

er, Nov. 10th.]  
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M. M. HARDY.  
Nov. 8th, 1876.

**rs and Mediums.**  
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**Wonder!**  
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**CHETTE!**  
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floor), Dec. 15.

**sued.**  
**EVOLUTION.**  
**AVAGE.**

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**DOUGED.**  
**FOR BREAD.**

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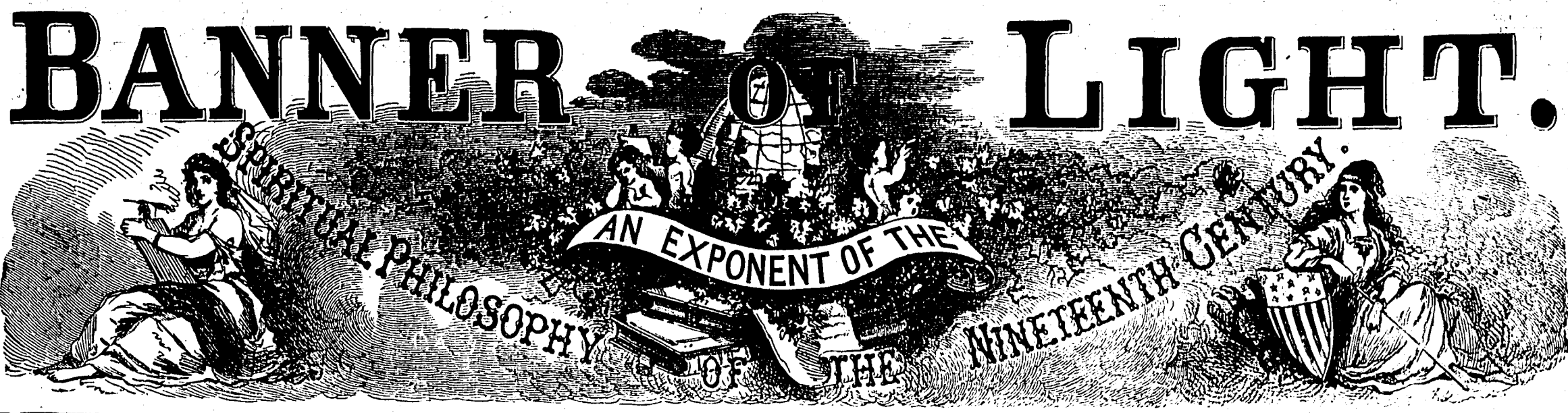
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VOL. XL. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, NOVEMBER 25, 1876. \$3.00 Per Annum, In Advance. NO. 9.

**Banner Contents.**  
FIRST PAGE.—Editorial articles: "Townsend on Matter and Mind," "The Point on which the Judge Convinced (?) Dr. Slade," "Ghost Land," "The Indian Question," "Medial Crucifixions—Ancient and Modern."  
SECOND PAGE.—Poem—"Again, the Christ," by John S. Adams; "Prosecution of Dr. Slade," "That Exposure?" "Interesting Banner Correspondence; Poem—"Thanksgiving in the Olden Time;" "A Dream, and What Followed It."  
THIRD PAGE.—"The Spiritual Situation—Who's to Blame?" by Emma Hardinge Britten; "The Palace of the King;" "Experiences with Dr. Slade," by J. F. Snipes; "Jottings by Warren Chase—Cincinnati, Terre Haute, and Mrs. Stewart;" "An Hour with C. H. Foster, the Medium;" "New York Quarterly Convention."  
FOURTH PAGE.—Editorial articles: "Excitement all Round;" "Testimony for Dr. Slade;" "Spiritualism in England;" "Short Editorials, etc."  
FIFTH PAGE.—Brief Paragraphs, New Publications, New Advertisements, etc.  
SIXTH PAGE.—Split Messages through the Mediumship of Mrs. Jennie S. Reid and Mrs. Sarah A. Danksin.  
SEVENTH PAGE.—"Mediums in Boston;" "Book and other Advertisements."  
EIGHTH PAGE.—"Echoes from England," by J. J. Morse; "Along-the-Way Thoughts, Criticisms and Memorabilia," by J. M. Peabody; "Arrival of Miss Lottie Fowler;" "American Spiritualists to the Rescue—Subscription Paper."

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

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1876.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province street (Lower Floor).

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ISAAC B. RICH,.....BUSINESS MANAGER.

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

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

### Subscriptions to the Slade Defence Fund.

We refer all readers of the Banner to the subscription-list on our last page, that they may see the progress we are making toward a fund for the adequate defence of Spiritualism in the person of Slade at the coming trial in London. This will be a jury trial, and it is highly important that the best legal ability should be enlisted on the side of the defendant. Our English friends have placed the expense of the new trial at £2000, upwards of \$3000; but this is below rather than above the mark. It will make a great difference in the whole character of the defence if it is known that ample funds for its proper prosecution have been provided. It would be well to be able to telegraph to England that American Spiritualists will not only contribute £2000, but £1000. From present appearances we hope it may be in our power to do this. Meanwhile to all Spiritualists we would say: Send in whatever funds you can afford toward this important end!

