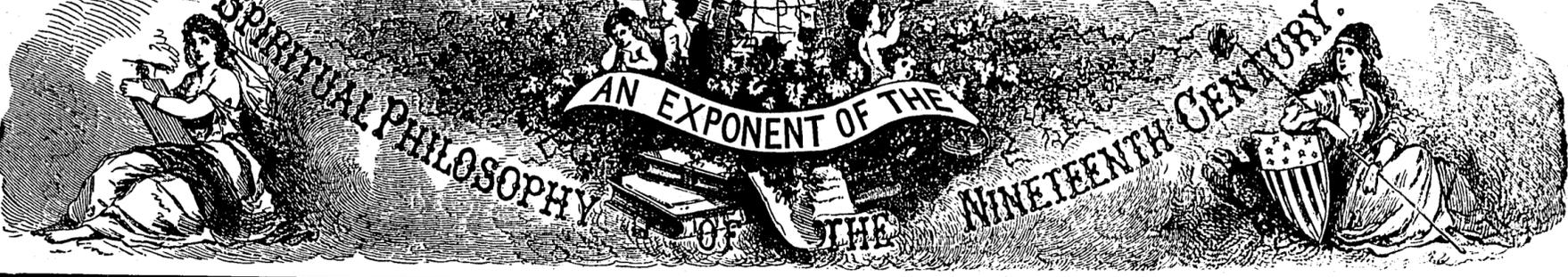


# BANNER OF LIGHT.



VOL. XL. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, DECEMBER 9, 1876. \$3.00 Per Annum, In Advance. NO. 11.

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## The Rostrum.

### "THE OUTLOOK FOR FREEDOM," FROM THE PRESENT STANDPOINT OF CHARLES SUMNER.

Through Cora L. V. Tappan, Medium, at Gallatin Hall, 422 Fulton street, Brooklyn, N. Y., August, and in Chicago, Ill., Sept. 10, 1876.

[Reported phonographically by J. F. Snipes and A. M. Griffin.]

[Concluded from last week.]

#### FINANCE.

I have stated what I consider to be the most imminent necessity. That which is of almost equal importance is, that we cannot afford to be a bankrupt nation. There is no nation upon earth that can abide with bankruptcy staring it in the face every ten years. The only deviation from my usual course of utterance while in your midst was upon finance. I saw then what I now see: That no nation can have a strong safeguard for her freedom that has no sound financial basis. I saw then what I now see most clearly: That the exchequer of England alone would hold her in her place if all other powers were warring around her and she herself were threatened. The system of finance established by Mr. Gladstone's ministry enriched England for a period of time; but England is not dependent upon any one man's system of finance. She is firmly grounded in the strong foundation of personal class and national wealth. It is not possible for England to be bankrupt unless all her inhabitants shall move away. Not so with America. We have many people, but not enough. We have many sources of wealth, but no wealth. We have many avenues of industry, but no increase of the results of industry. We have everything that constitutes the basis of national wealth. We have the debt of a protracted war. We have the imbecility of a governmental administration that was incapable of dealing with questions imminent upon the close of that war. We have divided sectional interests, and a system of finance that would baffle the most skillful of all the Athenian law-givers to unravel to the understanding of any human being. [Applause.]

What can we expect? Freedom is undoubtedly first, but freedom without an exchequer must forever remain upon the wing. You understand that the capital of the world is deposited in the Bank of England and its tributaries. You understand that London represents the wealth of the entire civilized globe. You understand that no portion of that wealth will travel toward America to-day upon any security which the government can give, or individual companies—no great proportion of it. You understand that you are discredited abroad and at home, and that the foundation of this is a lack of proper legislation—a lack of proper knowledge on the subject. The failure of the nation's accredited banking-house was scarcely less astonishing to England and the financial world abroad than would be the failure of the Bank of England itself to Englishmen.

The truth is that behind commerce and trade, behind all that is connected with the system of traffic in the world, a system of common honesty must be understood to have a fixed place. The truth is that the intention and guarantee of the government is all that any nation needs. The natural resources are the greatest in the world; the powers of creating wealth the greatest; the augmenting wealth of the country more rapid than that of any dozen nations heretofore known. But the intention of the government is not relied upon. Why? Because of political machinery; because of political antecedents; because of even insinuations that might creep into the utterances of public men that there is a possibility of escape from indebtedness aside from the payment of it. This is the reason. Now, Liberty is foremost and first unquestionably. Liberty seemingly vanquished is no disgrace, but Liberty without an exchequer is impossible.

If Lyeurgus were alive to-day, he would have no need to banish gold from this country, but he would have very great need to banish the love of it—the love of that individual power that neglects the national wealth, the love of that individual wealth that forgets the wealth of the country, the love of that individual emolument that forgets that behind the individual is a greater power that gives sustenance and support in order that the individual may be protected. The Stewarts, Lawrences, Goulds, were only examples of a thousand men of their class who give through taxation and purchase of bonds to the government, but who give for the purpose of their individual aims, and doubtless would avoid

it if there were an easier way to fortune. The patriot is he who considers his country first, his own exchequer afterwards. The true patriot is like the true religionist: he gives for his church, and if he may have the crumbs that fall from the master's table it is well; if he may not, he knows that he will be sustained and fed by the life-current that is given there.

Now the country is in danger because the individual is too great; because in the ways of money-making and money-getting, the power of individual wealth is considered instead of the nation's wealth. There is no country where there are so many millionaires proportionately, and yet no country where the state of finance is so hopelessly entangled. A national system of finance that shall be simple and comprehensive, is for the first time gradually dawning upon the consciousness of the law-givers of your country as necessary. It was urged, you will remember, the only time that I ever dabbled in finance, as a measure so essential, that a board of commissioners appointed by the government should consult with all the boards of finance in Europe, and with the best and most enlightened financiers of the world, for the purpose of forming a national basis. Until this is done there will be no permanent security; until this is done your nominal security must go a-begging over all Europe, and individual monopolies and enterprises will be scorned by the capitalists of the world. We have no credit at home nor abroad. We cannot revive, as a nation, without credit or without money. When all the revenues of this country shall be diverted in direct proportion toward the national channels, and when every system of monopoly in its products shall pay its proportionate tribute to the nation, and when all forms of individual enterprise shall be sufficiently and adequately protected to meet the possibility for the nation to reap its proportionate reward, and when without restriction there will be such a state of trade as shall constitute at once a bond of sympathy between this and other nations, and protection to the government, we shall then have arrived at some sort of high way toward national success. I do not speak of this as primal, in any lofty sense, but I do speak of it as essential in every reasonable sense; and every business man, and all persons connected with official dealings, will bear me out that the management of national finance has been simply (I will not say idiotic, but at least) faulty.

And now we turn again to loftier themes. The methods of external improvement are easy to dictate; they are very slow of adoption. The methods of mental and spiritual improvement in the standard of a nation are still slower. Educated from my youth in the stern discipline of a Puritan love of freedom, and conscious from the first beginning of consciousness of the indebtedness which we owe to the founders of the nation for so much of liberty as they have given, but fully aware that the ever-increasing tide of foreign population obliterates that strong impression, and as new generations come, some never impetus must be given to the love of liberty than that which was given us who were born, within the shadow of Bunker Hill, and who know all the historical details of the battle of freedom from the first to the close; aware that there must be a loftier impetus than that which encircled the late war—the love of liberty, the abolition of slavery, the dear sons slain for the cause of freedom; conscious that we must have other shrines of freedom than the numberless battle-fields the South afforded, than that made classical by the one voice of your loved President at Gettysburg; conscious of all this, you must be aware that the national life will gradually lose its energy unless for the sake of freedom there shall be a constant and perpetual love of it encouraged in the mind, taught in the schools, elevated above the standard of mere Fourth of July patriotism—to a standard of lofty intelligence and comprehension. Every adult should be made aware of the distinct difference between the national life here and in other countries, and every one, by reading or instruction, or both, should know the difference between being an American citizen to-day and a citizen of France, Germany, or any other of the States of Europe, save England alone, and even of England, unless she chooses to be favorably warned. This is a portion of your religion, not for the sake of this country alone, but for the sake of that future which is to be handed down through this country, of which America is the exponent and representative, of which this is the experiment of all time as to whether, without great antecedents, without an individual line of kings or individual history, without classical record, with nothing but the bare and barren wilderness, there shall spring up a nation that, throughout the generations and centuries of time, shall bear the power of freedom, and uplift the standard continually before the world, that, without any individual greatness, without any especial merit than that which clustered around the circumstances of the time and period that called them forth, there shall have risen a more wise, intelligent and lofty people, whose watchword is Freedom, and who have established for her a shrine and home upon earth. Freedom is one thing; her spirit abides in the air, is the sublime mystery of poetry and philosophy, is the one word touching and firing the heart of the patriot. Freedom is one thing; in France, long-buried, perverted to unhallowed uses, and trodden down by nameless wrongs; in England, dragged through the slow long years, until her hair is grown grey, expecting the fruition that never came; in America, hovering long above the nation without even a resting-place, and only spoken of derisively and

in scorn because of the one great struggle that prevailed here. Freedom is one thing, but liberty may be the matchless word and inheritance that for a brief moment of time shall fire the heart of the nation, and then pass away. Liberty may abide, remain permanent for a thousand years, but there can be no perpetual inheritance of Freedom on earth, unless there be such a strong foundation stone, unless there be such guarantees given, unless life and intelligence be so securely fastened in her name, that she shall not even hover above you, but shall abide, the endearing and enduring goddess of your devotion.

[The speaker (Mr. Sumner) had here finished, when a spirit standing near him (Mrs. Browning) said: "Have you no word concerning woman in your 'Outlook'?" whereupon Mr. Sumner added the characteristic tribute which follows:]

Another subject: It is suggested to me that in the coming time the voice of woman may have much to do with the political elevation of the world while in earthly form. I never believed in women having voice in political life; the charm and sacredness seemed rent and wrested from them. I have worshiped woman, after the manner of the scholar and student. I have bowed before the image of Helena and Diana. I have beheld in Venus the ideal of divine beauty. I have seen in Penelope the representative life of womanhood. I have recognized in all history the names of women who, made great by grim circumstances, filled offices of trust and honor—Madama de Staël, Catherine of Russia, Florence Nightingale, but why not have Minerva as well? The Goddess of Wisdom was as important to the ancients as Diana. Why shall we not have wisdom, if it abide in the heart of woman? I do not say that I wish woman to engage in politics in its present aspect. I say I would have her make a political arena in which she can engage. In religion she has done this, in art, in science. I am well aware that the streets of ancient Pompeii and Herculaneum were not fit places for men and women to walk together. I am well aware that the forum and the senate were no places for woman. They were found: by men for laws which men made to be seen of men. Modern civilization has made of every public place a drawing-room. Modern society has introduced into every fitting place for man an offset and system that makes it also a fitting place for woman. The political arena alone has been unfit for woman. Let us have that arena changed—instead of brutal power and force, the refinement of that intelligence, that love of justice and freedom that should make no woman blush at the utterances, and no man ashamed of what he may say there. The wives and daughters of the land are fitting ones to lead man to the drawing-room of political life, to the church and sanctuary of political life, where, if need be, he may perchance be washed of his political sins, and where, if he repent, he may receive forgiveness at the hands of Liberty and Justice. Heaven knows there is need of some such sway. Alas! I could see it.

From my present standpoint, from this height, and with added power and voice, I say that this nation, if it shall stand redeemed and disenthrall'd fully from past crime of slavery, from present crime of indolence and corruption, shall stand so because of the elevation of the sons, of the husbands, of the fathers and brothers of this land to a higher standard of political life, so that there may come the time—that the time now is dawning—when with equal voice and no less womanhood, woman shall be enshrined in the hearts of the nation, and her power also be known of all. I do not know in what way; I hope it will not be in the usual avenues of political life, but in some loftier and diviner manner, where she and not man shall lead, and where the voice of her power and love and excellence shall make political life what it never yet has been. [Applause.]

The Goddess presiding over the destiny of this nation is Liberty. May her presence and her voice, ever as an everlasting power, be felt and known until no longer as a scoff and sneer she is pointed at in derision by the powers of the world; but she shall abide in your midst, take up her dwelling-place with you, make all the way clear for weary feet, and invite exiles from foreign lands without the danger of destruction after she leads them.

Oh, sacred Freedom, thou art misnamed and abused by many tongues, but whatsoever may be thy spirit, and wheresoever thy home, make them a shrine and altar here in the midst of my countrymen, that they may not forget their duties to thee and to each other, and that this land may be freed from every blot and stain.

And now, thanking you for your kind attention, I beg that you will consider that this, my first public utterance, is not my final message through any similar channel, but that it also shall be taken with such allowance as must always be given for the use of an instrument to which I am unaccustomed, in coming to you through a second voice. I thank you for your attention.

"Brothered with sea-spray is this lovely land, I said, "Oh, billows, cease-surgling the sand, And tell what future of this land may be!" A monotone was all they answered me: "Streams ran toward the rivers evermore, The rivers ever, seek the boundless sea; The same things happen as have been before, It cannot matter what the answer be."

I asked the mountains, crowned with dlatens 3 of snowy splendor, with fair jewels set, 400-footing, holding all the glorious gems That earth has known, what answer I might get? What of the future of this wondrous land, Before and graded with the sun's main hand? "The pine trees murmured, in the dark ravines, The monotone which came from out the sea, And from the topmost mountain height, that leans Against the sky, no answer came to me, Only the solemn answer here below, The future which no voice can ever know.

I turned me then unto the heart of man, I looked for freedom's perfect plan, Abhor not freedom's perfect plan, Nor for the ancestor unto souls distressed, Nor for fulfillment of the perfect word Of liberty, could I this hopeful turn To human hearts, where human hopes still burn: Abhor not this land, named freedom's own, Hath not been faithful to its promised trust, If the heart of man is still ambition's throne, Remember nothing, fathers to be just.

The child of slave and war's dread sacrifice, A selfish as from heaven has its most rise, I said, "Oh, man, with restless, weary feet, What of this land, given of Heaven to thee? The fairest, and of liberty made sweet?" The answer came, even as from the sea—"What can it matter what the answer be?"

And then I turned me to the flesh and dead— Then from battle-fields of this fair land: Above their graves, when'd the spring's soft tread Approaches with her mild and magic wand, Sweet flowers, like tears of mother's eyes, must blow, While they in higher gardens now must grow; I said, "Ye risen, martyred and glorified! Ye that have watched and waited there so long, And ye that felt, the nation's hope and pride— What answer from your height to make hope strong? Pollution of the promise of her years, Bound down with slavery, and want, and wrong, Belonged with blood that served for human tears, What is there for this land, for freedom's song?"

And they with soft, mild eyes, and tenderness That came from out the soul's deep prophecy, Spoke, as souls grown above all dark distress, And fear and death, this answer unto me: "Of all the lands most fair beneath the sun, Circled with seas, and girt with mountain chains, With streams and rivers that still seaward run, Changeless, as all things on the earth must change, That land is fairest, and I shall be most blest, Who gives for freedom all her blessed days; That land is named of all the lands the best, Whom peace and liberty have made her ways; And this land, by the feet of exiles prest, Through peace and prayer may win this perfect praise!"

## Spiritualism Abroad.

(From the London Spiritualist, Nov. 31.)

### THE SLADE PROSECUTION.

The following is the close of the case for the prosecution, quoted from last Saturday's Daily Telegraph. We have not been able to quote the evidence for the defence from that journal, it was so imperfectly done; the Standard did it well considering the short time at command:

On Friday the two defendants, Henry or Dr. Slade, Spiritualist, of 8 Upper Bedford-place, and Geoffrey Simmons, again appeared in answer to a summons charging them in effect with having, on September 15th, conspired, and by subtle craft, and divers means and devices, obtained money from Professor E. Ray Lankester and Dr. Donkin, with intent to defraud them. The defendant Slade was also charged under the Vagrancy Act. As on previous occasions, the court was crowded by ladies and gentlemen interested in the case, amongst whom Professor Wallace, Dr. Carter Blake, Mrs. Blake, Mr. Emmer Jones, Mrs. Weldon, Dr. Wyld, Mr. Wedgwood, Mr. W. H. Harrison, Mr. H. G. Bohn, Mr. Williams, Rev. W. Newbould, Mrs. Desmond Fitzgerald, Mr. G. C. Joad, Mr. A. Joy, and other well-known Spiritualists were present.

Mr. George Lewis appeared to prosecute, Mr. Manton, solicitor, for the Slade, and Mr. Massey, barrister, for the defendant, Simmons. Mrs. P. Lankester, called and examined by Mr. Lewis: Where do you reside?—At Belsize park. You are the widow of the late Dr. Lankester, coroner for Middlesex, and the mother of Professor Lankester?—I am.

I believe you come here against your own inclination?—Yes; solely at my son's request, having great objection to the publicity of these proceedings. Did you go to 8 Upper Bedford-place?—Yes; on September 15th, with a friend.

Were you shown into a front room?—I was, and there I saw the defendant, Simmons. I conversed with my friend. He said, "Have you seen anything of this sort before?" I replied, "I have seen the planchette act, and I must say that a message signed 'Phoebe' rather staggered me." After that observation, Slade appeared in the room, and spoke to Simmons. I did not listen to what they said. A few moments elapsed, and then Slade asked us to follow him into back room. I sat at a table opposite to Slade, and my friend was on my left hand. He sat with his back to the window, and said, "We will see if there are any spirits here." He told us what he tells everybody, I suppose, that his wife was there.

But his wife was not there?—Well, somebody was said to be there when he spoke about a message. You don't mean the body of his wife, but her spirit?—Her spirit, of course. He also said that two objectionable young men had been there previously, that one of them had taken away the slate very rudely, and that he should like to kick his head. (A laugh.)

