave the closing address of the convention, comparing the old time and the new; the march and the assault of mind, from the time of our earliest ancestors to the present, and the great liberality of ideas and tolerance in religion; that religion and science were becoming wedded. He alluded in clear terms to the condition of the great selection of Europe, France, Germany and Italy, the latter of whom had so recently visited our shores and electrified this country with his theory of evolution of matter. Mr. S. referred to the great body of Spiritualists who not only agreed with this eminent scientist, but, further still, held to the evolution of spirit, also. A vote of thanks was tendered to the friends of Lockport for their kind and hospitable entertainment.

Benediton was offered by J. W. Seaver, not only to the present, but to the future, and to the spirit-world for their guidance in love and harmony, and to the Infinite Source of all things.

The convention then adjourned to meet in Rochester, Jan. 1877, at which time the State Organization will also hold its sessions. S. A. B. BURNETT, Sec'y.

Rochester, N. Y., Oct., 1876.

(Continued from first page.)

York divine spurn the idea; hence we liken them unto the Pharisees of old, who were wont to raise their voices in the synagogues, according to the ancient record. The Christs of today are crucified in like manner to the humble Nazarene; and why? because they are stumbling-blocks unto the Protestant clergy of the nineteenth century, and unto the Catholics' foolishness. These are patent facts to the student of Spiritualism.

It seems to us at times exceedingly strange that those public speakers among us who have been educated as teachers for if not of the people in things spiritual, do not candidly investigate the new light that is pouring down from the heavens so resplendently, as did the venerable and highly respected minister of the gospel of truth, the Rev. John Pierpont, who, when in the mortal form, became convinced of the truth of Spiritualism, honestly and candidly admitting the fact, and preaching it boldly to the world. But yet we should not wonder much, when we revert to ancient history and bring before the mind's eye the priests in old Jewry who denounced Jesus as an impostor, and thus seeing through a glass darkly with bigotry the ruling trait of their characters, these self-righteous wisemen supposed they were doing God's service by crucifying him. It is the same old story repeated to-day. Those in high places who enter to bigotry and intolerance—such men as Oliver Wendell Holmes, Prof. Horsford, and lesser lights in the theological horizon—import into our midst from a neighboring city a *confre*, in the vain hope of crushing out the divine gift of mediumship which Father God and Mother Nature have planted in our midst at this critical era of the world, when the divine teachings of the humble Nazarene are rapidly giving place to licentiousness in and out of the churches. Spiritualism comes, then, just at the right time—not to break up the churches which are rapidly becoming as a valley of dry bones—not to establish a creed for itself; but our God-given philosophy comes, as prophesied by the divine man of Nazareth, to purify physically and spiritually the children of earth. God speed the day when the crucifixion of our media between the two worlds shall cease, and the spirit of the gentle Nazarene permeate and fructify the hearts of all mankind.

Excitement all Round.

The stir that has been going on for two weeks over the result of the general election is the natural sequel of the revolt which the Church has organized against Spiritualism. It is a general condition of restlessness and dissatisfaction. Perhaps the pulpits expect to come somehow into the possession of a God-in-the-Constitution government, in case the politicians succeed in creating a general break-up among the people. If they do, they may depend upon it that they have plenty of business ahead. That there is a silent and deep-seated determination to get the upper hand of political by ecclesiastical government, no one who has even carelessly observed the current of affairs for some years past can successfully deny.

Europe is under a very black cloud, that is rumbling from end to end with its ominous thunders. There is little doubt that the electric bolt will descend before a very long time. In fact, all circumstances direct attention in that way and in no other. And, as here, this great public disturbance which threatens is accompanied with an organized raid in England upon Spiritualism. A well-known medium has just been sentenced to the workhouse for three months as a "vagrant." It is to be supposed that Science now believes it has finished Spiritualism; but the forthcoming jury-trial on the appeal in this case may open its eyes to the fact that the common people have more inherent justice in their hearts than either the lawyers or the schoolmen.

What the exact facts in this case are, Science has appealed to Law to discover. It confesses for itself that it is fairly baffled. That has hitherto been and is now the way with the Church: when it thinks it can conquer by force, to force it appeals. Protestantism was supposed to be a defiant and undying protest against that thing, not more in practice than in spirit. But the haste which the Church makes to throw up its hands and hurrah at the top of its voice at what it considers the final discomfiture of Spiritualism, only betrays the more plainly the fact that the Church feels now about power and authority precisely as it did before the Reformation. It professed, at the incoming of that historic event, to trust belief to reason; but we see now that it is eager almost everywhere to restrain belief, if not also to enforce it by the application of law.

From this test, if Science retires without any laurels, the Church certainly comes off without the lamb-skin it has been wearing so patiently. It now proposes to become the Church militant. The world is quite prepared to join issue with it. The day has long since gone by when all good is allowed to be folded like sheep in the Church, and all evil to be running loose everywhere outside. Aside from mere professions, we undertake to say that there is more real, vital, productive religion outside the Church to-day than there is within it. Let the present state of society testify for us.

So far as the current commotion goes it promises to yield good results every way. The mere weeding out of the false from the true among mediums will be found to be but an incident in the affair. It is a part of the deliberate purpose of the powers overhead to call public attention to Spiritualism in a new and more striking way. If persecution has succeeded heretofore, it will succeed in the present instance; or, otherwise not. Deceiving mediums, whether within or without the spiritual ranks, will deceive nobody at the last but themselves. Mediums who cast in their lot with the enemies of Spiritualism, and compel people to take their word that actual phenomena are only jugglery, will be caught up out of the security in which they now rest some day, and their last state will be worse than their first.

For ourselves, we have no fears of the result. This war is for no aimless purpose. As the political and material elements are stirred for conflict, it does not surprise us at all to witness this sudden commotion throughout the spiritual world. It is the very time against which all true believers in Spiritualism have been warned. The day of trial is upon us. Stand firm for the faith that includes all forms of liberality while it discards all the pretences of untruth. Labels here and imprisonments there cannot put and keep the false at the top. Let Spiritualists and Liberals therefore feel proud that they are called to engage in this world-wide struggle. And if any there are who are lukewarm in so glorious a cause, we call upon them to at once buckle on their armor, for the enemy of Progress is already in the field.

Testimony for Dr. Slade.