### Townsend on Matter and Mind.

"Essays on Mind, Matter, Forces, Theology," &c., by Charles E. Townsend, is the title of a neat duodecimo of 404 pages, just published by C. P. Somerville, New York. It is rare that we meet with a new work that we can more cordially commend to earnest thinkers and truth-seekers. The essays are intended to uphold the theory of the stability of matter and forces, and the perpetuity of all minds as material forces. The author argues that the fact of man's inadequate power to define the Infinite is the smallest possible reason for denying Creative Existence, and thus giving to inert matter, instead of to mind, creative characteristics. With a keen analysis he shows that atheists, in assuming that natural forces or natural laws, inseparable from matter, are sufficient to account for all that exists, forget, perhaps, that they judge from what matter exhibits to their senses only, which is no more proof that such laws are inherent in matter and inseparable from its existence, than that such laws have been impressed upon matter by an unknown but creative power; in either case the same results, the same phenomena, would present themselves to their finite understandings.

As we do not know the origin of these laws, it would seem to Mr. Townsend more rational to attribute them to an Infinite Cause, seeing that present matter arranges itself in reference to future matter, for future adaptable purposes, means to ends, supplies to necessities, which wholly places such laws within the domain of forethought, design, wisdom, power and beneficence; and therefore most of necessity have emanated from Infinite power, wisdom and beneficence.

Atheists generally claim that "mind is a mere function of the brain, and so necessarily dies with it." Upon this Mr. Townsend remarks as follows: "The true function of the brain is to centralize nervous impressions received from the outward

senses, and reflexly to convey the behests of the mind, through its nerve connections, to the muscles for bodily action. This reciprocal action of brain upon the mind, and mind upon the brain, clearly proves that mind is not a function of the brain, but that the brain's function is simply to convey impressions to and from the mind, its organ of manifestation, its mechanical tool; and as the tool cannot be the master, therefore the mind cannot be a function of the brain.

"Materiality in the form of electricity is so subtle that it pervades everything, and performs almost instantaneous flights to unmeasured distances; and mind may be a still more subtle materiality, yet undiscovered, which is capable of comparatively infinite expansion, pervasion, transmission and power. Such associations connect mind intelligibly with grosser materiality, where spirit-mind has no connecting and harmonizing associations, being, to our comprehension, a link between something and nothing."

In order to understand the last clause of this last sentence, it should be known that, under Mr. Townsend's theory, mind is itself an independent subtle materiality, which, like all materiality, changes in combination and place, but is never annihilated. He contends that mind and its connection with brain cannot be strictly solved by science, and therefore the theory of those atheists who claim annihilation of mind while they must admit the eternity of brain matter, in some form and place, is necessarily a gratuitous and absurd assumption. It will thus be seen that Mr. Townsend is in full accord with many so-called Spiritualists, who believe with him that what we call spirit is merely a higher and more subtle kind of materiality. He holds that our individuality, unaffected by the body's dissolution, will continue, and that the future advancement of all sentient beings will be perpetuated by new bodily organizations, having some analogy to those now furnished with organs of sense. His theory involves the notion that the Infinite Mind, as well as all other minds, is material—"a high subtility of everlasting matter"; and he would thus enable our intelligence to trace the connection between such Infinite Material Mind and its correlated influence and controlling power over all other matter, in adequately investigating laws, through its Will-force, for its governance; even as our human and limited wills, connecting our material minds with our bodies, applying muscular contraction and expansion for action upon other matter.

Mind or soul, according to this writer, exists; it is, therefore, in itself something, and as everything, by consequence, is material, mind is material. Materiality can never become immateriality (which is nothing), therefore mind, once existing, can never be annihilated—hence mind is immortal. This life, then, being necessarily a part of immortality, the other parts must succeed to this to make a whole; hence another and continued life is a necessity of our existence. Perfection in time is the necessary intention of creation. Mind cannot mature here, hence perpetuity is requisite to attain perfection, the final aim of creation. As mind does not die, therefore immortality begins with the dawn of life here; and as in this beginning it parts with its bodily connection which furnished its recognition of worldly things, so, in successive parts of its immortality, it probably succeeds to and again casts off bodily connection, for recognition of other worlds, there as here, through bodily senses, as it rises in the perfecting scale of creation, with, probably, improved organization and duration in each new sphere.

We find some inaccuracies of style and expression here and there scattered throughout the book; but the thought is generally made clear by the context, though we could wish that more space had been given to an explanation of some of the phrases that repeatedly occur. "Vibratory accord" is one of these; but we are left to guess at the precise meaning which we ought to attach to it in the author's system. Prolificity is not one of his faults.

We have here a robust and earnest thinker, and though his theory may be as old as Aristotle (and we rather think it is), yet it gathers novelty, freshness, and force from the original way of presenting it, and from the apt analogies and illustrations which our advanced modern science supplies in its support. The tone of the book is that of a thoroughly free, independent, and at the same time reverent thinker. In quite an original way he assails atheism with weapons taken from its own armory; while his peculiar views in regard to the immortality of man are certainly not contradicted by aught that Science teaches. Indeed the work is thoroughly scientific. Simplicity is the great charm of the system. It proclaims that there is but one substance in the universe, and that from that are evolved all the phenomena of mind and matter; but the author is no disciple of Spinoza. Indeed we know of no modern philosopher who occupies precisely Mr. Townsend's ground. We have done his book but scanty justice in these remarks.