Did you hear any spirit manifestations?—I heard raps coming from the centre of the table. Slade asked my friend if we would write the name of any one who was departed, and we declined to do so. He then put a slate under the table, and after some interval we heard the scratching of writing, and he pulled the slate out with one of its sides tolerably well covered with writing. The writing was signed "Allie." It was a message, saying, "I am glad to see you; we spirits are pleased to meet with true believers."—Slade thought that we were true believers—"We have our feelings in our present state as we had in the other world, and we do not like to be abused." (Laughter.)

Was any other message produced?—My friend said to Slade, "You don't object, I suppose, to use my own slate? I have brought a double one with me." Slade replied, "Well, it is sometimes difficult to do so, but we will try." My friend produced a double slate, which he had purchased on our way, and Slade placed it under the table. After some time I heard a little scratching, and then Slade withdrew the slate, and said, "Read." I read the writing, "I am glad to meet you; I am ever with you, Phoebe." I was startled, and said with a shudder, "Oh, Phoebe!" Slade answered, "Do you know the name?" and I answered, "Well, it is my own." He said, "Have you friends in the spirit land of that name?" and I replied, "Many." "I thought so," said he. Then I said, "Dr. Slade, I should like to know which Phoebe is meant—the surname, if you please." He said he would try, and again he placed the slate under the table. After a little time we heard more scratching, and on the slate being withdrawn, there appeared the message, "We cannot write any more to-day—Allie." (Laughter.)

Did it occur to you that you had previously mentioned the word 'Phoebe'?—No; I was astonished and startled at first, but afterwards I recollected that I had mentioned the name in the outer room while Simmons was there. How much money was paid?—I gave Simmons a sovereign, and then he asked for another in payment for my friend, and it was paid him, making £2 in all.

Cross examined by Mr. Manton: Did you go there on the same day that your son went?—Yes; I had heard that he had been there on the Monday previous, and was told what had occurred. He told me on the 15th that he was going again to inquire about the spirits, and I went there with the same motive. He did not explain what kind of table was used; he told me that he had been there with Dr. Donkin, and had pulled the slate away. He did not direct me what to do, but treated my visit as I did, merely one of curiosity. According to my son's theory Dr. Slade is an impostor, and I wished to ascertain the fact for myself.

Did you consider Slade an impostor?—I had not made up my mind what he was. I did not take my son's opinion, but wished to judge for myself. Certainly I had a strong conviction that he was an impostor, but I had not made up my mind on that point. I had a conviction that it was all impossible. If I had known that Slade was performing a conjuring trick I should very likely have gone to see him, the same as I go to see Mr. Maskelyne. I don't know particularly why I went. I suppose it was because I had promised to go. Certainly I should not have paid him a sovereign for what I saw. I might have gone into a penny show to see a man.

Do you recognize the table?—It looks very like it. Were you sitting at the legs or the flaps?—At the flap, I believe. You say that Slade told you that he should like to have kicked one of the young men on the head who had rudely taken away the slate. Do you think he said anything like that?—Do I think! Why I heard it. What do you mean? (Laughter.)

Did his words not strike you as being remarkable—that he should have liked to kick some body on the head?—Well, I thought it was an American expression. (Laughter.) He was very indignant and upset, and he said that the young men had been there and had accused him of writing on the slate with a piece of pencil in his finger-nail. He said, "See my nails; they are much too short to hold a piece of pencil." I did not pull him off the table, who the young men were one was my son. (Laughter.) Slade further observed that he did not think there would be any demonstration that day.

Slade, you say, put the slate under the table?—Yes; and there it remained for a very short time—two or three seconds perhaps. The message must have been rapidly written. It was written in so short a time. It was a long message. A side of the slate was tolerably covered with writing. It might have been a minute. I cannot charge my memory exactly as to the time. Was the slate placed against the table?—Yes; with a piece of pencil, and I heard the sound of writing.

Did you notice any manipulation with the slate?—I saw nothing but the thumb. When you speak of a double slate, do you mean one folding like a book?—Yes; my friend handed it to him. There was no writing on it. Slade put it on the table, who the young men were one was my son. (Laughter.) Slade further observed that he did not think there would be any demonstration that day.

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other show. (Laughter.) My friend volunteered to take me there.

Had you any representations from the defendant as to the spirits writing these things before you went?—When in the first room Slade spoke, and represented to me that whatever I saw in the next room would be done by spirits—understand that. (Laughter.)

Re-examined by Mr. Lewis: Did you in any way act in collusion with your son?—No; I went there quite independently of him. My appointment was made earlier than my son's first visit. In fact, he was at Oxford at the time. It was purely a coincidence that my son and I went on the Friday. I have been to see conjuring whenever I wished to amuse myself.

Mr. Flowers: Did Simmons speak to you about the writing?—He addressed us after the men had left the room. Then he introduced Slade, and they spoke together. Next Slade sat down near to us, and told us that they had had a terrible morning, that there had been a disturbance, and so on.

When you told your friend that the word "Phoebe" in the planchette act had startled you, were both the defendants present?—No; only Simmons.

Mr. William John Hinde (Child & Hinde, cabinet makers, Easton-road) said that his firm were well known for certain articles they manufactured. The Slade table was made by them at a cost of £245. It was made of ash, and according to the order taken by his foreman, Clark. Mr. Massey said he would admit that Simmons ordered the table.

Examination continued: The table was of peculiar make, inasmuch as it had a stick bracket in the centre. Had never had one made like it before. Simmons was a stranger to the firm. They made automatic magic bolts, and Simmons might have thought they could make a spiritual table. (Laughter.)

By Mr. Manton: The one-stick bracket was not used in a common table.

Cross-examined by Mr. Massey: With the exception of brackets, the table was not different to that made to any other order for a Pembroke table. If that bracket was pulled over, it was possible to make a fixture to it. (Mr. Hinde here showed the construction in which a slate might be fixed between the bracket and the leaf simply by depressing one side of the flap.)

By Mr. Lewis: Would not have made a table for himself with one bracket.

Edward Clark, foreman to Child & Hinde, examined by Mr. Lewis, said he had been in the firm for about eleven years. Remembered Simmons ordering a table on Monday, July 17th, in the present year. He told witness he wanted a Pembroke table, but on being shown some said, "Not one of that class." He sat in front of the table and said, "I want one to measure 3 feet 8 inches;" the ordinary size was 3 feet 3 inches. He was particular that there should be no drawers. There were two finger brackets, but he ordered those to be dispensed with, and only one support in the centre. Witness suggested that this was not sufficient, and Simmons told him to mind his own business. Slade's name was not mentioned. He had never seen another one-stick bracket to a table since he had been in the firm.

By Mr. Massey: Was not aware that the description of table in court was common in America. Had no experience in trick tables. The table had not apparently been altered since it left the shop.

By Mr. Manton: The table frame was the usual frame, and was made by his firm. The statement made on a previous day that the table was without a frame was, of course, quite a mistake, as it was not possible to make a table without a frame.

By Mr. Lewis: The ordinary brackets of a Pembroke table would not revolve in the same way as the stick brackets. With side brackets and the amount of play in the leaf a slate could be placed under either of them.

Robert Joseph Catchpole, examined by Mr. Lewis, said he worked for Messrs. Child & Hinde, and made the table ordered by Simmons. It was an ordinary "Pembroke," made in the usual way, with the exception of a slight alteration made in consequence of the instructions of the foreman being temporarily altered by one of the firm, who thought that a single-stick bracket was a mistake.

Mr. Lewis: That is all the evidence I have to bring forward.

Mr. Flowers: The last evidence has altered the case a good deal. Until this morning I looked upon it that there was no evidence to support the case. But Simmons was anything more than an ordinary servant, but the fact of his ordering the table in a particular way of making, alters the case.

Mr. Lewis stated that Professor Lankester had brought the matter forward at his own risk with a view of securing a public end. He had no private end to gain, and whatever the course might be that his worship decided upon, it would make very little pecuniary difference to Professor Lankester. Therefore it was immaterial to the Professor, and he did not wish any particular mode adopted in eliciting the truth. It had been shown that Simmons was present on the occasion referred to, and that he received the money. If his worship did not think there was sufficient evidence to connect Simmons with Slade, Mr. Lewis was sure he (Mr. Flowers) would deal with him as the case required. Mr. Massey urged that there was no evidence upon which the Court could commit the defendant Simmons for trial on the charge of conspiracy. The points brought before the Court that morning did not, he felt convinced, supply one scintilla of evidence upon which the defendant could be convicted.

Mr. Flowers remarked that if there had been no further evidence he would not have troubled Mr. Massey, but the evidence of the morning altered the aspect of affairs. A table different to any other table in certain respects had been ordered.

Mr. Massey: The table differs only in one respect, viz., that it has a centre piece instead of a double bracket. Mr. Massey then went on to urge that there was nothing extraordinary on the part of his client in ordering the table, because it was quite clear that it was ordered for Dr. Slade. He maintained that the case against his client had not been advanced in the least, because he was acting under the orders of Slade.

Mr. Flowers: There was one other point with regard to the signature of the name "Phoebe." Mrs. Lankester has said that Slade was out of the room during part of the time, and that name might have been supplied by Simmons to Slade. Mr. Massey remarked that in his opinion he was right in contending that there was no evidence whatever to convict the defendants, and that it was unnecessary to expend public money and time in the matter.

Mr. Lewis: The public-money is not involved. Mr. Flowers said if there was sufficient evidence in his own mind to support the case, it would be his duty to send the matter to a jury.

A desultory discussion followed, in which Mr. Massey contended that there were two distinct charges, and that even if they took the whole case there was no evidence.

Mr. Manton observed that the case against Slade under the Vagrancy Act, had never been gone into.

Mr. Flowers said every word that had been given was under the Vagrancy Act.

Mr. Manton replied that the defendant was never called upon to reply to the charge, and produced the shorthand writers' notes in support of his statement.

Mr. Lewis: Practically, it amounts to whether I am proceeding against one or both. I am proceeding upon the summons against both of them.

Mr. Flowers here remarked that he had considered the matter, as he had already made one false step, and did not wish to make another. He should like to make up his mind upon the subject of conspiracy. He had had a strong feeling that against Simmons there was not sufficient evidence to send him for trial, and that being so, if nothing had been said that morning, such a charge would have fallen to the ground.

After some further discussion, Mr. Flowers left the bench to consider the case, and the court was adjourned for luncheon.

On reassembling at twenty-five minutes past two.

Mr. Flowers said he had considered the matter as well as he could with regard to conspiracy, and he thought he could hardly call upon the defence to go into that. As far as the Vagrancy Act went, he conceived there was a strong *prima facie* case against the defendant Slade. Although there was something in respect of the table, it might be said that Simmons acted under the instructions of a master, and, therefore, he should dismiss the summons against him for conspiracy.

Mr. Massey asked what would be done with regard to costs.

Mr. Flowers thought he had better not say anything about that. With respect to Slade, he considered there was a *prima facie* case against him under the Vagrancy Act, especially as far as the prosecution by Professor Lankester and Mr. Donkin was concerned. He did not see how it was relevant to show that at other times, and on other occasions, things happened in Slade's presence which, to those who had witnessed them, were capable of being explained by natural causes. The questions he had to decide were—Did Slade with his own hand write the words on the slate, and, if he did, did he thereby, under certain circumstances, use a subtle craft and device clandestinely to deceive and impose upon Professor Lankester and others? That was the simple issue he had to try.

Mr. Manton said that perhaps it would be convenient if the learned magistrate dealt with the law of the case. He understood that, notwithstanding what had occurred on the first occasion, when the defendants appeared on the charge of conspiracy, Slade was before him only on the specific summons under the Vagrancy Act.

Mr. Flowers intimated that what he proposed to do now, was to have the evidence read over in order that the depositions might be handed over, as was done in an ordinary summary conviction. He would do all he could to assist the defence. (Applause.)

Mr. Manton said that he had taken the course he had been strongly advised to. If the magistrate took the course proposed, he should ask no more, considering that it would be freed from all responsibility with regard to a criminal trial.

Mr. Flowers inquired if anything else suggested itself, as Simmons was no longer there.

Mr. Manton replied he might have to call him as a witness. All he wished was that the strict course of the law might be followed.

Mr. Flowers intimated that he would take the responsibility, and that if he was wrong, so much the better would it be for the defence.

The depositions of the several witnesses were then read over, and occupied a considerable time.

Mr. Manton interrupted the reading of the depositions, objecting to that mode of taking evidence, and asked that the proper course might be taken.

Mr. Flowers: Your objections are too late.

Mr. Manton: Would you take, sir, the responsibility of deciding the present case upon the evidence given in another case?

Mr. Flowers: I will take the responsibility, and you shall take the exception.

Mr. Lewis said the witnesses had been sworn when their evidence was given.

Mr. Flowers: You had better not try to put me right.

Mr. Manton: I do not wish to do so, sir; I only ask that you will take notice of my objection.

Mr. Flowers remarked that Mr. Manton should have made his objections before.

Mr. Manton said he had already done so. He did not understand which case his worship was trying.

Mr. Flowers: I am trying the case under the Vagrancy Act.

Mr. Manton thought if witnesses were selected from the other case, it was necessary that they should give evidence in the proper way.

Mr. Flowers: I only wish to have that which is material, and there is, of course, much that is immaterial.

Mr. Lewis: On a previous occasion I have stated that summonses have been before the Court, and the evidence taken in the usual way. If your worship thought it just to commit defendants for conspiracy, you would do so; if not, you would take the other course.

Mr. Manton: I would rather have the explanation from the bench.

Mr. Flowers said he had taken the evidence in both cases, and had dismissed the first, and had now taken into consideration the second charge.

Mr. Lewis: Mr. Manton knows he can make an appeal, if he has any objection.

Mr. Manton: Then, under the Vagrancy Act, the defendant pleads "Not guilty," and wishes to hear the evidence.

Mr. Flowers asked if Mr. Manton would like the case adjourned, in order that he might commence his address in the morning?

Mr. Manton was prepared to make his speech for the defence at once. He wished to know, however, upon what evidence he had to reply?

Mr. Flowers said that Mr. Lewis confined his case to the testimony of Professor Lankester, Dr. Donkin, and the witness Catchpole.

Mr. Manton observed that he could not, consistently with what he had stated previously, waive anything.

Mr. Flowers: Don't waive anything, but go on. (A laugh.)

As a quarter to four, the further hearing of the case was adjourned until Saturday.

The White Lady of Berlin.

To the Editor of the London Spiritual Magazine:

I mentioned in my book, "A Journey Due East," 1864, I mentioned this subject, and the following statement recently appeared in the Gentleman's Magazine, No. 96, N. S., p. 635-6, under the head of "Table Talk":

"From a lady at the Palace of Berlin, came a telegram to Count Bismarck, announcing that her *femme-de-chambre* had been seized with hysterics on the anniversary of the first victory gained by the Prussians over the French in the late war. On traversing the long gallery at the Palace at midnight, the *femme-de-chambre* heard the clattering of high heels and the tapping walking-stick of the Little White Woman, whose appearance announces a death or a misfortune to Royalty." The maid's mistress applied to Bismarck, who caused the latter to be sent at once to a lunatic asylum. It is alleged that this apparition has been seen twice since, prior to May, 1873, viz., in October, 1872, just before the death of Prince Albrecht; again in the spring of 1873, to announce the death of Prince Anhalt; and again in October, 1873, when Queen Elizabeth of Prussia, lay on her death-bed. It is stated that "many years ago, a Hohenzollern Princess—a widow with two children—desired much to marry a foreign prince, but he declined her offer, alleging as his reason 'that two pairs of eyes'—referring to his aged parents—prevented him. This reason she misunderstood, and killed her two children to remove the difficulty, as she thought; but upon finding out her mistake, she died of remorse for the act." The legend is that her apparition appears at intervals to announce a Royal death in the house of Hohenzollern. I believe that the story is mentioned in one of Baedeker's Guide Books with particulars. In Murray's Handbook she is named the Countess of Orlamunda. The subject is discussed philosophically, by Karl Blind, in the Gentleman's Magazine, No. 97, N. S., p. 763-6. I am, sir, yours faithfully, London, 13th Oct., 1876. CHAS. COOKE.

Spiritualism.

What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form; and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply.—Lord Amherst's "Analysis of Religious Belief," Vol. II., p. 493.

Spiritual Phenomena.

Memphis, Mo.—J. H. Mott and Materialization.

To the Editor of the Banner of Light:

In fulfillment of a promise made last spring, I returned to Memphis, Mo., and gave a course of six lectures, to very appreciative audiences, in the court house. Memphis is a model town for Missouri. It has about 1200 inhabitants, and is the county seat of Scotland County, one of the best agricultural districts in the State. It is on the northern line of the State, and is the second county from the eastern line, on a railroad running from Alexandria, opposite Warsaw, Ill., on the Mississippi, where it connects with Northern, Southern and Eastern roads and the river, and west to Iowa and other roads. Memphis shows at first sight that it has an enterprising and intelligent population. It is built like the enterprising towns of Michigan, Wisconsin and Iowa, and not like most other towns of Missouri, and presents to the view fine large stores and business blocks, and many elegant and capacious dwellings, with fine and extensive grounds and gardens well ornamented with flowers, fruits and vegetables. Among the best of these is the home of Mr. H. J. Pitkin, merchant and banker, who with his large family are all Spiritualists. Mrs. Pitkin being a sister to Mrs. Mott, they are all familiar with materializations and communications of spirits.

I met Mr. and Mrs. Pitkin at Mrs. Stewart's in Terre Haute on my visit there.

Mr. Mott has the confidence and esteem of the people who know him, and has more personal friends than all the clergymen in the place. The railroad furnishes him and his family a free pass, and often extends it beyond its routes, saying that he brings more people to the place, and consequently more travel on the road, than any five men in the town. I could not find nor hear of a person in the place who considered him a cheat, fraud, humbug, or impostor. They believe him to be honest, however much they may deny the spiritual origin of the phenomena. We had only one séance during my stay, because little Essie, the only child and the remarkable medium was very sick [subsequently passed on to spirit-life]. At that séance I saw and recognized eight of my friends. We were all well pleased and satisfied, though sorry we could at the time have no more séances on account of the affliction in the family, which seemed almost to break the hearts of the loving parents. Mr. M. assures me that every visitor during the past summer who had a chance to view the manifestations has gone away apparently satisfied, and I add my testimony to the genuineness of the spiritual origin of the phenomena witnessed in his presence.