The unhesitating and firmly worded statement which we here append is from the columns of the London Daily News. Dr. George Wylde, 12 Great Cumberland Place, Hyde Park, its author, is one of the ball-sureties for Slade, and it will be seen has the best possible grounds for his faith concerning him: "As the evidence I gave in this case last Saturday is imperfectly reported in your valuable Journal, will you permit me to state as follows: 'That I paid Slade three visits, and obtained more than twenty proofs of his occult powers, but to save the time of the court I described only two crucial experiments to this effect: that the slate which I held in my own hands from the beginning to the end of the two experiments was never once touched by Slade; that there was no possible sympathetic writing on the slate; and that messages came on these two occasions immediately on my holding the slate (in my own hands exclusively) flat on the table. I solemnly declared in court that I was not more convinced of my own existence than I was of the fact that these messages appeared on the slate without the agency of human hands. To see what I have seen is to be convinced at once and forever, and therefore no amount of Lankester, police courts or ridicule can shake the conviction one iota. During my twenty-two years' experience I have not known or heard of one instance in which this mysterious subject has been fully investigated by any man of common sense and common honesty without resulting in convincing him of its truth. 'The object of all science is to find out truth—that is, to extort the secrets of nature. If the phenomena called spiritual are real objective facts, they are worthy of investigation by the profoundest minds. My own conviction is that these phenomena will one day furnish a key to some Faraday or Tyndall, which will enable him to penetrate to the very foundation of the laws of matter.'"

Spiritualism in England.

Mr. J. T. Hoskins writes from the Reform Club to the London Echo that he "does not hesitate to characterize Modern Spiritualism as the most important religio-scientific movement of the present day, and one that cannot hold a middle position. Either Spiritualists, who may be counted by millions in the British empire alone, may be ranged under two categories of dupes and knaves, or they are sober-minded and, in the highest sense, liberal-conservative reformers, who, quietly and systematically marshaling their facts and scientific explanations thereof, are beginning to throw additional light upon a solemn event. Spiritualism, he argues, is destined to influence, though at present it may be imperceptibly, the current of public thought on nearly every political and social question; to crush materialistic infidelity with one hand, by the skillful handling of materialism's own weapon—the weapon of positive sensuous demonstration—and with the other to stamp out priestcraft by breathing a new spirit into the churches, thereby gradually leading up to the ultimate and not far distant reconciliation of science and religion."

Mr. Hoskins does not exaggerate the great tendencies with which Spiritualism is fraught. It would never be assailed as it is if it were not feared and hated by all the conservative leaders in Church and State. Its fundamental fact, when once adopted as a verity of science in the popular mind, cannot fail to work changes in the present order of things; but these must all be for the benefit of humanity, since nothing in Spiritualism that is not absolutely true can triumph. Meanwhile we can afford to pass by the ravings of the press against us, with a quiet indifference. The enmity born of ignorance and prejudice must perish sooner or later. Only the true and the good will survive.

One of Conway's Authorities.

One Algernon Clarke, an *employé* or assistant of Maskelyne, the juggler, is writing silly letters to the London papers in reference to Spiritualism and the Slade affair. Of course what he wants is to advertise himself and his show. But the Rev. Mr. Conway quotes him as if he were somebody, and his stuff is plentifully copied into American papers. Mr. Clarke is one of the inventors of the automatic contrivance, called "Psycho," which forms one of the attractions at Maskelyne's juggling exhibition. Of course he has the zeal of a tradesman to bias him in his attacks. Conway represents that Spiritualists are very much mortified and humiliated by the Slade affair. It is always safe to take Conway "by contraries" where Spiritualism is concerned. The truth is that the London Spiritualist is soliciting itself on the fact that the Slade trial has added largely to the circulation of that paper; and the whole intelligence from leading Spiritualists is, that instead of being "mortified," they have been greatly roused and cheered by the new and wide spread interest that the intelligent classes are taking in the subject.

MR. MURRAY'S TALK—DOGMATIC CHRISTIANITY.—"Some people will tell you that Christianity consists in a collection of doctrines and dogmas, and by dogmas I mean opinions uttered by men as with authority, whereas the opinions of men are nothing but opinions." "Now there are a great many dogmas that the pulpits of the country preach which are nothing in the world but dogmas, because when you come to apply them you have to apply them in such a dogmatic way that in order to accept them men must surrender their own individual opinion, and judgment, and feeling, and yield to the saying of a man who may be right and who may be wrong." This is good Spiritualistic doctrine—just such doctrine as Theodore Parker enunciated from Music Hall rostrum years ago; and for such teachings he was denounced by the church as a rank infidel. What has the Congregationalist to say to such heresy to-day from Music Hall platform? What astonishes us the most is the fact that such a liberal-minded man as Bro. Murray, who occasionally preaches good Spiritualism, should so readily lend his name to the bigots who hire a petticoated Bishop to come to Boston to put down the very truths Mr. M. teaches. There is another divine—Rev. Mr. Hepworth—who knows Modern Spiritualism to be a great fact, (for the best of reasons in that his own mother was a gifted medium) and who stated that he was perfectly satisfied of the verity of spirit-communication, during a discourse at the Boston Theatre some years ago; and yet this talented preacher to-day—now that he is at the head of an aristocratic church in New York City—repudiates the grand truths of the Spiritual Philosophy. Oh, Consistency, thou art indeed a jewel of the very first water!

The collected poems of Mr. J. T. Markley, of Peterborough, England, are about to be published.

Mr. Maskelyne's "Psycho."

In a letter against Spiritualism, addressed to the New York Times from London, one Mr. Jennings speaks of an automatic contrivance, called "Psycho," exhibited by Maskelyne, the juggler, at his performances, and says it is quite as mysterious and inexplicable as any of the phenomena of Spiritualism. The London Spiritualist cruelly takes the mystery out of Psycho in the following description:

"Psycho is worked by varying the pressure of the air inside the glass cylinder on which the automaton stands; the compression of the air acts like a push, and the partial exhaustion of the air acts like a pull. The pushing and pulling action of this invisible rod—for committee men are not, like proverbial pigs, able to see the wind—the push and pull of this rod, we say, starts and stops clockwork machinery at the proper moment inside the automaton. The air enters and leaves the glass cylinder through the green baize or other fabric upon which the cylinder stands, portions of the air-channel being concealed under the baize. There are two ways of working the figure. In the one case, the pedestal may be directly connected with the air-pump apparatus by means of a pipe passing through the stage. In the other case the figure may stand upon a pedestal connected with no pipe. Compressed air is then contained in a metallic vessel inside the pedestal, and its escape is permitted or stopped at will by means of an electro-magnetic valve. To work this valve, the feet of the pedestal are connected with fine wires running through the stage to the battery and the electrical commutator."