Mr. Serjeant Cox reached the pith of the Slade matter, at a stroke, when he said, in the course of his presidential address (Nov. 2d.), before the Psychological Society of Great Britain:

"The object really sought [by the Lankester prosecution] was plain enough. It was not to punish Dr. Slade, but to discredit through him all psychological phenomena, the proof of whose existence was destruction to the doctrine of materialism. The desire and the design were to bring into discredit the authority of Barrett, Wallace, Crookes, Lindsay, Rayleigh, and the other members of the Royal Society, who have acknowledged the reality of some, at least, of the psychological phenomena, and, above all, to deter, by dread of popular ridicule, other persons from prosecuting investigations which, if found to be true, they felt to be fatal to their own reputations. But such hopes have been grievously disappointed."

### The Point on which the Judge Convinced (?) Dr. Slade.

In commenting last week upon the remark of Justice Flowers in the Slade trial, that "the whole case turns upon the evidence of Lankester and Donkin that they saw Slade's hands move as if he was writing," we said: "If they did (and they do not say that they did) it proved nothing; it may have been simply nervous unconscious action on Slade's part." The act was consistent with passive mediumship, but not at all with a theory of fraud.

"I was astonished," said Mr. Lankester on the witness-stand, "when Slade's hand went down, to see his arm move as if the hand was writing." Afterwards Mr. Lankester testified that he had said he saw Slade doing the writing two or three times. And again he said: "The movement of the tendons" (of the wrist, as he subsequently explained) "was only seen when the slate was placed tightly against the table. It only occurred in the first message. I could not see his hand in the subsequent messages."

Here is a palpable contradiction. Mr. Lankester's assertion that he "saw Slade doing the writing" is at last narrowed down to a statement that the "movement of the tendons" of the wrist was only seen in the first message, and that the hand was not visible in the subsequent messages. In his letter to the Times he emphatically stated that the first message was "written by Slade underneath the slate," and it was his (Lankester's) belief that the rest of the messages "were coolly dictated on the slate by Slade while it was resting on his knee."

Afterwards, under Mr. Munton's cross-questioning, Mr. Lankester admitted that it was merely his "theory" that the writing was done underneath the slate, and he philosophically added, "I am not aware that theory is conviction." He then said: "I was watching as closely as I could. I noticed a movement of the tendons of the wrist—that was while the thumb was perfectly steady." Mr. Munton then asked: "Was not that assertion ('the movement of the tendons of the wrist') made to prove that the writing was going on underneath the slate?" To which Mr. Lankester replied: "That was the inference." At last Mr. Munton puts him the crucial question: "Did you from the beginning to the end absolutely see any writing at all?" And the reply of the witness was, "No! I conjectured that he was writing from what I saw and heard, and the delay in pulling the slate away. I did not see the writing actually done, but I saw it being done." Mere equivocation!

Lankester contradicts himself almost in the same breath. He conjectures that Slade was writing, and then this mere conjecture is changed into the evidently unwarrantable assertion, "I saw it being done." This is after the true Lankesterian system! Throughout his letters and his testimony we find the same kind of prevarication—an attempt to force his facts to conform to his theory.

Dr. Donkin testified that he noticed in Slade "a to-and-fro movement of the arm and some contraction of the tendons on the front of the wrist;" and he saw "his right arm moving as though he were writing." And then to Mr. Munton's question: "As far as you were concerned, you did not see Slade write a single word?" Dr. Donkin replied: "I did not see him write on the slate." "But you conjectured he was writing from the movement of his arm or the tendons of his wrist?" asked Mr. Munton. "It was an inference I drew from the strongest possible ground. I did not see him write, or his hand move on the slate."

Now as everything, according to the judge's own words, rested on the fact that Lankester and Donkin "saw Slade's hands move as if he was writing," the reader can discern how much ground there was for the judge's assertion, and can form some idea of the flagrant injustice he was guilty of in his sentence. Both Lankester and Donkin, on being cross-questioned, are compelled to admit that their belief as to Slade's having written the messages rests on "conjecture," "theory" and "inference."

Now for the corroborations of our last week's remark, that all that these two witnesses really did see of movement in the arm and the tendons of the wrist was probably the result of mere nervous action on the medium's part, and is wholly incompatible with a theory of fraud under the circumstances,\* we subjoin the testimony of Mr. T. Blackburn, who got conclusive phenomena from Slade, and who writes to the London Medium and Daybreak of Nov. 2d as follows:

"I particularly remarked that while Slade sought to hold the slate under the edge of the table, his wrist and hand had a trembling motion, and I imagine that such movement would be greater, extending even to the arm, by reason of greater difficulty for spirit-action, requiring more effort, when coming in contact with the magnetism of a spectator made not unaiding, but uncooperating, by his spirit of skepticism; and, to my mind, this accounts for the greater motion of wrist and arm seen by some, and that caused such to believe that Slade was deceiving them by doing the writing himself."