WARREN CHASE.

Real Fairies—Wm. Eddy's—An Old-Fashioned Quaker Family Sitting—Ancora—New Jersey Barrens.

To the Editor of the Banner of Light:

On Monday, the 16th of October, 1876, I entered a Philadelphia Eleventh-street-car at the corner of Walnut street, and purchased a Callow-hill-street-car exchange ticket, which carried me to the foot of Vine street on the Delaware River, where I took the ferry-boat at 4 p. m. for Camden, and thence the train for Ancora, the home of William Eddy. I met at the ferry quite a number of persons on their way to "Eddy's," among whom was Mrs. Thayer, the far-famed flower-medium, whose rooms are at the corner of 15th and Oxford streets, Philadelphia.

On our way down I asked Mrs. Thayer to tell me how and when her extraordinary and beautiful mediumistic gifts were first developed. In reply, she told me that she supposed they must have been inherited from her parents, and that when a child living at their then wilderness home in Concord, Maine, she and her two little brothers used to go out into the woods and climb to the top of a big flat rock, where they would be joined by a company of the prettiest children imaginable, who not only played "hide and go seek" and other games with them, but also ate with them. She said that she and her brothers used to marvel at the beautiful dresses of their playmates, but never suspected their being any other than children like themselves of the neighborhood, although they always left them without their perceiving it. Thinking they must live not far away, on suddenly missing their forest playmates one afternoon, she and her brothers resolved to find their homes, and with this intent wandered so far into the wilderness that they got lost, and were forced to enter a cavern in a rock, where they stayed until found by their anxious parents and neighbors the next morning, who had been seeking them all night. Mrs. Thayer told me that they were not molested at any time, although the woods were infested with numerous bears and wolves, and that they had plenty of gingerbread to eat, although they had brought nothing of the kind with them, nor could they tell how or from whence it came.

On arrival of the cars at Ancora station, we were met by Mr. N. L. Fowler with a two-horse wagon to take us to his house, about two miles distant, for which service he charges twenty-five cents each, and furnishes comfortable lodging and board for one dollar per day, with the addition of twenty-five cents for single rooms. On the way we passed William Eddy's house, about half a mile short of Mr. Fowler's, who transports his guests to and from Eddy's séances gratis. I attended one of these on the evening of our arrival, and was glad to find that all lying, bagging, eging, and other like barbarous, damaging test-conditions were discarded at his circles. Nor are there any needed, for apart from the isolated situation of the house, every door of which seems to stand habitually open, with a solid plastered cabinet situated and projecting into the séance-room directly in front of the company, into or from which a rat could not pass without being observed—and, as I said, apart from these, the whole bearing, demeanor, features and expression of the simple-minded and plainly-dressed farmer, William Eddy, furnished a testimonial of truthfulness that Nature never yet stamped on the person and face of any other than that "noblest work of God, an honest man."

On this evening, some ten or more materialized spirits, fully clothed in varied and appropriate costume, walked out of the cabinet, some of whom were recognized by parties present. Among these were several Indians of both sexes (guides or familiars of the medium), who moved, walked, danced and talked as naturally as they could have done had they never left their mortal form. An interesting incident occurred, wherein a female spirit took an infant tenderly in her arms from its nurse or mother (I did not learn which), who was sitting in the circle, which she

kept up with her for some time in the dark cabinet, and then returned, without the child being apparently in the least disturbed by the adventure. Toward the close of the séance the apparition of a man came out of the cabinet and intimidated by signs that he wished to be recognized by me. It occurred to me that it looked like the late William W. Hazard, of Newport, and I had just asked whether he once kept the Fillmore House in Newport, when a lady present suddenly exclaimed, "Why, no, that is William Hazard, who kept the Atlantic House!" I asked her to wait a moment until I questioned the spirit further, but she supposing me to be mistaken in the person, again exclaimed, "Why, I know it is William Hazard!" Soon after which, the spirit retired behind the folds of the cabinet. This lady had stopped at the Atlantic House whilst William Hazard kept it, and was not aware that he had previously occupied both the Fillmore and Bellevue Hotels. Were it not for the interruption, I think it probable I should have been suffered to approach and to have identified the apparition as that of the late William W. Hazard, whom I think it may have represented.

There were several mediums stopping at Mr. Fowler's, among whom were Mr. Frank Ripley, Mrs. R. F. Berry, and others. After our return from Mr. Eddy's, Mr. Ripley and others of the mediums present were entranced by different spirits, and addressed interesting and instructive remarks to the company present. There dwells a few rods from Mr. Fowler's a Mrs. Glasby, who lately came from Philadelphia with her husband and settled at Ancora, on account of her health. It is her custom to open her house every forenoon for the reception of such visitors and neighbors as may incline to call for purposes of devotion. The morning after my arrival I went, with several others who were staying at Mr. Fowler's, to attend one of these little primitive meetings, and truly I was richly rewarded for the trouble. There were twelve visitors present. Soon after we were gathered in silence Mrs. Glasby was entranced, and precisely after the manner of the Friends or Quakers, as I have witnessed in younger days scores of times, when "visiting families," as they express it, she commenced at one end of the circle and addressed her discourse to each person in succession individually. Her remarks seemed appropriate and in many instances beautiful. In the evening I attended another séance at Wm. Eddy's, when twelve fully materialized spirits appeared, several of whom were recognized by friends present. There is an organ used at these circles, and the music, including several voices, is more spirited and stirring (so to speak) than at any other spirit gathering of the kind I ever attended. This, doubtless, helps much to strengthen the manifestations, especially at a circle where all other elements seem to be harmonious in an eminent degree. On this occasion a female Indian spirit sprang joyously from the cabinet, and setzled first the hand of one of the members of the circle, and forced him to join her in a dance, and again the hand of another, and still that of another, until four individuals were engaged in a circling dance for some minutes—whilst no one present unacquainted with spirit phenomena could have distinguished the spirit from the mortal forms except by her unique dress. Several spirits addressed the circle in words, and one, called (I think) "The Witch of the Mountain," occupied several minutes in pronouncing in loud and impressive language an eloquent, prophetic discourse. What purported to be the spirit of a deceased friend of mine presented itself at this circle, whose features, however, I failed to identify, (perhaps owing to distance and the misty outline that so often accompanies spirit faces,) though both the form and dress resembled his when on earth. Those who visit Ancora, to reap a full reward for their trouble, should go prepared to stay some weeks. Circumstances compelled me to leave unwillingly on the morning of the third day, when I took the train on the Vineland and New Jersey Southern Railroad for New York, where we arrived at Pier No. 8 North River, by the Long Branch boat, early in the afternoon. This is the nearest and cheapest route to Ancora from New York. Going south passengers should leave the train at Winslow Junction. In conclusion, I will say that when I got out of the cars at Ancora station I thought the country the most God-forsaken of any I had ever seen, being nothing but a pine barren, which extends north and south more than a hundred miles. After, however, visiting some of the farmers, and inspecting their crops, &c., &c., my opinion was entirely changed. Indeed, I found that with the aid of one horse a man can raise crops on a few acres that will net him a greater profit than a farmer can obtain in many parts of New England from a large tract of land requiring several men and cattle to improve it. And this is said by one who has had practical experience in farming for more than sixty consecutive years. Well would it be in the end, I feel sure, if half the depositors in the saving banks of the Northern and Eastern States were to draw from thence a portion of their funds sufficient to make them little country homes in the despided pine barrens of New Jersey, that can now be bought, as I hear, at from ten to thirty dollars per acre, situated within twenty-five miles of Philadelphia, and within a few hours' ride of New York. A steam plow that would turn under the stunted tree stumps could be run in furrows of many miles in length, and I am not sure but that an organized company might purchase some hundred thousand or more acres of the pine barrens in New Jersey, and after subdividing the land thus by steam power, sell it out to settlers at a great profit, especially as I fear the time is approaching when an industrious and economical man will feel easier in mind, circumstances and position with a few acres of land, and a house over his head—all well stocked, supplied and paid for—than if he had three times their cost in money deposited on interest in the best savings bank in the United States. THOMAS R. HAZARD. *Vauxhall, R. I., Nov. 11th, 1876.*

I claim that there are but few persons better acquainted with the cardinal doctrines as well as the history of the so-called Spiritualism, myself, and I do not hesitate to say that all of its early preachers were "spirit mediums," like those of the present day, with the exception that the Quaker mediums supposed that the divine spirit in control of them emanated from the spirit of the deity instead of "ministering spirits." Had the spirit-world inspired George Fox and the early Friends to have gone as far as the mediums of Modern Spiritualism have done, the early Quakers would no doubt have been exterminated. Indeed, such was the rage manifested by the clergy and the bigoted followers in those days against the Quakers' innovations, that thousands of innocents, men, women, and even children, were seized upon as Henry Denny had been, and cruel and frivolous accusations as hard labor upon, were whipped at the cart's tail, banished, sold into slavery, and imprisoned in mirey and filthy jails for months and years, from whence scores were carried to premature graves. Indeed, at one time there were from twelve to fifteen hundred of these harmless and conscientious people lying in such dens, in England alone, as when a law was passed making it death for a Quaker to enter the colony of Massachusetts a second time, under which cruel law *Abnerdox Stephenson, William B. Weston, Wm. Lock Christian, John Dyer and William Ledder*, were mediums of the spirit world. Spirit mediums were "day should therefore be thankful that public opinion is too far in advance of the church rulers to permit them to go the length in persecuting and condemning us, although the indications are that they would gladly do so.

Children's Department.

TEMPERANCE LECTURE BY A FLY.

Jim, just look at that fly, as he lights on that fresh painted board—see him? Well, now, keep watch a minute. He gazes round upon the soft paint as if he had discovered a new country. See him shake out his wings, as though he were brim full of good feeling. Now he looks down at the soft footing under him, and stands and thinks. Did you ever stop and think? He is as much in earnest as one of those fellows we saw come out of Hen's shop yesterday. Now he lifts one foot to see if it lets go easy. All right! says he, and he sets it back and raises another. All right, every time, says he, as he gets through counting his feet in that way. Every one loose and limber, says he, and when I get ready I'll be off—but I ain't ready yet. Ah, Jimmy, were you ever a fly? but you needn't answer. Now see him think?—and now he wipes his nose on his elbow, 'cause his fingers are smutty. Oh, look, Jim, alint that a nose for you? That's the way the fly gets his nose colored, Jimmy. He can't see it, though. Well, he guesses he'll be off. See him straighten up and look independent. Can't a fly go when he's a mind to? I reckon he can, says Mr. Fly; and he spreads out his wings and gives them a flop or two, to see if they are in good working order. Now look at him; he's thinking again. Flies don't think very often, but when they do there's something the matter. Jimmy, that fly is in doubt! He begins to wonder if there is n't a little danger that he's stuck. See him feel of his nose! He's got a squirt at it in some way, and he queries whether that's the natural color of a fly's nose. Look at him! Is n't that funny? only he looks so sober about it. But he's going to try his flipper again. There he is, one wing stuck! there goes the other, stuck fast! both wings stuck down like a cat's foot in a glue pot! See him work his legs, every one a stick, not I. Do you suppose, Jim, that a fly ever feels bad? If they do we'd help this poor fellow out of his trouble. But then you can't; he's all dumb, and it would tear him all to pieces to pull him off. There he is—he gives it up! Feet stuck! wings stuck! nose up to his eyes! He's stuck in the gutter, a gone fly, Jimmy! Ironclads can't save him, can they?—Waterville Mail.

HOW PINS ARE MADE.

A snappish, voracious little dwarf of a machine pulls in the wire, bites it off by inches incessantly, one hundred and forty bites a minute, and just as it seizes each bite a saucy little hammer, with a concave face, hits the end of the wire three taps and "upsets" it to a head, while he grips it in a countersunk hole between his teeth, and lays it sideways in a groove, where levers and springs, playing like lightning, point the pins, and whence they are dropped into a box. The pins are then polished, and two very intelligent machines reject every crooked pin. Another automaton assorts half a dozen lengths, and a perfect genius of a machine hangs the pins by the heads, and transfers them to slips of paper, and by one movement sticks them all through two corrugated ridges in the paper, when the work is finished. The pin machine is one of the nearest approaches to the dexterity of the human hand that has been invented. It is about the size of a sewing-machine, which it closely resembles.

A PRINTER'S POEM.

An S A now I mean to write,  
2 you, sweet K T J,  
The girl without a J,  
The belle of U T K.  
I l der if you got the 1  
I wrote to you B 4  
I sailed in the R K D A,  
& sent by L. N. Moore.  
My M T head will scarce conceive  
I calm I D A bright,  
But 8 T miles from you I must  
M—this chance to write.  
& 1st, should N E N U V,  
B E Z, mind it not,  
If any friendship show, B sure  
They shall not be forgot.  
From virtue never D V 8,  
Her influence B 9  
Alike induces 10derness  
Or 40th divine.

Banner Correspondence.

Germany.

MUNIC.—Phillip Walburg Kramer, Müllerstreet 42, under a recent date forwards us a letter from which we make the following excerpts: "It may perhaps be interesting for our American friends to receive a message on the subject of our work here in the field of Spiritualism. In company with Mr. W. Besser, of Leipzig, I have published, at our own expense, a series of German translations from various good works of English editions. We sell these little pamphlets for only five cents. The 'Harmonical Philosophy,' as A. J. Davis has proclaimed, forms the basis of our efforts to enlighten our fellowmen. The modern doctrine of re-incarnation (as well as the magic 'Theosophy,') creates cliff and sands for many a ship. There are, besides these dangers to the cause of true spiritual inquiry, gentlemen who, like William Fishbough and consorts, are trained in regard to the Holy Writ, and they would seemingly degrade Spiritualism—this smiling child of heaven, the true redeemer—to the standing of a mere lackey for Christian superstition. Woe to you and to us could such a state of things be induced. Verily, the little pamphlet, 'Danger Signals,' by Mary F. Davis, of which we spread among our countrymen ten thousand copies translated in German, is a strong and considerable admonition to all thinkers free from prejudices.

"After having already published a careful collection from the works by A. J. Davis, we have this moment in the press a little book, 'Spiritual Wanderings, or Death and After-Life,' by the same author. The German translator addresses to his reader at the conclusion the following words: "For the present our wanderings are finished. We had a true and trusty guide. Andrew Jackson Davis has become acquainted with the spirit-land through the art of 'own viewing.' Those who are familiar with the seer of New York esteem him as an honest man and a sincere reformer."

After further referring, adversely, to the doctrine of re-incarnation, our correspondent draws a picture of "Diakka-life," and criticises the idea of the personality of the Deity. He says: "Although our painting is strong-colored, yet we have no fear that we exaggerate. Do not to-day most people imagine God as a corporeal personality? Why may they not rather consider that a person, an individual, must be limited while God is limitless? Think they not that He is omniscient, the unbounded knowledge, supreme wisdom; almighty, all-governing, the father of all? How then can he be limited to personal shape? God is the sun-soul, the source and centre of love and wisdom, the brain of the universe, and animates every atom in existence. 'But why these many evils in the world?' asks the skeptic. We answer: God's inmost thoughts are the laws of nature. They stipulate eternal progression. Progression is life and enjoyment. Eternal stase must be eternal disgust. But there would be no progression if all in the beginning were already finished and perfect. And the work of the creation, or rather formation, has indeed but now commenced. Therefore is it for us to moan unreasonably concerning the imperfections of this life? It is our duty with our best strength and good-will to cooperate to build up the temple of perfection which shall be arched over all existence. Toll and affliction are inevitable. But no child of God shall finally have the worse: He that climbs the mountain has at the top a greater enjoyment than he that in a sedan-chair is car-



To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass.

Having recently purchased the stock in trade of ANDREW JACKSON DAVIS'S PROGRESSIVE BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

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

COLBY & RICH.

It is to be regretted that 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 legitimate views, but we cannot undertake to endorse the various shades of opinion, to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 9, 1876.

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COLBY & RICH, EDITORS.

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Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths examine one another when read aright. It is to us, though faint, truth from all controverted dogmas, that Spiritualists apply. Doomed Fitzgibbon.

Our English Agent.

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

Ignorance of the Assaults of Spiritualism.

The following is the letter of Capt. Burton, the celebrated African traveler, referred to by us last week. The letter appears in the London Times of Nov. 13th:

To the Editor of the Times:

SIR—Seeing my name quoted in your columns (Oct. 30th) as one of those who "have certified to the genuineness of spirit phenomena," I venture to request the briefest of hearings. The experience of twenty years has convinced me that (1) perception is possible without the ordinary channels of sensation; and (2) that I have been in presence of a force or power—call it what you will—evidently intelligent, and palpably material, if, at least, man be made of matter. But, however "dark and debasing" be the doctrines of materialism, I know nothing of Spiritualism, and thus I must be content to be a Spiritualist without spirits.

Some such power or force, the traveler is compelled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilized; and it is evidently not a "traditional supernaturalism." This all but absolute universality claims for it the right to rank in the superhuman category of the late Lord Amberly, who did not hold, as we do, the supernatural and the mundane to be the human and the mundane, but understood them as the human and the mundane. As the Earl tells us in his last pleasant book, he burnt to juggle with it, and, speaking generally, I fear that many a professional medium has, at times, when the legitimate agent failed him, learnt to supplement it by sleight of hand, pure and simple. In 1835 the late Mr. Lane startled the public with his account of the Cairo magician, and the mirror of ink in the boy's hand; and "Eothen" vainly attempted to explain the phenomenon as a "tentative miracle." Had the public read "Janoon-i-Islam," by Dr. G. A. Herkots, instead of thinking that it was a cookery book, they would have found (chapter xxxiii, 1832) the very same process everywhere utilized in India. Churchill's "Mount Lebanon" (1853) again describes a notable feat performed by a Druse medium, which distinctly comes under the head of "materialized Spiritualism"—to use the Irish bull now in vogue. My list of authors, running over the "five quarters" of the globe, is far too long for quotation. Trieste, Nov. 9th. RICHARD F. BURTON.