Any committee men who wish to stop the working of Psycho, can do so by placing a large folded newspaper over the top of the pedestal so that air cannot be blown backwards and forwards into the bottom of the glass cylinder; but they must watch closely that Mr. Maskelyne does not punch a hole in their newspapers to let air through. Another way of stopping the working of Psycho is to mount the bottom of the glass cylinder upon three or four bungs, which anybody may take in his pocket to the Egyptian Hall. If the bottom of the cylinder is thus removed from the surface of the green baize, no blowing of air through the baize will move the pressure of that inside the cylinder.

To use the words murmured at Bow street by a gentleman who shall be nameless, "Psycho is nothing but an air-barrel with a Bulgarian atrocity on the top."

Condense! Condense!

Our correspondents must abbreviate the favors which they send to us for editorial consideration. We repeat the assertion—not in any spirit of censure, but for the best interests of all concerned. A short article—in the present crowded state of our columns—stands a much better chance for publication than one of opposite character, and timeliness in appearance is, as all writers well know, often of the greatest importance. If the Spiritualists of the United States would strengthen our hands sufficiently—by uniting in endeavors to increase our subscription list—we would be glad to enlarge our paper, and thus make room for much matter of interest which at present we are obliged from lack of space to cut closely or to allow to go altogether by default.

To those of our friends who have forwarded articles, essays, poems, etc., for our use, we return thanks, and beg that they will, in full view of the situation, exercise the sublime gift of patience in the premises. We shall print all matters now on file for publication as rapidly as circumstances will permit.

"How Shall We Keep Sunday?"

The Boston Globe of Thursday, November 16th, speaks as follows concerning the free discussion on the above topic held in Boston on the day previous:

"The meeting at Beethoven Hall under the auspices of the Free Religious Association, yesterday, to consider the question, 'How shall we keep Sunday?' was a very interesting assembly, and the addresses and essays were thoughtful, candid and worthy of the respectful attention of all grades of thinkers. If the discussions on this subject lead to a more general and broader consideration of the Sunday question, something will have been gained by the agitation. Mr. Charles E. Pratt's paper on the legal aspects of the question was especially noteworthy. Whatever may be said in favor of or against the conclusions which he reaches, it will be generally conceded that the laws which are practically dead letters on the statute books, such as the law prohibiting travel on Sunday, should either be abrogated or executed."

Illustrated Lectures on Spirit-Art.

Prof. M. Milleson, spirit-artist, will deliver his course of illustrated lectures before the "Association of Spiritual Science" of New York City, on Sunday morning and evening, Nov. 26th: Morning, the "Spiritual Brain," illustrated by painting of spirit-head, done under control; evening, the "Spirit Body," also illustrated by several drawings representing the anatomy of magnetism, by which will be shown the importance of more knowledge, on the part of magnetic physicians, of the location of vital currents, &c.

It is hoped that all interested in the science of magnetic treatment will be present, and that these truths may be grasped by those who are most capable of doing the greatest good to humanity. These lectures will be delivered at Harvard Rooms, 44th street.

The London Spiritualist of Nov. 10th says: "During the present raid upon the few professional mediums who exist, our recommendation to them is that they shall shut their doors against the public, and turn the key." The editor further advises them to give, for the next three months, private sittings in their respective homes, depending on the patronage of Spiritualists and friends, and admitting none other. "At present [says the editor] the few professional mediums derive their support almost entirely from Spiritualists, and it will be no great inconvenience to anybody to shut out the public altogether. Those disbelievers who may feel themselves aggrieved by this, should send their complaints to those of their own class who have brought about the present position." Bro. Harrison evidently believes—and rightly—in the Scriptural injunction: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Louis Jennings, speaking in his World letter of the Slade trial in England, says: "Already the Spiritualists are up in arms, and perhaps 'persecution' will prove to be the seed of their church, as of many other churches. Mr. Wallace looks upon the sentence as a blow at all free inquiry, and I need scarcely tell you, has no high opinion of Dr. Lankester, who set the prosecution on foot. 'Lankester is a young and impetuous man,' says he; 'if he had been older and wiser he would have let this matter alone.' And very likely Mr. Wallace is right."

Read the card concerning "Ghost Land," which appears on our fifth page.

Kindly Words of Cheer.

Our thanks are due to the many friends who have felt moved of late to address to us terms of pleasant approval, specimens of which we will below. Of a truth their favors are deeply appreciated, and we feel strengthened anew to continue the inevitable struggle with which the advocacy of the spiritual cause among the masses seems to be inseparably united:

Jennie Leys writes from Los Angeles, Cal.: "My wearisome retirement is brightened by the faithful visits of the Banner of Light, which not only comes from the angels, but is itself an angel of light and love. Would that I might add one plume to its pinions! and perhaps in God's own time I may. For your fidelity to mediums through storm and shine 'great will be your reward in heaven.'"

A. C. Woodruff writes from Battle Creek, Mich.: "I do not see a number of the Banner that I don't think of a score of opposers into whose hands I wish to put it. It can hardly be excelled as a representative of our cause, and every succeeding number brings up the thought anew of congratulating the Spiritualists in having so able and in every way so excellent an exponent."

J. S. Kimball writes from West Burke, Vt.: "I do not understand how any Spiritualist can get along without the Banner of Light. I look for it every week as the weary traveler in the desert looks for the green oases and the cool spring of water. Let every old subscriber send in one additional name, and so double the number of its patrons."

The Interest in England.

The following call for donations issued in England by the London Committee, is transferred to our columns, that our readers may obtain a glimpse at the earnest determination with which the friends of truth in Great Britain are moving in the Slade matter:

SPIRITUALISTS' DEFENCE FUND.

SUBSCRIPTION LIST.