On the mere "conjecture, inference and theory" (as the witnesses themselves admit) that the motion in Slade's wrist and arm was an evidence that he was writing, Justice Flowers finds Slade guilty of "palimistry" under the Vagrancy Act, and refuses to admit all the counter testimony that might go to show that, though there might be motion in Slade's arm at the time of the writing, there was evidence "overwhelming" (as the judge himself confessed) that the writing

\*Would a juggler, trying to impress you with the idea that his slate-writing was independent of his own agency, be likely to allow you to see his arm and wrist moving as it were writing?

could be done independently of that motion or of any manual action on the medium's part.

The reader can now clearly see on how fine and equivocal a point the charges of fraud against Slade in this case really rest. None but a jury as deeply prejudiced against Spiritualism as Justice Flowers himself will be likely to confirm his monstrous sentence. The new trial will bring our phenomena before the European public as they never have been brought before; and we may reasonably hope that good will eventually come from what at first to our short-sightedness may have seemed a disaster.

### "Ghost Land."

We alluded briefly to this new volume from under the hand of Emma Hardinge Britten in our last week's issue. We say from under her hand, not more because she is its avowed editor than because it bears her distinct impress. Those whom the invisibles employ as their conscious or unconscious agents cannot erase their own signature from the work which they have done. The sketches that make up Ghost Land contain certain individual experiences after leaving England for India, and are a transcript—almost a passionate transcript—of the varied stages through which that individual passed in the mystic life of the East. Persons are introduced into the narrative by different names to give life to the story by breaking it into colloquial forms, but they are diaphanous to the great enchantress and seer who sits behind them and utters her magnificent rhetoric of spiritual science to the spell-bound reader.

There is more of this Ghost Land lore to come, spoken by lips which the present writer knows so well how to fashion. But not until the wild and weird story that bears the present revelations on its current has first been familiarly learned. She exclaims in an apparent agony of consciousness at the close of her narration, "Good and gracious Father of Spirits! with what deep ingratitude and pitiful self-denial do poor mortals reject thy best blessing, when they refuse to accept or scoff at the precious truths of spiritual communion!" She has done much to bring mortals into a clearer and closer relation with the knowledge that is so precious, and great shall be her reward from the multitude of spirits that will give up their testimony at last.

In these pages Mrs. Britten says she has sketched the summary of thirty years' experience. She claims, also, to have candidly and dispassionately pointed out the use and abuse of the wonderful powers that lie folded away in man and in the unseen universe by which he is surrounded. It is Occultism that is preached, taught and enforced by tragic illustration in this absorbing and powerful book. She sets it forth in the stories of awful pilgrimages made into the dim and distant realms of the weird masters of magnetism. Her belief is fixed and firm that "communion between the denizens of this planet and her spirit-spheres should constitute the highest, purest, most normal and healthful exercise of our soul's religious faculties." And she speaks fearlessly of what she terms the "folly, fanaticism, wrong and imposture that have disgraced the movement of occult pilgrimages made into the dim and distant realms of the weird masters of magnetism. Her belief is fixed and firm that "communion between the denizens of this planet and her spirit-spheres should constitute the highest, purest, most normal and healthful exercise of our soul's religious faculties." And she speaks fearlessly of what she terms the "folly, fanaticism, wrong and imposture that have disgraced the movement of occult pilgrimages made into the dim and distant realms of the weird masters of magnetism. Her belief is fixed and firm that "communion between the denizens of this planet and her spirit-spheres should constitute the highest, purest, most normal and healthful exercise of our soul's religious faculties." And she speaks fearlessly of what she terms the "folly, fanaticism, wrong and imposture that have disgraced the movement of occult pilgrimages made into the dim and distant realms of the weird masters of magnetism.

A severe judge, certainly. But her real purpose is to supply, through suggestion, the link that is at length to divert Spiritualism of its external character and fasten it to the internal and invisible. This is her scheme, in few words; that "a bridge of occult science must span the gulf between the visible and invisible worlds ere man can venture to say he knows as he is known." The question, then, is simply this: Must Occultism be studied as a science that Spiritualism may become Spiritualism? And in seeking an answer, still other questions must be asked. Shall the ecstasies and agonies through which the characters in this book are forced to pass, not that they may the better comprehend the science of Occultism for themselves, but that they may enable the author to impress us with her own awe of it, and from which she seems at best to derive no satisfaction but that of suffering—shall these ecstasies and agonies be experienced for the sake of cutting the ground of the "externalities" of Spiritualism from under the feet, and after all leaving us in the air to shriek out against knowing more because there is such an infinity to learn?

This book holds that the science of magic, so called, or Occultism in its various manifestations, should be understood by innocence itself, in order to put it on its guard against obsessing influences psychologically employed. It means, in other words, that purity ought to learn the use of the devil's weapons in order to know how to fight the devil most effectually. "Knowledge," it says, "is Power; Ignorance is Imbecility"; and the double maxim is thrown into the relief of capitals. That is the reason given by the writer for advising all truly philosophical thinkers to investigate the occult, and study out in the grand lyeum of Nature's laws the various sources of good and evil influences by which we are constantly surrounded and constantly affected. But let the phenomenal in Spiritualism come first. That gives repose and peace to the troubled human spirit. The occult raises storms in the

"GHOST LAND," or, Researches into the Mysteries of Occult Spiritualism. A series of autobiographical papers, with extracts from the records of magical resources, &c., etc. Translated and edited by Emma Hardinge Britten.

soul, that agitate it to its perpetual distraction and grief.