For many years Capt. Burton has entertained these views, the result of great experience as a traveler among numerous tribes of men, civilized and uncivilized. In Epes Sargent's "Planchette," Capt. Burton is quoted as saying, in regard to those manifestations of a supersensual force, so familiar to Spiritualists, "If anything would make me take that tremendous jump from matter to spirit, it is the utter and complete unreason of the reasons by which the manifestations are explained."

In his letter to the Times Captain Burton remarks: "The experience of twenty years has convinced me that perception is possible without the ordinary channels of sensation." One would think that his meaning here were plain enough. All that he would suggest is the notorious fact that in certain abnormal cases perception is possible without the use of the external organ that seems necessary for it. For example, who in this nineteenth century will deny the well-known fact that in somnambulism patients may manifest the ability to see in the dark, or with their eyes bandaged? The accumulation of evidence on this point is overwhelming. All that Capt. Burton means, then, is simply what he says: that there may be perception "without the ordinary channels of sensation." Yet see how an editorial ignoramus in the London Telegraph of Nov. 14th misconceives the intent of these simple words, and launches out in an imbecile attempt to throw ridicule upon them:

"Captain Burton, it seems, has been in various foreign countries, where he has 'perceived' a something without any 'sensation' of it. We certainly fail to understand what perception without sensation is like. How, for instance, can a man 'perceive' a cat in the room without the sensation of sight; or 'perceive' eau de Cologne without the sensation of smell; or 'perceive' a clap of thunder without the sensation of hearing? What we suppose Captain Burton means must be that he has been convinced by some sort of mysterious inner consciousness that he has been in the presence of 'some force or

power' of which his ordinary senses gave him no cognizance."

"What we suppose Captain Burton means" is evidently something entirely different from what this blunderer would fix upon him. The London Saturday Review, a Journal of great pretensions, shows an equal degree of stupidity wherever Spiritualism is the subject under discussion. We find the following ebullition of ignorance and conceit, quoted from its columns, in the Boston Daily Advertiser, under the heading of "Spiritualism as a Belief":

"Whether or not the decision of the magistrate in this case (Slade's) is sustained by the court of appeal, the revelations which have already taken place will, we hope, do good in exposing and unmasking one of the most disgraceful and degraded superstitions of modern times. There are no doubt plenty of fools in the world who are not responsible for the absurdities into which their imbecility leads them; but the class of Spiritualists is composed of mixed elements, and contains a fair proportion of knaves to fools. It should be observed that Spiritualism is to many persons a lucrative profession; to others it is the cheap satisfaction of an idle vanity; and it is deplorable to observe the corrupting effect of this form of humbug on the minds even of professional men of science, who have a weakness for attracting attention by sensational experiments. There is no proposition in ordinary science or in any affair of real life which would for a moment be received on such evidence as is adduced for alleged Spiritual facts. When any real discovery is announced in science, no secret is made of the conditions under which the experiment is performed; dissection is invited, and the fullest opportunities are given to competent persons to test the question independently.

In the case of Spiritualists we are asked to believe that a small set of people, usually of dubious character, possess the exclusive command of a mysterious agency which operates in a way that is utterly strange to and inconsistent with all sane human experience. The worst offenders in regard to this subject are not the weak-minded simpletons who are utterly befuddled, but persons of education and intelligence, who coquet with these extravagances in order to get up a reputation for superior insight, or at least to enjoy notoriety, even if they have no other objects in view. These are the people who stoutly protest that they are not at all Spiritualists, but that they think there may be 'something in it.' There is also a kind of morbid sentimentalism which likes to flirt with mysterious subjects for the mere sake of a new sensation.

Everybody admits that fortune-telling is a low and degrading superstition; but there is really no difference whatever between fortune-telling and Spiritualist feats, except that the latter are more elaborate in their mechanical illustrations, and appeal to the people of a higher social grade. If once it were established that public opinion could be formed on such a basis as Spiritualist evidence, there would be simply an end to human reason. Nothing, for instance, can be more melancholy than to see a Journal like the Daily News arguing that, 'when any belief, were it that of the Cock-lane ghost, or the stone lion wagging its tail, has succeeded in drawing respectable and intelligent persons to it, it has then acquired a sort of title to be let alone; and pleading for the admission of "Spiritualism among tolerated beliefs." On the same ground it might be contended that a certain 'unfortunate nobleman' now at Dartmoor ought not to have been put on trial, but allowed to go about calling himself 'Sir Roger,' and making a living out of the imposture. People are free, of course, to believe any imposture they please, but fraud and imposture require to be punished under all circumstances."

There is no occasion for mincing matters here. The man who, at this stage of investigation into the mysteries of mind and matter, pronounces upon belief in the facts or theory of Spiritualism, as "a disgraceful and degrading superstition," is simply a bigoted ass. There is no hope for him except in a reconstruction of his brain molecules.

"The cheap satisfaction of an idle vanity" is, then, the motive which induces such men as Wagner, Fichte, Varley, Butler, Wallace, Barkas, Buchanan, Gray, Crowell, to investigate our facts and to proclaim belief in their sufficiency as evidence of a supersensual force and intelligence! These men have "a weakness for attracting attention by sensational expedients," have they?

You intimate that our facts lack evidence; whereas just the contrary of your proposition is the truth. Such mountains of evidence as we offer for our facts would be sufficient, "in any affair of real life," to establish a scientific or historical fact beyond the reach of question. A man like Wallace, whose evidence in regard to phenomena in the breeding of pigeons is accepted without a doubt, is sneered at and discredited the moment he testifies to a phenomenon that cannot well be explained except under a spiritual theory.

"We are asked to believe that a small set of people possess the command of a mysterious agency," says this supercilious gentleman of the Saturday Review. Well, sir, what if we do? Would you make your own faculties the measure of those of every other human being? Can you compose music like Mozart, or solve problems in arithmetic with preternatural celerity, like Zerah Colburn and other psychological prodigies? Can you walk, talk, read and write in your sleep, in the midst of utter darkness, as many somnambulists have been known to do? What if we do believe that the man Jesus Christ could, by his clairvoyant powers, tell the Samaritan woman "all the things that ever she did"? What if we not only believe, but know, that Charles II. Foster can, without any possible trick or process of calculation, tell us what we have written on a folded piece of paper which he has not even touched? Because we ourselves may not have the command of such a "mysterious agency," shall we therefore be such dunces as to discredit what our senses and our common sense tell us is nevertheless a fact?

Who, truly, are the credulous ones—those who, from their own a priori conceit of a knowledge of the possibilities of nature, reject a fact, or those who, after ample investigation, accept it, trusting in the consent of nature, however opposite it may seem to the prejudices and preconceptions of fallible men? "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God," and it is to "experimental facts, capable of repeated verification, that Spiritualists appeal."

"Persons of education and intelligence are coquetting with these extravagances in order to get up a reputation for superior insight," are they? So you really do admit, after all, that there are some persons not quite idiotic among Spiritualists? But all such, you would have it appear, are merely aiming at a false reputation for "superior insight"—in other words, with all their cultivation, they are unscrupulous fools! Could the force of bigotry and ignorance much further go?

The article in the Saturday Review is hardly worth the honest contempt we have expended on it. It is shallow, false, arrogant, and pervaded with an ignorance dense and hopeless. It seems to be aimed chiefly at an able article which we quoted lately from the London Daily News, in which the editor pleaded for the admission of "Spiritualism among tolerated beliefs." But no!

shrieks the alarmist of the Saturday Review. We will not have it "tolerated"! It is a fraud and an imposture; and "fraud and imposture require to be punished under all circumstances." In other words, Spiritualism must be crushed out, if possible, by the heavy heel of the law!

And one of the leading newspapers of Boston adopts these stupid ravings as if they were applicable for the shaping of public opinion in our free America!

Spiritualism in England.

The Slade persecution wholly fails to make out a case against either the solid stability or the steady and rapid spread of Spiritualism in England. To understand that business, it is only necessary to see that there is a set of material scientists, or savants, who have long harbored a determination to pay off their dislike upon the Crookeses, Wallaces, Carpenters and Coxes who have felt obliged to admit that there are certain well-ascertained facts which science fails to account for. These accusers, who are so ready to descend from their lofty speculations to the Vagrant Act, saw that if the new facts of Spiritualism were allowed to stand, their theory of materialism would have a very poor show, took counsel of their passions, and thought to cut the matter short by turning these new spiritual facts out of doors. They availed themselves of the only opportunity that offered, through the use of an old local statute, which glows with the dull light of the days of witchcraft. Instead of investigating what their larger-minded associates brought to their attention as facts that demanded investigation, they tricked Dr. Slade and rushed into a police court with him under arrest for being a vagrant, that is, a person without a visible means of gaining a livelihood. That is, therefore, a fair proclamation from these scientists that there is no reality but what is visible; and the church and its preachers cheer them on, not knowing that they are only encouraging their own ruin. For as surely as Materialism is allowed to drive out Spiritualism and possess the field itself, the church goes under along with Spiritualism. Perhaps not by the operation of any vagrant law, but by itself choosing the fatal ground that matter is greater than spirit, and in fact refuses it recognition.

An exceedingly bright and thoughtful letter from England, published some time ago in the Chicago Times, has much to say of the position and power of the spiritual faith in that country, and among other things admits that it is thoroughly worked into the churches, and is compelling the attention of the pulpits. The writer says frankly that the strongest repudiators of Spiritualism there at present are "preachers and boys." Yet not so large a portion of the first class scoff as formerly. "The enlightened and progressive ones admit," he says, "that the spirits of departed human beings are concerned in the production of the phenomena called spiritual. The best sermons of the day are permeated with the higher Spiritualism; so large a sprinkling of the body-pews demand it. Numberless persons of intelligence and high culture stay away if they don't get it, and this is no secret, no exceptional thing."

He writes further that "the dry husks of the past are dropping away; repetitions and blind explanations are growing wearisome; a clearer, deeper knowledge of the mysteries of life is opening up too extensively and universally to hold a man in his pew unless he is fed by something more than he knew when he was a boy. There are so many good people who profess all that is necessary toward having a religion, that cannot see that the miraculous side of religion is a reality, and that there is no miracle of the early Christians that has not its parallel in the present day. They cannot seem to endure its tangible demonstration. They are shocked at the profanity of its proof. Many find themselves forced, in moral honesty, to admit the facts, but hunt around with prodigious earnestness to find a mundane hypothesis; as if their lives had been such that they dread the existence of any evidence of a reality of a life beyond the grave." The sketch is a faithful one.

This writer gives the substance of a discussion of the fundamental principles of Spiritualism which he overheard between a father and son, the latter a concealed scientist. The father, he said, was a man of remarkable gifts and fine genius; the son as bright as need be, but unmelodious, unexplained, untested, and big with his own knowledge. He said he believed in God—that was enough for him. He called religion a superstition. He refused to recognize an interior force in his own being, ever working out ideal perfection. His father remarked, however, that nature had taken care to supply that. Science was the son's idol, and science is the idol of the century. He believed in Darwin and Spencer, and recognized the external causes at work, but refused to know any internal ones.

Some of the father's ideas, as given in this letter, are exceedingly striking and fine. He advocated an impulsion of the soul toward an ideal, toward perfection, toward goodness, toward light, which is true religion, and is a point not yet reached by the scientists. He said, "We shall intuitively perceive high and divine truths, when by states of spiritual advancement we enlarge our capacity of perception. The intellectual influence of science is broadening the popular conception of religion, and the leveling influences will do away with the hostile attitude which now exists. Science and religion will stand on even ground as allies. When science admits that physical laws are secondary to spiritual laws, and we come to understand the order and administration of spiritual laws as we shall, humanity will be several removes above the present standpoint." Then he goes on to question an imaginary listener, rather than his son, on the subject of spirit and the manifestations by which it is to be known:

"How can you prove the invisible force you call 'spirit'? You see, science is founded on facts. A knowledge of facts never gives way to anything. Prove it by spiritual perception, which is a sixth sense, and comprehends all the rest. Those who have attained it must listen to those who have, and wait, and work up to it. In this intellectual age, religion will not survive, unless it prove itself by facts, too. Spiritualism, with its array of bold, striking, and real facts, has stepped in as an efficacious remedy against the materialism of science. Spiritualism is all-sided. It is chiefly in the character of a religion that it comes before the world. It has its scientific side, its side of stubborn fact, its philosophy, its varied and instructive workings, its literature." "Yes, its chairs, and tables, and vulgar literature," said the young man. I want no such facts to convince me of immortality. I want no such 'heaven' as Modern Spiritualism reveals to us." "Do you know all about it in its present stage of development?" asked the father. "I know enough. I have sat at tables, with gaping, wide-mouthed marvelers, with their

bravny hands spread out over the table, a curiosity of palmistry, to be sure, which needed no gypsy to interpret their characteristics. Then the 'real Spiritualists' incantation: 'Is the spirit present?' 'Rap. 'Is it for me?' Three raps. 'Is it John?' 'Sigh. 'Are you happy, dear John?' When science is modified by that kind of thing, I'll throw up science."

"I'm afraid you forget the value of small things in the greatest inventions and discoveries of the age, my boy."

"Oh, Julius Caesar!" he exclaimed, leaving the table.

"Will you repeat the rest of it?" called out the father, who repeated it himself: "Thou art mighty yet; thy spirit walks abroad."

"I didn't quite know that my boy was in his alphabet," he said to me.

"He is only in a state of skepticism," I said, "a condition that most people pass through some time in their lives."

"I believe the material scientist has three stages of philosophy. A thing is first explained by itself, and then it is explained by something else, and then it isn't explained at all. When a man of supposed brains sees phenomena which are beyond the pale of his ordinary knowledge and experience, why, of course they are produced by fraud, and it is beneath his line and dignity to search that out. We have apostles of evolution, and now we want apostles and prophets in the pulpit. That there are prophets among us, we know, though not so easily recognized as in the past. The status of men generally is higher. And then it is difficult to discover our prophets in the guise of every-day familiarity. That there are men in every age who overlap the century we should know. They are seers, the prophet is a seer. He has a 'sight in the sense involving insight.' All great movers of men have been men of the prophetic faculty. Such should be the quality of our preachers, but they are not of that quality, or only exceptionally so. Too many never get beyond a dogmatic assertion of metaphysical theology, and are fettered and limited."

The Slade Defence-Fund.

American Spiritualists have done well thus far in contributing to the legal defence of phenomenal Spiritualism, assailed in the person of Henry Slade. But the contributions have been mainly from persons of moderate means. We hope that some more of our well-to-do friends will lend a hand, for more is needed if we would make a worthy defence.

The most crushing objection we have yet heard to this movement is that brought forward by an occult antagonist in the Investigator, signing himself or herself "Veritas," and opposing to our appeals the monstrous fact that Slade wears a diamond ring! Why attempt to shield and proclaim Spiritualism, if one of its prominent evangelists is so un-democratic as to carry a diamond about his person? Surely he must be able to pay all the legal expenses himself!

At this time, we could not answer a hundredth part of the assaults on Spiritualism, appearing in religious and secular papers, and making the Slade case their text—even if we were to give up our whole paper to the task. Let it be remembered by every fair-minded reader, that it is not the individual Slade we are defending—he is an infinitesimal fraction in the case—it is impersonal Spiritualism that we are defending, and for which we now ask your contributions in order that it may be fully put before the world in the coming trial in England.

The trial is to come on, the third week in January; and a thousand pounds sterling are wanted for its proper prosecution. To any one acquainted with the expenses of great and crucial trials, this will seem a small sum. About three hundred pounds have thus far been raised by American Spiritualists. We hope they will do better than this. At least fifteen hundred dollars more are needed as our quota (on this side the Atlantic) toward the expenses. So let the good work go on.

A Premonition.

The Cape Ann (Gloucester, Mass.) Advertiser for Dec. 2d contains an article under the above caption from which we extract the following, and unite with the Brothers Proctor in the query with which it ends:

"Between twelve and one o'clock on Friday morning of last week, the deck hand on board the steam-tug Sarah E. Wetherell, lying in the dock of the New England Fish Company, was aroused from sleep by the impression that some one had called him. Failing to hear anything to bear out the impression, he lay down again, but could not rest easy, as he felt a continued impression that there was something for him to do. After lying a few moments he got up and went on deck, when he heard a slight noise as of something paddling in the water near the Rocky Neck Ferry Slip at the head of the wharf. Hurrying up the wharf, he found two men overboard, one of whom was nearly exhausted. After considerable difficulty he succeeded in getting them out of the water and dragging them to the steamer, where he got them into the fire room, and at last succeeded in restoring them to animation. They left the steamer about six o'clock in the morning, without giving their names, saying that they belonged to a herring vessel bound out that day.

But for the timely assistance rendered them, their voyage in life would have ended ingloriously in the Ferry Slip. Who can explain what it was that aroused the man who saved them, and would not let him rest until his work of mercy was accomplished?"

The Nursery.

This admirable little monthly, now in its tenth year of prosperity, begins a new volume with its January number, and there is no better time to subscribe than now. For \$1.60, sent to the publisher, John L. Shorey, Boston, you receive it for one year, postage paid. No more useful and captivating work for children between four and eleven years of age has ever been devised. Many children have taught themselves to read solely by its aid. The pictures are all by first-class artists, and the reading matter is such as every parent and guardian would approve, not to speak of those better judges, in this case, the children themselves. The Nursery is in itself "an education" for a bright child, for it may be the beautiful vestibule of all his future attainments in literature, poetry and morals. If you would benefit your little ones, give them the Nursery.

Cheap for Cash.

