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In quoting from the BANNER OF LIGHT, careshould be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give interance.



BOSTON, SATURDAY, NOVEMBER 25, 1876.

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COLBY & BICH, PUBLISHERS AND PROPRIETORS.

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

"While we recognize no man as master, and take no bool as an unerring authority, we most cordially accept all grea men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, rever-ent and thankful before God, but self-centered in his own individuality."-Prof. S. B. Brittan.

Subscriptions to the Slade Defence-Fund.

We refer all readers of the Banner to the subscription-list on our last page, that they may see the progress we are making toward a fund for the adequate defence of Spiritualism in the perthat the best legal ability should be enlisted on the side of the defendant. Our English friends have placed the expense of the new trial at £600, upwards of \$3000: but this is below rather than above the mark. It will make a great difference in the whole character of the defence if it is known that ample funds for its proper prosecution have been provided. It would be well to be able to telegraph to England that American Spiritualists will not only contribute £600, but £1000. From present appearances we hope it may be in our power to do this. Meanwhile to all Spiritualists we would say: Send in whatever funds you can afford toward this important end!

mind, through its nerve connections, to the mus-cles for bodily action. This reciprocal action of brain upon the mind, and mind upon the brain, clearly proces that mind is not a function of the brain, but that the brain's function is simply to convey impressions to and from the mind, its or gan of manifestation, its mechanical tool ; and as the tool cannot be the master, therefore the mind

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

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

it is, therefore, in itself something, and as everything, by consequence, is material, mind is material. Materiality can never become immateriality (which is nothing), therefore mind, once existing, can never be annihilated-hence mind is immortal. This life, then, being necessarily a part of immortality, the other parts must succeed to this to make a whole ; hence another and continued life is a necessity of our existence. Perfection in time is the necessary intention of creation. Mind cannot mature here, hence perpetuity is requisite to attain perfection, the final son of Slade at the coming trial in London. This aim of creation. As mind does not die, therewill be a jury trial, and it is highly important fore immortality begins with the dawn of life here; and as in this beginning it parts with its bodily connection which furnished its recognition of worldly things, so, in successive parts of its immortality, it probably succeeds to and again casts off bodily connection, for recognition of other worlds, there as here, through bodily senses. as it rises in the perfecting scale of creation with, probably, improved organization and duration in each new sphere. We find some inaccuracies of style and expres sion here and there scattered throughout the book; but the thought is generally made clear by the context, though we could wish that more space had been given to an explanation of some of the phrases that repeatedly occur. "Vibratory accord" is one of these; but we are left to guess at the precise meaning which we ought to attach to it in the author's system. Prolixity is not one of his faults. We have here a robust and earnest thinker, and though his theory may be as old as Aristotle (and we rather think it is), yet it gathers novelty, freshness, and force from the original way of presenting it, and from the apt analogies and illustrations which our advanced modern science supplies in its support. The tone of the book is that of a thoroughly free, independent, and at the same time reverent thinker. In quite an original way he assails atheism with weapons taken from its own armory; while his peculiar views in regard to the immortality of man are certainly not contradicted by aught that Science teaches. Indeed the work is thoroughly scientific. Simplicity is the great charm of the system. It proclaims that there is but one substance in the universe, and that from that are evolved all the phenomena of mind and matter; but the author is no disciple of Spinoza. Indeed we know of no modern philosopher who occupies precisely Mr. Townsend's ground. We have done his book but scanty justice in these remarks.

ed (?) Dr. Slade.

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

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

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

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

done." Mere equivocation ! Lankester contradicts himself almost in the same breath. He conjectures that Slade was writing, and then this mere conjecture is changed | forced by tragic illustration in this absorbing and into the evidently unwarrant file assertion, "I powerful book. She sets it forth in the stories of saw it being done." This is after the true Lan- awful pilgrimages made into the dim and distant kesterian system! Throughout his letters and realms of the weird masters of magnetism. Her his testimony we find the same kind of prevarication-an attempt to force his facts to conform | tween the denizens of this planet and her spirit- | anything we may do to them. to his theory.

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

"Ghost Land."*

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

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

In these pages Mrs. Britten says she has sketched the summary of thirty years' experience. She claims, also, to have candidly and dispassionately pointed out the use and abuse of the wonderful powers that lie folded away in man and in the unseen universe by which he is surrounded. It is Occultism that is preached, taught and enbelief is fixed and firm that "communion bepheres should constitute the highest, purest, most normal and healthful exercise of our soul's | dian mode of life qualifies him above all beings religious faculties." And she speaks fearlessly for active and enterprising war. The riding of of what she terms the "folly, fanaticism, wrong and imposture that have disgraced the movement | lenging the open hostility of such a race, we miscalled Spiritualism"; a movement which in her view "has served to externalize much of the darkest features of human nature, but as yet has been permitted to do little more than point to the mines of unwrought treasure that lie hidden beneath the possibilities of that communion." She regards Sniritualism as yet "all too human and too redolent of human shortcomings." A severe judge, certainly. But her real purpose is to supply, through suggestion, the link that is at length to divest Spiritualism of its external character and fasten it to the internal and invisible. This is her scheme, in few words; that "a bridge of occult science must span the gulf between the visible and invisible worlds ere man can venture to say he knows as he is known.' The question, then, is simply this: Must Occultism be studied as a science that Spiritualism may become Spiritualism? And in seeking an answer, still other questions must be asked. Shall the ecstasies and agonies through which the characters in this book are forced to pass, not that they may the better comprehend the science of Occultism for themselves, but that they may enable the author to impress us with her own awe of it, and from which she seems at best to derive no satisfaction but that of suffering-shall these ecstasies and agonies be experienced for the sake of cutting the ground of the "externalities" of Spiritualism from under the feet, and after all leaving us in the air to shriek out against knowing more because there is such an infinity to learn? This book holds that the science of magic, so called, or Occultism in its various manifestations, should be understood by innocence itself, in order to put it on its guard against obsessing influences psychologically employed. It means, in other words, that purity ought to learn the use of the devil's weapons in order to know how to fight the devil most effectually. "Knowledge," it says, is Power; Ignorance is Imbeelity "; and the double maxim is thrown into the relief of capitals. That is the reason given by the writer for advising all truly philosophical thinkers to investigate the occult, and study out in the grand lyceum of Nature's laws the various sources of good and evil influences by which we are constantly surrounded and constantly affected." But let the phenomenal in Spiritualism come ing, there was evidence "overwhelming" (as first. That gives repose and peace to the troubled stamp, repudiate the fact ! We know that these human spirit. The occult raises storms in the

senses, and reflexly to convey the behests of the | The Point on which the Judge Convict- | could be done independently of that motion or of | soul, that, agitate it to its perpetual distraction any manual action on the medium's part. and grief.

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

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

The Indian Question.

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

> Another clergyman did not hesitate to declare openly his belief that, until the Sioux were willfully defrauded and lied to, they had never offered or thought of violence to the white race. That will be found to be the fact from the beginning in reference to all the Indian tribes, and it will pass into history as such, and there be preserved. Our dealings with the red men have been simply infamous for a civilized people. We have done certain things because we could, and we would have done a great many more had it not been for their resistance. It is at the point at which resistance begins that we begin our complaint, and allege that the red men have no right to resist We have forgotten, on our side, that the Inthe Kalmucks does not outdo theirs. In chalmight have expected to provoke the fiercest sort of opposition. The Custer affair was nothing worse on its side, than the Chivington massacre was on the other. If we once admit the important point that the Indian, when aroused to hatred, will fight with all the skill and intrepidity of the whites, it will save a good deal of confusion of mind and feeling. This belligerent trait certainly indicates the possession of decided intellectual qualities, which are the very ones which we ought to try to impress into the service of conforming his life to the laws of civilization. If he makes so ready and successful a combatant, by the same reasoning he is capable of advancing himself with equal rapidity in the arts of peace, But we have invariably taken him on the wrong side. We have stirred his resentment when we should have been moving upon his reason. We have proved treacherous to him when we should have shown him that he could never outdo us in devotion to the simple truth. Our conduct toward him has been continually marked by impatience, as if we wanted him out of our way, when his right was to be just where he was and to stay there just as long as he wanted to.

Townsend on Matter and Mind.

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

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

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

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

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

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

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

Now for the corroboration of our last week's remark, that all that these two witnesses really did see of movement in the arm and the tendons of the wrist was probably the result of mere nervous action on the medium's part, and is wholly incompatible with a theory of fraud under the circumstances,* we subjoin the testimony of Mr. T. Blackburn, who got conclusive phenomena from Slade, and who writes to the London Medium and Davbreak of Nov. 3d as follows:

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

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

•Would a juggler, trying to impress you with the idea that his siste-writing was independent of his own agency. be likely to allow you to see his arm and wrist moving as if he ware writing?

""GHORT LAND;" or, Researches into the Mysteries of Occult Spiritism. A series of autohiographical papers, with attracts from the records of magical seauces, etc., etc. Trinslated and edited by Emma Hardinge Britten.

Medial Crucifixions-Ancient and Modern.

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

BANNER OF LIGHT.

2

BY JOHN S. ADAMS.

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

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

Again, through barred and bolted doors, The heavenly guest appears, And hands are clasped with hands of those

We 've thought as dead for years.

Again the envious priests abound, Again the rabble sneer : Again, upon some mountain-top,

They seek a Cross to rear. Again by Inspiration's voice-

Our souls with truth are fed; Again: "He hath a devil! why List ye to what is said?"

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

Spiritualism Abroad.

(From the London Dally Telegraph of Oct. 234.) PROSECUTION OF DR. SLADE.

[Continued.]

On Saturday the charges against Henry Slade ⁵ On Saturday the charges against Henry Shade, Spiritualist, of 8 Upper Bedford-place, and Geof-frey Simmons, were resumed before Mr. Flow-ers at Bow-street. The summons against Shade charged that he, on Sept. 11th, did unlawfully use subtle craft and devices to deceive and im-pose on certain of her Majesty's subjects, to wit, Prof. E. Ray Lankester and others. The second commons charged Shade and Simmons with a comsummons charged Slade and Simmons with a con-spiracy to defraud. This was the fourth occa-sion on which the defendants had appeared, and the court was again crowded with gentlemen in-

The court was again crowded with gentienten in-terested in the case. Mr. George Lewis appeared to prosecute, and Mr. Munton, solicitor, was for Slade, and Mr. Massey, barrister, for the defendant Simmons. At the sitting of the Court,

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

letter to the Bench). Mr. Massey : As the question was put and re-ported, it conveyed an imputation of a very of-

fensive character. Mr. Flowers: I have no doubt about the per-sonal honor of Mr. Massey, and that would be the opinion of any one who knew him. But I won't read the letter till after the case is over Mr. John Algernon Clarke was then called and

sworn. Mr. Munton: Upon what case are you proceeding now ? Mr. Lewis : On both.

Mr. Munton objected to this course as irregular, and calculated to embarrass the case of his client. Mr. Flowers was of opinion that the proposed

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

Mr. Flowers: No, it is not. Mr. Munton: The evidence of this witness was ruled to be inadmissible yesterday in reference to the very summons to which it is now directed. In the new summons there is not a name which was in the old, and I must protest against this proceeding. Mr. Massey protested that this evidence should

not be used to the prejudice of his client. Mr. Flowers: I consider the first summons

over. Mr. Massey: Then I shall ask that the first summons be dismissed. Mr. Lewis called the attention of the Court to the 9th of George II., dealing with the offence of witchcraft and kindred pretences, and providing that the coursed if convicted should, in addithat the accused, if convicted, should, in addi-tion to imprisonment, be periodically taken to tion to imprisonment, be periodically taken to an open market-place, and there obliged to stand in the pillory. (Laughter.) Mr. Flowers (interposing): But we have no pillory now—(laughter)—and I do not see that It is necessary for you to proceed with this sec-tion, as I think, so far as we have gone, that the case seems to be clearly under the Vagrancy Act. Examination of the witness resumed: Did Slade toll you to git down? You have interface to a chain. tell you to sit down?—Yes, he pointed to a chair, and said "Sit here." It was next to one side of a table. Slade sat at the end on my left hand, with his back to the light. Another chair was at the far right-hand corner, with the back nearly touching the table. This was the chair that 1 subsequently saw moved. He tilted the table, and said, "Perhaps you would like to look under it." I observed there were no trusses to support the top, and no deep frame round the edge. It was a table. I should say that had been constructed expressly for holding a slate in the manner described by Mr, Maskelyne. By Slade's directions I placed both my hands on the table. nearly as far as I could reach. My body was so near that I could not see anything beneath. He He placed both his hands on the table, and I think touched mine. He then seemed to be a little agitated, and trembled and shivered. I think I asked him if he felt any influence, and he said that he felt it all over him. (Laughter.) Before I felt any touches myself, some raps were pro-duced on the table. The first rap sounded as if close to Dr. Slade, and it distinctly jarred the ta-ble away from him. He said, "We sometimes get a rap away from-us," and then there was a loud rap, apparently from below. It did not come from the place where his feet were, as he cat as for as I say sideways on the abolic with sat, as far as I saw, sideways on the chair, with his legs near me.

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

obtained from a deceased friend of yours?--Yes; and he said he would try. What did he do?--I think there was first a short message on the small slate saying that she (Alie) would try, or something to that effect. Did Slade then tell you to write on the slate the name of the person from whom you wanted

The name of the person from whom you wanted a message ?—Ves; and I wrote a fietitions name. What did he do with the slate?—He placed it underneath the table, and said, "Have you lost a daughter?" I replied, "No; a friend." I had written the name of a lady on the slate. How did he hold the slate?—Under the table, and I could just see part of his thumb. Did you hear any messa"—You; as d a pencil

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

Did an answer appear on the slate?-As I knew of no such deceased person I did not expect an answer; but there came one, signed with the initials of the person whose name I had written. It was "scrawly writing," not like the lady's It was "serawly writing," not like the lady's hand on the large slate, and very difficult to read. The message was, "1 am happy and by your side.—M. W." (Laughter.) At the conclusion of the sitting did you ask Slade what was his fee?—I did, and he said, "You will see Mr. Simmons as you go out." I, should like to say that the table and the chair "moved uddict i user there."

would not to say that the table and the chair moved whilst I was there. We need not go into that minutély; did you see Simmons ?—I went into the front room and inquiréd the charge, and he said, "One sover-

eign," which I gave to him. Did you go there again ?—On Saturday morn-ing, Sept. 16th, I paid another visit. Did you see Slade and Simmons together ?— They were in the reception-room, where the

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

thing in concurrence.

Cross-examined by Mr. Munton : You say you wrote a false name?—Yes. Was that a new mode of discovering a trick?