It is the "externalities" of spirit truth that need teaching before the subtle science of psychologic magnetism that has fakirs and idolaters, and the mystics of Eastern caves and deserts for its devotees. Men are hungering and thirsting to know and realize personally the great truth of immortality; the study of asceticism and how to develop the spiritual by starving the physical, can wait until mortality has become sublimated in a different atmosphere and more fluid material conditions than are now furnished it to live in. What we all want is "more light," and not more darkness; fact and demonstration rather than airy speculation and agonizing dreams. That the light of a new truth has dawned on the world in Spiritualism and the gradual unfolding of its laws, we profoundly believe; and whatever is to be said for magnetism and psychology, it does not yet appear that the rudiments or ultimates of this new truth are locked up in the mysteries of the ancient life of India.

The book is, however, fairly launched upon the sea of being, and will meet at the hands of its patrons with a judgment founded on its merits. A perusal of it cannot fail to awaken thought, and, as, according to a trite maxim, "the agitation of thought is the beginning of wisdom," we recommend it to the full attention of the reading public.

### The Indian Question.

This is one of those things that will not down at any man's bidding. It is bound to stay at the top, because at the top is where it belongs. There was a meeting of leading men in the Episcopal church in this city the other day to discuss the condition and treatment of the Sioux. The association is called the Dakota League. It appeared to be the ruling sentiment of the meeting, composed chiefly of clergymen, that the Indians had not turned on the whites until they had been betrayed and cheated beyond endurance themselves. One clergyman quoted the impressive saying of a Sioux chief, that "When the Great Spirit calls us all up before him for a settlement, he will ask the pale face what has become of his red brother."

Another clergyman did not hesitate to declare openly his belief that, until the Sioux were willfully defrauded and lied to, they had never offered or thought of violence to the white race. "That will be found to be the fact from the beginning in reference to all the Indian tribes, and it will pass into history as such, and there be preserved. Our dealings with the red men have been simply infamous for a civilized people. We have done certain things because we could, and we would have done a great many more had it not been for their resistance. It is at the point at which resistance begins that we begin our complaint, and allege that the red men have no right to resist anything we may do to them."

We have forgotten, on our side, that the Indian mode of life qualifies him above all beings for active and enterprising war. The riding of the Kalmucks does not outdo theirs. In challenging the open hostility of such a race, we might have expected to provoke the fiercest sort of opposition. The Custer affair was nothing worse on its side, than the Chivington massacre was on the other. If we once admit the important point that the Indian, when aroused to hatred, will fight with all the skill and intrepidity of the whites, it will save a good deal of confusion of mind and feeling. This belligerent trait certainly indicates the possession of decided intellectual qualities, which are the very ones which we ought to try to impress into the service of conforming his life to the laws of civilization.

If he makes so ready and successful a combatant, by the same reasoning he is capable of advancing himself with equal rapidity in the arts of peace. But we have invariably taken him on the wrong side. We have stirred his resentment when we should have been moving upon his reason. We have proved treacherous to him when we should have shown him that he could never outdo us in devotion to the simple truth. Our conduct toward him has been continually marked by impatience, as if we wanted him out of our way, when his right was to be just where he was and to stay there just as long as he wanted to.

### Medial Crucifixions—Ancient and Modern.

The Rev. Stephen H. Tyng, Jr., D. D., of New York, preached in this city last Sunday evening, in the Central Church. His sermon was based on 1st Corinthians, i. 2-3: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." The preacher then went on to say that the figure used in the text represented the Christ "as a something fixed," meaning, we suppose, that Jesus boldly taught the truth, without fear or favor, and for which he became a stumbling-block to the Jews, and unto the Greeks foolishness. This the honest theologian, as well as the true Spiritualist, admits. But did not Jesus himself speak of those who should yet be empowered to do the works which he then accomplished, and even "greater works than these"? That is, according to Paul, many would receive the gift of the spirit to heal the sick (by the laying on of hands), speak in unknown tongues, &c. Now, this very day, these things are done in Boston and elsewhere, and yet Rev. Dr. Tyng, and other theologians of his stamp, repudiate the fact! We know that these things are accomplished almost daily, and thousands, as respectable people as Dr. Tyng, know the fact also; and yet such preachers as the New

[Continued on fourth page.]



# 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 pilots abound,  
Again the rabble shout,  
Again, upon some mountain-top,  
They seek a Cross to rear.

Again by inspiration's voice,  
Our souls with truth are fed;  
Again: "Behold a devil! why  
List 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. Muntion, solicitor, was for Slade, and Mr. Massey, barrister, for the defendant 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 appeared to be given in order to supply the press with free tickets. If 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 Algenon Clarke was then called and sworn.

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

Mr. Lewis: On both.