Prof. S. B. Brittan writes us recently: "Henry Ward Beecher, George H. Hepworth and T. De Witt Talmage have prepared us to expect almost any eccentric thing in the language and deportment of American clergymen; but the last eccentricity of divinity comes to us from the Wesleyan church of England. Rev. Walter Briscoe is credited with a proposal to prove the immortality of the soul for the moderate sum of five hundred dollars! This is cheap, and England ought to employ her Briscoe to save the souls of her Huxleys, Darwins and Tyndalls."

C. O. Poole, Esq., of New York City, will pass the current winter in Florida—he is at present at Homosassa.

William Denton—so says the Cincinnati Daily Times—is now having almost unbounded success as a lecturer in that city.

Miss Susan B. Anthony.

Of New York, lectured last Sunday evening at Investigator Hall, Paine Memorial Building, Appleton street, Boston, on the "Sixteenth Amendment." She will speak there again next Sunday evening at half-past seven o'clock; subject—"Women want bread, not the ballot."

Her discourse on the evening of the 3d was prefaced by a brief introductory speech from Horace Seaver, editor of the Boston Investigator, who, together with its proprietor, J. P. Mendum, Esq., occupied the seats on the platform. Mr. Seaver announced the present occasion to be the first in a series of ten—perhaps more, if patronage and circumstances warranted—lectures, all which were to be delivered on liberal and reformatory subjects by distinguished women. Some persons affected to discredit upon woman's efforts on the rostrum, but (Miss S.) always thought, when he saw a competent lady speaker engaging the attention of her audience, that she was more completely in her sphere at the time than an incompetent man would be.

Miss Anthony, being introduced, paid a compliment to the life-work of Ernestine L. Rose (whose portrait graced the wall before her), whom she classed as one of the earliest and ablest pioneers in the field of the woman suffrage movement. In mapping out the course of argument she intended to follow, the lecturer said that the spirit of the Declaration of Independence and the Constitution was on the side of the equal rights of women with men to the suffrage, and cited the declarations of a number of noted statesmen sustaining this view, among them Thaddeus Stevens and Charles Sumner; the latter statesman having personally told her, in the course of a visit she paid him, that if she should take his speeches, etc., and strike out the words "slave" or "black race," etc., inserting the word "sex" in their place, she would fully express his convictions of what was right, and that he believed that no further legislation was necessary, under the Constitution as amended, to guarantee to woman the right of suffrage. Acting on the line of his advice, she attempted to vote in New York State, with what result is well known—Judge Hunt having deprived her of trial by jury and fined her one hundred dollars and costs, which, by the way, she had never paid. There was no barrier, she said, against the right of suffrage being conceded to women except the prejudice and precedent. She argued that women were the only class denied the right to vote and still compelled to bear their proportion of the taxes. On this point she mentioned several instances of the unjust action of the present tax laws upon the female portion of community. The whole action of Congress and the Supreme Court had been to deny the right of any one to vote except by the authority of the State where they might reside. The decisions of the Supreme Court had always been based on the right of the States to declare who were citizens. She thought the true view of the case was that the right of suffrage was not an extraneous circumstance, but a fundamental right inhering to citizenship, and further, that the inhabitants of that portion of the continent embraced by the Union were not rightfully to be held as citizens of States acknowledging a slack allegiance to the government at Washington, but rather they should be regarded as citizens of the United States residing in the States where they made their homes. She then reviewed these decisions at length. She demanded an amendment to the United States Constitution, in behalf of her sex, as the only alternative, since the task of educating the majority of voters in the States up to the idea was too formidable and too humiliating to be undertaken, and, further, a majority might any day annul the State laws that might be passed giving women these rights. She much preferred to undertake the task of securing the passage of an amendment in Congress, and then have ten years in which to urge the States to ratify it.

Alluding to Gen. Butler, she said, in the light of his brave defence of the rights of woman when he was in Washington before, she was indeed rejoiced to hear that the people of Massachusetts had the good sense to send him back again to Congress. If the men would only allow her, and the opportunity was within her grasp, she would assuredly vote for Mr. Butler—he was her representative; and was indeed the fearless representative and advocate of the cause she held so dear. She appealed to the women who signed or were interested in the petition sent to Congress during the war to free the slaves, to now exert themselves as strongly in behalf of their own emancipation.

She closed her lecture by commending the undertaking of the Women's League (see call for its convention on our fifth page) in bringing a form of amendment to the Constitution before Congress, and urging that body to recommend its adoption by the States.

While at Philadelphia in October, by special invitation we attended one of the Holmes séances. As much had already been said in these columns in regard to their mediumship by competent witnesses, we did not feel that it was necessary for us to occupy our limited space in corroboration of their statements—more especially as we placed several of the spirits who controlled Mrs. Holmes under test conditions: That is, we requested them to come to the Banner of Light Public Free Circle, if possible, and to report themselves—Mrs. Rudd in the meantime not to know one word in regard to the agreement thus made in Philadelphia. One of Mrs. H.'s regular spirit attendants known by the name of Dick, especially promised to report in Boston, if possible. He has now kept his word, as the reader can see by reference to a message from him on the sixth page, present issue. The very characteristics of this spirit, as given through Mrs. Holmes, are strikingly manifest in the message which was spoken by him through Mrs. Rudd. He alludes to the fact that some one at a recent séance made a request to be allowed to shoot at the spirit. This person's name is Dunn, hence the remark "dun brown," etc. Now, as certain Spiritualists—as well as skeptics—have asserted that Mrs. Holmes is not a medium, but on the contrary a fraud, will they inform us by what method Mrs. Holmes could ventriloquize our medium and do the speaking here in Boston to so perfectly represent "Dick" as she did there? We use the word ventriloquist, because one of our friends remarked not long since that Mrs. H. was a capital ventriloquist, and that was the reason she could represent different voices so well. To us this is a capital test that Mrs. Holmes is a medium through whom spirits communicate, the opinions of others to the contrary notwithstanding.

We are in receipt of a brief note from J. J. Morse, wherein it appears that the English Spiritualists are by no means disheartened by the present excitement in that country, but that meetings are in progress, séances are still held, and the National Association is gaining a firmer foundation than ever. Mr. Morse has advanced engagements lasting throughout the year 1877. His new work, "LEAVES FROM MY LIFE," he hopes to put before the public sometime during the month of December.

FAIR IN BOFFIN'S BOWER.—A fair for the benefit of unemployed and destitute young women will be opened at this place, December 16th. Miss Jennie Collins, matron of the Bower, and a member of the organizing committee, reports a great interest taken in the matter by outside parties, who have contributed largely to the stock of articles to be on exhibition and for sale. We wish this worthy enterprise the highest order of success.

Barkas's Researches in Psychology.

We are much indebted to the author, T. P. Barkas, Esq., of Newcastle-on-Tyne, for a most able and interesting pamphlet entitled "Original Researches in Psychology by T. P. Barkas, F. G. S., being an Address delivered before the Newcastle-on-Tyne Psychological Society, Oct. 23d, 1876." This address embraces a record of some of the most remarkable phenomena which Modern Spiritualism has ever developed.

As a specimen of the answers which, under test conditions, are given to scientific questions, we quote the following:

"COLOR AND OPTICS"
Q.—Into what colors does a prism divide the solar light?
A.—Sir David Brewster says three—blue, yellow and red; others say seven—violet, indigo, blue, green, orange, yellow, red.

If so, What?

In a recent issue of the Boston Globe appeared a lengthy editorial, which to a remarkable degree expressed the spirit of fairness toward the modern dispensation. Of course the reverse side of the spiritual philosophy and phenomena according to the popular idea, received outlining, but we can forgive the writer any slips of judgment in the premises when at the close of his article he launches the following unanswerable sentences at the heads of those who are determined beforehand to believe nothing concerning this truth:

"Beyond all this is there anything more, and if so, what? That is a question which should be dealt with in a scientific spirit, without assuming conclusions to start with and without unwillingness to accept results to which conclusive evidence may lead. Even if they were to lead to the establishment of the fact of spirit manifestation and spirit communication, what of it? Is it not a fundamental part of nearly all religious belief that the spirit lives after the body dies? Is it not a cherished idea of many, we may say most, devout persons, that 'the departed, the beloved, the true-hearted,' may come to visit and hover about us? If so, is it altogether irrational and absurd to suppose that they may make their presence known, and is not the idea rather attractive than repulsive? Certainly its demonstration would be a conclusive proof of immortality and hence a satisfaction to a very large class of minds. Such demonstration should not be accepted on any doubtful or inconclusive evidence, and it is certainly a question whether we have any other; but it is not reasonable or scientific to make a pretense of investigation and then assume the whole case in advance, and after demolishing a portion of the evidence presented, cry out, 'that settles it,' and call everybody a fool who is not satisfied, regardless of what other evidence he may have."

John Mulliken, who has for some years been engaged in the oil business in Boston, on Charlestown street, died (speaking after the manner of men) suddenly of heart complaint at his office on Friday, Dec. 1st. The deceased, with whom we were personally acquainted, was a resolute and consistent believer in Spiritualism, having the strongest grounds for his faith in the fact that his wife, Lulu, united in herself the qualities of a reliable trance medium, and a surprisingly powerful remedial agent—many important cures having been performed through her instrumentality. Our ascended brother has now, we are firmly assured, entered into a realization of the sublime verity of the convictions he cherished while yet in mortal.

Notice to Subscribers.

The time for which many of our readers have subscribed expires during December. We earnestly request a renewal of their patronage, that we may be strengthened for the arduous work which now lies directly in the path of every newspaper devoted to the spread of liberal sentiment among the people. Please send in your renewals at once, and thus confer a favor on our clerks by sparing them the additional labor of taking out and readjusting the names in the mailing-machine.

Mrs. Cora L. V. (Tappan) Richmond.

(So we are informed by a letter from her,) has accepted an invitation to speak for the First Society of Spiritualists of Chicago, waiving her visit to San Francisco for the present winter. There exists a strong probability that she will make the voyage to England next summer, and the friends in that country can correspond with her concerning the proposed tour. During the winter she can be addressed 153 Park Avenue, Chicago, Ill.

From week to week we give to the world "pearls of great price" in the shape of characteristic messages from the so-called "dead," through the instrumentality of the Banner of Light Public Free Circle-Meetings. While we are thus trying to sow broadcast the good seed of a knowledge of the certainty of immortal life for all humanity, who is there to be found in this community with hardihood enough to endeavor to uproot those germs, and scatter the hopes they engender to the winds? Why, numerous eloquent theologians, learned doctors, governors, mayors, the Horsfords of Harvard, etc., who in their insane determination to crush out "heresy" import a "petticoated" male—if the Boston Herald tells the truth—from New York to endeavor by a series of contortions and non-explanations to destroy the whole spiritual dispensation. We are content to consign this action of the titled dignitaries of the land to the keeping of retentive, reflecting and dispassionate minds, and only ask that the counter evidence furnished in our Message Department be placed in the balance opposite it, feeling sure that the cause of Spiritualism will be infinitely benefited by the comparison.

The twenty-fifth anniversary of the marriage union between Mrs. Jennie S. Rudd and her husband, was appropriately celebrated by a gathering of the friends at the residence of Capt. Hill, Charlestown District, on the evening of Wednesday, Nov. 29th. Mrs. Hickok read a selection, Master Linwood Hickok delivered a declaration, remarks were made by Mrs. Ewell, Mrs. Abbie N. Burnham, and others, and Mr. and Mrs. Rudd returned their thanks for the good wishes both of those present and of many who from various reasons were unable to attend, but who forwarded their congratulations with a free hand.

Flashes of Light.

A patron writes: "I have just finished reading 'Flashes of Light from the Spirit Land,' through the mediumship of the late Mrs. J. H. Conant, and I do not hesitate to pronounce it one of the most instructive books of the kind ever published. It is just the kind of reading to put into the hands of any one who has independence enough to read Liberal works. I enclose the amount for two more copies for Christmas gifts." The price of the above work is \$1.50; postage 12 cents.

Married.

November 19th, at 34 Brighton Park, by James C. Morse, Esq., Mr. William H. Brightman, and Mrs. Martha J. Seaver, both of Boston.

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

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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THE HERALD OF LIGHT. A Monthly Journal of Zoëtic and Intelligence. Published in London. Price 25 cents.
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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents per annum.
THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price 5 cents.

In a recent paragraph, we called on all the speakers whose names appeared regularly on our list to do what they could to increase our circulation. We find that some of the friendly workers have mistaken our intention, and have translated the item to mean that all these parties were by it constituted agents for taking subscriptions for this paper. This is a mistake, as the Banner has no subscription agents in the field, save the regularly announced ones under our business notices. We therefore deem it necessary to explain that while we are ever thankful for a good word in our behalf from all lecturers, wherever they may go, we still must maintain system in business, and therefore request that those persons who may contemplate a subscription to the Banner of Light will either deal direct with our regular agents, or forward the amount at first hand to Colby & Rich by money order.

Of all quarrels church quarrels are the least creditable and the least profitable.—Boston Evening Traveller.
This is true, and that is the reason why many have left it and joined the spiritualistic ranks. But we wish some of that class were back in the church, for they have introduced of late the same element among the Spiritualists. "Let us have peace."

We send our new Catalogue of Books free to those who wish it. Send for a copy, as it will aid you in making selections of suitable Spiritual and Liberal Books for the Holidays.

Dr. W. L. Jack, of Haverhill, Mass., is spoken of as a worthy man, a reliable medium, and a useful physician.

Read the call of the Michigan State Association of Spiritualists, on our third page.

Judge E. S. Holbrook addressed the Philosophical Society, Chicago, on the "Harmonical Philosophy," on Saturday evening, Nov. 25th.

Donations for God's Poor Fund, Received since our last acknowledgment: From Mrs. T. R. Davies, Athens, Pa., \$1.00; Mrs. Davis, Watertown, Mass., \$1.00; "Humanity," 50 cents; "Humanity," 50 cents; Mrs. L. B. Stearns, Roxbury, Mass., \$5.00; Ira W. Russell, Keene, N. H., \$2.00; S. Bates, St. Ansgar, Ia., \$1.00; Chas. Chittenden, Boston, Mass., \$2.00; Geo. E. Lewis, Peabody, Mass., \$2.50. Thanks, friends; the destitute shall reap the benefit of your liberality.

Special Announcement—Spiritualist Lectures.

It has been thought desirable that an effort should be made to furnish lectures on a permanent basis in Boston, in order that the public may be instructed concerning the philosophy and religious bearings of Spiritualism. This, at a time when the cause is assailed in every way by its foes, and when Orthodoxy is making exceptional efforts to retain its hold on the masses, seems a matter of the highest importance. It is hoped, therefore, that all who have the interest of true Spiritualism at heart will be willing to cooperate, and do what they may be able, to promote the success of the proposed undertaking. Mrs. Emma Hardinge Britten has kindly consented to give her services for four lectures, by way of starting the enterprise, and it is hoped that before the expiration of their delivery a sufficient interest will be engendered to warrant the formation of a committee to carry on the meetings in a permanent and more extensive scale, at which good music shall be made a feature. I have undertaken the management of the four lectures in question, and the first one will be delivered on Sunday, Dec. 17th, in the Parker Memorial Building, Appleton street, Boston—particulars next week.

The general admission to this course will be free to all, but in order to assist in defraying the expenses, a number of seats will be reserved, which will be sold at the low price of \$1 for the four lectures composing this initiatory course. Those who desire to give their countenance to the movement can address ROBERT COOPER, No. 2 Van Rensselaer Place, Boston.

Movements of Lecturers and Mediums.

Miss Leslie N. Goodell would like to make engagements to lecture in the New England and Middle States. She speaks under spirit control, and is a good developing medium. Address Amherst, Mass.
Dr. Dean Clarke is again in the field, with improved health and increasing power, ready for service as a speaker anywhere on the Pacific Coast. He has been at work three months in Humboldt County, Cal., with good success. We trust the friends will keep him busy, as he is a workman eminently "worthy of his hire."
Mrs. Susie Willis Fletcher (as will be seen by an announcement on our eighth page,) will speak in Brockton, Mass. Sunday evening next, on "Materialization," followed by a mold service, through the mediumship of Mrs. Hardy.
J. William Fletcher continues to hold his public séances, with gratifying success, every Sunday evening at 7:30.

National Woman Suffrage Association.

The Eighth Annual Convention of the National Woman Suffrage Association will be held in Lincoln Hall, Washington, D. C., Jan. 18th and 17th, 1877. Society of friends of the woman's right to vote under the 14th amendment has been formed, we must now unite demand a 16th amendment to the United States Constitution, that shall secure this right to the women of the Nation.
In certain States and Territories where women had already voted, they have been denied the right by legislative action. Hence it must be clear to every thinking mind that this fundamental right of citizenship must not be left to the ignorant majorities in the several States; for unless it is secured everywhere, it is safe nowhere.
We urge all suffrage associations and friends of woman's enfranchisement throughout the country to send delegates to this convention, freighted with mammoth petitions for a 16th amendment. Let other proposed amendments be held in abeyance to the sacred rights of the women of this Nation. The most reverent recognition of God in the Constitution of the United States is hereby affirmed.
On behalf of the National Woman Suffrage Association, ELIZABETH CARY STANTON, Sec.
MARTIN JOSEPH YACOS, Chair. Ex. Com.
SUSAN B. ANTHONY, Cor. Sec.
Tenny, N. Y., Nov. 10th, 1876.
N. B. Letters should be addressed to the Secretary, Susan B. Anthony, 25 West 17th street, New York, N. Y. Treasurer, Ellen Clarke Barge, 172 De Sales street, Washington, D. C.

Quarterly Meeting.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in the city of Ripon, commencing Friday, Dec. 15th, continuing its sessions Saturday and Sunday, Dec. 16th and 17th, at 10 o'clock. Dr. J. H. Severance as speakers guarantee a success. Other speakers are expected. The kind friends of Ripon hope to see a large attendance.