	£	s.	d.
Alexander Calder	10	0	0
Charles Blackburn	10	0	0
Mrs. Weldon	10	0	0
Martin Smith	10	0	0
Miss H. J. Jones	10	0	0
J. Enmore Jones	10	0	0
George Wylde, M. D.	10	0	0
Miss B. J. Jones	10	0	0
Henry Woodcock	10	0	0
T. E. Partridge	10	0	0
J. Bullock	10	0	0
Dr. J. J. Jones	10	0	0
G. C. Jones	10	0	0
J. Dixon	10	0	0
Dr. Cook	10	0	0
Captain James	10	0	0
J. H. W.	10	0	0
Mrs. Maitly	10	0	0
Mrs. Ashland	10	0	0
Dr. Ward	10	0	0
Mr. Manners	10	0	0
S. Parker	10	0	0
Dr. Andie	10	0	0
Smaller Summs	2	0	0

Trusting that the magistrate at Bow street would have dismissed the summons against Dr. Slade, the Committee held back from pressing for donations. Now, however, there is before the body of Spiritualists and psychics the great struggle of knowledge against ignorance. Galileo's great telescope, which has been used by two young men, and the wrong done to him by the law, is a warning to us. Galileo, in the seventeenth century, was sentenced to imprisonment for proving the existence of unseen worlds floating around us. Slade, in the nineteenth century, is sentenced to imprisonment and "hard labor" for proving the existence of unseen ministering spirits, or of an ethereal force capable of use in various ways for the physical and mental good of man.

Dr. Slade, en route for St. Petersburg to have the phenomena occurring in his presence tested by the scientists of Russia, has been assisted by two young men, and the wrong done to him requires that we of Britain take our place and defend the wronged. Donations are received by the Honorary Treasurers.

Chairman, ALEXANDER CALDER, 11 Bedford Square, S. W.

Honorary Treasurers, J. ENMORE JONES, 11 Bedford Square, S. W.

GEORGE WYLDE, M. D., 12 Great Cumberland Place, W.

Massachusetts Family Bank.

On our fifth page will be found the statement made by Elzbur Wright, Committee on Subscription, concerning the nature and aims of this worthy institution. The facilities offered by this enterprise, for equitable life insurance, etc., have received the endorsement and commendation of many of the leading minds of the Commonwealth.

Complaints frequently reach us that our "speakers' list is not correct." The blame in such cases rests wholly and entirely with the lecturers; for when they change their residence, or cease to be engaged as public speakers, it is evidently their just duty to inform us at once of the fact, that we may make the necessary emendation. Though our list is a long one, we willingly devote the space it occupies as a free offering to the lecture cause, but the speakers must see to it that the statements made in that list concerning themselves, personally, are correct. We have no other means of keeping this directory up to any approach to that standard of certainty which alone will render it worthy the public attention as a matter of reference.

We are informed that the man Evans who claims to be a spirit-photographer—and who created such a stir at the Lake Pleasant Camp Meeting two years since—has been circulating reports adverse to this paper, because we refused to endorse his "development" as genuine. We did not do so, because we doubted his reliability, and those doubts still exist in our mind—in fact we have direct evidence at hand that he is an impostor, and can prove the same by witnesses to whom we can refer.

The day will come when the censor shall be buried with the sword, and the old walls of superstition will crumble away, and men will stand on earth, feeling that love and truth are their Paradise forever and forever.—Prof. Felix Adler.

Yes, indeed! and Modern Spiritualism is already at work undermining these old walls of superstition preparatory to the advent of that love and truth that shall make a Paradise of earth forever and forever.

Owing to the extraordinary pressure of matter upon our columns, we were obliged—to insure an early insertion for it—to take out from Bro. Peebles's interesting letter (on eighth page) the sections on the "New Movement" and "The Decline of Universalism," etc. We hope, however, to make use of these extracts soon.

If a respectable Englishman had come to this country, the same as Dr. Slade visited England, and had been arrested under similar circumstances as a vagrant, the entire press of that country would have denounced such a proceeding as wholly illegal, and called upon the British authorities to demand his liberation at once.

Miss Susan B. Anthony, the able and popular female lecturer, will speak in Investigator Hall, Paine Building, Boston, on Sunday evening, Dec. 3d. This will be the first of a course of ten Sunday evening lectures, all of them by women of acknowledged ability.

A. S. Hayward, magnetic physician, has returned to Boston, and may be found at 5 Davis street. Many Spiritualists and others who have used his magnetized paper speak in the highest terms of its medicinal efficacy.

The Statute under which Slade was Sentenced.

A legal friend has hunted up for us the English statute under which Slade was sentenced. Here it is:

"Every person pretending or professing to tell fortunes, or using any subtle craft, means or device by palmistry or otherwise, to deceive or impose upon any of his majesty's subjects, shall be deemed a rogue and a vagabond, within the true intent and meaning of this act, and it shall be lawful for any justice of the peace to commit such offender (being thereof convicted before him by the confession of such offender, or by the evidence, on oath, of one or more credible witnesses,) to the house of correction, there to be kept to hard labor for any time not exceeding three calendar months."

Donations for God's Poor Fund.

Received since our last acknowledgment:
From G. W. Gruley, You Bet, Cal., \$1.00; H. Scranton, Pa., \$5.00; Mrs. C. Whiting, Brooklyn, N. Y., 85 cents; Mrs. R. B. Stickney, No. Somerville, Mass., 70 cents; Mrs. R. Bowker, Boston, \$1.00; L. P., Boston Highlands, \$1.00; B. S. Gilbert, Canaseraga, N. Y., 60 cents; Mrs. D. J. Dean, South Adams, Mass., \$2.00.

The cold season is near when the destitute poor and suffering will more than ever need help from generous souls who are ever ready to respond to the call of afflicted humanity. Thanks, friends; your gifts shall be distributed among the unfortunate.

Our English Agent.

Our patrons in Great Britain will please bear in mind that J. J. Morse, Warwick Cottage, 618 Old Ford Road, Bow, London, is our accredited agent for the obtaining of subscriptions to the Banner of Light in England, and will be pleased to attend to all business of this kind which may be presented to his notice.

New Music.—"Gone Home" is the title of a new song, just published, by Robert Cooper, who is quite well known as a composer of many beautiful pieces—both instrumental and vocal. It has a flowing melody and its general treatment seems to be original, and out of the regular trodden path of ballad writing. The words set to music are by Miss Lizzie Doten, and are full of that tender spirit of consolation which breathes through so many of her choice productions. We predict for this song a large sale.