Mr. Muntion objected to this course as irregular, and endeavored 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. Muntion: 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 IV., dealing with the offence of witchcraft and kindred practices, 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 case, 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 a cursive 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 the 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 names of the persons 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 force?—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 circle 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. Muntion: 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 state. I was not at the table. 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 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 know at the time 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 bar, and fixed to it, there were two small wedges. The witness illustrating what he said—pointed out that when the bars supported the slates 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. Muntion 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 now 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. Muntion: 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. Muntion: 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.

You have suggested that some of the messages might have been produced by mechanical appliances or complicated arrangements in the floor?—I think they were produced in a simple manner—in a number of ways other than by spirits.

Do you mean to say that any of the messages were written by complicated arrangements?—Well, no evidence was offered to me of the absence of such arrangements.

About how many messages did you receive?—More than half a dozen, but only one on the larger slate. The small slate was apparently clean each time before they appeared; there was no writing visible on either side. Slade rubbed the larger slate, I think, with a damp sponge or rag. I am not perfectly clear that it was not with his fingers. There was no liquid on the

table with which to damp the sponge. The slate was distinctly dark after the operation, so that I concluded it had been dampened by something. One side of the larger slate was nearly covered with writing. It was under the table just long enough for you 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. It might take me considerably more than that 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 slates, and listening to the sound of the writing.

Was the slate brought up immediately the scribbling ceased?—Yes.

And that the 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 when 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* with 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 observed several séances, 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 bantling, 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 the morning that raps could be produced in the manner shown by 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. Hutton.

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

Mr. Lewis: 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 writing 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 the expectations of the committee 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 Music Hall to witness Mr. Bishop's final and indubitable extinction of "a pestilential superstition."

I am inclined to agree with Rev. Carlos C. Carpenter of the Mt. Pleasant Unitarian church, who, in an entertaining letter to the Globe, tells us that, though not a Spiritualist, he is "a believer in the power of the human mind, and many have been deceived by 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 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 exhibition of a large audience, and 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 'malformed himself,' and threw his shoulder 'out of joint,' and set things moving generally, and did it so quietly that the gentleman of 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 superstitious 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 in heaven and earth, than are dreamed of in your philosophy. 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. H. Brown writes Nov. 2d 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' stay 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 Sundays with good success. It has rarely been my lot to pass a pleasanter time than I did there. 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 Lyceum is a good building, and one of the 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 must 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.

From Darien I went to Omro to attend the quarterly meeting. You have already had the Secretary's report. I will only add that in spite of the Centennial rush and the period of Agricultural Fairs, we had, to my surprise, goodly numbers and sincere interest. Omro is a fine town, with a good business outlook. Spiritualists mingling will find here a good element amid which to locate. The Society own their hall and keep up their Lyceum, and in winter their Societies. In the adjoining town a few friends are trying, with seeming good success, the experiment of a Unitary Home. I found Dr. J. C. Phillips, who, under angel guidance, is having a good and successful practice as a physician. He is also, as I have learned by my own and others' experience, a very excellent psychologist, with great promise of multiple power as he ripens under the "sun of righteousness," i. e., the harmony and purity of our philosophy. I left Omro with regrets, and with a promise to return during the winter.

At Princeton I made my home with Bro. Scoville, who has a large farm and a larger heart, and who desires to establish with this capital a Co-operative and Unitary Home. Two lectures here were well received, and the few friends, with a few new ones, were very kind, and that they had received a refreshing shower from "over the river."

Ripon had been the Mecca toward which I had looked ever since I came into the State. Here was Ceresco, the community of the Wisconsin Phalanx, and Bro. Warren Chase, had made me in love with it. It is indeed a lovely situation, and Ripon is a beautiful town. Bro. Woodruff, who is still here, tells me that the happiest years of his life were passed in the Ceresco community. Had a good and appreciative audience at the Unitarian Church on Sunday. We will have a glorious time at our Convention here in December, for Ripon people will do nothing by halves. The spirit left by the Phalanx is not dead.

I passed a few days with friends at Burnett and Beaver Dam, and anticipate a rich lecture-season there during the winter. In fact, this portion of Wisconsin is as rich in the Liberal as the State. The quarter in a Bonanza. All it needs is a will which, by crushing the ore, will make the gold available. If only one-tenth the interest was manifested, and a small proportion of the sacrifice made by the Liberals that our Methodist brethren make to sustain their circuit-riders, at least three speakers could be kept constantly at work in the section I have traveled over this tour.

At Beaver Dam I found working at his tailor-trade Bro. J. W. Kenyon, who was with me in missionary work in Iowa. Bro. K. has rare powers as a speaker, and when the proper conditions are made for him, few surpass him for deep and far-reaching philosophy. He is also an excellent test medium, and few of our platform mediums equal him for his psychometric delineations of character. He is extremely sensitive to psychologic conditions, and entirely negative to the money power, and hence, unless cared for by a patient, he suffers from want, or abandonment of the field, he has wisely done. Had he received only the same compensation for the time and labor he has given to the cause that he now receives, he would not be compelled, in order to furnish food and clothing for his family, to turn to manual labor. However "worthy" the laborer for the angels, he rarely receives from the external world his "hire." When I realize how poorly the mass of our lecturers and mediums are sustained, I wonder that most of them are not frayed to do as Bro. K. and many before him, have done to keep self and family from absolute poverty. I question, at times, the wisdom and the justice of the angel world in persisting to hold and develop, not only old but new mediums, and in keeping them at their unappreciated work. Only by the fact that "the blood of the martyrs is the seed of the church" am I reconciled.