-I have heard of it before. I am not aware that Mr. Massey tried the same thing, or that the messages are not considered trustworthy as re-gards identity. I heard Mr. Massey say that he did not attach any importance to them as far as identity was concerned.

Was the message written when Slade's thumb was on the top of the table ?—Yes. Was the name written on the top side of the slate?—Yes; I took no pains to conceal it from

State. Did he hold the slate in position so that you could see his thumb?—I could see part of it. Therefore the message must have been pro-duced whilst he held it there?—I concluded that

Written on the under side of the slate?—The message was on the opposite side of that on which

I had written the name. 1 had written the name. On which side did he place the pencil?—I can-not say. It was all done very quickly. I an not sure I saw him place the pencil on the slate. My sole object was to discover if the name of the person would appear. I thought I was being de-ceived, and I wished to test it. Was the message on the upper, side or the un-der side of the slate ?—I could not see the slate, as it was held under the table, the thumb being partially under the leaf of the table the hand

partially under the leaf of the table, the back part of the thumb being uppermost and visible. How did you think the slate was supported ?— It may not have been against the table at all, as i did not see it. I saw the slate coming up. He did not, that I could see, turn the slate over. I was watching him. It was broad daylight, and I was about two feet from him. He may have turned the slate before he brought it up. I did not keep my eye on the thumb. You say you were touched in an indecent man-

ner?-Yes. Were Slade's hands on the table when that oc-

curred as you say ?—Yes. Do you believe that the table produced in court

by Slade was that at which you sat?—Yes. And you wrote to the Times saying that this was "a remarkable table, without any frame un-

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

the table for five minutes. I was watching the sinews of Slade's wrist and the movement of the slate, and listening to the sound of the writing. Was the slate brought up immediately the

scratching ceased ?-Yes. And that he did no more than produce the mes-

age?—Yes. You have said in your letter to the newspapers

that if a supernatural agency had been at work you could hardly have failed to have seen it.—I assumed that it was all done by trickery; I can

assumed that it was an done by trickery; I can tell when trickery is going on without seeing the process of each trick. Cross-examined by Mr. Massey: Is it a fact that you rested your belief that trickery had oc-curred in your presence by your having got an answer purporting to come from a spirit to a name which you knew was fictitious?—That was the most striking but put the sole cause

the most striking, but not the sole cause. Were you not on the look-out for some genuine proof of the communication other than the mo-dus operandi with which those things might be accomplished?—I should like to state that I vis-ited Slade expecting to see positive evidence of supernatural or extra-natural agency. The re-sult was conclusive of trickery. I have attend-ed several scances, some in the dark and some in the light and L have seven things that I could not the light, and I have seen things that I could not account for. I was unable to say how they were done, and cannot tell now. When at Slade's I was satisfied there was no evidence of supernatural influences being at work. Was any attempt made by Slade or Simmons

to extract information from you respecting your private affairs or friends ?-Not a word.

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

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

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

ness. Ilad you any hand in the invention of "Psycho"?—Ves. Mr. Maskelyne and myself are the joint inventors of that automatic object. Cer-tainly, I am a little proud of my bantling, but I and the plotter of th

ance?-Yes. He equally objected to men and animals?-Yes; and even, possibly, to insects. (Laughter.) Reëxamined by Mr. Lewis: When the slate was placed for the spirits, I heard a noise such as you would produce by scratching on a slate, with your nail.

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

heard at Slade's. When I was touched I was within reach of Slade's foot. Mr. Lewis remarked that the cross-examina-tion of the witness in regard to his letter in the Times had lasted two hours. He now proposed to call Mr. Hutton.

Mr. Flowers: I do hope the next witness has not written to the Times. (Laughter.) Mr. Lewis; I believe he has not. Mr. Muntoni But you will probably find that he has written to some other paper. (Laughter.) [*To be Continued*.]

[From the Boston Transcript, Nov. 17th.] That "Exposure."

To the Editor of the Transcript:

We have been waiting patiently for the com-mittee of distinguished gentlemen, who invited Mr. W. I. Bishop to come on from New York to expose Spiritualism, to say a word as to the re-sult. Will Dr. Holmes, Professor Horsford or Dr. Ellis please explain to us now the explana-tion? Or if they cannot do it, will his excellency the Grammer a big hear the Manar the Governor or his honor the Mayor—both of whose names were made to figure among the sig-natures to the letter of invitation—inform an auxious public how far Spiritualism was annihilated according to promise? The excitement of the suspense in regard to the presidential election must not be permitted to make us forget the lures that were held out to induce us to crowd the Musie Hall to witness Mr. Bishop's final and indu-bitable extinction of "a pestilent superstition." I am inclined to agree with Rev. Carlos C. Car-penter of the Mt. Pleasant Unitarian church, who in a superstition litter to the Oloke tells penter of the Mt. Pleasant Unitarian church, who, in an entertaining letter to the Globe, tells us that, though not a Spiritualist, he is "a be-liever in honesty and fair play," and that the vaunted performance of Mr. Bishop was "unsat-isfactory and inconclusive"; that his promises were not fulfilled, and that he himself seems to have been empore the discrete result of the target have been among the "impostures" that ought to have been exposed. Mr. Carpenter calls upon the committee, as I do, to explain to us what was accomplished. "If," says Mr. Carpenter, "it be urged in reply to this criticism, that Mr. Bishop disclosed to a purchaser, around the instruct disclosed to a newspaper reporter the 'natura means' by which he performed his tricks, it is a sufficient answer to say that he was invited to Boston, not to tell how they are done, but to do Boston, not to tell how they are done, but to do them in 'full light' and before the eyes of his au-dience. And this was the promise made in the most intelligible language; but the performance was chiefly conspicuous in being false to this definite pledge." Thus it will be seen that Mr. Carpenter con-firms all that 1 told you in advance in regard to the character of Bishop's performance. It was the gathering together of a large audience by a loud flourish of trumpets under false pretances. the guiltering together of a large audience by a loud flourish of trumpets under false pretences. "Evidently Mr. Bishop intends that we shall walk by faith and not by sight," says Mr. Car-penter. "In that 'wonderful holding test,' it would have been very interesting, and perhaps amusing, to have watched Mr. Bishop while he 'malformed himself,' and threw his shoulder 'out of joint' and set things moving concesily and of joint,' and set things moving generally, and did it all so quictly that the gentleman of the committee who sat with him in close contact, using both hands and feet as detectives, testified using both hands and feet as detectives, testified that he felt 'no appreciable movement in the performer's body.' Mr. Bishop's bodily contor-tions were very violent and even painful to wit-ness. But these apparent contradictions he ex-cused himself from explaining. And so ends the last 'exposure of Spiritualism.'" If we are to have no report from the scientific and literary gentlemen who lent their names to the exhibition, let them, at least, frankly confess that they too were "sold" by this modern Pro-teus, Mr. W. I. Bishop. The truth is, that not the faintestray of light was shed on the least of the phenomena of Spiritualshed on the least of the phenomena of Spiritual-ism by the contortions, the simulations and the did not need explanation, and what he explained did not need explanation, and what he did not explain to the audience, but affected to explain in a supplementary communication to the Herald's reporter, remains as obscure as ever. If like the ancient medium, Balaam, he had spoker traly, he would have said, in regard to Spitual-ism, "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?" There are certain obscure and supersensuous phenomena, for which the spiritual hypothesis is thus far the only consistent one that mankind, civilized and savage, have, through the ages, been able to supply. Those who imagine that these things can be exposed or explained by a

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

Banner Correspondence.

Wisconsin.

WHITEWATER.-Capt. H. H. Brown writes Nov. 2d as follows: In a few days I return to Rockford, after an eight weeks' sojourn in this State, and like a faithful lieutenant, send in my report. I went to Darien, Sept. 7th, to attend the grove meeting at Geneva Lake. A ten days' storm prevented our meeting, and hindered all work for that time. But I was well cared for by friends in Darien, and spoke for them two Sun-days with good success. It has rarely been my lot to pass a pleasanter time than 1 did there. I have never been in a community before where so large a proportion of the influential and wealthy may finituality or Liberaly. The Society there were Spiritualists or Liberals. The Society there own a fine hall, and maintain a Lyceum in which own a nice hall, and maintain a Lyceum in which is manifested a fair degree of interest. The Liberal feeling is so strong that one church stands kile and the other one is only maintain-ed as a branch of the Delevan Society. With this loss of faith in the old is also lost that which we would preserve, that is, the social life, and magnetic and intellectual stimulant that the regular monting gives. The new philosophy regular meeting gives. The new philosophy should retain these, and the Liberals everywhere owe it to the communities in which they dwell that regular meetings for social and intellectual exchanges be maintained. Only thus can we ever blend into a brotherhood. I trust that we shall soon pass this necessary period of transitional

Inactivity. From Darien I went to Omro to attend the From Darien I went to Omro to attend the quarterly meeting. You have already had the Secretary's report. I will only add that in spite of the Centennial rush and the period of Agri-cultural Fairs, we had, to my surprise, goodly numbers and sincere interest. Omro is a fine town, with a good business outlook. Spiritual-ists coming West will find here a good element amid which to locate. The Society own their hall and keep up their Lyceum, and in winter their Sociables. In the adjoining town a few friends are trying, with seeming good success, the experiment of a Unitary Home. I found Dr. J. C. Phillips, who, under angel guidance, is hav-ing a good and successful practice as a physician. J. C. Phillips, who, under angel guidance, is nav-ing a good and successful practice as a physician. He is also, as I have learned by my own and oth-ers' experience, a very excellent psychometrist, with great promise of multiplied power as he ripens under the "sun of righteousness," *i.e.*, the harmony and purity of our philosophy. I left Omro with regrets, and with a promise to re-turn during the wintor

turn during the winter. At Princeton I made my home with Bro. Sco vill, who has a large farm and a larger heart, and who desires to establish with this capital a Cooperative and Unitary Home. Two lectures here were well received, and the few friends, who dwell amidst a large German element, felt that they had received a refreshing shower from "o'er the river.

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

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

over this tour. At Beaver Dam I found working at his tailoring trade Bro. J. W. Kenyon, who was with me in missionary work in Iowa. Bro. K. has rare powers as a speaker, and when the proper con-ditions are made for him, few surpass him for deep and far-reaching philosophy. He is also an excellent test medium, and few of our platform mediums equal him for his psychometric delineations of character. He is extremely sensitive to psychologic conditions, and entrely negative to the money power, and hence, unless cared for by others, he must suffer from want, or abandon the field, as he has wisely done. Had he received only the same compensation for the time and labor he has given to the cause that he now re ceives, he would not be compelled, in order to furnish food and clothing for his family, to turn to manual labor. However "worthy" the labor-er for the angels, he rarely receives from the ex-ternal world his "hire." When I realize how poorly the mass of our lecturers and mediums re sustained, I wonder that most of them are not forced to do as Bro. K. and many before him have done, to keep self and family from absolute poverty. I question, at times, the wisdom and the *justice* of the angel world in persisting to hold and develop, not only old but new mediums, and in keeping them at their unappreciated work. Only by the fact that "the blood of the martyrs is the seed of the church" am I reconciled. In my own experience and that of friends I In my own experience and that of friends 1 have many a fact to show at how low a figure our glits are held by many claiming to be liberal. The following incident is therefore no exception-al one. It occurred this fall with a medium whose reputation is by no means local: On two occasions she had given a wealthy farmer sittings of one hour each. He offered to bring her apples for pay. To accommodate him she consented. Not long after he brought her one bushel of refuse amore morth fifteen cents in the retail market apples, worth fifteen cents in the retail market. Talk of mediums defrauding and humbugging ! Why, when I know the atmosphere of deceit, chicanery, humbug, skepticism and suspicion, in which they are compelled to live, I won-der they are able to tell or act the truth at all. Place around them care, protection, sympathy, love and truct then them they will be no experimenlove and trust, then there will be no exposure "The measure you mete will be measured to you again." I want to see mediumship recognized as a *legitimate* business, and would that mediums would refuse all "test conditions," making and holding to their own. Let them be judged as we judge a lawyer or an M. D., by results. When manifestations are distinct and positive, they will win recognition, and the best way to make them thus is for mediums to believe and act in their own integrity, feel themselves the equal in the external world to any other profession, de-mand treatment as such, and obey only their spirit bands as to conditions. The respect in which we hold ourselves determines ultimately the respect in which society will hold us. I spoke in Whitewater twice Sunday, Oct. 29th o good and appreciative audiences, and by request give two lectures next Sunday. The two papers in town gave me excellent notices this week. There are many Liberals here, and justly they should have speaking at least once a month Walworth Co. could organize a County Confer-ence and keep a speaker on a county circuit, and have its quarterly meetings, if the proper steps were taken. Will not the friends here and elsewhere call, during the winter, conventions of one or more counties for this purpose? I am satis fied that there is many a section in which it could be done. Only in some such way can we even blend into a *natural* organization upon the only basis of work, to liberate minds from wrong and error, and stimulate them in the way of right and truth Whitewater is the home of Mrs. A. B. Sever ance, whose reputation as a psychometrist is un-rivaled. She has won for herself a social po-sition that commands the respect of the commu-

nity in which she dwells. There are probably nity in which she tavens. There are propadly few mediums who have so extensive a correspond-ence, and no psychometrist who does the amount of labor she does. She has friends from all parts of the world where the Banner of Light circuof the world where the Banner of Light circu-lates, and from their letters and my own experi-ence I have no hesitancy in recommending her to all who would know themselves. I am glad to be able to do her tardy justice, for in 1870, while I was sick, near Boston, she gave me a reading of character more accurate than one I got from Fowler & Wells, a diagnosis of disease, and an conducts of the affectional and splritual experianalysis of the affectional and spiritual experi-ences I was then having, that was of great beneanalysis of the ancetomia and spiritual experi-ences I was then having, that was of great bene-fit, and which time has verified. She also prophe-sied my public work, and the present is a partial fulfillment of that prophecy. The rest is to come. Her family has heretofore confined her closely at home, but she will in future be more at liberty to travel, and contemplates visiting some of our cities, and devoting a portion of her time not occupied in correspondence to giving verbal readings. My visit in this spiritual nursery has been rich in social and spiritual growth. The angels are preparing me for work of some kind in the crisis which we are fast approaching. I recognize the message of Mrs. Felton, given through Mrs. Rudd's mediumship in the Banner of Light of Sept. 30th. Many of her character-istics, and all that she says of her last illness and her entrance to spirit-life, are verified by facts indelibly impressed on my memory. In regard

her entrance to spirit-life, are verified by facts indelibly impressed on my memory. In regard to her present work, &c., my own mediumship and that of others fully corroborate the above communication. May the Message Department be fully sustained, for I am convinced by my travels among the friends that no similar amount of space in any of our papers is doing an equal amount of good. "Bottom facts" are the de-mand of many, and here they have them. Owing to hard times, and the near approach of election, I omitted visiting several places to which I was invited, but shall return to Wis-consin in December, when I shall not only visit

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

Oregon.