The noted Spiritual Healer, Dumont C. Dake, M. D., can be consulted at the Haynes House, Springfield, Mass., from Nov. 24th to Dec. 1st; City Hotel, Hartford, Dec. 1st to Dec. 6th, and purposes healing in the principal New England cities during the winter. Dr. Dake has no peer in locating and healing all chronic diseases.

We call upon the Health Commissioners of this city to see that the employees attached to the small-pox hospital in the harbor are not permitted to visit the city when they please, thereby spreading the contagion, as some of them did several winters ago when the foul disease was so prevalent in Boston.

Mr. Serjeant Cox announced in his presidential address to the Psychological Society that Prof. Lankester is a prominent advocate of vivisection. Vivisectionists are people who constantly complain of attempts to settle scientific questions by the rough hands of the law and police.

Now that the long winter evenings are coming on, so well adapted to reading, the friends of free thought should supply themselves from the fine assortment of Spiritualist and Liberal Publications which we have for sale at the Banner of Light Bookstore.

Mr. Zenas T. Haynes, assistant editor of the Boston Herald, has gone South to recruit his impaired health. He is an able writer and an honest man, and we hope he will return home with renewed vigor to do battle for the right awhile longer on mother earth.

Hon. Warren Chase, on our third page, recognizes as reliable the message from his wife which was some time since given through the mediumship of Mrs. Jennie S. Rudd at one of the Banner of Light Public Free Circles.

Mediums and public speakers, whose names constantly appear in our columns, are earnestly requested to exert their energies in procuring new subscribers for the Banner of Light.

By a letter on our eighth page it will be seen that Miss Lottie Fowler had a safe ocean passage to New York, and has gone to Chicago.

Colby & Rich have for sale the October and November numbers of the London Spiritual Magazine.

An English Justice has sentenced Slade, the American Spiritualist, to three months' hard labor, on a charge of vagrancy. The vagrancy consisted in the fact that Slade's only visible means of support was the revenue derived from admissions to his seances. The verdict may be in accordance with English ideas of "justice," but in this country we should call it something very like persecution.—Boston Investigator.

To the Editor of the Banner of Light:

Sir—The challenge given to Bishop J. E. Hendricks, of Iowa—and recently printed in your columns—comes from a reliable gentleman well known to me. He will perform all he agrees to.

Yours, &c., L. U. Bruce, of California.

Boston, Nov. 16th, 1876.

Movements of Lecturers and Mediums.

Augusta Dwinnells, trance medium, has, as will be seen by her card on our seventh page, removed to 31 Oak street, Boston, where she solicits the attention of the investigating public.

The address of Mrs. Nellie L. Davis until January will be Cleveland, Ohio, care Thos. Lees, 16 Woodland Avenue.

Moses Hall will lecture on "Angels," next Sunday afternoon and evening, at Lurline Hall, Boston.

J. Madison Allen has completed his lectures in Sherman and Denison, Texas, and returned (through the Indian country) to Missouri. He is now engaged upon a course of religious and scientific lectures in Hannibal, Mo., and will make further engagements for Sundays and week evenings anywhere between that point and St. Louis. Lecturers desiring his services previous to February, should address him at once, at Chicago, Ill., care S. B. Jones, Religious-Philosophical Journal Office. He will attend the Alpha-Omega and Spelling Reform Convention which is expected to take place in Boston in January.

W. F. Jamieson is to remain a few weeks longer in Minnesota. He gave his illustrated scientific lectures in Minneapolis Nov. 21st, 22d, 23d, 24th. He speaks at Mount Pleasant Nov. 28th, 29th, 30th and Dec. 1st; Hyde Park Dec. 5th, 6th, 7th, 8th. Address at Albion, Mich.

Mr. Henry C. Lull, lecturer and test medium, will speak in Plymouth, Mass., the first two Sundays in December, and will be absent from home from December 1st to December 11th. Would like to make engagements to lecture during the winter months.

Frank T. Ripley is now at Ann Arbor, Mich., being located at L. B. Kellogg's Medical Dispensary. Friends in the West will do well to test his mediumistic powers.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1876.

ECHOES FROM ENGLAND.—No. 5.

BY J. J. MORSE,
English Agent and Correspondent of the Banner of Light.

Several months have come and gone since I wrote my last article for your columns, under the above heading, Mr. Editor, but though my pen has been inactive, my thought has often been with you and your readers.

Travelling continually, taking part in the din and bustle of innumerable meetings, and the fulfilment of the many duties and obligations incident to public life, consume a deal of time, else your readers would hear from me oftener. But in the midst of all, I ever remember my American friends with a warmth that does not cool with the lapse of time.

Recent files of the ever-welcome Banner of Light, and other papers, spiritual and secular, give us an idea, upon this side of the lake, that the exponents are having quite a lively time with you just now. As a medium, I have the fullest and deepest sympathy with all mediums; as a Spiritualist, I value Spiritualism highly, and love it truly; as a man, I would not act unjustly to any. But as a medium I cannot but feel it is right, and necessary, that fraud of all kinds should be detected and exposed; as a Spiritualist I think the light of truth must penetrate the fogs of folly, or worse, at any price; and as a man, while I pity the evil-doer, and sorrow for the retribution he is storing up for the future, I have nothing but indignation for the tricks of evil. As Spiritualists, we have all to gain by the purity of our cause, and its freedom from fraud; our fees must once for all be taught that Spiritualism will oppose fraud whenever its existence is proved beyond suspicion. Many say that the defaulters are "in part mediums." I know it. And I answer in that case, the defaulters and their friends would act wisely if they on their part ceased appearing professionally, and their friends joined in urging them to retire.

Spiritualism *per se* is not, however, really harmed by these parties, any more than the principles of true religion are injured by drunken priests, quarrelling deacons, or brawling bishops. Our motto should be, in the words of one of our eloquent teachers, "The truth against the world."