In my own experience and that of friends I have many a fact to show that how low a figure our friends are held by many claiming to be liberal. The following incident is therefore no exception at all. It occurred this fall with a medium whose reputation is by no means local. On two occasions she had given a wealthy farmer sittings of one hour each. He offered to bring her apples for pay. To accommodate him she consented.

Not long after he brought her one bushel of refuse apples, worth fifteen cents in the retail market. Talk of mediums defrauding and humbugging! Why, when I know the atmosphere of deceit, the cunning, the guile, the duplicity, and the hypocrisy in which they are compelled to live, I wonder they are able to tell or act the truth at all. Place around them care, protection, sympathy, love and trust, then there will be no exposures. "The measure you mete will be measured to you again." I want to see mediumship recognized as a legitimate business, and would that mediums would refuse all "test conditions," making and holding to their own. Let them be judged as we judge a lawyer or an M. D., by results. When manifestations are distinct and positive, they will win recognition, and the best way to make them thus is for mediums to believe and act in their own integrity, feel themselves the equal in the external world to any other profession, demand treatment as such, and obey only their spirit bands as to conditions. The respect in which we hold ourselves determines ultimately the respect in which society will hold us.

I spoke in Whitewater twice Sunday, Oct. 29th, to good and appreciative audiences, and by request gave two lectures next Sunday. The two papers in town gave me excellent notices this week. There are many Liberals here, and justly they should have speaking at least once a month. Walworth Co. could organize a County Conference and keep a speaker on a county circuit, and have its quarterly meetings, if the proper steps were taken. Will not the friends here and elsewhere call, during the winter, conventions of one or more counties for this purpose? I am satisfied that there is many a section in which it could be done. Only in some such way can we ever blend into a natural organization upon the only basis of work, to liberate minds from wrong and error, and stimulate them in the way of right and truth.

Whitewater is the home of Mrs. A. B. Severance, whose reputation as a psychometrist is unrivaled. She has won for herself a social position that commands the respect of the commu-

nity in which she dwells. There are probably few mediums who have so extensive a correspondence, and no psychometrist who does the amount of labor she does. She has learned from all parts of the world where the Banner of Light circulates, and from their letters and my own experience I have no hesitancy in recommending her to all who would know themselves. I am glad to be able to do her tardy justice, for in 1870, while I was sick, near Boston, she gave me a reading of character more accurate than one I got from Fowler & Wells, a diagnosis of disease, and an analysis of the affectional and spiritual experiences I was then having, that was of great benefit, and which time has verified. She also prophesied my public work, and the present is a partial fulfillment of that prophecy. The rest is to come. Her family has heretofore confined her closely at home, but she will in future be more at liberty to travel, and contemplates visiting some of our cities, and devoting a portion of her time not occupied in correspondence to giving verbal readings. My visit in this spiritual nursery has been rich in social and spiritual growth. The angels are preparing me for work of some kind in the crisis which we are fast approaching.

I recognize the message of Mrs. Felton, given through Mrs. Rudd's mediumship in the Banner of Light of Sept. 30th. Many of her characteristics, and all that she says of her last illness and her entrance to spirit-life, are verified by facts indelibly impressed on my memory. In regard to her present work, i. e., my own mediumship and that of other fully corroborated, the above communication. May the Message Department be fully sustained, for I am convinced by my travels among the friends that no smaller amount of space in any of our papers is doing an equal amount of good. "Bottom facts" are the demand of many, and here they have them.

Owing to hard times, and the near approach of election, I omitted visiting several places to which I was invited, but shall return to Wisconsin in December, when I shall not only visit these points but I hope many others. I also shall take a trip into Southern Illinois and Michigan during the winter. If the friends in the above States desirous of lectures, will write me at Rockford, Ill., I will arrange my tour to include their towns. During hard times I will work at "hard times" rates. After a few days' rest with my wife, who has meanwhile been using her gifts as a seer and healer at home, I shall again take the field, and will duly report.

## Oregon.

HAILEY.—Miss Dora J. Ray says: I thought an item or two might interest your readers. Spiritualism is making progress in this far western part of the country. We seldom have spiritual lecturers visit us, owing perhaps to the small number of believers and the bigoted opposition manifested by the church. However, Baldwin has been here, and in attempting to expose Spiritualism exposed his own ignorance and guiled its opponents. He is well practiced in the art of dodging questions, or making such answers as give no light on the subject whatever. We have been holding circles here, which are mostly composed of women, but all prove to be more or less mediumistic. One lady would develop as a good speaker, if she would only consent to do so. Others are making progress. I find myself developing as a trance worker and inspirational writing medium. Thus you see our beautiful philosophy is gradually finding its way to the hearts of the people everywhere.

## New York.







(Continued from first page.)