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

New York.

OGDENSBURG .- Mrs. M. A. Pray writes in very strong terms, defending Mrs. Mary Eddy Huntoon against the charge of having been detected in fraudulently representing materialized spirits at her scances. She says she has thoroughly tested her for over two weeks at a time, and at each scance spirits appeared that she and others recognized as friends and relations.

THANKSGIVING IN YE OLDEN TIME.

Long life to Thanksgiving I of thee I will sing, For green in my heart does the memory spring; A vision of plenty sweeps over my eyes, With a flavor of fowls and aroun of ples.

'T was Sunday; and loud from the pulpit was read, By good Parson Stiles, what the Governor said In his long proclamation, informing the land The time of Thanksgiving was nearly at band. I remember it well, though summer suns pass O'er the parson's low graye in the long, tangled grass; Though the itthing-man's knock forever is still, And the church passed away from its site on the hill.

I remember from Monday till Thursday at noon, Which my grandfather said was entirely too soon To accomplish the pastry and garnish the feast For the boys from the West and the girls from Down East, There was chopping and frying from morning till night, And bloody deeds done by the fantern's dim light; While the great ruldy blazes to the kitchen aglow, And the well-polished pewter gleamed forth from the bow

Were you touched?-Yes, in various parts. Slade said, "Is it pleasant for you to be touched?

-I don't like it myself, but some people do." Did he then show you two slates?-Yes; one larger than the other. The smaller one I looked at, and saw that it was clean on both sides.

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

not sure whether the first message was on the ta-ble or under it. Before one of the messages ap-peared, he put, 1 think, a bit of slate-pencil on a slate and placed it under the table. Several messages came, just a few words, written in such a wretched scrawt that I could hardly read them. Was there any signature?—I do n't think there was to the short message.

Did he speak to you about his deceased wife ? After a long message, he did. I looked at the slate and saw there was no writing. Slade asked me to hold it under the right-hand corner, oppo-site to him, and I did so. The slate appeared as if pushed, and when I withdrew it, there was nothing to be seen. Then he placed it beneath the table and presently in a few scenario a men

nothing to be seen. Then he placed it beneath the table, and presently, in a few seconds, a mes-sage appeared upon it. I noticed a slight move-ment of his arm, and a distinct movement of the sinews of his wrist, exactly as if he were writing. Was a long message produced?—Yes, from the larger slate of the two. He cleaned it with a sponge, and showed that it was clear of writing. Then he placed it under the table near to the corner. My hands were on the top of the table. He showed me the side of the slate and Lob He showed me the side of the slate, and I ob-served it was waving or moving. When he

der the top "?—Yes. Did you ever see a table with flaps which had a frame under the flaps ?—No; 1 think my de-scription was not sufficient.

Did you know at the time that there were flaps?—I am not sure that I did. My descrip-tion sins by omission. (Laughter.) How long have you been engaged in manufac-turing or devising things for conjuring ?—I have

made trick things since I was a lad. When you wrote to the Times did you mean to

convey that this was a "trick table" ?—I object to the term "trick table," but I said it was an extraordinary table constructed for the purpose. I did not mean to convey that it was a "trick ta-ble," but I did that it was singular in having an applique under the two which could have meth appliance under the top which could have no oth-er purpose than to allow of the slate being held against it by the pressure of the hand. (The witness then illustrated what he meant upon the showing how, in his view, it might be In each of the sides of the frame there table, used. was a movable bar, and under the middle of the leaf, and fixed to it, there were two small wedges. lear, and fixed to it, there were two small wedges. The witness—illustrating what he said—pointed out that when the bars supported the leaves they were detained in position by being forced against the wedges, which acted as stops. When the bar was forced up along the wedge, the latter acted as a lock, and in his opinion a slate could easily be supported against the bar used in that way.) Mr. Munton handed the witness a slote and Mr. Munton handed the witness a slate, and asked him to show what he meant.

Witness applied the slate, and said that it was too small for the purpose. Mr. Lewis: Just move the bar two or three

times against the back of the wedge. Witness did so, causing several raps. Mr. Lewis: That is how the spirits come.

(Laughter.)

Mr. Flowers: You don't mean to call them, I hope. (Much laughter.) Mr. Lewis: You need not be alarmed at these

spirits. (Laughter.) Mr. Munton: What is the difference between this and an ordinary table? Witness: An ordinary table with flaps would

have brackets to support them hinged to the frame. Mr. Munton : I will produce a maker to show

that this is the ordinary way in which these common tables are made. The flap of the table was closed, and the ex-

mination was continued.

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

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

Do you mean to say that any of the messages

About how many messages did you receive?— More than half a dozen, but only one on the larger slate. The small slate was apparently clean each time before they appeared; there was no writing visible on either side. Slade rubbed the larger slate. the larger slate, I think, with a damp sponge or rag. I am not perfectly clear that it was not rag. I am not perfectly clear that it was not with his fingers. There was no liquid on the I remembered how cleanly the farm-house was swept, How the cold winter moon kissed the couch where I slept; How the fairles at midnight shot flowers on the pane, That dissolved in the morn like the mist on the plain.

Then came Aunt Jerusha, who wore a tall cap, And a black, slining apron smoothed over her lap, And good Uncle Mose, who always looked shy, And stopped short in his speech at a glance from her eye.

There, too, was big Joseph, and Mabel, his wife; And lean Uncle Struthers, all fresh from his strife in the courts of the law, where his troubles appeared-A lamb of the flock, still lively, though sheared.

There was bluff Tommy Ewing, and Mary, as mild As the May-flowers that grew in the Sagahore wild, Who refused mo a kies, but offered instead A blueb which told plain what her bosom had said.

Then we all went to church, and I fell fast asleep, Though I tried to remember the text verse to keep, And awoke when the rustling of feet on the floor Frochimed to my car that the service was o'er.

But year after year fewer came to the farm; Aunt Jerusha went first, and we felt without harm To good Uncle Mose, who no longer looked thy, Though he spoke of her worth with a tear in his eye.

Alas for the years that since then have fiel 1 How few are the living, how many the dead. Of those who came down in life's carly prime, And made glad the table of Thanksgiving-time !

Should I number them over at sunset to-night, Or call them around where the fireside gleams bright, My eyes would be dimmed with fast-failing tears For those who have passed down the hill-side of years I.

Oh i bless thee, Thanksgiving thy advent shall bring ! To this balf-frozen heart an impulse of spring; And cheerfully singing farewell to life's lils. I will pass the last guide-post that points to the bills.

A Dream, and What Followed It.

Dr. A. M. Blackman, a well-known physician of Cresco, Kossuth County, Ia., was recently killed by being thrown from his carraige. A few nights previous he had a dream, in which he was called to the neighboring town of Ridgeway to visit a little girl. On his return he came to a broad river, which seemed impossible to cross, and, while he was devising means to cross, an old friend, long since dead, appeared and assist-ed him in crossing. When the doctor arose in the morning he related his dream to his family, and it appeared to make a deep impression upon him. He at once secured a policy of life insur-ance for ten thousand dollars. He called his famil-ly together, talked over all his business affairs, and so arranged matters that he felt easy as to their welfare; and he then expressed the impres-Dr. A. M. Blackman, a well-known physician If together, talked over all his business anato-and so arranged matters that he felt easy as to their weifare; and he then expressed the impres-sion that some sad fatality awaited him. A day or two after, he was called to Ridgeway to visit a little girl, and, when returning, his team, which was a splendid one, became frightened and ran away. They ran nearly a mile, passing several teams, which were hurried to the roadside. It is probable that the doctor became exhausted in his efforts to stop them, and turned them into the brush, where they went astride of a tree with such force as to throw the doctor to the ground. He was seen to fall by a person who was quickly at his side, when the doctor placed his hands on his head, exclaiming, "Oh, my head!" which were the last words he spoke. Death resulted in a few hours from concussion of the brain. He a few hours from concussion of the brain. He was a man highly esteemed for his many virtues and professional worth.—Cor. Chicago Tribune.

"Boys," said the teacher, holding up her right fore-"Boys," said the teacher, holding up her right tore finger to make the scholars attentive, "what is Indian meal composed of?" And a little boy in the back seat, who wore patched trousers, got up and said, "Please, ma'am, roast missionaries."

He was not a scientist, but he was modest; and when a young man asked him what was meant by an ornithorhyn-cus, he frowned and reminded him that there are some things which should not be mentioned before ladies.

BANNER \mathbf{OF} LIGHT.

Free Thought. THE SPIRITUAL SITUATION-WHO'S TO BLAME? BY ÉMMA HARDINGE BRITTEN

To the Editor of the Banner of Light:

It is impossible to expect that any person who for nearly twenty years has given time, talent, heart and soul, life and all that makes life dear, to one object, can gaze upon its deliberate shipwreck and destruction without grief and indiguation, without making at least one effort-if it be but to put in a protest-against its final overthrow. It is in this spirit, Mr. Editor, that I now write; it is for the sake of the well-beloved cause in which for the last twenty years I have labored enthusiastically, untiringly, and unselfishly, that 1 now ask the question which heads this article, in behalf of Spiritualism,

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

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

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

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

Some four or five years ago the observant world heralded forth the fact to itself and all concerned, that Spiritualism had been absorbed, swallowed up, and killed by the "Social Reformers." Whilst strongly protesting against the right of any set of reformers to fasten their peculiar ideas upon Spiritualism, and label it with their idiosyneracy) I took the ground then, and repeat it now, that Spiritualism need never have succumbed as a cause to this one phase of thought, provided its real friends had been zealous to proclaim their opposition, steadfast in maintaining the integrity of their belief, and firm in the support of their own opinions. The "Social Reformers" were all this, and hence they carried the cause of Spiritualism along with them. Their opponents were not zealous, not steadfast, not firm-on the contrary, they contented themselves with guarding their own reputations by withdrawing from a cause that the world began to look upon as disgraceful, and left the cause they knew to be true to shift for itself : left it at the mercy of its foes within and without its ranks. As regards the flood of imposture and consequent exposure which is now parading its shameful and disgusting details before the world, let us analyze with equal candor the sources alike of error and weakness. A vast number of persons have found themselves endowed with the gift of mediumship whose circumstances have not enabled them to give their time and services without remuneration. Thus it is that a large staff of professional mediums has been raised up, and that in numberless instances without any desire or volition on the part of the persons thus engaged. Now if the investigators into this sublime and scientific truth had been contented to investigate it carefully, wait for its revealments, and treat them in the spirit of religious reverence, the mediums would have had no temptation to impose, no necessity to | find no difficulty in paying at the rate of \$20,000 please their greedy patrons by manufacturing marvels, or feed the insatiate appetite of wonderseekers by stuffed dolls and masquerading clowns. Let it be understood, I am not offering any excuse or palliation for the shameful deceptions that appear to have been practiced in the holiest of all names and with the most sacred of all human ties-our relations with our beloved dead. But the truth is, the majority of those who have surrounded the defaulting mediums have not - visited them with any ideas of holiness or sacredness at all... Spiritualism has been persistently and consistently treated as an evening pastime, a curiosity, an amusement; and unless the show was equal to the expectation of those that came to see it. it would not be worth paying for ; hence, the real medium, no less than the fraudulent pretender, has either been obliged to resort to trickery to produce the necessary show, or abandon the calling into which he or she has been forced. I have long seen this tendency, and observed with the deepest regret the growth of this fatal mischief at the few circles I have of late visited. Another and still graver error has been the unpardonable and unscientific opposition to all attempt at critical investigation at most spirit-circles. In my own early mediumship I was not only desirous to afford my sitters every possible opportunity to test and try the influence amongst us, but I insisted upon doing so myself, and the result was invariably favorable to the presentation of new developments. Miss Laura Edmonds, Mrs. Dr. stipend appends his name to the said juggler's Sweet, Mr. Thomas Pittee, and several others, who, like myself, were non-professional medi- The clerical patron helps by his influence to exums, adopted the same course, and we never pose Spiritualism on the Saturday night, whilst

spirits' methods of satisfying our doubts, and responding to our demands. The Misses Fox-my most intimate friends-have, on hundreds of occles, suggested new modes of "trying the spirits," and always with the result of new and pleasing evidences of spirit-power in altering, varying, and demonstrating phenomena. How different has been the conduct of those calling themselves "old Spiritualists" at the present day! Their motto appears to have been, "If you are a Spiritualist you must believe everything you see and hear, without question ; if you are not a Spiritualist, we don't want you here, and your presence will disturb conditions and mar our enjoyment of the snort."

we tried, tested, and proved our mediumship, the

more varied, mobile, and ingenious were the

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

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

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

Why did such an organization as this fail? and why, when so much mutual good will appeared to subsist between speaker and auditors, should the unkind spirit of division enter its severing wedge? - Who was to blame' Une of the chief promoters of this effort was the excellent, philosophic and admirable writer, Dr. Eugene Crowell. When this gentleman first laid his proposition before me. it was in that spirit of unselfish liberality which distinguishes his whole character. It was under the advice, nay, the solemn charge of my spirit guides, however, that I assured him it was not his place to bear the financial burdens of such an undertaking alone, and that when he put the financial part of the proposition before my enthusiastic admirers, he would find their highly-prized, much-lauded meetings would not prove to be worth the modest cost of hall rent, and a speaker's salary of \$1200 a year. Dr. Crowell's experience verified my words only too amply, and yet within half a mile of where this failure to raise a salary of \$1200 a year and hall rent occurred, a popular preacher holds forth at the fixed salary of \$20,000 a year !-a salary, too, derived from an audience of whom, as I well know, quite one-half are thorough believers in spirit-communion. The very Spiritualists, then, who cannot, or will not, contribute \$1200 a year to hear their faith openly taught, a year to listen to doctrines they care nothing about, beyond the fact that they are enunciated

found that honest skepticism interfered with or at least five hundred well-convinced Spiritualists marred our influences ; on the contrary, the more | sit and listen to his preaching on the Sunday morning, not only drinking in his doctrines with open mouths, but rewarding him for helping to turn their faith into ridicule and contempt with open purses, and returning his patronage of a shallow trickster, and testifying their appreciacasions, when I have been present at their cire tion of his good service in the cause of truth, by swelling his income to the modest stipend of thirty thousand dollars a year.