Since the early part of September the one topic that has excited attention among English Spiritualists has been the trial of Dr. Slade and Mr. Simmonds, who, as your readers are aware, are staying in England en route for St. Petersburg. Two doughty champions of public morality, named Professor Lankester and Dr. Donkin, have had our American guests banged up under the Vagrancy Act as rogues and vagabonds obtaining money under false pretences. These worthies attended a game, writing came on the state, Dr. Slade's wrist-muscles moved, *etc.* Dr. Slade did the writing with his middle finger! And on high public grounds the two worthy I had almost written worthy champions, obtained summonses as aforesaid. The end, at present, is Mr. Simmonds is discharged, and Dr. Slade is committed to three months' imprisonment with hard labor, but as the sentence is appealed against, he is out on bail, himself in \$1000, and two sureties in \$500 each. The facts are, in a nutshell: these prosecutors, persecutors (?) saw nothing, they inferred and believed it could be done so, and thus on the presumptive and assumptive evidence of these gentlemanly vindicators of public morality the present issue has been reached. We, here in England, are united on the innocence and good faith of Dr. Slade and Mr. Simmonds. As for myself I have not the shadow of a doubt on the matter. As it happened in the dull season, it has been a god-send to the daily press. Every paper-stainer, from John O'Grady to the Land's End, has had something to say over it; the illustrated papers, from the Graphic to the Police News, have given pictures (?) of the court, etc., in some cases with that marvellous accuracy that spiritualism inspiration can alone produce. Altogether the case has fairly divided the honors with the Eastern War and the Turkish atrocities. It is not a little remarkable, as Spiritualism is so poor a thing to the minds of the mighty ones, that yet so much time, money and labor are employed to explode it! A hundred ton steam hammer to crush a watch glass. Are men afraid of the spirits? Dr. Slade bears up fairly well under the strain he is subjected to. But it tells upon him visibly. Far from strong, nervous and sensitive, if his sentence is confirmed, God and the angels care for him!

A week ago to-day another arrest was made, under the same Vagrancy Act. This time it was the Rev. Dr. Francis W. Monck, medium and lecturer on Christian Spiritualism. Dr. Monck gives a séance, a visitor is suspicious, he wants to search the Doctor, the Doctor resents it, rushes from the room, visitor attempts to seize him, gets felled to the ground for his pains, the Doctor flies from the house *en route* in the back window, per a street and gutter *en route* in danger of his life, he says. His effects are seized, properties of a curious nature discovered; a warrant is issued, obtained by a Spiritualist, the gentleman in whose house the séance was held. And the Doctor is now in the cells. All of which I find stated in the Huddersfield Examiner of October 28th. Recent correspondence in the Medium and Daybreak has given such excellent accounts of the Doctor's mediumship, and spoken of him so highly, that we were all considerably surprised at the publication of the matters I have mentioned. It seems incredible. Of course until the trial occurs, and the evidence on the other side is offered, one cannot say much on the merits of the case. But judging from the reports I have read in the Medium, I should have taken the genuineness of Dr. Monck's mediumship to be as well and firmly established as any other medium we have. I have never had any personal experience with the Doctor, so am unable to offer an opinion, but that does not prevent me hoping that the truth will win; though in the case of Spiritualism, on the other hand, they air their ignorance and prejudice instead. "And to complete 'the doleful tale,' two more London mediums, Messrs. Lawrence and Chandler, were apprehended two days since. What makes these persecutions especially hard, is this: Under the Vagrancy Act, if it is proved true that spirits do produce these matters, the medium is convicted for 'dealing with familiar spirits'; if he is proved a fraud, he is convicted as 'a rogue and a vagabond.' So, either way, the case goes against the defendant. Unless American mediums are desirous of running the risk of seeing how our jails are conducted, I fear they had better wait awhile ere they visit our shores.

The effect of all this is, that Spiritualism is exciting more attention than ever, over here. Quite an increase in the number of inquirers is reported in every place I visit, and the meetings are attended by larger audiences than ever. But let us all unite in one deep and hearty aspiration, that all who suffer martyrdom for our glorious cause may have strength given them equal to their needs. They earn our gratitude, and the least we can do is, to let them feel we are not unmindful of the sacrifices they make. Slade, Monck, Lawrence, Chandler, can rise superior to the judgment of the world, with the knowledge that they are the servants of the angels. If they have that, it is an abiding faith and joy that forsakes them never, is by them ever.

On Wednesday last, the British National Association of Spiritualists gave a complimentary soirée to Dr. Slade, and a most enjoyable evening was spent. The Association still pursues its steady course, and it has been of great use to many. Its prospects have never been better than at present; while its discussion, meetings, séances, soirées, etc., do much to unite Spiritualists, and

clear up many questions arising from the subject of Spiritualism.

The Spiritualist has reprinted the reports of the Slade trial, each week, in full, and on one occasion gave a full page engraving of the court, etc. It has also teemed with reports of Dr. Slade's séances.

The Sunday services at Doughty Hall are continued with good results; and now the winter season is on us they will be much appreciated. Mr. Burns generally conducts the service, and trance speakers usually occupy the desk. A few Sundays since I was the speaker of the evening, and the lecture delivered was reported *rebutum* in a recent issue of the Medium and Daybreak, which journal continues on its way with success and profit.

Of late most of my time has been spent in our northern provinces—Lancashire, Durham, and Yorkshire. In the latter county Spiritualism has a very firm hold, Bradford, Ossett, Batley Carr, and Halifax being centres. In the last town there are many active and earnest workers. Miss Longbottom, one of our most promising lady trance speakers, is a native of the same town.

Spiritualism in our northern towns is going on very nicely indeed, Liverpool, Manchester, Oldham, Rochdale, and Newcastle being perhaps the best examples. The "Lancashire Conference Committee" has done good service lately, and will do so in the future, I hope. A union of purpose and labor is the one thing wanted.

A friend of mine has put the following pamphlet into my hand, bearing the title "Fraternia: A Co-operative Home Association." The Home is organized upon a "Temporal Basis," a "Labor Basis," a "Domestic Basis," a "Moral Basis," an "Educational Basis," and a "Religious Basis," and its "Location" is to be in Los Angeles County, California, and the "Resident Agent" is C. R. Hinde, Anaheim, as above. I have no doubt Mr. Hinde will forward copies of his little book on being applied to for it. If something can be done to solve the problem of how best to live so that the competition and grinding in daily toil now existing can be removed, all philanthropists would rejoice. Hitherto communities at best have been but costly failures. I hope a better result may attend Fraternia. Mr. Hinde is the gentleman who took so much interest in Mrs. Tappan's labors in the provinces while she was here, and with whom—and his family—she returned to your shores.

An enterprise of a somewhat similar character has lately been floated over here. But while the idea of cooperation in service is observed, in other respects it differs much from Fraternia. It is an attempt to solve the perplexing "servant question." The affair is under a company, and is called "The Affiliated Homes Company." The Company have secured an elegant building, known as the "Mansion," at Richmond Hill, one of our most eligible suburban localities. The idea seems to be similar to an affair once conducted by Dr. T. L. Nichols, the name, though, escapes me just now.