Dr. J. C. PHILLIPS, Sec. Northern Wisconsin Spiritual Conference.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Forty cents per line, minimum each insertion.
BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.
Payments in all cases in advance.
For all Advertisements printed on the 5th page, 20 cents per line for each insertion.
Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 1876-N.11.

Bleeding at the Lungs.
Patnam, Conn., March 20, 1869.
Gentlemen—I avail myself of this opportunity to say a word in behalf of Dr. WISTAR'S BALSAM OF WILD CHERRY, which I have made use of in my family for several years, and always with the most beneficial results. My wife being of delicate habits, has always been troubled with a hard, dry, hacking cough, whenever taking a little cold, and has employed various specifics without obtaining any relief, until prevailed upon to test the virtues of WISTAR'S BALSAM, the effect of which has been truly astonishing.

More than a year since a young man belonging in this place was taken with bleeding at the lungs, in connection with a most severe cough, and was finally given over to die by our best physicians, and it was evident to all that Consumption was claiming him as a victim. Learning these facts, my wife sent him a bottle of the BALSAM, which he took, and in due time, to the great astonishment of his friends, was at his accustomed occupation, snatched, as it were, from the very jaws of death. In many other cases we have administered the BALSAM to the consumptive, and always with the best success. These statements are simple facts, which can be vouched for at any time by calling on me at my store. I remain, yours truly, JOHN B. DARLING.

To Whom it may Concern.

Lectures, Essays, Biographies, Criticisms, Controversial Letters on all subjects, Editorial Articles in the interest of New Inventions and every form of Legitimate Business, together with every kind of literary work, performed in the most thorough and elegant manner, by an Author of unusual versatility and long experience in Journalism. Address "PROFESSOR," No. 176 Broadway, (Room 35) New York. 4w-N.18.

Ringed stockings and protruding toes are not seen on feet where SILVER TIPS are worn. Parents, remember this: they last twice as long. Also try Wire Quilted Socks. D.9.3w

Spermatorrhoea.

Dr. R. P. FELLOWS'S warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made "eight hundred" permanent cures. Charges moderate. Address with stamp, Vine-land, N. J. D.9.

Coughs and Colds are often overlooked.

A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Trachea" is an effectual COUGH REMEDY.

Removed to New York.

PROF. S. B. BRITTON, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtle Agents, may obtain board conveniently and at reasonable prices. 0.21.

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

DR. J. T. GLAMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. 6w.D.9.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st., et., opposite C. t. Hall, Brooklyn, N. Y. Hours 10 to 4. D.2.4w\*

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 6th and 6th-ave., New York City. J.1.

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

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

BUSINESS CARDS.

TO THE AMERICAN AND ENGLISH PRESS.

A Gentleman residing in New York, well known as an Author and Journalist, not limited in the number and variety of his themes, who has thirty years' actual experience, not only covers the ordinary range of journalistic labors, but embraces the more cultured fields of the Elegant and Useful Arts, Topical Science, Poetic Literature, Mental Philosophy and Ethics, offers his services as a correspondent of American and Foreign papers; or will take charge of the Editorial Department of a first-class periodical. The best American English references given. Address BELLES-LETTRES, Station C, New York. Nov. 18.—3w

CLEVELAND, O. BOOK DEPOT.

LEE'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

BALTIMORE, MD. BOOK DEPOT.

WASH. A. DANFORD, 705 Saratoga street, Baltimore, Md., keeps for sale the BANNER OF LIGHT, and the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual and Liberal Bookstores in Philadelphia. Desiring to advertise in the Banner of Light, can consult DR. RHODES.

NEW YORK BOOK AND PAPER AGENCY.

CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at the Harvard Rooms, 231 street and 6th avenue, and Republican Hall, 55 West 34th street.

PHILADELPHIA PERIODICAL DEPOT.

WILLIAM WADE, 825 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAM W. HARRIS, 125 Main street, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT.

WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich. Give them a call.

HARTFORD, CONN. BOOK DEPOT.

A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT.

B. T. MORRISON, 211 Jefferson Ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of Liberal and Reformatory Works, published by Colby & Rich.

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MRS. M. J. REGAN, 629 North 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL. BOOK DEPOT.

At No. 319 Kearney street (opposite) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pans, Planchettes, Spirit's Positive and Negative Powers, Dr. Morse's Ankle-Tobacco Preparations, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received. Address, HERMAN S. SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL. BOOK DEPOT.

W. PHILLIPS, 111 North Dearborn street, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all of part cash. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D.

Orders for Books, to be sent by Mail, must invariably be accompanied by cash for postage and freight, not out of print, will be sent by mail or express.

Catalogues of Books Published and For Sale by Colby & Rich sent free.

THE SECOND OF A COURSE OF 10 LECTURES BY DISTINGUISHED WOMEN, IN THE PAINE MEMORIAL BUILDING, WILL BE DELIVERED ON SUNDAY EVENING, DEC. 10, 1876.

These Lectures will be of a very Liberal and Rational character, on various topics, interesting and instructive. This Lecture will be by MRS. SUSAN B. ANTHONY, of New York.

Subject—"Women want bread, not the ballot." Tickets to the course of ten Lectures, \$2. Single tickets 25 cents. To be had at the office of the Investigator, Banner of Light, and The Index. 18-Dec. 2.

The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship, should acquire the use of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is for sale free, with box, pencil and directions, by which any one can easily understand how to use it. Pentagram wheels.....\$1.00. On rollers.....75 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. 1876-Dec. 18.

MEDIOMETER, OR, Planchette Attachment.

A SIMPLE and ingenious apparatus for the development of writing mediumship. It can be readily attached to any Planchette, and is designed to eliminate all parts of fraud and unscientific muscular action on the part of the medium. All persons who can successfully work the Planchette, can ascertain by the use of the attachment whether they possess the true mediumistic writing power. With this attachment, Planchette becomes a scientific instrument for investigators. Price of Mediometer.....\$1.50. Planchette and Mediometer combined.....2.50.

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PSYCHOPATHY, Or the Art of Spiritual Healing.

PRACTICED BY DR. T. ORMSBEE.

CLAIRVOYANT Examinations and advice to parties at a distance, when desired. Letters of inquiry covering two-cent stamps replied to in the order of receipt. PATENTED FEB. 2, 1876. While DR. ORMSBEE is traveling, letters will reach him directed in care of Religio-Philosophical Journal, or 804 Park avenue, Chicago. 1876-Dec. 16.

AMBER PHOTOGRAPH, PATENTED MAY 5, 1876. JAY J. HARTMAN has bestowed years of unremitting study and labor inventing the Amber Photograph. This scientific work of art is on exhibition. Call and see the finest piece of work ever introduced in the United States Patent office. JAY J. HARTMAN, Patentee and Proprietor, office 201 Broadway, New York City. 1876-Dec. 8.

DR. J. R. NEWTON, No. 217 West 7th street, Cincinnati, Ohio, is healing the sick with marvelous success and power. Patients from a distance can obtain relief near his office. Dr. N. also heals by Magnetized letters, and performs cures wonderful as any made by person at treatment. Fee from \$2 to \$10, according to means. Remit by P. O. order. Dec. 9.

MERCANTILE SAVINGS INSTITUTION, No. 541 Washington street, Boston.

All deposits made in this Institution on or before January 1, 1877, will draw interest from that date. Interest on deposits will commence quarterly. Quarter days are the first day of January, April, July and October in each year. 4w-Dec. 9.

Magnetic Healing.

DR. C. C. DUSENBURY, of the Hahnemann Magnetic Movement Club, No. 134 West 11th street, New York City, will heal the sick by means of his office, Dr. S. also heals by Magnetized letters, and performs cures wonderful as any made by person at treatment. Fee from \$2 to \$10, according to means. Remit by P. O. order. Dec. 9.

TO LET.

SUITES of Rooms in the new building, 42 Montgomery Place. These are heated by steam, easy of access, and eminently suitable for lawyers' offices, etc. Apply for particulars to COLBY & RICH, No. 9 Montgomery Place, Boston. 1876-Dec. 9.

Spiritualist Home, 46 BEACON STREET, Boston, Mass. MRS. A. M. O'CONNOR, Proprietress.

PRIDE of the Orient, a new cosmetic for beautifying the complexion, removing moles, tan, freckles, &c. Arabian breath purifier, single ambulator for removing superfluous hair. Nature's Poetry for the hair. Send for our catalogue. THE EUREKA CO., 29 Broadway, New York. 2w-Dec. 9.

MRS. L. A. HENRY, the celebrated Magnetic Healer and Medium at Clairvoyant, after many years' practice in the Western and Southern States, offers her professional services in the radical cure of chronic diseases, and in the treatment of all diseases, by practicing physicians. 21 Pine Place, New York. 2w-Dec. 9.

DR. SHERMAN, Magnetic Healer, has removed from 391 Sixth avenue, New York City, to 250 West 14th street. Dec. 9.

MISS E. W. KNOX, Clairvoyant and Test Medium, 1 Maple place, Boston. Hours 10 to 5. Dec. 9.—3w

"THE MILLER-STICKLAND DEFENCE" by Leo Miller. Mailed free for 20 cents. A dress MATHEW STICKLAND, St. John's, Mich. Oct. 1.

PROF. LISTER, ASTROLOGER, 37 1/2 South 4th avenue, 44 years' practice, 27 in Boston, send for a Circular. Address all letters P. O. Box 4824, New York. Oct. 14.—18

MRS. L. PARKS, Spiritual Medium, No. 841 North 17th street, Philadelphia, Pa. 1876-Oct. 21.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. Jennie S. Rudd, are reported verbatim, and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. Sarah B. Higgins.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil, consequently those who pass from the earth-sphere in an undisciplined state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings are held at No. 9 Montgomery Place, (second story) corner of Province street, Boston, on Friday, Saturday and Sunday evenings, at 7 o'clock, and services commence at 7:30 o'clock, at which time the doors will be opened, neither admission nor contribution being required.

Questions answered at these meetings are often printed by individuals, and are the property of the contributors. The controlling intelligence by the Chairman, are sent in by correspondents.

Donations of flowers, pictures, &c., are gratefully received.

Lewis H. Wilson, Chairman.

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

We come from our home, oh Father of Light, and Life, and Goodness, to bring to humanity some words of love. We come from our spirit-home, not only to benefit ourselves, but to benefit those who dwell in earth-life; and oh, Father and Mother, sweetest words that we can give to love, will thou aid us, will thou guide us? Help us as we bring some little thought, some small seed, some fresh blossom from the spirit-world to the material world, and may we give it freely.

Question and Answer.

CONTROLLING SPIRIT.—Mr. Chairman, we are ready for any question that may be on hand to-day.

QUEST.—Mr. Chairman, please read this question to the circle, and oblige one of the audience: In the Banner of Sept. 20th, 1875, appear two statements, one from Mr. Wilson, the other editorial, giving accounts of séances in Portland at which the writers saw the materialized form of Mrs. J. H. Conant. The medium is now understood to be Mrs. R. L. Hill. Does the controlling spirit know whether the form that appeared to the said writers was really that of Mrs. Conant or not?

C. L. K.—Friends, allow me to say that I materialized through the medium spoken of, and that I have no hesitation in saying that she is a real, true medium, no matter what has been said to the contrary. I know, for I have been there; and my friends have realized and understood that I was there. It is not necessary for me to comment; it is not necessary for me to ask the indulgence of the Spiritualists of Boston, or any other place. Know this, that I say I have been there and materialized. It is not false; it is not faith; but it is real. I know, because I have experienced it. Let this suffice. She is a real medium, no matter what may be said to the contrary. I have been highly blessed since I came to spirit life, for many and all mediums have been ready to assist me to do whatever seemed best for me to do. I came to my best loved friends through that medium, and reached them, and well I know that he whose hand I hold to-day (taking the hand of the Chairman) is ready to say he identified me; well I know that others present realized my presence. And when you call on me to speak what I feel to be true, I must say it in my own way, and fearlessly. Stop where you are; tread carefully; step not on one of the sensitive mediums of earth. I always felt a sympathy for all mediums, and I do so to-day more than ever before. Yes, I have been there, and I know what I speak when I say there is a real mediumship there.

Sarah B. Higgins.

I used to live in your city, on Shawmut Avenue. I have been gone away between two and three years. I was in the neighborhood of fifty-eight years old. I knew something, or had heard something of this before I passed away. I learned something or heard them talk of it when I lived in Lexington. I can only say that I am quite astonished, and there is much that makes me feel sad when I look on the earth, yet I know that "what can't be cured must be endured." I've learned to say, "Be still, and know there is a God."

Calvin C. Bailey.

Will you please to say in your paper, Mr. Chairman, that Calvin C. Bailey of Boston Highlands returns; that I am strong and ready for work, and when called upon will say my say, and do what is required?

Lysander Smith.

I passed away with heart disease some ten years ago. I find a difficulty in controlling and in making myself understood. I find a difficulty in getting hold of the subject. In fact, in order to control a medium, I find it necessary to do several things at once. As I never was very good at performing more than one thing at a time, it is hard work for me to control now. I find I have got to keep all my wits about me, to take over all my thoughts beforehand, then I have got to get control of the medium, keep possession of her, and give my thoughts—and, nine times out of ten, we forget the most important thing we want to say. And people wonder why spirits don't do better, why we give no more particulars of our lives. Why, sometimes, spirits, I find, get here, and get along about so far, and they forget who they are, and how old they are, and all about it, just as you sometimes, when asked the question, try to think of a man's name. You know it just as well as you know your own name, but you can't remember it, to save your souls. So it is with us.

Daniel.

The question comes to us, "What is the cause

of so many exposures of materialization, and will you explain some of the mysterious therapeutics? I came here this afternoon, an interested party. I belong to that circle of spirits that direct the materializations. While there may be frauds—and there are—yet much that is supposed to be fraudulent is really genuine; and the trouble consists in people not understanding the laws by which we govern these manifestations. Now, for instance, your friends enter a cabinet and draw from the medium portions or elements, particles which go to make up the materialization; they also extract from the audience another portion, in order to bring out a perfect materialized body. There is always a connecting link between the materialized spirit and the body of the medium, whether it be a gentleman or a lady, and when the spirit advances into the room, if there is a clairvoyant present, who is clear sighted enough, he can see the magnetic link or chord which goes from the spirit to the medium. Now, seize that spirit if you please, and if it is fully materialized, it cannot break away at once; but what is the consequence? When you seize it, it at once draws that chord which holds it to the medium, and nine times out of ten will draw the medium completely up to you while holding what you suppose is the materialized spirit, and then you say, "here, this is fraudulent," whereas you held on to the spirit until you attracted or pulled the medium up to you—for these manifestations cannot take place without taking part from the medium and a portion from the audience, but more largely from the medium—as we said before, there is always a connecting link. Now, if the spirit materializing can get back quick enough to return to the medium that portion which has been drawn from her, maybe you will find the blood oozing from the ears, from the nose or from some portion of the body, simply because the transfer of material is so quick and sudden it produces a rush of the blood through the blood vessels.

We throw this out as a thought. We would like to have you think of these things, of these laws, so that understanding how we do the work when you go where there are manifestations you may go with a passive feeling, but with your eyes wide open. Never shut your eyes or ears, but be ready to receive whatever comes that may seem right and proper to you; yet if you do not fully understand a thing do not condemn it until you have searched deep and found out every law connected with the physical manifestations of the day. I am interested, I will own, in these matters, and as I saw these questions agitating the minds of some in the audience, I felt to come and speak on the subject. I may be intruding my views, Mr. Chairman, but I felt as if I would like to speak of these things. I will simply give my name as Daniel.

Aunt Nancy.

I want to be helped; I want to see some bright light. [Your coming here to-day will help you.] I am a very old lady, as you see. I know that old folks are of but little consequence; I know that young folks think that when we have got to be seventy years old that it's about time that we get out and let somebody else take our places. But I never could feel that 't was just right to let old folks do all the work, and then knock 'em in the head, as you would an old horse. In fact, I never thought 't was right to do that to an old horse. I experienced a good deal of this trouble while I was here. I do not know really I ain't found out what I am to do. Now I believe in heaven and in God, and I believed I should see God, face to face, and that I should see Christ; that I should see the wounds in his side, and take hold of 'em. I believed I was going to 'sing'—I never could sing, sir, but I thought I was going to be taught to sing, for I supposed everybody did sing in heaven. Now I do not find any heaven.

I can't tell where I've been, but there were green fields and flowers, and there was a multitude of folks, and I did not seem to know anybody. [Then you were in heaven and didn't know it.] No, no, sir; there was no heaven about it. There was no white throne, and I did not see any angels—angels have wings, and I did not see anybody that had 'em. I have not yet met anybody I know—not a soul, except a little child. I did not have many friends. I was poked out. You may say I am old Aunt Nancy. I won't tell you where I come from, for I am ashamed of myself to think I do not know where to go. Do you mean to tell me I never shall see God? [You will never see God in a personal form.] You think I'm an old fool, but I tell you I want to see God. I am obliged to you for listening to me, and trying to tell me. Are you pretty sure this thing is true? [Yes. You will find people who will tell you about it when you leave.] Oh! I've just seen somebody I know. I want to be sure I am right. I know they can deceive; the evil ones can deceive the very elect, and surely they could deceive me, because I never did know much. When my body was put in the old box, and was put in the ground, I did not expect to follow it; I thought I was going to heaven, and I had an idea of just how it looked. I thought it was a great, big city. Now, I do not find it. When I waked up and found myself alone, way out in the green fields, I did not understand it.

Dick.

How do you do, Mr. Chairman? Any tricks to cut up here? Don't have any materializations, do you? Do you expect I could make this woman [the medium] look like another one if I should try? I'd like to. Well, now, my name is Dick. Any objection to that name? I come from Philadelphia. I'm being the Holmes tribe. Did you ever hear of 'em? [Yes.] I suppose you think they are humbugs, don't you? [No.] Well, now, they ain't. Just as sure as you live they materialize there. I've been materialized. I don't know as I've been "dun brown," but then I'd just as lief they'd "dun" me as not.

Hattie H. Hale.