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

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

It is quite true that the impure teachings of ultra radicalism which have been permitted to usurp our rostrums, and the shameless tricks practiced at our spirit circles, have formed the plea upon which these defaications have been excused; but I would ask whether that pleads just, reasonable or manly? Will it be received as such in the hour of judgment, and the day of inevitable reckoning hereafter? I think not. But I do think it will some day be as apparent to the million, as it now is to the solitary individual who dictates these lines, that if those who claim to be the good, the true, the strong and the wise, had stood by the noble ship as steadfastly as those whom they denounce as the bad, the false, the weak and the foolish, Spiritualism need never have been given up to the evil doer, never have been disgraced by the errors and shortcomings of its ranks, in a word, that it might have become what it so fairly promised to be, the world's redeemer from the darkness and error which now disgrace the age; the true Messiah for which mankind is watching and waiting. It has been betrayed by its friends, given up to its foes, and permitted to fall into the very hands which are now struck at and buffeted for misrepresenting it. I think, nay, I know, we might do much to redeem its degradation and rebuild it in strength, majesty, usefulness and beauty; did we unite to sustain and uphold it in the right spirit. Instead of attacking, slandering, and backbiting each other, instead of out-Heroding the cruelest of our ancient enemies, in heaping up rancorous

denunciations, envious criticisms, and spiteful attacks against each other, why are we not now, as formerly, joining hands to help and strengthen, comfort and aid each other, and in the success and well-being of one of our own ranks, recognizing the triumph and elevation of our entire army? I can speak with all confidence, and from the most bitter experience on this point, and affirm that in all my public career, commenced as a little child, and conducted according to my highest light up to the present hour, I have never experienced from any classes of society, never endured from the envy of individuals, or the jealousy of cliques, half the amount of rancor, spite, and abuse, that I have received at the hands of "Spiritualists" during the last four years, and that for no earthly cause that I can divine, save my untiring efforts to preach, teach, and prove Spiritualism in its purest and most un adulterated truth. Let this unkind, ungenerous and ruinous spirit of diabolism cease from åmongst us. Let us once more unite, shoulder to shoulder, hand to hand, voice to voice, to proclaim the new dispensation in its highest, holiest and most salvatory, not in its lowest meanest, and most degraded form. Let us come together in council to devise means for its scientific culture and investigation; means for its religious propagandism; means for the distributurn on our footsteps, begin again, and with clean hands, clean hearts, resolute purposes, and unselfish desires for the general good, help to rebuild the beautiful temple which the vices, follies and errors of our own ranks have done more to destroy than all the enemies who have ever assailed us from without; enemies who would never have prevailed against us, had not the seeds of corruption and weakness found their stronghold in the very camp of Spiritualism. Who's to blame? Let each one ask his own heart this question, and if he cannot answer it as satisfactorily as his conscience requires, let him

Spiritual Phenomena.

Experiences with Dr. Slade. Fo the Editor of the Banner of Light:

On Feb. 15th, 1875, I bought a state on Broadway, weight 2 lbs. 9 oz. I took it to Slade's house, 25 E. 21st street. It was three o'clock in the afternoon, the sun shining brightly in the large scance room. Dr. Slade and myself sat down at a long, heavy table, which |I| examined carefully all over. We joined hands ; immediately heavy thumps succeeded—Slade's hands and feet and person remaining in full sight, as throughout the sitting. My own slate lay all the while, clean, (with double wooden sides) untouched in the centre of the table. I took Slade's slate, examined both sides closely, saw no writing, wrote a few phonographic characters on one side to prevent possible reversion; held it alone at my edge of the table, out of Slade's reach; immediately a vigorous struggle by something followed. At the same time raps were showered upon the chair on my right; Slade was on my left. I asked if I could be moved in my chair. At once my whole weight with the chair was twirled around by unseen force and intelligence. I asked who was it doing all this, when inside Stade's state, lying in the centre of the table, folded, was heard the sound of scratching as it by in view untouched—rapping indicating the conclusion; the following was found written: "It is I pulling you." (signed) 'A. C." Slade said, "Who is 'A. C.'?" 1 requested him to find out. Then my own slate, which was all the while jealously eyed, was seized from the top of the table and spun to the opposite end, revolving about the edge, and thrown back into my hands, a distance of tenfeet. I remarked upon the probability that the "knowing ones" would say that the medium did that impossible feat. I then replaced my slate before me, when, still untouched by visible agency, we heard the scratching of writing within the boards, and read the following :

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

I had previously received communications, from

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

At other times I have witnessed in Dr. Stade's company similar manifestations, including the evolvement of human semi-transparent forms, apparently from the carpet, within four feet of my nose, complete in feature, and dissolving J. F. SNIPES. like a cloud. 290 West 42d street, New York.

Jottings by Warren Chase---Cincinnati, Terre Haute, and Mrs. Stewart. fo the Editor of the Banner of Light:

I recently stopped over a few days in Cincinnati with Dr. J. B. Campbell at his Vitapathic Institute, and found him doing a large and suction and utilization of its many glifts. Let us retice, and educating, graduating, and preparing from all writing, and desired me to mark upon it, for legalized practice, the healers, mediums and so that I could recognize it. I did so. He then magnetizers who desire it. The doctor is opening a new era in the great work of treating dising a new era in the great work of treating dis-peared my child's name, written apparently by ease, by legalizing what has so long been treated himself, as the writing was a *fac simile* of his with contempt, prejudice and persecution by when living. This was a remarkable test. He those who had a legal right to kill or cure under those who had a legal right to kill or cure under then that my dadghed <u>in the star</u>, aged the old law. I also found our excellent friends, delighted to be with me once again. He said she Mr. and Mrs. Graham, whose large house is open to mediums and speakers, doing all they can to she died last November. Other experiences were keep up the cause of the spirits by circles and sympathy, and our faithful little worker, Mrs. Carver, with her faithful band, who have a hall can committee with mankind, we require no and meetings every Sunday, where the angels further proof of the truth of revelation; as no Carver, with her faithful band, who have a hall break the bread of life to them through her mediumship; a worker of near twenty years, and yet a poor, feeble widow; an excellent medium, yet a poor, feeble widow; an excellent medium, garb of immortality, would again be present with through whom my wife talked to me readily, as him. That Mr. Foster possesses some wonderful did several other friends from the other life. 1 added my testimony to hers in her little meeting with great pleasure. One other good sign of progress in the great Cin-sick city is the Rev. II. D. Moore, who is preaching Bible Spiritualism in the Opera–House to the largest congregation inthe city, having been shut out of the churches to which he once belonged on account of telling the truth concerning what he knew and believed about the other life. He is on the road, has reached the half-way house, and is doing a good work, leading a large flock toward the light. Succesz-to him, Fafterward met two fine intelligent audiences in Pence's Hall, at Terre Haute, Indiana. Mrs. Stewart was the spiritual magnet that brought meto Terre Haute, having never seen her, but heard and read much for and against her and her mediumship. On meeting her my first surprise was to think that any intelligent person knowing her could not see the candid, truthful, unsophisticated, honest simplicity of the woman, with mind and heart so utterly incapable of such shrewd, cunning, deceltful tricks as would be necessary for a mere fraction of what is exhibited in her mediumship. I first sat alone with Mrs. Stewart at a table while she held a slate under it, with a bit of pencil on it, for answers to questions to several friends, carefully folded in slips of paper so I could not tell one from the other. While she was holding the slate my wife took a pencil in the left hand of the medium and wrote her full name and answered my question asked her, and on withdrawing the slate nothing was on it but the slip containing the note to her, which was answered as above. Dr. George Haskell did the same with his answers, while Susan K. Tuttle, of Vermont, well known and tenderly remembered by many of your readers, answered hers on the slate. All was complete and in full davlight, with no possible chance for deception, and certainly no disposition for it that I could detect, and I am sure there is no need of it with such mediumship. One afternoon at four P. M., we held a circle in

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

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

(From the American Art Johnnal, New York,) An Hour with C. H. Foster, the "Medium."

Having been informed by gentlemen of talent and veracity of very remarkable incidents they had witnessed in several interviews with Mr. Poster, 1 made up my mind to test that celebrated medium, and endeavor to discover the means by which he made such a profound impression upon his visitors. As I knew my mind to be perfectly unblased, having no belief in his spiritual pow-ers, and yet willing to receive truths from any source, I thought that an unbiased statement, in plain, unadorned language, might prove interesting to many persons. I must here observe that I did not go as a reporter to any newspaper, magazine or journal of any kind ; but merely as a student destrous of acquiring information on a dis-cussion in intellectual circles. One day recently at 11 o'clock in the morning, I rang the bell of a brown stone mansion, No. 9 West 29th street, a when doors from 5th Avenue : 1 inquired for Mr. How doors from 5th Avenue; 1 inquired for Mr. Foster, and was desired to take a scal in the back parlor until Mr. F. was at liberty. After walk-ing about twenty minutes, three ladies came from an inner room, and after bidding Mr. Foster good-day, departed from the house. Mr. Foster then inquired my business, and being informed that I wished to receive communications from and the solution hand the house and the spirits, he invited me into an inner room, and desired me to be seated at a large round table, at the other side of which he seated himself. He then asked me how many spirits I desired to communicate with, and being informed that answers from three would be required, he handed me a pencil, and three slips of paper, and desired me to write the names of my departed friends upon them ; then to double, them up as many times as pleased, and place them before me; first moving them together so that I myself would not be able to distinguish one name from another. I did as he desired. He then spoke to some spirits (as he called them), and inquired if they wished to communicate with mysell; immediately a tap-ping commenced under the table, as if several purg commenced under the (able, as it several persons were striking it with their finger naits, "Oh!" said Mr. Foster, "you are all here, and eager to communicate." Again the taps were repeated, quicker-and londer than before. Mr. F, then took up one of the papers, and said : "Is this the spirit who wished to communicate first?" No tap an ensured bin. No tap answered him. He then took up another paper, and repeated the question. Again no answer. He then took up the only paper re-maining, and inquired again.—A tap upon the

table responded to his question. The then informed me, that a female, spirit, was He then informed me that a female spirit was present, whose name he said was ______ (the real name of one of the parties I had written down). After he had told me her name, he de-sired me to look in the paper, which remained folded before me, and when I looked, behold ! it-was the real name of the person he mentioned. He then said, "A. P. L. is present," I replied, "I do not recognize any person of that name," He then said, "The spirit is standing upon a chair beside you, and says his name is ______," beside you, and says his name is – That was the name of my youngest child, who died eighteen months ago. He then said, "Would you like a communication from your son?" and when I replied yes, he took a paper, which he first desired me to observe was free placed it for a few seconds under the table, and then gave it to me. Upon the paper there ap-–, aged given, which may be published at some future time. This is a truthful statement of several facts. If, as Mr. Foster affirms, departed spirits atheist could doubt, after he had had intercourse with the soul of one who was once present with him in mortal form, and, after assuming the power or glft, I am perfectly convinced. What that power is, I cannot imagine. X.

beneath a popular standard. Who's to blame?

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

To make the exposé subserve the interests of true religion, and protect the morals and manners of pious Boston, by clerical sanction, the reverend recipient of the thirty thousand dollars a year programme as his patron. Mark the corollary.

change it into the atoning cry-"What can we do to save, and be saved ?"

"THE PALACE O' THE KING."

It's a bonnie, bonnie wari' that wo're livin' in the noo, An' annny is the lan' we aften traivel thro'; But in vain we look for somethin' to which our hearts car cling, For its beauty is as mathlu' to the palace o' the King. We like the glided simmer, wi' its merry, merry tread, An' we sigh when heary winter lays its beauties wi' the deal; For though bonnie are the snawflakes, an' the down on Winter's wing, It's fine to ken it daurna' touch the palace o' the King. Then, again, I've juist been thinkin' that when a' thing here's sae brichi. The sun in a' its grandeur, an' the mune wi' quiverin' The occan i' the simmer, or the woodland i' the spring, What maun it be up yonder; i' the palace o' the King? Its iv'ry halls are bonnle, upon which the rainbows shine, An' its Eden bowers are tre lised wi' a never-fadin' vine; An' the pearly gates o' beaven do a glorious radiance film On the starry floor that shimmers i' the palace o' the King.

An inclui shall be in heaven, an' nao desolatin' sea, An' nao tyrant hoofs shall trample i' the city o' the free: There's an everlastin' daylight, an' a never-fadin's piring, Where Lovo is a' the glory, i' the palace o' the King.

We see our frien's await us ower yonder at the gate. Then let us a' be ready, for you ken it's gottin' late: Let oor lamps be brichtly burnin', let 's raise o'r voice and

sing, Sune we'll meet to pairt nae mair l' the palace o' the King, -London Christian,

The superior man is the man who helps his fellow-men. The superior man is the useful The superior man is the kind man; the man. man who lifts up his down-trodden brothers--and the greater load of human sorrow and human want you can get in your arms the higher you can climb the hill of fame. The superior man is the man who loves his fellow-men. Let me say right here that the good men, the superior men, the grand men, are brothers, the world over, no matter what their complexion may be. Continents may divide them; yet they embrace each other. Centuries may separate them, and yet they are hand in hand, and all the good, and all the grand, and all the superior men, shoulder to shoulder, heart to heart, are fighting the great battle for the progress of mankind.—*Col. Robert* Ingersoll.

The number of convictions for murder in England was greater in 1575 than in any preceding year, the exact fig-ures b-ing, since 1870, respectively, 44, 56, 60, and 63, Shooting, wounding and stabbing have also increased, the number of convictions last year having been 807. Crimes against property, and pauperism are, however, steadily de-

Idleness is the dead sea that swallows up all virtues, and is the self-made sepalchre of a living man.

New York Quarterly Convention,

The Spiritualists' Quarterly Convention of Western New York was held, the 14h and 15th of October, in the city of Lockport, Niagara Co. "The weather being very unproptions in the morning, the Convention was not called to order until two P. M., when J. W. Seaver was chosen Chairman, and a Committee of Three on order of business, wiz, Ell Clark, of Yates, A. E. Tilden, of Dansville, and Mrs. Kittridge, of Gasport, who reported that an hour of conference be held at the opening of each session, and after which an address from one or more speakers in attendance. A variety of interesting topics was brought up for review in the several conferences. Among the most promi-nent was that of our distinguished mediums, who of late had suffered percecution, assaults, moles, and imprisonment -as in the case of Dr. Slade, in London, the unwarrantable assuits and movies of biolence in the case of Mrs. Markee, now in Rochester-the unfairness of the press, and its refusal to give to the workl a true and candid statement of facts, as they occurred in the Markee mathematic - all of which were freely discussed in the Convention. A. E. Tilden read an article which he had prepared for the Rochester freely discussed in the Convention. A. E. Tilden read an article which he had prepared for the Rochester freely discussed in the Convention. A. E. Tilden read an article which he had prepared for the Rochester freely discussed in the Convention. A. E. Tilden read an article which he had prepared for the Rochester frees, setting for the Rochester frees, setting for the Rochester the progress of our beautiful gospel of love and wisdom. The progress of our beautiful gospel of love and wisdom.
 The for the Now being made to quarch and set a faught the progress of our beautiful gospel of love and wisdom. The base of the strong efforts now being made to quarch and set wisdom.
 The for the Now being made to quarch and set a faught the progress of our beautiful gospel of love and wisdom.
 The generation of the subject of true organization and an entities of supering to only the data for function. Supering throughout was harmonized and inspired by water the grower the Rochester. The grow of the Convention of the superior function and the supering throughout was harmonized and inspired by water the grower the state. The supering throughout was harmonized and the "Clark organization of the supering throughout was a fautowing the supering throughout was a made the supering throughout was the grower term in the product were brong range the different days of the bloody inpartication on the supering address of the bloody inpartication on the supering address of the bloody for the supering throughout was the derivery. In march and the proster the supering we different that heligion and science were there the supering we different days of assaults and mobylolence in the case of Mrs. Markee, now Rochester--the unfairness of the press, and its refusal

LIGHT. BANNER \mathbf{OF}

[('ontinued from first page.]