I am in receipt of a prospectus of a new work, entitled "Ghost-Land," translated and edited by Emma Hardinge Britten. Any contribution that this gifted lady can make to the literature of the occult and spiritual will be welcome to all truth-seekers. The success that has undeniably attended the appearance of "Art Magic" will, I am confident, attend the new venture, also.

Quite recently it was my good fortune to be invited to view as fine a piece of oil painting as I have ever seen. It is a full size figure of Jesus, entitled "The Man of Sorrows," and is executed by Sir Noel Paton, R. S. A. I never witnessed a more faithful embodiment of the ideal Christ. The high art employed and the poetry depicted are beyond praise. Such high class papers as the Art Journal, Morning Post, and Scotsman, among many others, speak most favorably of the painter's work. As I left the hall where it was on view I could not but ask the question, "If the same art had invested any other figure would the people applaud as highly?"

On Oct. Dr. Sexton, I understand, is contemplating entering the Swedenborgian church as one of its ministers. Rumor says, at Manchester.

Let I overrun my space and tire the reader's patience, I will close my letter here. Let us all strive for the truth, and, finding it, guard it carefully as much from enemies without as traitors within. Life is before us, the way is broad; no need, then, to crowd or jostle our fellow travellers. With truth as our guide, and the angels as our friends, our present will be bright, our future glorious.

Warwick Cottage, 518 Old Ford Road, Bow, London, England.

ALONG THE WAY THOUGHTS, CRITICISMS AND MEMORIES.

BY J. M. FEEBLES.

To the Editor of the Banner of Light:

London, just now, is sadly and sorely troubled. May she not cry out with the Psalmist, "Many and sore are my distresses, oh Lord!" Have not Continental war-clouds and the spiritual manifestations of Dr. Slade greatly added to her distresses? And further, have not prophets, apostles, and the spiritually illumined in all ages, been rather troublesome characters, vexing the "scribes, pharisees and hypocrites of their time"? Jesus was considered a "Sabbath-breaker," a "magician," a "marvel-worker," and a "vagabond" to the extent that he "had not where to lay his head." Convicted by due process of law he was crucified.

On his way to Russia, to give demonstrations in proof of a future existence, Dr. Slade was arrested "under the Vagrancy Act," say the papers, and brought before certain of the English courts. So in apostolic times Herod arrested Peter, and the apostle not "getting bail" was thrust into prison. The rash act created considerable confusion. Ere long it was midnight. Prayers went up without ceasing. Finally a light shone in the prison, and an angel smiting the mediumistic apostle, "his chains fell off," and he went out angel-led through the different wards into the street. This was truly a marvellous spiritual manifestation. The Bible abounds with them.

Knowing Dr. Henry Slade intimately for fifteen years—and nine of these years his near neighbor in Michigan—I know him to be an honorable man and a genuine medium for spiritual manifestations. Russian thinkers and scientists have done themselves honor in inviting him to their country. And yet, it may not be all sunshine with these.

"The way to bliss lies not on beds of down,
And he who bears no cross deserves no crown."

If I know anything, I know that spirits, once the mortal inhabitants of earth, continue to hold conscious converse with humanity. And this knowledge is based upon my five senses in connection with reason, intuition, and the highest mandates of my judgment. And no cyclone can wreck, no abyss can engulf, no pulp can stop, no press can keep down, nor can any government successfully check the spread of Spiritualism. It is of God. To contend against it is to contend against Divine Providence. To fight it—I mean the true and the genuine—is to fight the heart's holiest prayers, and the soul's noblest desires; ay, more, it is to fight spirits and angels, Jesus Christ and Almighty God.

THE CONFLICT BETWEEN SPIRITUALISM AND DARWINISM.

This forty-page pamphlet, written to show that man did not originate in sea-slime and "leathery sacs," to struggle up through tadpoles and monkeys to manhood, has received an adverse review of full two and a half columns in the Religious Philosophical Journal, from the pen of Hudson Tuttle. The study he gave the pamphlet is of it-

self a compliment. In due time, Bro. Jones permitting, I shall review the reviewer.

Alfred R. Wallace, claimed by the Darwinians, after declaring at the meeting of the British Association that "no advance whatever had been made for a considerable number of years in detecting the time, or mode of man's origin," says, that as man's mental and moral nature, as his capabilities and aspirations are so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development." Darwinians, please sit at the feet of this master in science and be more modest.

The great thinker and scholar, Thomas Carlyle, recently said:

"I have known three generations of the Darwin, grandfather, father, and son; atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend: 'omnia ex coelis,' everything from a claim shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. 'A good sort of a man is this Darwin, and well meaning, but with very little intellect. Ah, it's a sad and terrible thing to see such a whole generation of men and women professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. 'What is the chief end of man?' To glorify God and to enjoy him forever.' No gospel of dirt, teaching that men have descended from dogs through monkeys, can ever set that aside."

MEMPHIS, TENN., AND A MARRIAGE IN CHICAGO.

A cloud of sadness fell upon me when recently leaving this hospitable city for Iowa. It was my seventh engagement, and each visit had stronger bound me with the electric chains of sympathy. My stopping place was at the palatial residence of Dr. Watson, known and esteemed all through the South for his many estimable qualities. The lips of Mrs. Hawkes, the medium, continue to be touched with the inspirational fires of heaven. Mrs. Miller is again holding circles. Mrs. Eldridge is revealing rare mediumistic gifts. There is a movement on foot in Memphis to build, or in some way secure, a permanent place for meetings and séances.

Passing through Chicago to Memphis, we were called upon by an Indian spirit and the parties to say the mystic words that congenially united Miss Carrie Tuttle and Mr. C. H. Webber, of Cresco, Iowa. Rev. Mr. Ellis offered the prayer. Capt. J. W. Tuttle's family is considered one of the first in Chicago. There were many prominent citizens present; the house was beautifully decorated with white roses and gracefully trained vines. The bride was an excellent medium, the guests nearly all Spiritualists, and the array of presents bewitching to the eye. Peace and prosperity to the parties!

SPIRITUALISM IN OSCEOLA, IOWA.