Mr. Chairman, I would like much to occupy a few minutes, if agreeable to you, with a message which I would like to send to my husband and to my friends. Few of 'em—of my family—will perhaps receive my message, and I matters not to me if they do not. I realize fully that I am a spirit, and I realize that I have been "dun brown" far more for my friends since I came to spirit-life than I ever was able to do before. I passed away some years ago, leaving a husband and two children. I will not dwell on the first few years afterwards, for they were years of anxiety, but at last I was able to reach my beloved ones and to teach them a better way than they had been going; to strengthen them and give them power; and I come here to-day, because I know that he will hear my voice, because I know that he will see what I have written, and I want to give him a little encouragement and strength. It is well as it is; you cannot change matters now; wear the yoke the best that you can. Remember and be kind to those who have watched over you, and are taking care of you. Your father is still with me, and is holding my hand to-day. I believe the change which has come to N. is the best thing for her, and I believe that the sister is doing all in her power. I know it's all for the best: only be strong, only be true, and let us come near you. Shut not off the influence of the spirit-

world; if you do, then we can do no more for you.

You will please sign the letter, Hattie H. Hale, Mr. Chairman; and if not asking too much, I should be glad to have the letter get to him as soon as possible. I know that the paper is in his hand every week, and I know I can reach him from here better than from any other source.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSHIN.

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danshin, while she was in the entranced condition—totally unconscious.

Mrs. Danshin's Mediumistic Experiences.

(Part Forty-Seven.)

BY WASH. A. DANSHIN.

The education of the mortal mind by contact and coming into sympathetic rapport with advanced minds of the spirit-world, is one of the most useful and interesting phases of Modern Spiritualism. It is indeed the distinguishing characteristic of our movement, placing it far in advance of all other systems of education, opening wide the avenues to mental development to all the children of earth. No tedious and expensive college terms, no delving in the dusty folios of the past, no blind following of the popular teachers of the present—not one of these is necessary to the highest order of intellectual development.

A simple but earnest desire for knowledge; a recognition of the fact that those who have passed into the world of causes can commune with those who are yet the denizens of this world of effects; an uplifting of the thought to those who are dwellers on the plane of wisdom in the interior life, and knowledge will descend to us.

Not in a day nor an hour, perhaps, can we ascend from the grossly material to the purer spiritual condition, but our aspirations will draw wise spirits into our sphere, and by the gradual quickening of the mental faculties and the skillful preparation, under their influence, of the material fibres of the brain, we become receptive to those higher orders of thought which so conspicuously mark the new dispensation. Every one who is familiar with the earlier days of Modern Spiritualism, may call to mind some among our youthful media who, when under the guidance and control of their invisible instructors, gave unmistakable evidence of supernal influence. Language not within the limits of their vocabulary, imagery beyond the reach of their ideality, arguments profound and subtle as those of the most accomplished logician, characterized the utterances of these externally uneducated speakers.

By this mode Mrs. Danshin has been prepared for the work which is now being done through her instrumentality. Doctor Benjamin Rush has, for nearly twenty years, been impressing, unfolding and educating the mind, until it has reached that state of development which enables him, when controlling the organs of speech, to give proper and accurate expression to his thought; "as perfectly," he says, "as when he had control of his own physical organism."

In her childhood she received such education as the better class of schools for young ladies, in that day, was capable of giving; but her medical tuition has been exclusively the work of Doctor Rush. As an evidence of the high esteem in which her knowledge in this department of science is held by the Medical Faculty, she has been applied to, during the past month, by five physicians of the old school, for advice and assistance in difficult cases under their treatment. The world still moves.

Mary Marvine Odely.

Mary Marvine, the wife of Odely, of New York, and daughter of Ledden Marvine, of Erie, Pennsylvania. In the twenty-third year of my age the bright came, and the hearth is left desolate, for the one whom they loved was dead and had to be buried in the cold and silent grave. "This is as it was—not as it is. I am not in the grave nor am I dead. These terms are wrong. They lead the human mind into the path of error, and they sadden and make sorrow in the heart where there should be rejoicing. But men and women are strangers to this. Early education has taught them, "as the tree falleth so it lieth." "There is no repentance in the grave." Now how deplorable is this: for a husband, or father, or mother, to place in the ground the one who is beloved, leaving no thought of a joyous reunion hereafter.

These are trials which I full well know. They try the inner soul, and make many a curse the hour when existence was given them. This is the dark picture; now let me give the light. Though young, though unsophisticated, though not deep in learning, scientific or otherwise, still I hold there is no death in God's universe. Each one who passes from earth has an appropriate place, a proper unfoldment and personal advancement according to the education and aspirations of the soul.

When I realized the facts and understood the realities of this new life I became eager for culture, for knowledge of the true and the beautiful. I stand now upon a mount, viewing the grand expanded plain where saints are gathered in an alcove of pleasure to give forth praises in song to the Infinite One for blotting out darkness from his spirit children, and giving them light and sunshine to warm the soul. With such a picture as this before them who can say "I fear to die"?

The spirit-world, friends and kindred, is like your own in outline and feature, but the splendor of its beauty exceeds all that man has power to conceive. I view me now, husband and father, as I am, thrilling with happiness. Not one thought or wish to be clothed in the flesh again—to be a mortal and walk with mortals. No, no, no! Heaven is a place of sweet repose for the spirit whose capacity has power to draw in its blessings.

I died, not with fear but with rejoicing; for to my spirit-eyes the way was clear, though I knew my body must be consigned to its cold and narrow home. I did not then know what I now know of heaven. 'T is beautiful to die with the prospect of unfolding life eternal. I am done. I feel that I have accomplished a work that will grow brighter and brighter.

Henry Hilgert.

I am the man whom the public said took his own life. It is true I had many crosses, many vexations in a business way; some little difficulties in the domestic line—not that which involved my wife, but connecting links with herself. I had grave doubts about the immortality of the soul. Though I read I could not fathom at what point life on the other side commenced. But horror of horrors! when I laid myself down in the confidence of security to wash the surface of my body and give circulation to my blood, I neither meditated nor even thought of committing so vile an act because of the troubles of my earthly existence.

When consciousness came, and I found myself disrobed of the fleshly casing, I naturally went out to inquire the why and the wherefore. How came I here? Where are my wife and child? Where do I live and with whom? Under what climate and under what government? When I was told that earth was no more for me; that I was an inhabitant of those realms in which and through which I was to become a comprehender of life under the law of justice, I was a wreck. I was disoriented, inharmonious and vindictive; I thought some one was trifling with me; I felt unwilling to submit to such familiarity as this. The voice then spake and said, "Art thou willing to see thyself as now I see thee?" "Of course I am," said I. Then I was carried through many dark labyrinths. Oh, dark and dreary, sad and lonely, seemed the way! At last we emerged into the light. There was water clear and crystal-like. He who was my pilot said to me, "Look therein and see thyself." And, as I did so, the mind became clear, bright, and recov-

ered its understanding. I knew then that I had passed through the change called death, and in the twinkling of an eye my mind became subervient to the law of my being. I am now investigating, as far as I can, the ups and the downs of this life, and all other lives; for the chain that binds the spirit and the human can never be severed.

I am not a suicide. I passed out of the earth-life because the body could no longer hold the spirit. Now, I am a student, an investigator, and hope to gain happiness and contentment, not only for myself, but for others.

Sarah Edwards.

Sarah Edwards. I was sixty-five years old, widow of George Edwards. I was buried from the house of my son-in-law. His name is Jesse Haney. Residence, Third Avenue, New York.

Whether you think, my friends, it is a truth, or otherwise, I do most assuredly live and speak my thoughts. The spirit-world is peopled with the living, those I knew and those I knew not. Though many, many die daily and hourly, still the world does not seem to miss them collectively. This I know before, as much as I know it now, but I do think men and women would be happier in having some grand object placed before them to attain in the future. For my part I know but little, but I thought very much more than I ever spoke, about the other life; and sometimes when I was sleeping some dear departed friend would come and talk with me and show me bright scenes; and when I awoke, I would remember them. But then I thought it was only a dream, a fancy of the mind. And thus it went on and on until my spiritual senses were quickened enough to understand the fact that there is but one life, and that life throbs and beats and burns and lives in every creature whom God has called child.

I will now pass along to myself and say, the grave holds me not. The spirit has a resting-place, not afar and away, but near to kindred. What a consolation it is to know the capabilities are within ourselves to know each other and to mingle with those we love.

George Smith.

At Belle Plaine, Minnesota, George Smith, late of Brooklyn, New York, died with typhoid fever, in the thirty-ninth year of his age; or rather, seemingly so, to outer senses—the inner tells a truthful story of immortality.

Why shall not a man be visionary, if through that species of faculty he derives both pleasure and information? For my part, I combine the practical with the beautiful; indeed, I cannot see where the line of division comes. Thoughts of this kind have been of infinite pleasure to myself since the body has gone; but Nature to pay its tribute. The grass and flowers and all things of beauty will in the coming spring-time have some element of my nature.

God, infinite, omnipotent and all-wise, has not left a single law in the divine economy. Each one passing out of this grade of life takes his standard in the other, either for usefulness or otherwise. Culture of mind, with adaptability of heart, give you a free advancement into those beautiful realms of light where the angels dwell. The ecstasy is so great with myself that words have no power to express to you the sense of unlimited possession that is with me. This is no vagary of the mind nor story of romance; it is a truth founded upon the experiences of one who lives and has power of speech and mind to make himself known to the human.

My friends, if you desire the wings of the dove, culture the mind, and unfold the heart, make the two beat in unison, and the wings of the dove will be yours. Then you can soar into the realms of peace. May divine spirits shower blessings upon your heads and hearts as strongly as they have upon mine, is the prayer of one who now bids adieu to earth.

Ann Van Schank.

Ann, the wife of Peter Van Schank, of Throg's Neck, West Chester, and daughter of John Mitchell, West 38th street, New York.

The living spirit while the spirit is encased in its fleshy tenement; then, friends, take a rational view of the matter, wherein lies the inability of the spirit, after it has laid aside the outer covering, to retain its memory, its likes and dislikes? When this was first presented for my examination I was awestruck with the splendor and sublimity of the law. Being a child of investigation, I have sought knowledge, and I have found it. Those who die physically, with a clean mind, have an awakening in knowledge of the world, which either he or she may have left.

I stand a novice at the present, but a sincere seeker after that which I know must bring comfort to the mourner. I am what I was, only more ethereal, more spiritual, and I am working daily and hourly to gain the highest point of unfoldment in the realm of light and beauty. Consider me not eccentric, or too forcible in expression. I only feel the thrilling joy of beatitude surging through my being, and bringing me knowledge of a perpetual life beyond the grave. And, standing within the shady bower where my spirit seeks repose, if this home of beauty and peace is granted unto me, then I feel assured that the divine will works through all God's children. The time cometh when, on the shores of peace and glory, we shall meet our kindred and know each other. And now, as I contrast the petty strifes of earthly life, how insignificant do they seem compared with the grandeur that surrounds the spirit.

When first the toll was given for my spirit to leave its habitation, what a thrill of doubt passed through me—but it was only for the moment. When my eyes were closed on the scenes below, they were, in the instant, as it were, opened to the beauties beyond. Ask me, would I return? and my answer would be, No. Now I go.

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Italian Correspondence.

Review of the Slade Case. To the Editor of the Banner of Light: As a convinced and ardent Spiritualist who a few years since visited America, and there had the pleasure of being introduced to Mr. Colby and Mr. White, and as the daughter of Dr. George Croly, the poet, whose works are as well known and as highly valued in the United States as in England, I trust you will afford me space in your columns to ventilate the indignation which I feel, in common with all Spiritualists at home and abroad, at the scandalous sentence launched against Dr. Slade. Whenever mediums stoop to trickery or imposture none are more prompt to expose the cheat, or more anxious to bring down condign punishment on the culprits, than we Spiritualists, as we have repeatedly testified far and wide, but it is somewhat too much to expect that, in the nineteenth century, we are to stand by and tamely submit to either our mediums or ourselves being put hors la loi, as the French term it, and devalued the benefit of all the common principles of law and equity, simply on the score of our creed; for to this, and nothing less, amounts the judgment which an English magistrate has not feared or blushed to pronounce in the recent case of Dr. Slade. Setting aside every rule of common justice, every legal right of defence conceded to the accused in civilized countries, trampling on every precedent and usage of common law, Mr. Flowers refuses to grant a hearing to the innumerable witnesses of high standing and unimpeachable reputation who were prepared to bear testimony to the genuineness of the phenomena, and the conditions under which they were produced precluding the possibility of Mr. Slade's having had any hand or part in them; sheltering himself from the overwhelming mass of evidence on this score which was forthcoming, on the part of a host of eye-witnesses whose social and intellectual station would have made it impossible to "pooh, pooh" their judgment on the question of their own, through the medium, but transparent evasions, through the truth or falsehood of Spiritualism not being called in question, all testimony as to its phenomena was irrelevant to the case, this honest and upright magistrate proceeds to condemn the accused unreservedly to the highest penalty the law awards to exposed and convicted impostors, solely and wholly on the a priori conclusion arrived at by his prejudiced ignorance and shallow brains, that Spiritualism being an impostura all those who profess to produce phenomena through spirit agency must necessarily be impostors, no matter how completely their modus operandi may elude detection. It is easy, therefore, to comprehend the interested and disingenuous motives which actuated Mr. Flowers's well calculated course from the very outset of the procedure. Perfectly aware that there was no sufficient evidence of positive imposture forthcoming whereon it would be possible to convict the accused, and predetermined to effect that conviction at all costs, there was no possibility of insuring that desirable (?) end otherwise than by finding a plea to exclude from a hearing the numbers of eminent gentlemen and ladies, who, whether convinced Spiritualists, or too honorable to back their doubts or unbelief by lies, were prepared to adduce a mass of testimony to the genuineness of the phenomena which both the imputator and accuser, and the backing magistrate who was not ashamed to play into his hands, were afraid to confront. If any one question this elucidation of the cautious casuistry with which Mr. Flowers shirked the decisive question of the truth or falsehood of Spiritualism in the abstract, and the Jesuitical pleas on which he eliminated all discussion on this fundamental topic from the pleading in court, he need not review the evidence. From first to last, not one solitary proof was adduced either by Professor Lankester, his pledged accomplice, or any one else, which would have passed muster as such before any tribunal whatsoever which had not arrived at a foregone conclusion which was determined to carry out by all means fair or foul. The accuser himself, no less than his double, was unable to substantiate a single one of the idle surmises on which he based his denunciation. He states that he believes the writing was on the slate before the spirits were supposed to have written. Secondly, he affirms that the writing came on that side of the slate on which it might have been possible for Dr. Slade to have written. In the course of cross examination, however, he is compelled to retract this statement, and admit that he really does not know on which side of the slate the writing came, although this question involves the impossibility of Dr. Slade having written, if the writing was not on the side in question. Thirdly, he cannot affirm that he saw Dr. Slade write, or touch him, or that he perceived any sign of trickery, except that the muscles of his wrists appeared to move as if he were writing. In contradiction to this tissue of conjectures and contradictions, which evidences nothing more than the unreliability and disloyalty of the man who could dare to bring a criminal accusation against any one on such insufficient grounds, we have the written testimony of such a man as Sergeant Cox, who, although not a Spiritualist, comes forward as a perfectly impartial witness, to testify, not to conjectures, but to a succession of positive facts which, corroborated by similar phenomena witnessed by other gentlemen, some non-Spiritualists likewise, amply prove that it was quite supererogatory for Dr. Slade to resort to the gross and clumsy trickery imputed to him, conjecturally, by Professor Lankester, since he is able to obtain the writing when the slate is laid on the surface of the table, in the full view of every one, or placed on a visitor's head, or beneath his hand, and untouched by Dr. Slade altogether. Passing to other considerations, we would ask, had even Professor Lankester's testimony consisted of a direct affirmation of positive facts, instead of an empty string of negative suppositions, to what would it amount? Nothing can be more condemnatory or more suggestive than his total failure to obtain, amid the hundreds of investigators who have held sances with Dr. Slade since his arrival in England, one single independent testimony to back him, thus forcing him to depend for support on the sole corroboration of his leguend accomplice, and that of the respectable mother who ventures to palm off on public credulity the singularly fortuitous (?) coincidence which brought her to Dr. Slade's precisely on the same day as her son. What stress Prof. Lankester laid on being backed by some one of note, whose testimony might be of greater weight than his own, may be easily estimated by the flagrant breach of integrity and honor he was not ashamed to perpetrate, in adding the names of Professor Carpenter and other gentlemen to the indictment, without their authorization, in the hope of misleading the public into the belief that some eminent men at least participated in his proceedings. And it is a man who, by such unwarrantable and disingenuous conduct, no less than by the contemptible subterfuges and evasions through which he subsequently sought to elude and distort the published denials of the gentlemen he had thus introduced, has proved himself to demonstration devoid of every feeling, and principle of a man of honor and a gentleman, whose ipse dixit is accepted by a judge professing to be impartial, as substantial and sufficient evidence to justify the condemnation of an individual against whom, as well as the cause he represents, the accuser is avowedly actuated by the bitterest antagonism, and whom all impartial testimony concurs in acquitting. By virtue of a similar judgment, pronounced on exactly equivalent grounds, Galileo was condemned to expiate in the dungeons of the Inquisition the audacity which dared to assert a fact that the ignorance and interested perversity of his judges were pleased to deny. The great discoveries of the world-renowned astronomer survived the obscurantism and prepotency of his dundrheaded and iniquitous adversaries, and we need have no fear that Spiritualism will be extinguished by the superior lights, or the phys-

cal force arguments of either Professor Lankester, Mr. Flowers, or any other modern emulators of the holy office. But as it is decidedly undesirable to live under such a régime as that of the Inquisition, even though the restricted powers of nineteenth century judges compel them, however unwillingly, to exchange for the fagots and thumbscrews their prototypes of yore were wont so unsparingly to inflict, the modified substitutes of fines, incarceration and treadmill—it behooves all Spiritualists to band together and show such a front on this decisive occasion as may compel the British magistracy and all to realize the fact that in the present age law and justice cannot be set aside to serve party purposes, or either public or private spite, in any land constitutionally governed, and least of all in British soil. If English Spiritualists are so wanting to themselves and to the great cause of truth as not to come forward to a man to uphold its banner, and to cast all the influence they can and may wield, popular, parliamentary and aristocratic—spread as their ranks are amid all classes of society—into the scales of equity, and their constitutional rights, so as to obtain the full revocation of so iniquitous a sentence, and to brand the unjust magistrate, so oblivious of the first duties of his office as to have dared to pronounce it, they will only have themselves to thank for the consequences that will befall them. If it should become a recognized precedent that any ruffian who either through the desire to curry favor with his superiors, to work his insignificance into notoriety, or to pander to some private passion or interest of his own, may turn detective or spy, and, conspiring with some other individual no better than himself, may enter our houses under false pretences, to note whatever he can, distorting what he chooses to see, or arranging what he has the wit to invent, into any lie or exaggeration that may suit his purpose, nothing else to do than to cumulate the separate offences of accuser and witness to obtain a sentence in his favor, without being called upon to afford a single proof of the truth of his assertions, or a single corroborative testimony to strengthen them—then we may all look forward to being at the mercy of whoever may desire to damage our good fame, to possess themselves of our property, or otherwise injure us and benefit themselves. Under such conditions Spiritualists in England, whatever be their rank in life, would be subjected to the same régime as that which obtained in Venice during the palmy days of the Council of Ten, or in Rome under the sceptre of the most corrupt emperors. Let us hope that they will be wise in time, and recognizing that in this instance, as in many others, valor is the better part of policy, they will cast aside, for once and forever, that paltry fear of Mrs. Grundy, and the cowardly horror of being "chucked on the back," which deters so many—thank heaven, not all—from avowing their creed when taboed by the majority. With men of such eminence as Mr. Crookes, and so many of his illustrious coeppers in science and literature leading the ranks, surely none need be ashamed to stand by their colors. Now, if ever, is the time to do battle for them. For unless we rise to the occasion, boldly, earnestly, if it is not the "Canal Doll Office," and the "P. O.," or the arena and the Mammoth, the rack and the stake that await us, the pillories, treadmills, spoliations and lunatic asylums which rampant fanatics and perjured judges hold in store to crush out that ugly intruder, Spiritualism, will amply replace them. Yours sincerely, HELEN BULLOCK WEBSTER, 31 Santa Lucia, Naples, Nov. 12th, 1876.