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

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

----Excitement all Round.

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

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

What the exact facts in this case are, Science has appealed to Law to discover. It confesses for

Testimony for Dr. Slade.

Cumberland Place, Hyde Park, its author, is one

of the bail-sureties for Slade, and it will be seen

has the best possible grounds for his faith con-

follows: That I paid Slade three visits, and ob-

tained more than twenty proofs of his occult

powers, but to save the time of the court I de-

scribed only two crucial experiments to this

effect: that the slate which I held in my own

hands from the beginning to the end of the

two experiments was never once touched by

Slade; that there was no possible sympathetic

writing on the slate; and that messages came on

these two occasions immediately on my holding

the slate (in my own hands exclusively) flat on

the table. I solemnly declared in court that 1

was not more convinced of my own existence

than I was of the fact that these messages ap-

peared on the slate without the agency of human

hands. To see what I have seen is to be con-

vinced at once and forever, and therefore no

amount of Lankesters, police courts or ridicule

can shake the conviction one iota. During my

twenty-two years' experience I have not known

or heard of one instance in which this mysterious

subject has been fully investigated by any man

of common sense and common honesty without

resulting in convincing him of its truth. The

object of all science is to find out truth-that is,

to extort the secrets of nature. If the phenomena

called spiritual are real objective facts, they are

worthy of investigation by the profoundest minds.

My own conviction is that these phenomena will

one day furnish a key to some Faraday or Tyn-

dall, which will enable him to penetrate to the

Spiritualism in England.

Club to the London Echo that he "does not hesi-

tate to characterize Modern Spiritualism as the

most important religio-scientific movement of the

present day, and one that cannot hold a middle

position. Either Spiritualists, who may be count-

ed by millions in the British empire alone, may

be ranged under two categories of dupes and

knaves, or they are sober-minded and, in the

highest sense, liberal-conservative reformers,

who, quietly and systematically marshaling their

facts and scientific explanations thereof, are be-

ginning to throw additional light upon a solemn

event. Spiritualism, he argues, is destined to in-

fluence, though at present it may be impercepti-

Mr. J. T. Hoskins writes from the Reform

very foundation of the laws of matter."

The unhesitating and firmly worded statement

Mr. Maskelyne's "Psycho."

In a letter against Spiritualism, addressed to the New York Times from London, one Mr. Jen-London Daily News. Dr. George Wyld, 12 Great | nings speaks of an automatic contrivance, called Psycho," exhibited by Maskelyne, the juggler. at his performances, and says it is quite as mysterious and inexplicable as any of the phenomena cerning him : "As the evidence I gave in this of Spiritualism. The London Spiritualist cruelly takes the mystery out of Psycho in the following

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

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

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

Condense! Condense!

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

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

"How Shall We Keep Sunday?"

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

"The meeting at Beethoven Hall under the auspices of the Free Religious Association, yes-terday, to consider the question, 'How shall we keep Sunday?' was a very interesting assem-blage, and the addresses and essays were thoughtful, candid and worthy of the respectful attention of all grades of thinkers. If the discussions on this subject lead to a more general and broader consideration of the Sunday question, something will have been gained by the agitation. Mr. Charles E. Pratt's paper on the legal aspects of the question was especially noteworthy. What-

Kindly Words of Cheer.

Our thanks are due to the many friends who

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

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

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

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

The Interest in England.

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

> SPIRITUALISTS' DEFENCE FUND. SUBSCRIPTION LIST.

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	Charles Blackburg	10	10	0
	Mrs. Weldon.	10	10	0
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Honorary Treasurers Honorary Treasurers Chairman, ALEXANDER CALDER, 1 Hereford Square, S. W. J. ENMORE JONES Famore Park, S. E. GEORGR WYLD, M. D., Great Cumberland Place, W.

Massachusetts Family Bank.

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

Complaints frequently reach us that our

The Statute under which Slade was Sentenced.

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

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

Donations for God's Poor Fund. Received since our last acknowledgment:

From G. W. Gruley, You Bet, Cal., \$1,00 ; H., Scranton, Pa., \$5,00; Mrs. C. Whiting, Brooklyn, N. Y., 85 cents; Mrs. R. B. Stickney, No. Somerville, Mass., 70 cents; Mrs. R. Bowker, Bos. ton, \$1,00 ; L. P., Boston Highlands, \$1,00 ; B. S. Gilbert, Canaseraga, N. Y., 50 cents ; Mrs. D. J. Dean, South Adams, Mass., \$2,00.

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

Our English Agent.

Our patrons in Great Britain will please bear in mind that J. J. Morse, Warwick Cottage, 518 Old Ford Road, Bow, London, is our accredited agent for the obtaining of subscriptions to the Banner of Light in England, and will be pleased to attend to all business of this kind which may be presented to his notice.

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

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

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

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

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

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

bly, the current of public thought on nearly every political and social question; to crush materialistic infidelity with one hand, by the skillful handling of materialism's own weapon-the

weapon of positive sensuous demonstration-and with the other to stamp out priestcraft by breathing a new spirit into the churches, thereby gradually leading up to the ultimate and not far dis tant reconciliation of science and religion."

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

One of Conway's Authorities.

One Algernon Clarke, an employé or assistant

which we here append is from the columns of the case last Saturday is imperfectly reported in your valuable journal, will you permit me to state as description :

itself that it is fairly baffled. That has hitherto peals. Protestantism was supposed to be a deand hurrah at the top of its voice at what it considers the final discomfiture of Spiritualism, only betrays the more plainly the fact that the Church feels now about power and authority precisely as it did before the Reformation. It professed, at the incoming of that historic event, to trust belief to reason : but we see now that it is eager almost everywhere to restrain belief, if not also to enforce it by the application of law.

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

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

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

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of Maskelyne, the juggler, is writing silly letters been and is now the way with the Church : when | to the London papers in reference to Spiritualism It thinks it can conquer by force, to force it ap- and the Slade affair. Of course what he wants is to advertise himself and his show. But the Rev. fiant and undying protest against that thing, not | Mr. Conway quotes him as if he were somebody, more in practice than in spirit. But the baste and his stuff is plentifully copied into American which the Church makes to throw up its hands papers. Mr. Clarke is one of the inventors of the automatic contrivance, called "Psycho," which forms one of the attractions at Maskelyne's juggling exhibition. Of course he has the zeal of a tradesman to bias him in his attacks. Conway represents that Spiritualists are very much mortified and humiliated by the Slade affair. It is always safe to take Conway "by contraries" where Spiritualism is concerned. The truth is that the London Spiritualist is felicitating itself on the fact that the Slade trial has added largely to the circulation of that paper; and the whole intelligence from leading Spiritualists is, that instead of being "mortified," they have been greatly roused and cheered by the new and wide

spread interest that the intelligent classes are

taking in the subject.

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

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

ever may be said in favor of or against the con-clusions which he reaches, it will be generally conceded that the laws which are practically dead letters on the statute books, such as the law prohibiting travel on Sunday, should either be abrogated or executed."

Illustrated Lectures on Spirit-Art.

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

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

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

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

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

such cases rests wholly and entirely with the lecturers; for when they change their residence, or cease to be engaged as public speakers, it is evidently their just duty to inform us at once of the fact, that we may make the necessary emendation. Though our list is a long one, we willingly devote the space it occupies as a free offering to the lecture cause, but the speakers must see to it that the statements made in that list concerning themselves, personally, are correct. We have no other means of keeping this directory up to any approach to that standard of certainty which alone will render it worthy the public attention as a matter of reference.

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

The day will come when the censer shall be buried with the sword, and the old walls of su-perstition will crumble away, and men will stand on earth, feeling that love and truth are their Paradise forever and forever.—Prof. Felix Adler. Yes, indeed | and Modern Spiritualism is already at work undermining these old walls of superstition preparatory to the advent of that love and truth that shall make a Paradise of earth forever and forever.

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

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

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

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

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

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

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

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

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

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: SIR—The challenge given to Bishop by J. E. Hendricks, of Iowa – and recently printed in your columns—comes from a reliable gentleman well known to me. He will perform all he agrees to. Yours, &c., L. U. BRUCE, of California. Boston, Nov. 16th, 1876.

Movements of Lecturers and Mediums.

Augustia Dwinells, trance medium, has, as will be seen y her card on our seventh page, removed to 31 Oak street, Boston, where she solicits the attention of the investigating public, we have been a super state of the sold ress of Mrs. Nellie L. Davis until January will be Cleveland, Ohio, care Thos. Lees, 16 Woodland Avenue. Moses Hull will lecture on "Angels," next funday afternoon and evening, at Lurline Hall, Boston.

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

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

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

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

BRIEF PARAGRAPHS.

SHORT SERMON.-Scorn to depress thy competitor by any disbonest or unworthy method; strive to raise thyself above him only by excelling him: so shall thy contest for superiority be crowned with honor, if not with success.

Asan instance of the wide-spread interest evoked in England by the Slade trial, one of the London comic papers acknowledges-and declines with thanks-the receipt of two bushels of jokes about Slade and pencil, the unhappy madium, the great Lankester gun that proved a great bore, and was not a Whit-worth, the Arm-strong of the law, the Maskelyne witness, and the Flowers of fancy. paper cries, " Please don't," and says that riding a hobby so hard is more jockeylar than jokeful.

In Sacramento, California, on Saturday evening, Nov 18th, during a performance at Moore's Opera House, which was situated over a livery stable on Second street, the floor gave way, precipitating the entire audience of one thousand people into the stables beneath. Beven persons were killed and about one hundred injured, some fatally.

An East Indian train recently came in collision with a train of elephants, and the baggage-smasher in the forward car had all he could do to look out for their trunks.

The department of Agriculture has distributed this year over a million and a half packages of seeds.

The Centennial Exhibition has closed: Like the baseless fabric of a vision. The big fog-horn, the gorgeons restaurants, The Corliss engine, the great show itself-Yoa, all which it, thirrids-jnstillssolved, And, like this unsubstantial pageant, faded-Leaving no rack behind. - Exhange.

Between an English and an American book, the difference in cost is strongly exemplified, by G. W. Carleton & Co., who have just republished in New York, for \$1,50, a little volume of poems entitled "Constance's Fate," by Violet Fane, the London edition of which is sold at \$4,50.

The Presidential problem is still pen-ding !

Hamlet plunged his sword through the arras in Bristol, England, the other evening, and Polonius fell seemingly dead upon the stage, whereupon a gentleman started up in a high state of indignation, and exclaiming aloud, 11 18 most disgraceful that all these people can sit quietly here and see an aged person deliberately murdered, " bounced frantically out of the theatre.

The Hotel World, of Chicago, says: "The National House, located in Haymarket Square, Boston, is one of the most homelike stopping places for the traveler and business man to be found in the city; the house has recently been thoroughly refitted, the table is unexceptionable, and the extremely low prices which prevail cannot fail to render it very popular with the public." The proprietor of this fine Hotel is desirous of leasing it for a term of years to some responsible party who will sustain its good reputation. Here is a rare chance for the right man.

The cremation of the body of the late Baron de Palm, the Austrian nobleman who died in New York City in May last, is to take place in Washington, near Pittsburgh, Pa., in a few days.

All the good people here had hoped, as he had gravitated to Brooklyn, N. Y., (the appropriate locality for such a man,) that we should be rid of the pestilential voice of Parson Fulton; but he turned up here last Sunday, and this was the burden of his song: "God," said Mr. F. in his poculiar tone, "never finds any news in the morning papers, even if they are printed in Boston." Wise Solon ! Wonderful parson 1 able preacher 1

They are having fine sleighing out West.

OUR AUTUMNS. OUR AUTUMNS. We, too, have autumns, when our leaves broop loosely through the dampened air, When all our good seems bound in sheaves, And we stand reaped and bare. Our seasons have no fixed return, Without our will they come and go; At noon our suddlen summer burns, Ere sumset all is snow. But each day brings less summer cheer, Crimps more our indefocual spring; And something earlier overy year, Our singing birds take wing. —[Lowell.

A stock actor, recently interviewed, said: "I am forty one, and have been on the stage since I was sixteen. In the course of my profession I have been murdered over 4,000 times. I have jumped over hundreds of precipices, been married on an average four times a week, and fought 1200 duels,

During the soverestorm which characterized the opening days of the past week, a large brick building on Bridge street, East Cambridge, Mass., near Craigie's Bridge, occupied by John Clark as a furniture manufactory, and Page & Gove, cheese and butter manufacturers, was destroyed by fire. Loss about \$100,000.

The number of persons carried on the parrow-gauge rallway, on the Centennial grounds, up to November 1st, was 3,784,142, and the largest number on one day was on Soptember 28th, Pennsylvania day, 68,273. Up to October Sist, out of a total attendance of 8,610,533, the number of persons treated by the medical department was 6016.

Renedict assures us-and we have no reason to doubt his word—that since his marriage, whenever he misses the last train he is sure to catch it.—*Funny Folks*.

The widow of Joseph L. Heyward, the Minnesota man who sacrificed his life to protect his employer's property from the grasp of robbers, is a heroine as her husband was a hero. In all her sorrow there comes but one reply to all expressions of regret at his extreme bravery, and that reply is: "I would not have had him done otherwise !"

New Publications. THE ULTIMATE GENERALIZATION: An Effort in the Philosophy of science. New York: Charles P. Somerby,

Philosophy of Science. New York: Charles P. Somerby, In this little volume of fifty-six pages, matter for thought for a life time scenes to be compressed. What is the ulti-mate generalization, according to the author? It is not deity, but "Correlation," which, he claims, answers all the tests by which other great generalizations are shown to be defective: " Correlation seems the best definition: for it embraces, along with both kinds of opposition, the idea of reciprocal dependence or production," The personification of it " will then remain a practical truth, or practi-cal interpretation of the theoretical truth, so long as the need of such a personal deity is felt by the human mind." As we cannot do justice to the author's argument in our brief space, we will simply commend his little work to thinkers as well worthy of their attention. However we may differ from him, we cannot but admire the clearness with which he presents in a very condensed form his very abstract notions. Of immortality he says: "As to a conscious existence after death, it is not at all impossible, nor to myself improbable, that the conception of a refined or spiritual matter, correlative to ordinary or gross matter. and of spiritual existences of some sort, composed of such matter, may yet find a solid basis in the truths of positive science." The work is theroughly philosophical in tone and the temper of it is good.