York divine spirit the idea; hence we liken them to the Pharisees of old, who were wont to raise their voices in the synagogues, according to the ancient record. The Christs of to-day 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 public's eye the priests in old Jewry who denounced Jesus as an impostor, and then seeing through a glass darkly with bigotry the ruling trait of their characters, these self-righteous wisecracks 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 *confessio*, 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 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 pulpit expects 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 carefully 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 optics 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 beginning 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; 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 Wyld, 12 Great Cumberland Place, Hyde Park, its author, is one of the best-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, in the highest sense, liberal-conservative reformers, who, quietly and systematically marshalling 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, and 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 potencies 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 enemy 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 *employee* 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 felicitating 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 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 much vary 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, 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 may 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. Frazer'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. Milson, 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 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 some 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 call 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 oasis 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.

NAME.	£	s.	d.
Alexander Calder	10	0	0
Charles Blackmore	10	0	0
Mrs. Weldon	10	0	0
Martha Smith	10	0	0
Miss J. J.	10	0	0
J. Emmore Jones	5	0	0
George Wyld, M. D.	5	0	0
Miss J. J.	5	0	0
Henry Woodwood	5	0	0
T. E. Carbridge	5	0	0
J. Hulbert	5	0	0
P. R. J.	5	0	0
J. Dixon	5	0	0
Mrs. Lowe	2	0	0
John W. W.	1	0	0
Captain James	1	0	0
G. H.	1	0	0
Mrs. Mally	1	0	0
W. L. Ashhead	1	0	0
W. L. Ashhead	1	0	0
Mr. Manners	1	0	0
S. Parker	1	0	0
A. Andrew	1	0	0
Smaller Sums	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. Galley's fate is repeated. Galley held a telescope, Slade a slate. Galley, in the seventh 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 recalled 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 Treasurer.

Chairman, ALEXANDER CALDER, 1 Herford Square, S. W.

Honorary Treasurer, J. ENMORE JONES, Enmore Park, S. E.

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

#### Massachusetts Family Bank.

On our fifth page will be found the statement made by Eliza 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, Palma 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. Stiekney, No. Somerville, Mass., 70 cents; Mrs. R. Bowker, Boston, \$1.00; L. P., Boston Highlands, \$1.00; B. S. Gilbert, Cananoga, N. Y., 50 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, 518 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 sittings. 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 by J. E. Hendricks, of Iowa—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 Dwinella, 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, 10 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 Keosauqua. Lecture committees desiring his services previous to February, should address him at once, at Chicago, Ill., care S. S. Jones, Religio-Philosophical Society Office. He will attend the Alphanetic 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, Minn., Nov. 25th, 26th and Dec. 1st; Hyde Park Dec. 5th, 6th, 7th, 8th. Address at Albion, Mich.

Mr. Henry C. Lunt, 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 15th. 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.



If he can be said to die who surrenders breath for prince

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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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 yourself and your readers.

Traveling continually, taking part in the din and bustle of innumerable meetings, and the fulfillment 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 Spiritualists will oppose fraud wherever 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 not 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 pastors, quarreling 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. Simmons, who, as your readers are aware, are staying in England on route for St. Petersburg. Two doughty champions of public morality, named Professor Lankester and Dr. Donkin, have had our American guests indicted under the Vagrancy Act as rogues and vagabonds obtaining money under false pretences. These worthies attended a séance; writing came on the slate; Dr. Slade's wrist-muscles moved, *ergo*, 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. Simmons 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 indicators 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. Simmons. 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-stalmer, from John O'Grady to the Land's End, has had something to say over it; illustrated papers, from the Graphic to the Police News, have given pictures (?) of the court, etc., in some cases with that marvelous accuracy that *spirituosity* 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 ten steam hammers to crush a watch glass. Are men afraid of the spirits? Dr. Slade bears up fairly well under the strain he is submitted 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 today another arrest was made, under the same Vagrancy Act. This time it is 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 via the back window, per a street and enters a public house, where he is seized. 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 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, English juries are not inclined to clemency—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, 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 numbers 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 unkind 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 many. Its prospects were never 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 work, in full, and on one occasion gave all 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 *rebellion* 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 a little pamphlet into my hand, bearing the title "Fraternitas: 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 G. 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. Herbert Communities at best have been but costly failures. I hope a better result may attend Fraternitas. 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 the idea of co-operation in service is observed in other respects it differs much from Fraternitas. It is an attempt to solve the perplexing "servant question." The affair is under a company, and is called "The Associated 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 idea 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 to this gifted lady can make to the literature of the occult and spiritual will be welcome to all truth-seekers. The success of the book is 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 the 1st of September, 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 grovel or juggle with phantoms. 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 "vagrant" 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 smiling the mediumistic apostle, "his chains fell off," and he went out angel-led through the different wards into the street. This was truly a marvelous 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 it 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 capacities 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 Darwins, grandfather, father, and son; and all three. 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 coelo.' Everything from a clam shell! I saw the naturalist not many months ago. '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. All it's 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 frogs 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 conjugally 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 our hall; 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 direct from London on the 15th 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 confiding 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 Leighton, 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 because of the introduction, 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 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.

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