Invited by a prominent citizen, H. W. Beckett, I am just finishing a course of twelve lectures in this enterprising city of several thousands of inhabitants. The people were intellectually hungry; and, accordingly, a portion of the time, parties were compelled to retire, not being able to gain admission into the capacious hall. More or less of the ministers attended each evening. The music was excellent. On Sunday evening the Baptist minister dispensed with his usual meeting, and both himself and audience attended at his organist; and further, he offered the prayer, and his organist presided at our instrument of music. As of old, "how good and how pleasant it is for brethren to dwell together in unity." The Christ-spirit banishes bigotry from the sectarian and Spiritualist alike. Beautiful is the love-fellowship of the heart. Thomas Walker, the English "boy-orator," who has lately been electrifying the Spiritualists of Minnesota, is expected here to lecture soon. I am having pleasant homes here in the families of the Becketts and McGrews.

THE NEEDS OF SPIRITUALISTS.

Among them are these: patience with and protection for all genuine mediums; organization, system, enthusiasm, religious culture.

Facing the frowning Alps, the impassioned Napoleon said, "Officers, soldiers, the eyes of all Europe are upon you! conduct yourselves accordingly!" So the eyes of sectarians, the world and the angels are upon us; let us conduct ourselves accordingly! Let us show the superiority of our heaven-descended gospel by lives of self-sacrifice and practical righteousness. Let us quit ourselves like men; living to-day for to-morrow; for eternity. Let us be above envy, jealousy, slander, or the commission of even one unkind act. Let us seek no praise, no fulsome flattery, nor take any selfish advantages of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the unfortunate, the sick, the dying—living to benefit our common humanity. Let us encourage the desponding, strengthen the weak, and comfort the mourning with messages from the angels. And, further, let us so exemplify our divine principles that the sunshine of Spiritualism may the sooner gladden the earth with light comparable only to the effulgence of fadeless immortality. To your tents, oh, Israel.

Osceola, Iowa, Nov. 8th, 1876.

Arrival of Miss Lottie Fowler.

To the Editor of the Banner of Light:
Permit me, through your paper, to announce to the friends in America the safe arrival of that highly-esteemed and gifted medium, Miss Lottie Fowler.

She arrived here from London on the 18th inst., making an eleven days' trip on the S. S. Abyssinia, Cunard line. Her call upon me was an agreeable surprise, and was of but short duration, as she left on Thursday morning en route for Chicago, where she intends to remain a season. We hope she will then conclude to come to our own city and sojourn for a while.

I found Miss Fowler in excellent health and spirits—as hopeful and confident in her angelic teachers as ever. Her work in a foreign land has met with the fullest measure of success. As an illustration that her spiritual gifts are in as full force as ever, I will relate briefly what took place about an hour after she had been with me. A gentleman friend of mine (a perfect stranger to her) happened in; she was about leaving me, when the controlling spirit (a simple, child-like one) requested us to be seated, and at once several remarkable revelations were made to the gentleman in question, relating to private family affairs. She also so minutely described his physical condition that he marvelled greatly, being a skeptic in regard to the spiritual phenomena. Some prophecies were also made which are yet to be verified.

Let us hope this honest and worthy medium will receive as cordial a reception in her native land as was extended to her in a foreign one.

Yours for truth and justice,

New York, Nov. 19th, 1876. JULIA DUMAS.

What is the difference between the present year and a piece of copper at the mint? One is the beginning of a new century, and the other is the beginning of a new cent, you see.

American Spiritualists to the Rescue!

SUBSCRIPTION PAPER.

Spiritualism has been foully assailed in England in the person of Henry Slade, the well-known and thoroughly tested American medium. A mere hypothesis of fraud, conceived by Mr. E. Ray Lankester, and supplemented by some superficial and inconsequential observations by himself and another witness, has been made the ground of a charge against Mr. Slade of using deception in the claim that the independent writing, produced on a slate in his presence, is performed by some unknown force, perhaps spiritual, and not by any conscious agency of his own. Under this charge, born of ignorance and of animosity to Spiritualism, an English police justice, Mr. Flowers, has sentenced Mr. Slade under the Vagrant Act to three months of hard labor in the House of Correction.

This iniquitous sentence has confessedly been pronounced under the assumption that Spiritualism is all a fraud and a delusion. The judge did not hesitate to let it appear, from the outset of the trial, that he had prejudged the whole case adversely for the defendant. He frankly announced that he should reject all evidence "that Slade could do things that the mere observer could not explain, except on the hypothesis of supernatural agency"; and he took the ground that no man could, "without offending against the statute, earn his living by calling up spirits"—in other words by manifesting medial powers.

Thus it will be seen that it is Spiritualism, rather than Slade, that has been put on trial; and this planned persecution was distinctly foreshadowed in the hostile manifestation called forth by the introduction of the slate, at the recent great scientific gathering at Glasgow, of the subject of Spiritualism and Slade's mediumship by Messrs. Barrett, Wallace, and others.

Of course an appeal was taken from the judge's decision, and the case will now come before a higher court. This appeal involves an expense of more than three thousand dollars. Our English brethren, who have nobly stood in the breach thus far, now call upon American Spiritualists for help at this crisis. In view of what they have already done, and in consideration of their comparatively limited numbers and resources, and the extraordinary expenses they have had to incur the last two or three years, they confidently look to American Spiritualists to make up the whole of this sum. Mr. Slade himself is unable to meet the heavy expense, and even if he were not, it would be unjust to make him bear it, since this is unquestionably an assault on Spiritualism; and Slade is merely the representative in whose person it has been arrested and maligning.

We hope that the Spiritualists will everywhere meet and take such measures as may promise to be most efficient for raising contributions. Meanwhile, independently of all local movements for this end, we have opened a Subscription Book as above at the office of the Banner of Light, No. 9 Montgomery Place, Boston.

Messrs. Colby & Rich, of the Banner of Light, will take charge of all moneys received, and publish in its columns an acknowledgment of the same, and remit the amount to the proper committee in England the first opportunity.

Parties acting as agents for the circulation of this Subscription Paper, will please see that the moneys contributed are forwarded and made payable to Colby & Rich in the form of Post-Office Money Orders, or Drafts on New York or Boston, thereby insuring the safety of the amounts transmitted.

The undersigned herewith contribute the sums set against their names, with the understanding that the money is to be remitted to England to assist in paying the expenses of the new trial of Henry Slade, now under sentence for claiming to give medial manifestations in phenomenal Spiritualism.

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