THE RELIGION OF EVOLUTION. By M. J. Savage, Boston: Lockwood, Brooks & Co.

If any one would learn how the Darwinian doctrine of volution can be reconciled with a devout theism and a high reach of religious thought, he can find satisfaction in this volume. While adhoring closely to the strictest demands of science, Mr. Savage shows that there is nothing in true religion at variance with the most advanced scientific prob-abilities. He shows us that the God of evolution is an immense improvement on the God of the Mosaic cosmogony; and if it be asked. What is the practical value of these ques tions ? he replies: "There is not a single question of the age, that for present, practical, pressing importance, begins to approach the one that Spencer, and Darwin, and Haeckel have raised. The whole orthodox system is the natural and logical outgrowth of the Mosale account of the beginning of things in Genesis. The prevailing beliefs about God, the nature and fail of man, total depravity, the need and the schemes for supernatural redemption, the whole structure, creed and ritual of the church, the common belief about the nature and efficacy of prayer meetlings, the whole system of popular revivals, limited salva-tion and everlasting punishment—every single one of them is built on the foundation of the Mosaic cosmogony. And there is not one of them all but will be destroyed or modified when it shall become popularly settled, that the Mosaic cosmogony is not a correct account of the facts. " All this s as true as it is forcibly put. We commend Mr. Savage's able and carnest work to the attention of all who would have their religion in harmony with the demonstrated facts of science.

LIVER COMPLAINT, DYSPEPSIA, HEADACHE, are all three treated in a most intelligent and common sense manner by M. L. Holbrook, M. D., in a neat little volime, issued by Wood & Holbrook, New York. The idea is to bring the diseases of the liver within the comprehenston and understanding of people at large, and show them how to remedy and avoid lifs that are the curse of human lfo. The facts in anatomy, physiology and pathology which the book gives are well-worth the recognition of all. that they may learn how to shun sufferings which make existence too often a burden. The liver is responsible for the most or least of our individual hanniness, and it there fore stands us in good stead to know how to take care of this great underground wheel that keeps life going.

THE SALUTATION, by L. O. Emerson, and published by Oliver Ditson & Co., is another of the church music books from the rich repertoire of the author. It is called the church music book of the year, and is conceded to be one of real noto and value. Mr. Emerson is without a master in this field. The music in this book is fitted for the choir. the congregation, the singing school, and for all social occasions which require sacred music. This new music book will be greeted with delight by tens of thousands of singers throughout the land.

NRLLY KINNAIRD'S KINGDOM. By Amanda M. Doug-las, Boston: Lee & Shepard. This is a novel by an author who has won her way to pop-ularity by her previous works, "Seven Daughters," and

"Home Nook." Miss Douglas writes with vivacity, and her words seem to be truthful and vivid representations o American domestic life. Without being sensational she is never dull, while there is enough of plot to keep the reader's interest well awake to the end. ,

DAISY TRAVERS; or The Girls of Hive Hall. By Adelaide F. Samuels. Boston: Lee & Shepard. The author is well known for her " Dick and Daisy Stories," and the present work shows particular aptitude in writing for children. The work forms one of "The Maldenhood Series, " and is well adapted for young people between nine and afteen years old. There is no flagging in the story, for when the plot fails the style is so lively and entertaining as to fix the attention of the reader. We do not doubt that some "children of older growth " will find themselves fascinated by "Dalsy Travers,"

FLAXIE FRIZZLE. By Sophie May. Being the first o the "Flaxie Frizzle series." Boston: Lee & Shepard, Illustrated.

The stories for the younger children by Sophie have been very popular, and this is likely to be one of the most successful we have yet had from her pen. She enters so thor-oughly into the wants and sympathies of the child, that her descriptions have the stamp of true gentus in her par ticular line. All the young people will want to read "Flaxie Frizzlo," and they will not be disappointed in her.

"OR, WHY SHOULD THE SPIRIT OF MORTAL BE

If he can be said to die who surrenders breath for principle and conviction. Bruno's grand example still fives, still yields its influence through time in forms as viewless bet enduring as the minds of heaven."

A. WILLIAMS & CO., 283 Washington street, Boston, forward to us the November Issues of SCHIBSKE'S ILLUS TRATED MAGAZINE and ST. NICHOLAS. The first named periodical commences its thirteenth volume with November, "The Charter Ozk City," "Pictures from Rome," the usual installment, familiar to its readers, known as "Beds and Tables," etc., and Mrs. Hyrrick's valuable article "The Beginnings of Life," (the first of a series,) form the chief attractions, while stories, poems, and well supplied departments combine to make up a fine number. Dr. Holland will commence a new serial story, "Nich olas Minturn, "In the Decomber issue. ST. Nicholas is a gem number. "The Kingdom of the Greedy," its first article, gives an opportunity for' much and excellent lliustration at the hands of an artist who understands the thoroughly; a pleasant story of ** Lincoln and the Indians * follows, and among the other treasures for the young may be mentioned "All About Lead Peachs," "A Queen, and not a Queen, ** etc. ** The Wonderful Pupples, ** near the close of the number, is an engraving which cannot fail to impart pleasure to the "very little folks," for whom it is intended, and will perchance call forth the encondums of older lookers-on. J. T. Trowbridge will commence a story or boys in the December issue.

THE GALAXY-Sheldon & Co., New York City, publishers-introduces its November table of contents with our additional chapters of Black's ** Madcap Violet **; 9. T. Headley contributes a highly attractive article-"Burgoyne's Original Order Book ''; Albert Rhodes pointedly asks,-'' What shallow eat ?'' T. M. Coan treats with dramatic interest the problem of "Fighting by Machinery"; and yet another paper on the late civil war from the of Gen. Custer is given-this time the theme being "York-Many Aingo Do Vere, G. Pr Lathrop, and Nora Perry. Other articles of merit appear, and the space devoted to miscellany contains (as it always does) much that is entertaining and valuable.

WIDE AWARE for November is received from its publishers, D. Lothrop & Co., 30 and 32 Franklin street, Boston. It opens with a western tale, full of the true local coloring, of a prairie fire and what came of it, illustrating the same with a full page picture; "Grandmother Gray"esgraving and poem alike--will awaken pleasant memo-ries in the beholder; "Dick Whittington and his Cat" are set forth in a taking way, and among other points worthy of commendation may be mentioned ''A Cocoon Enterprise, '' '' Poets' Homes, '' ''The Magie Carpet, '' and "The Firefly that tried to be a Star," This number also contains Part II, of "A Dolls' Fair," instructing the boys as to the articles they may manufacture and send to the great Dolls' Fair to be held in Boston in December. All toys and dolls sent to this Fair are to be distributed to the sick children in the hospitals throughout the country on Christmas day. Ten prizes are to be awarded the boys, and the October and November numbers, containing the Rules and Prize-list for both girls and boys, will be sent by the publishers on receipt of ten cents for each number. ZELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY, - We have received from Horace King, Esu., Eastern office, Thompsonville, Ct., Nos. 25, 26, 27, this excellent publication, bringing the page heads to GRIFE. A fine map of Europe is given, and many en-gravings enhance the value of the numbers before us. Some idea of the great advantage possessed by the new edition of this ready-reference work over the first, can be obtained by a glanco at the supplement appended at the end of each alphabetical division. Mr. King will send to any address, on receipt of twenty cents, a specimen copy of this Encyclopedia, containing map. Parties wishing a work of this character should not fail to give him a call.

WARK'S VALLEY MONTHLY is issued regularly by Chas. E. Ware & Co., at the northeast corner 5th and Chestnut streets, St. Louis, Mo., Wm. M. Leftwich being editor. Col. Revier's skotches of the recent civil war are from month to month sustained with interest, and original articles of merit, matched with poetry, choice miscellany and ably-conducted reviews of recent literature, etc., constantly appear. The magazine is now in the course of its fourth volume.

THE NURSERY for December, the little ones will be glad to learn, containing as it does such charming variety of stories and pictures, is for sale by the publishers, Messrs, Shorey & Co., 36 Bromfield street.

Spiritualist Meetings in Boston. TEMPLARS' HALL, 488 Washington street. - Spiritual meetings every Sunday at 10% A. M. and 2% P. M. Good mediums and speakers always in attendance. F. W. Jones, mairman.

Durinan, Pyrinan, HALL, 170 *Tremont street*, -The Spiritualist Ladies' Aid Society will meet every Friday, at 2% P. M., mill further notice, at this hall. Mrs. John Woods, Pres-ident; Miss M. D. Barrett, Secretary. LURLINK HALL, The Universal Reform Association holds meetings in Lurline Italievery Sunday at 25 and 75 P. M. until further notice. Moses link is the regular speaker.

Rochester Hall,-Largo audiences continue to assemble at this hall every Sunday to witness the exercises of the Children's Progressive Lyceum. On the 19th inst. the entertainment consisted of readings by Mrs. Hattle Wilson, Thompson, Mamie Potter, Ernestine Eldredge, Charlie Foster, Ella Carr, Jenny Ellis and Jenny Rosenfelt; songs by Nellio Thomas, Jessie Kimball, Alle Bond and Flora Ball. Conductor Hatch read the story of the til-mouse who claimed to be able to set the sea on fire. comparing that exploit with theattempt that is being made at the present time to destroy Spiritualism. The andience showed their appreciation of the pleasantry by hearty Mrs. Carnes made a brief addres

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From Mrs. Isaac Moore, of Richmond, Vt.

"Some three years since I was attacked with severe cough, soreness and irritation of the lungs, to which was added Asthma in a severe form. During the first year 1 tried several of the most popular medicines of the day, but received no real relief, and 1 had almost despatred of ever regaining my health, when I was induced to try DR. WISTAR'S BALSAM OF WILD CHERRY, which very soon relieved me. My cough became loose, the soreness, and irritation disappeared, and my general health began to mend. I continued its use, and a few bottles restored me to better health than I ever hoped to enjoy again. I believe the BALSAM to be the most reliable remedy that can be found." 50 cents and \$1 a bottle. Sold by all druggists.

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BY M. J. SAVAGE.

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ELIZUR WRITTE, AMARKE P, O Hor 10, Nov. 25, INVALIDS, PLEARE TAKE NOTICE, A M a Medium, curing by the laying on of hands, con-trolled by a band of indixn Doctors, whose ability is unrivaled, The size, and afficient accommodated with board, Address Mus. PHILANDER BOOTH, Markon, Conn. 3w* Nov. 25,

PSYCHOPATHY.

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"The Mule," by Martin F. T-pp-r, from the Boston Globe:

(diobe:
Who hath seen a mule dio?
Hath the vision of man encompassed one upon his last legs and about to keel over?
Nix, my boy, for the mule is immortal!
He liveth a thousand years, and then bracoth up, and taketh a tresh hold for twenty thousand,
Such is the vastness, the grandeur, the groatness of the animile. He is a big thing i

Why is he a thing that is big? Thou fool, go to the ant and consider 1 He is big because he is not little, and Bigness different from littleness even as the fina different from the barn-door.

roin the barn-door. Be wise, oh man, pad out thy skull with knowledge, and learn wisdom of me, the poet of the obvious.

The British steamer City of Manchester, from Liverpoo for Calcutta, sunk off Aykab. All hands, except the captain and steward, are supposed to be lost.

The total number of paid admissions to the International Centennial Exhibition at Philadelphia was a little rising 8,000,000. The total cash receipts amounted to \$3,850,000; total expenses, \$1,830,000; leaving a surplus of \$2,000,000.

The National Woman Suffrage Association asks the following "Centennial Questions"

Why should women, more than men, be governed without their consent?

Why should women, more than men, be taxed without representation?

Why should women, more than men, be tried without a jury of their peers?

By what right do men declare themselves invested with power to legislate for women in all cases whatsoever.

The steamship Alexandria, which arrived at Boston Wednesday, Nov. 15th, brought the statue of religious liberty which is to be presented to the General Government by the Jewish order B'nal B'rith (Son of the Covenant). to commemorate the entire freedom which the Jewish race has over enjoyed under American institutions.

The savages who hav inhabited the earth hav never been more terrible in their most diabolikal orgys than religious persokutors hav, who hav burnt and tore men's boddys in order to prepare their souls for admishum to heaven.—Josh Billings.

Havana advices state that in a recent engagement near Puerto Principe, between the government troops and the insurgents, the former were defeated.

Miss Edith Peckey was recently qualified as a physicia n in Dublin.

The earnings of the Baltimore and Ohio Railroad for the past year amounted to \$15,031,235,73, and the expenses to \$9,609,856,19.

European news is as pacific (?) in character as can be expected. As we go to press despatches from Constantinople ate that Turkey has agreed unconditionally to a conferuce of the powers.

The longest sentence on record was constructed by a estern judge. He sentenced a murderer for life, and afterwards slapped two more years to the sentence because the prisoner called him "no gentleman."

The trustees of the West Boston Savings Bank have authorized a statement concerning its condition and their intentions, under which it is expected that business will be resumed April 1st.

A petrified trombone has been found in the ruins of Troy. It is supposed to have belonged either to the Italian brass bandition to one of the Greek tootelary deities. - New York Graphic.

A Newport man stopped a runaway horse by throwing a all of water in the animal's face. It is always well, says the Danbury News, to have a pail of water with you.

ROUDY o first line of a simple, sweet, and impressive poem, by William Knox, that was the favorite of the late President Lincoln. It was just the series of verses to captivate his large, brooding spirit. No one at middle life an repeat these verses, making so said and low a monotone in the heart, without giving up wholly to the spell which they work on the foolings. There is a sormon in them, and there is also a comprehensive philosophy. They teach humility and content. This poem has been issued in beautiful form as a monograph, and illustrated in an artistic manner fully in harmony with the spiendid theme by Miss L. B. Humphrey. Lee & Shepard publishers. It is a very

choice gift for a friend and a beautiful book to lay upon the table. POEMS, by David Barker, is a collection of vorses by a

son of Maine, that are racy of the soll of New England, and full of the characteristics of rustic life and scenery. The author was one of ten children, a lawyer, and a natural poet. Some of his lines are anothegins. The rhy mes ar sometimes forced, and there are numerous platitudes which no trick of rhyming can pass off for inspiration. Lab or would have done as much for these uncommonly good verses as conception has done. But as they stand, the memorial of a kind, sympathetic and sensitive heart, the testimony of a being who believed in spirit as the only reality, and theoutpourings of wit, humor and pathos, they stamptheir author as a remarkable person and a genuine poet, in whom a large share of the spirit of Burns may have dwelt. Everything about his verses is genuinely his own and of himself. He does not borrow. The longest poem in the volume is "My First Courtship," and it is richly worth reading. "The Covered Bridge," "The "Empty Sleeve," "My Child's Origin," and others scarcely less well known, will keep their author fresh in the hearts of thousands as long as they live. Published at Bangor, by S. S. Smith & Son, with a biographical sketch by Hon, John E. Godfrey.