BRIEF PARAGRAPHS. SHORT SENTENCES.—Toll and affliction are inevitable. But child of God shall finally have the worse. He that defies the monarch shall have the top a greater enjoyment than he that in a sedan chair is carried up, down, and in the night of calamity, but remember the coming day of joy!—Kremer. A terrific gale prevailed in the British Isles Sunday, Dec. 3d, much damage being done to the shipping. The freight steamer Prince Frederick in the storm, and fourteen lives were lost. Joy never tastes so high as when the first course is of misery. The unique dolls' fair, for the benefit of sick children in the hospitals, will open Dec. 11th, at the Freeman-Place chapel, Freeman Place, adjoining 17 Beacon street. At this fair will be exhibited the dolls and toys contributed by the boys and girls of the country as Christmas gifts, to be distributed on Christmas day among the hospitals. The cross, as a religious symbol, was in use in the Oriental faiths, thousands of years before the Christian era. So also the priestly robes, the sacred days, the sacraments and festivals, all are traced in form, if not in exact significance, to the immediately preceding forms. The mitre is a direct descendant from a pagan head-dress symbolizing the fish. The soul that suffers is stronger than the soul that rejoices.—Elizabeth Sheppard. "What's the man yelling at?" asked an Illinois farmer of his boy, as he pointed to a person in the field one day. "What's he yelling at?" repeated the lad. "Yes," replied the father, inquiringly, "I know," said the boy. "Then what is it, you young rascal?" demanded the paternal. "Why," chuckled the urchin, "he's 'a-yelling' at—the top of his voice!" Ho, helmsman of the Ship of State, Whither art driving now? Thou hast on board the country's fate, Her helm is in our track, The rudder's in our hand, And, meteor-like, against the rack Our stormy pennant flies. The lights are sunk below the main. No landmarks rear of far; And havingy aid is also vain— No help from noon or star! But from the white surf of you sea Comes up a smothered roar; Is the ship drifting to the lee, Upon a dangerous shore? Stinky Jim.—"Well, Robin, have you enjoyed yourself?" "Robin—" "Oh, yes, aunt; but I wish I hadn't come. Brother Jim is sure to cry 'halves' when I get home, and when I say you didn't give me nothing, he'll punch my head for a story." The real and personal property of the State has depreciated since 1871 over seventy-one millions of dollars. "Man," says Adam Smith, "is an animal that makes bargains. No other animal does this—no dog exchanges bones with another." END OF AN EVENTFUL CAREER.—It is brought to mind by the London Times that Gen. W. W. Loring, who had command in the second Egyptian expedition against the Abyssinians, has never been heard of since the terrible disaster that befell his troops. Gen. Loring at one time held a commission in the Federal army, but when the civil war broke out he joined the Confederates and became a major-general in that service. At the close of the war he went to Egypt, and was appointed by the Khedive to the position in which he is supposed to have lost his life. In the disastrous surprise which the Egyptians suffered, Gen. Loring and several other American officers were on the staff of Prince Hassan. The fate of these men remains a mystery which it is hoped may at some future period be explained. As we go to press, a most serious aspect of affairs prevails in France. Gradually the Senate has become more and more anti-republican, while the lower house has increased in radical sentiment, and a direct clash between the two bodies caused the resignation, Dec. 2d, of the ministry. Excitement is on the increase, and the difficulty of forming a cabinet which shall at once possess the confidence of the President, the Senate and the Deputies, seems almost insuperable. "In the language of Shakespeare," remarked Mr. Jones, "Men's hearts are like their tongues. Their virtues are buried." "Very true," Jim replied, "yet here I would remark, 'That no man has died whose virtues have crowded his bones to the top.' Jones's face became clauded. With sadness and gloom.—Paul Tuelch. The present U. S. Congress began its winter session at Washington, Monday, Dec. 4th, Samuel J. Randall, Democrat, being chosen as Speaker of the House of Representatives. The embalmed corpse of Baron Joseph Henry Louis de Palm was taken Dec. 4th from its temporary resting-place and transferred to Washington, Pa., to be placed to ashes. Tacitus has been recorded a bust at Rome, upon which the following sentence from his annals is inscribed: "Many in unfortunate circumstances are happy if they bear up under them; many though extremely rich are most wretched if they use prosperity rashly." The total value of exports from the port of Boston during the past week was \$1,581,42. Total since Jan. last, \$11,997,671, against \$11,557,291 last year, and \$26,631,921 for the corresponding period of 1874. HUENOS AYRES and Entre Rios have revolted against the Argentine Confederation, under the lead of Col. Alsina. To love the unlovely, to sympathize with the contrary-minded, to give to the uncharitable to forgive such as never pity, to be just to men who make inquiry a law, to pay their ceaseless hate with never-ceasing love, is one of the noblest attainments of man; and in this he becomes most like a God.—Theodore Parker. THE PASSING DAYS. The days succeed each other like a dream, They come and go with silent tread like stars, They steadily move on like some still stream, That passes till the ocean progress bears, Now hid in woods, now open to sky and field, Now deep and dark, now shallow and clear as light, And lo'er then have no command to wield, But an engulfed and lost in them my night. I cannot say—it is so strange to see, To feel the days o'erturn with such high power, It is so strange a creature so to be, A thinking soul so subject to the hour, But so it is beyond our skill to cure, Yet we through all the passing days endure. —WILLIAM BRUNTON. Punctuation was first made in literature A. D. 1520. Before that time words and sentences were all put together like this. The Greeley monument as unveiled at Greenwood Cemetery, New York, Monday, Dec. 4th, in the presence of many distinguished citizens. Rev. Dr. Chapin opened the exercises with prayer. The formal presentation of the monument was made by W. H. Bowler, of Typographical Union No. 6, after which Rev. Mr. Wood delivered an eloquent oration. An appropriate poem by E. O. Steadman closed the services. An Aberdeen newspaper states that the captain of the whaler Jan Mayon, of Peterhead, recently encountered an Esquimaux, who informed him that a tribe of Esquimaux, living far to the northward of Cumberland Gulf, many years ago massacred Captain Crezier, second in command of the Franklin expedition, and five other whites, because they refused to surrender their guns and ammunition. Thales said the strongest thing was necessity, because it accomplishes every purpose. It has been estimated that more foreign newspapers were represented at the Philadelphia Exposition than at the Exhibitions in London, Paris and Vienna combined; among these specially to be noted, may be mentioned the Times, Standard, Telegraph, News, and Illustrated News, of London; the Temps, Journal des Debates, Patrie and Galliquois, of Paris; Independence Belge and Monteur, of Brussels; Standard, of Amsterdam. The following cities were also represented by correspondents: Berlin, Vienna, Pesth, St. Petersburg, Moscow, Milan, Rio Janeiro, Madrid, Leipzig, Stockholm, Copenhagen, Constantinople, Shanghai, Melbourne and the Sandwich Islands, there being in all, including Canada, 351. After much mental strain and painful cogitation, a British Court of Appeals has just achieved the important decision that one man (a stockholder) cannot hold a meeting since one man cannot "meet." The Brooklyn (N. Y.) Theatre was destroyed by fire Tuesday night, Dec. 5th. The play of the "Two Orphans" was in progress at the time, and in the anxiety of the audience to escape from the burning building, many persons were trampled upon and severely injured, and many killed. The calamity was a fearful one, and at last accounts will rank with the darkest pages of theatrical disaster. Nearly one hundred corpses had been taken from the ruins—according to dispatches at time of our going to press—and as many more were believed to be still buried in the debris. The theatre was owned by Kingsley Keeney and others, and was rented to Shook & Palmer of the Union Square Theatre of New York. The loss on the theatre is about \$250,000. CORRECTION.—In our acknowledgments of contributions to the Slade fund last week, the name of Mr. La Fayette Tyrel, given as Charleston, N. Y., should have been "Chattanooga," and the following named donors should have been noted as residents of Philadelphia, Pa.: W. W. M. C., C. B. Rogers, P. W., John Robbins, Dr. Rhodes. A heavy silver medal has been sent to the American members of the International Typographical Union by the typographical societies of Italy. It is inscribed: "To the Sons of Freedom in America, from the Typographical Association of Italy, upon the happy occurrence of the Centennial celebration of their independence. This medal is splendidly awarded as a perpetual record of brotherly solidarity. MDCCCLXXVI." The sale of exhibition buildings costing over \$2,500,000 for lost then \$200,000 seems like quite a sacrifice, but it must be remembered that they are not very available in their present form, and Mrs. Toole's does not operate on so large a scale.—Boston Post. Post 7, G. A. R., gave "Old Abe," the Wisconsin War Eagle, a good reception at Beethoven Hall, Boston, Tuesday evening, Dec. 5th. Irene A. V. House, acquitted about a month ago on a charge of having murdered her husband, Orion A. House, has become insane, and was placed in the State Lunatic Asylum of New Jersey, Dec. 3d. A despatch from Constantinople (Dec. 3d) says there was recently an inundation at Adrianople, by which 1000 houses were swept away. The irrepressible Chicago Times heads its Thanksgiving memoirs with the suggestive title of "Turkey-falshness." Adjutant-General Cooper, of the Confederate States service, died recently at his home in Fairfax Co., Va., aged 75 years. Prince Bismarck made a speech before the Prussian Parliament Tuesday, Dec. 5th, on the Eastern Question, in which he expressed the hope that the approaching conference of the powers would result in a peaceable solution of existing complications. He also repeated his former assurance of German neutrality if war should ensue between Russia and Turkey. No further news of the European struggle comes to hand. Arctic, however, which has continued for many systems during the last six months, is reported to be hungry again, and despite the armistice the enemies of Turkey refuse to allow it to be fed. Consequently the garrison is nearly starved, and the Moslems are making arrangements to revictual the place by force. A Jewel is a Jewel still, though lying in the dust. And such is said, as erst it was, though up to heaven thrust. New York has purchased for the Metropolitan Museum of Art the Ceszola collection of antiquities found at Kurium. Mrs. Gaines has secured another judgment against the city of New Orleans. Extradition is virtually reopened between England and the United States. Brent, the Louisville forger, was arrested in London, on Monday, Dec. 4th, and taken before the Bow-street police court. What disposition has been made of his case is as yet unknown. It is reported that the forgers, Winslow and Gray, fearing arrest, have fled the country. As we go to press, information reaches us that Gen. Diaz has occupied the city of Mexico, and that Lerdo and his ministers have fled westward. A Brownsville despatch confirms the reported battle between Canales and Martinez; 800 men were left dead on the field. Lerdo's forces lost 2000 men, and the latter's army is almost destroyed. Cortina at Matamoros has pronounced in favor of Iglesias. The Slade Defence-Fund. Amount previously acknowledged, \$1,485.10 Received since our last issue: B. Ellis, Plymouth, Mass., 2.00 Richard Pope, Plymouth, Mass., 1.00 Nath. Churchill, " 1.00 Herbert Colley, Cambridgeport, Mass., 1.00 J. Franklin, Tenn., 1.00 S. H. Austin, Syracuse, N. Y., 2.00 F. H. Gregory, Beverly, N. J., 1.00 J. S. Thompson, Davenport, Ia., 1.00 A Friend, " 50 Joseph Wood, Marietta, Ohio, 1.00 Levi P. Benjamin, Friendship, N. Y., 2.00 Luther K. Ames, Worcester, Mass., 2.00 Rosam Child, Cherry Valley, Ohio, 1.00 Stamford, 1.00 Ansel Edwards, New Orleans, La., 3.00 Mrs. C. D. New Britain, Conn., 1.00 E. D. T., Philadelphia, Pa., 1.00 J. B. Williams, " 2.00 Thos. B. Watford, Philadelphia, Pa., 2.00 J. L. 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Words of Commendation. To the Editor of the Banner of Light: I wish to express my heartfelt thanks through your paper to Mrs. Emma Hardinge Britten for the article that appeared in the Banner of Nov. 25th, entitled "Who's to Blame?" I only echo the mind of thousands through the land when I say God bless her for that article. It suits me the best of any line I ever read from her pen. Coming as it does from one who has done such noble service from the early stages of the movement to the present day, it must do good. It is a cutting rebuke to those who are truly "to blame," and I hope it will "go home," and I believe it will. There are scores of speakers to day who have left the lecturing field for the reason that they could not get enough to support themselves, who are full of glowing inspiration fresh from the altar of truth. Why is this? Mrs. B. gives the true reason. Shame on the ones who are the cause of this state of affairs. P. C. MILLS, Dorchester Station, Boston, Dec. 2d, 1876. To the Editor of the Banner of Light: I attended the Thanksgiving services of the North Street Union Mission, 102 Commercial street, Boston. Services commenced at three and lasted until ten o'clock, P. M. One hundred and thirty children sang and recited finely. Speeches were made by several friends, and an address delivered by Philip Davies, the missionary, after which a supper was served of which all the children partook. Later another collation was served for the adult poor of both sexes, and several families were given a dinner to carry home. It was an enjoyable occasion. FRIEND TO HOME MISSIONS. To the Editor of the Banner of Light: Will you please notice the following in your next issue of the Banner, viz., that Mrs. Susie Wells Fletcher will lecture in Murray Hall (Brookton), Sunday evening, Dec. 10th, [to morrow] at seven o'clock; subject, Materialization. The discourse will be illustrated by Mrs. M. M. Hardy, with a paraffine mold sance under test conditions. Yours truly, H. T. MARSHALL, Brockton, Mass. Spiritualist Meetings in Boston. TEMPLES HALL, 48 Washington street.—Spiritual meetings every Sunday at 2 1/2 and 7 1/2 P. M. Medium meeting every Friday evening in the month except the first. P. W. Jones, Chairman. LUTHER HALL, The Universal Reform Association hold meetings in Luther Hall every Sunday at 7 1/2 and 7 P. M. until further notice. Moses Hull is the regular speaker. FRENCH TEMPLE, 176 Tremont street.—The Spiritualist Ladies Aid Society will hold a Circle every Friday evening, commencing at 7 1/2 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary. Rochester Hall.—The Children's Progressive Lyceum opened as usual at this hall on Sunday morning, Dec. 3d. Mrs. Hayward, Lizzie Thompson, Ernestine Edridge, Linwood Hickok, May Potter, George Francis, Hattie Collier and Sarah Ransom, contributed recitations, and music was rendered by Alice Bond, Olive Barnes, Nelly Thomas, Miss Danforth and Miss Sherman. The seats were well filled, and the occasion was a pleasant one. JULIA M. CARPENTER, Cor. Sec'y. Lurline Hall.—A correspondent writes that "at the morning circle, Dec. 3d, Jull E. Wright delivered a very fine lecture on the Law of Spirit Growth, which was listened to with close attention by a large and appreciative audience. After the lecture, many excellent tests were given through the mediumship of Mrs. Leslie, Mrs. Stanwood, Mrs. Nelson and others. A fine audience attended in the afternoon, at which circle a Mrs. S. andwood and Mrs. Leslie occupied the platform. The conference in the evening opened by Prof. Tooley's sharp criticism on mediums and mediumship, and replies to the point were made by the Chairman, Mr. P. Robinson, Mrs. Maggie Folsom, and other mediums and speakers present, who were not afraid to stand firmly by the truths they believed and advocated. On Sunday next, Dec. 10th, the regular free circle will be held at 10:30 by Mrs. Nelson, Mrs. Stanwood, Mrs. Leslie, and other mediums. Moses Hull will speak at 12:30 and 7:30 P. M."