KATE DANTON is the seventh of the popular novels by May Agnes Fleming, published in attractive form by Carle ton & Co., New York. It is really a story of Capt, Danton's Daughters. Those who have read the previous books of this author-Guy Earlscourt's Wife, A Wonderful W oman, A Terrible Secret, Norine's Revenge, A Mad Marriage, and One Night's Mystery-will need no syllab le of introduction to this her latest production, which is ally with character, movement, and incidents, and aglow with a style that makes it a series of pictures from end to end.

THE ATLANTIC MONTHLY for November-H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston-continues lienry James, jr. 's, serial, "The American," and Mrs. Kemble's "Gossip"; Harriet W. Pres-ton discourses on "Early Provencal Poetry "; Charles Dudley Warner has a sketch entitled "The Fair of Moses"; and O. O. Howard delineates in a second paper "The Battles about Atlanta"; other articles of merit, in prose and verse, appear (in addition to the Departments, which are excellent,) notably "Miller Michel," by Kate Putnam Osgood, and Giordano Bruno, by Junius Henri Brown, at the close of which latter production occur the

following sublime passages:

following sublime passages: ** During the whole trial he bore himself so nobly that he wrung from his cruel persecutors admiration for bis un-faitering courage. . . A lofty majesty entered into his port, and a caim dignity, far exceeding the dignity of kings, shone in kis handsome face. No false accusations, no mean innuendo, no cowardly insuit rulled him, and when he heard his doom he smilled serencily and said, ' I re-ceive this sentence with more courage than you prohounce it! To die for conviction is a rare and hanpy privilege 1'. bend the heard bits accerdotal murderers could not con nre-hend the heard bits of which he was composed. They affrontee his high resolve by yielding him a respite of a few days after his condemnation, in the vain hope that the aw-ful vision of death might appai him. He was as immova-ble as his native Apennincs. The stake was his doom, and he went to it as a lover goes to his love. When the famesi-fashed about him he was not seen to wince. His eye was iuminous, and his face was radiant as the morning. . . . * And so he perished for opinion's asko, true to himself and to his convictions to the lat. * The judgment of one age is annulled by the judgment of another. The unbiased and liberal world of to day sees in Gloviano Bruno availant soldier of the right, a fearless defender of his belief, a magnanimous advocate of truth. His death, more than his life, has made him remembered—

children, closing by the recitation of a fine poem.

JULIA M. CARPENTER, Cor. Sec'y. Dramatic entertainments, for the pecualary advantage of this Lyceum, will be given on the evenings of Decemher 8th and 224, by the two histrionic societies-adult and juvenile-connected with the school. Particulars hereaf

The Spiritualist Ladies' Aid Society will hold a test circle every Friday evening at Pythian Temple, 176 Tremont street, commencing at 7%. Many prominent mediums have volunteered their services. Admission 25 cents.

MRS. JOHN WOOD, Pres. MISS M. L. BARRETT, Sec.

The Universal Reform Amoriation Will hold a Convention in Codman Hall, Boston, on Sun-day, Dec. 3, at 10% and 2% o'clock, and in New Era Hall, same building, at 7/2 o'clock, and the next day. All in-terested in reforms are invited.

Passed to Spirit-Life:

From Brewer, Maine, on Friday, Nov. 3d, 1876, Captain Joseph Aery, aged 59 years.

From Brewer, Maine, on Friday, Nov. 3d, 1876, Captain Joseph Aery, aged 59 years. Capt. Aery was a man of independent character and de-cided convictions. Commanding many vessels, and sailing to various parts of the world during the past thirty years, he had not only formed a very just and charitable estimate of human nature as it is manifested under widely differing conditions, but had also become prepared to accept the Spir-itual Philosophy of progression as fully adequate to secure the development and ultimate happiness of every human heing. He was a firm and intelligent Spiritualist, always willing to couverse with priest or layma upon the philoso-phy which thoroughly satisfied his own soul. By his spe-cial request, that he false theology should be inculcated over his mortal remains, but the graped of Spiritualist, always was filed to repletion with his relatives, friends and neigh-bors, including many of the leading citizens of Herver and Bangor, who listened with closest attention to the speak-er's remarks. As this community is largely imbued with the downed an appropriate one for carrying out the wishes of the descade, in presenting the market contrast between the simple and natural religion of Spiritualism, and the crude and unsatifactory indicate leading to the observer and a unsatifactory notions of popular theology. However much dissent there may have been from the views and vanced, the just and candid apirit of the discourse was universally admitted. The services at the grave were conducted by the Masonic Fraternity, of which Order Capt. Aery was a member.

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NEW, and interactions for every subsequent in-sertion. NFECIAL NOTICES. – Forty cents per line, Minion.each insertion. BUNINESS CARDS. – Thirty cents per line, Agnie, each insertion. Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

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

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

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and also by magnetic treatment through the medium when entranced. The usual Circles will be continued by GEORGE JACK-BON, the control for miscellaneous manifestations. Nov. 25.

MRS. FANNIE C. DEXTER, 476 Tremont **INI** M., Boston, Chitvovani Physician, Test, Bushowskah Developing Medium. Mrs. Dexter will hold a Developing Scance Wednesday afternoon and Sunday evening. Nov. 25, -28^{6}

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M.R. AND MRS. S. W. ROGERS, Chairvoyants and Magnetic Healers. MR. ROGERS will treat the slek magnetically at their homes in the adjoining either. 554 Wilton street, Jorsey City, N.J. 2017 - Nov. 18. WTHE MILLER STRICKLAND DEFENCE," ▲ by Leo Miller, Malled free for 20 cents, Address MATTLE STRICKLAND, St. Johns, Mich.

PROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years practice, 27 in Boston, Send for a Circular, Address all letters P. O. Box 4829, New York, Oct. 14.-18

MRS. L. PARKS, Spiritual Median, 841 North 12th street, Philadelphia, Pa. 1stf-Oct, 21.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World!

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insertion.

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

BANNER OF LIGHT.

NOVEMBER 25, 1876.

Sylvanus Coates; Alfred Adams; Barah J. Gartside; Edith Day; John Davis; Patrick Wolsh. John Hili; Anua L. H. Emery; Lucy A. Hopkins; Jo-seph Fenfield; Eliza Turner; Johunie; Bathsheba Brown.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. William Difa aderfor: Mary Richards; Sarah Edwards; Sarah Collier; Sarah Richards.

New Books.

The Truths of Spiritualism,

now makes manifest her life in glory. Oh, that happy, happy day when we shall meet and know each other, having the grand assur-ance of an existence that will unfold perpetually toward that higher and more exalted life that is the inheritance of the spirit. My life, kindred and friends, is one of untold joy, and peace that passeth the human understanding. IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER.

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he Saio and Heard. The author presents this volume of facts-tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in his diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to. Printed on fine thited paper, cloth, 12mo, 400 pages. Price 2,00, postage free. For sale wholesalo and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. A New and Beautiful Edition. Printed on Tinted Paper, Beveled Boards, and Extra Binding, of

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offender by an an analysis of the second sec

THEODORE PARKER

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This is one of the best descriptions of the splrit-homo yet given to the public. The well-known reputation of Dr. Willis, and his unimpeachable integrity as a medium for communication butween the two worlds, is sufficient guar-anty of the genuineness of the spirit messages. The work is issued in pamphiet form. Price 25 cents, postage free. For sale wholesale and retail by the publishers, COLBY & HICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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A CHALLENGE TO THE

Christian Church.

BY CHARLES WYMAN.

In this pamphlet, the author proposes to investigate the yords, deeds, and purposes of God as recorded in the books

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 revolution, and published oach week in fits Department.

We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the mediumship of MIS, SARARA, DANSKIN,

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond--whether for good or evil-consequently these who pass from the earth-sphere in an under doped 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 expresses much of truth as they perceive-

The Banner of Light Free-Circle Meetings The Banner of Light Free-Circle Meetings Are held at No. 9 Montgomery Place, (second story,) cor-ner of Province street, every TUFStaA, THERSDAY AND FRIDAY AFTERSDON. The Helf will be open at 2 or block, and set where commence at a or clock precise y, at which thine the deors will be closed, neutrer allowing entrance nor egress mult the concision of the soluce, except in case of absolute necessity. The public are cortically invited. The public are sourced at these sources are often pro-pounded by individuals are ug the antience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

by correspondents, by correspondents, Donations of flowers solicited, LEWIS B. WILSON, Chatirman,

REPORTS OF SPIRIT MESSAGES

GIVES THROUGH THE MEDIUMSHIP OF MRS, JESNIE S. RUDD.

"Invocation.

Oh, thou merciful and ever-enduring Presence, we would ask thee to send thy ministering angels from the higher wisdom spheres to guide and help us earthly spirits, as we come to earth and neip us earning spirits, as we come to earni and bring our thoughts. If we can only lift some weakened miniff up higher, if we can only cause some sorrowing heart to grow stronger, we know that we come not in vain.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you CONTROLLING SPIRIT.—Mr. Chairman, if you have questions, we are ready to attend to them. QUES.—[From Dr. B. F. Clark, Charlestown, Mass.]- Will the controling spirit please give us his opinion of the Mormon religion? The Mor-mons have no vices, crimes, poverty, or "hard times," but in Boston all these are plentiful. Ass.—We think that we have before given our action of the Mormon religion and your corre-

Ass.—We think that we have before given our opinion of the Mormon religion, and your corre-spondent has but to read the "Questions and Answers" of a few months ago to ascertain the idea which we have of the Mormon religion. We know not what you call crime. Whatever you call evil we call undeveloped good; but if you will look into the Mormon district, and watch will to a sairition area you will find there is much with a spirit's eye, you will find there is much there that the world calls crime. They may not steal from each other, but you have only to listen to the stories of those that have been associated with them, and have come to spirit-life, to really understand their condition, and to recognize what there is at the bottom of the Mormon religion. True, we can point you to some finely or ganized children, born under such favorable circonstances and conditions ; we can also point you to some children born under the same conditions in your towns and cities, quite as finely or-ganized. We know that wherever there is a combined effort, an industrial effort, there will be no poverty, because business men and women are looking over the interests of all, and are watching for the development of the riches belonging to the whole community. You never find a community of people joining fogether to live within themselves and for themselves, to draw about them the infinences of industry and the influences of wealth, but what they generally succeed, and there is very little poverty. If a dozen individuals should take a house in your city, each one of them fol-lowing a business for himself or herself, with the same industry that Mormons exert for themselves, satze undustry that Mormons exert for themselves, you would not find these twelve people needing assistance, but you would find they were gradual-ly gaining in prosperity and wealth. We can only say that the cause of their success is their combined efforts, their brotherly love for each other, or rather their blind love for their peculiar religion, which causes them to hold on to each other's bonds, with a firmer with the Krow Mason or Odd Fellow ever gave. It is in that bond of friendship which exists between them, in that blindness with which they treat their

Victoria G. Faulkner.

Will you write a letter, Mr. Chairman, saying that Victoria G. Faulkner would like to commu-nicate with friends in Pennsylvania? I know it will reach them. That is all that is necessary. I do not care to enter into particulars.

Alfred Clapp.

I was drowned many years ago-shipwrecked. They can't shipwreck me now, for the vessel I sail in is named Faith, and the anchor I carry is Hope, and the motto at the mast-head is Free-dom. But I would say to my daughter-she be-lieves in this—be of good cheer; I will help you, strengthen and protect you. Only be true to the right and you need not fear. I would say to my right, and you need not fear. I would say to my boy, Alfred, seek for the truth that is within you, seek for the pure, seek for right ideas, and I will come to you, and you shall know, without doubt, that you have a father. The wavesclosed over me when you were but a babe, when you had scarcely breathed; but I have never ceased to care for you. I have watched your steps from boyhood up to manhood, and I would still help, sustain, and guide you. I would say: Alfred, seek; the truth is at your very door; why will you not look for it? Alfred Clapp, to his son Alfred.

Mary.

go to my old home from spirit-life, I touch my mother on the shoulder, and I say to her, "I am here, mother; do n't you hear ma?" I say to fa-ther, "Why do n't you hook up when I speak to you?" They are both getting old, and I do n't know as they will realize that I have come to-day. I do n't know as they will realize the effort I am making to speak to them; but I have felt for some years that if there was anything that could reach them, maybe a message from me at this place would be of use to them. I wassed could reach them, maybe a message from me at this place would be of use to them. I passed away suddenly. Oh, how beautiful the spirit-world looked to me the morning I went! I longed to tell them about it. They said, "Don't talk," Mary I don't talk." Oh, if they had only let me tell them what I saw spread ont before me I If they would have only let me guide them and help them, it would have been better; but they said, "Don't talk," because they thought it would weary me and shorten my hours. I believe it would have lengthened them, and I should have felt better. I can't fully remember what I wanted to say. My little boy Eddie is with me now, but they have got Helen—that's one apiece for us. Give my love to father and mother, and my hus-band, and a kiss to the dear little girl I loved so well. That father and wother Lored by the act well. Tell father and mother I stood by the art-ist's side when that picture was made, and that is why it is so lifelike and looks so much like me. As the years have gone by, it has been sad to them. I am watching over them in their feebleness, watching and waiting to welcome them home. I will take them by the hand and keep them and hold them. They need not fear, I love them all, now. Mary. Direct to Edwin and Julia Wentworth, Canton, Mass.

Anonymous.

I will do the best I can. I am tired, so tired. Why, you can't think how tired I am. I would like to send a message, a word to the Rev. Charles White, of Pawtucket, R. I., and say I thank him for all he did for me. Yes, I thank him. He will understand it. I need n't tell who. He watched me and helped me and strengthened me to get out. I have n't been gone long.

look at them, and think of that grave in Green-look at them, and think of that grave in Green-wood, where the body of my father laid. I have known what it was to have no cares in life. I have known what it was to have plenty, and I have also known the bitter need of exertion in order to bring me the comforts of life. I believed in the orthodox religion, but not strength. Where order to bring me the comforts of life. I believed in the orthodox religion, but not strongly. There were too many strong bands to hold me down. I wanted more freedom of life: I longed to look into the great beyond; and I well remember those school days, for people then talked of "spiritual rappings," and my schoolmates were all excitement over it. I have said to myself, "I would L and would I could know that we shall to myself, I friends after death! Oh, if I only knew that they could return to me, and that I could recog-nize their faces and feel their presence!" And when adversity came, and my mother was gath-ered to my father, and 1 was, as it were, left all alone, when those who should have been dear and near to me seemed far away ; or rather I felt that they did not give me that sympathy which I craved, which I longed for, I toiled on with my pen until the very last, knowing not what was coming, what was to be. But I remember there were many bright visions that came to me, and I said, "It must be that the angels are near, and that they write through me, and that I am an instrument for them to speak through." But the old teachings of my youth were such that I dared not, I could not lay hold of such thoughts; yet in the very last days I knew heaven was opened, for I got glimpses of the great beyond. I saw

strange that any one should be taught to pervert the goodness and kindness of the Omnipotent Creator. I see the light just rising beyond the eastern horizon that telegraphs to men and women, "Awake, arise from your deep lethargy, for the dead live, and speak, and move, in the midst of men. They not only live, and move, and speak, but they work energetically." Hark! now I hear the music of the Æolian harp that sounds so sweetly melodious to my lis-tening ear, as it bears glad tidings of rejoicing on its vibrating strings, telling the story, true and beautiful, She that was dead has arisen, and now makes manifest her life in glory. Oh, that happy, happy day when we shall meet me tobacco, for I liked it, and I like it now. He is sad, and wonders why the spirits do n't take care of him. I want to say to him : Massa Wil-liam, they 'll take care of you; it's only a ques-tion of time. Wait a little longer, Massa Wil-liam, and we will be there and help you. We can't take it all at once; it's a long road, Massa William; but you need n't fear; we shall take right hold of you and help you. Good-day, sir. he will be far better situated; for let me tell him that those that he is dealing with are not like himself, neither like his wife, and if he would only tell the truth, own up to it, and give all the information respecting the trust which I so implicitly gave to him, it will be far better for him, and the individuals concerned will take just as good care of him and his wife as they are tak-ing to day. It will be a source of pleasure to them to know what *should be told*. If he will do this, he will pass away quictly; if he does not, he will still have the sleepless nights he has had for the last ten years.

the last ten years. I passed away at the hospital in Pensacola some thirty-eight years ago. My name—Capt. Conklin, of the Regular Army.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

ship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences.

I am Major-General Ruthburn. A few months ago the external gave up the internal, or spiritual part of my identity. Comprehensive and broad were the ideas of the immortal soul having per-While many of the various phases of medium-ship presented through Mrs. Danskin may be more interesting to the general reader, there are none more useful nor more practically demon-strative of the control and guidance of mortals by spicit, then some that have been presented by spirits than some that have been presented lately in the course of her medical practice. While we have yet to learn the law by which it is ac-complished, the facts establish beyond the possistubborn things, and cannot be rejected by then and women who have intellectual culture. Now this idea was almost inconceivable to me—it seemed to pass my understanding—that man could die and be buried, then rise in spirit to know and be known. When this thought was first presented to my mind I could not accept it, nor did I reject it. I weighed it, and measured it, and could find no inconsistencies with it. I then because a student under the laws of nature. Mary. Mr. Chairman, I am not used to talking in pub-lie. I know but little of how this thing is done. In fact, it seems almost impossible to me to send a letter in this manner, yet I know that if I am persevering, I shall reach my father and mother. I did not fully believe in this thing before I went away. I don't think my parents fully believe in it. They think sometimes they do, yet they have many doubts of whether it is so or not. Yet I have been to father many times and have told him many things. I long to reach them sol I go to my old home from spirit-life, I touch my mother on the shoulder, and I say to her, "I am tions of the country during the present week saying, "the diagnosis you sent me in response to my application is surprisingly accurate," or expressing the same idea in different language. One from a gentleman of Fall River, Mass., says: "Yours giving me a very accurate diagnosis of my condition received. I should almost think the good old doctor had made me." These attestations give evidence of a power as wonderful as any that has been exhibited in the bistory of our provement; and the power to read

history of our movement; and the power to read is naturally accompanied by the ability to heal those to whom these readings are given. A very interesting case has been lately under

certificate :

Anna Molenoor.

I died at Greenville, Westchester County, N. Y. My father's name is Edmund; my mother was named Anna Molenoor. I was only four-teen years old. The lady here (spirit) has told me this is the way to get the news to my people; that though I died and was placed in a coffin, and the people said I was "dead," still I am in a place where I am as much alive as ever I was, and I am not unknown way. At fast I was for and I am not unhappy now. At first I was, for I knew no one here, but now I 've made acquaint-ances and they like me and I like them, and I do not miss as much as I did my own people at

I know people fret and cry over those they call A know people iret and cry over those they call dead, but if my mother and father could see me as I am, they would be glad and happy to think I have so beautiful a home; without any pains or aches; without any dressing or undressing, any getting_up or going to bed. Everything is real here, and I am happy sporting round with some that are older than myself and some that are yourgar. We have a pice time going about are younger. We have a nice time going about looking at people's houses; liking some places,

To the kind angels be all honor and glory for the knowledge which I have received. Truth-fully can I say I was hungry and they fed me; I was naked and they clothed me. Now, men and women who read this, your fate will be like mine. If friends desert you on earth, you will find friendship in heaven.

that has given me in my present state such un-bounded happiness.

I glide now toward yonder sunrise where the angels meet in beauteous alcoves, intertwining

thoughts and knowledge which they have gath-ered in passing from planet to planet, and leave with my friends of earth that love which has no fading.

Major-General Ruthburn.

petual life, and with that life a perpetual individ-uality with a distinct purpose to accomplish, and

a strong desire to know and to be known by those we have left behind.

Memory calculates very accurately concerning things and circumstances. Facts presentable are stubborn things, and cannot be rejected by men

then became a student under the laws of nature making deep research into the works of nature's God. In this study I have found peace and con-tentment, beauty and education. The mind goes out, soaring in its ambition to become artis-

tic, with capabilities lying within the spiritual, and brought out by those who are masters of the

My friends or acquaintances may ask, "Would you like to return, and become a man, and tread the plane of earth as once you did?" My an-swer would be, "No!" All things here are real;

George Forster.

I was formerly of Valparaiso, but died, in September, in the city of New York, and was buried from West Sixteenth street; and in that day a shadow came over my former dreams. It is wise for the invisibles to make known, in

is wise for the invisibles to make known, in part, the destiny of man, through the mind, in dreams. If the warning had been taken, of which now I have positive proof, the spirit would have reaped the advantage in its new birth. To die is gain, for only through death do we find perpetual life with all its broad avenues of thought, a life not likened unto the crippled condition which belongs to earth. Here we are not circumscribed, but left free to act and make cholce for ourselves. choice for ourselves. To me death, in my silent meditations, had no

looking at people's houses; liking some places, and some places we do not like, and there we do not stay very long. This lady (spirit) has brought me three differ-the three to be the three three differ-the three to be the three three three three three three to be the three to be the

MRS. SARAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-

[Part Forty-Five.]

BY WASH. A. DANSKIN.

the care of Mrs. Danskin. A Miss Hazelip of this city, whose sufferings were very severe, was entirely relieved in a short time, and her father, a well known coach maker, sent the following

swer would be, "No!" All things here are real; all things here have perpetual unfoldment; all things here are in harmony, and we can see no flaw in the divine economy. Existence to me now has a purpose. I can now understand why I continue to live. Life, earthly life, I speak of, had lost, in a measure, its beauty. I oftimes would ask myself why existence was given when so many difficulties were lying in our path. But now I have been taught to understand it, and in that understanding I bless the day that an earth

now I have been taught to understand it, and in that understanding I bless the day that an earth-ly life was awarded to me. My aim naw is to pass from one realm of light to another until I have gathered knowledge from those far-off heavens of which the poets have sung. Sometimes my mind goes back to the time when I spoke lightly of or denounced a subject that hes given main my present state such up. certificate: HALTIMORE, Oct. 13/h, 1876. MRS. DANSKIN-My daughter has been afflicted since she was five years old with dyspepsia, and many physicians have taken my money to no purpose. My daughter placed herself under your care, and I am happy to say she pro-nounces herself cured by your agency-for which you have my gratitude. Truly yours, J. N. HAZELIP. These are evidences which cannot be over-looked in estimating the great blessings that Spiritualism is conferring upon humanity.

man should be a promisenous being, Q.--(By the same.) What is the cause and what

and should be a promisedous oring. $Q_{-}(B_{i} tl.esame.)$ What is the cause and what the cure of "hard times"? A.—Mr. Chairman, your questioner has asked for that which requires a long sermon. We should have to go back, back, years past, and dig over the old soit to find the cause and cure of "hard times." The cure of "hard times" will be found when man shall learn to do unto his neighbor as he would like to have his neighbor do unto him. The cause of "hard times" may be traced to the fact that man has made too much haste to become rich, and lived from an entirely selfish motive, caring not what became of his employes, so that his own wealth accumulated, and he, could live in a palace and have a "fine turn-out," his wife and children elothed in pur-ple and fine. That is the cause of the pov-erty of to day. To cure it, man must learn that there are other men in the world beside himself; woman must learn that there are other women woman must learn that there are other women in the world beside herself, and that each must live from a spiritual standpoint instead of a merely material one; all-must eat and dress a little more material one; all-must eat and dress a little more economically, as in the days of the past; curtail their extravagant mode of living generally, and learn todo justice by themselves, by their families, by their neighbors. Then will times be better— and never before. I speak of this as adapting itself to every grade of life, from the t^o White House ¹⁰ to the lawliest home, to all ranks in the political, commercial, and mechanical world. When each one takes for his molto ¹¹ I will do unto others as I would they should do unto me ¹⁰ yeap will find a I would they should do unto me," you will find a different condition of society.

Harriet A. Ellis.

Will a letter from here reach Chicago, Mr. an ? [Yes.] Will you inform me in what [It will be printed in the Banner of Light.] Chairman? way? [It will be printed in the Banner of Light,] Will it be many weeks hence? [About four.] I surely can wait four weeks. I have waited long-er than that. I am an old lady. I am sixty-two years old, going on sixty-three. I have been gone less than eight weeks. I went out from Chicago. I will endeavor to make myself as plainly understood as possible. I would place a mark here and say, though be-numbed by age and by circumstances, and by the peculiar manner in which I entered spirit-life, I understood that there was an avenue by which all could return to earth, so I avail myself of this avenue to come here to-day, trusting,

of this avenue to come here to-day, trusting, hoping and praying that my letter may reach some one who will respond to it, that they may know that I am not dead, but that I still live; that the grave has lost its power over me-death has lost its sting, the grave its victory. I am myself, with all my peculiarities, with all my power, with all the thought - which was not much; but I am here, and I want to reach the friends I have left in Cinclinati. I went out from Chicago in the month of August-some where about the fifteenth. I believe that's right Mr. Chairman. Say I wait, I watch, I long for those that love me to talk with me. I thank you, Mr. Chairman, and I am glad I can come.

Violet.

my mother, my father, and the dear ones around me, and 't was very sweet and pleasant. I would send to those that remember me many loving, earnest wishes for their welfare. Oh that they may listen to my voice, as I come back to them from the Summer-Land, telling them of the many dear ones I have met, of the many I have clasped hands with that I loved on earth. How bright and beautiful is that Summer-Land ! Oh, may they look to it too, and not cast it one side, but may they feel that we are very near them, watching by them, waiting for them to open the door and let us come in. I know there must be some who will hear my voice as it writes itself on this page. I know there are some who will rejoice when they know that I still live on bevond

Say that Charlotte P. Hawes has returned and sends greetings to her many friends in many parts of the world. I wish to thank the friends connected with the "Worcester Spy," who so kindly gave me their friendship and their aid in the latter days of my life.

William T. Briggs.

Say that William T. Briggs, who celebrated the day of National Independence by passing into the spirit-world, returns to day to send love to his friends. My body lies in Pembroke, Mass.; my spirit lives in the great hereafter.

Capt. Conklin.

This is a new place for me. I feel very much out of place, so to speak. I would like to ask a question of a brother Free Mason. I would like to ask him, if he sees these pages of your paper, which I know he will be obliged to see, for I will follow it, and see it placed in his hands—I would like to ask him if he thinks he has done his duty to me? if that which was entrusted in his hands

ent times to show me how to talk. This is the first time I have talked, but not the first time I have seen. I am waiting for those whom I love to come to this home, and when they come here

and look around they will see that I have not been telling any stories. I am most beautifully dressed, all in white, and my name in this world where I am is Rosebud. The name which I had on earth they do not call we have We have a schedbroom here where we me by. We have a schoolroom here where we learn our lessons and where we are taught to un-

derstand each other. Now I am going because I can't stay any long-er, only love to all at home.

Mary Williams.

In Georgetown I died. Mary Williams, in the seventy-sixth year of my age. I was buried from the residence of Mr. Mayfield, West and Washington streets.

The sun went down, but it arose as the spirit The sun went down, but it arose as the spirit ascended to that new home of which so much has been spoken and so little known. They could not give the positive reality of a life perpetual; this was left for spirits to work out in their own way. My home is pleasant, bountiful in food, abundant in raiment, with no earthly privations. All can come and go at their own will, without being foread to follow the path of any one. being forced to follow the path of any one. I sometimes used to think, Can it be possible that we are born without our having any say in the matter, then be forced by outward circumstances to carn our food and raiment, and when death claims us we are to be cast into utter darkness, without a friend or a hope? Can this, I used to think, be the work of an all-wise, all-merciful, kind and benevolent Father? I could not accept

it. My mind would reject it ; and on the other hand I was afraid to think, because I had been taught the mind was carnal; but now, thanks to the angels, I have learned the true way, that way which honors and glorifies my Heavenly Father. Now, whomsoever I may displease in doing this, I cannot say I regret it, for I am doing that which will take the scales from the eyes of those I have left behind me, giving them knowledge instead of speculation.

Some will say, "I cannot believe this; there are too many deceivers; I cannot believe that after the body has been buried the spirit can return and make its voice heard."

I have not, in this communication, touched upon personal matters—all that was buried with the body. I now hope to go on rejoicing in my salvation, which is peace of mind and good will to others. A stranger hand takes this down, but that does not lessen its value.

Louisa Broughton.

I come on the wings of the morning to labor for the benefit of my own soul and for advantage to others who may follow after me. My name was

others who may follow after me. My name was Louisa Broughton, the youngest daughter of James and Ellen Broughton. I was in the six-teenth year of my age when I died, and was buried from St. John's Church, Jersey City. How vast and sublime are the subjects for med-litation that are given to the spirit in this temple of realities. This is no dreamland, nor is it a land of fiction, but one that overshadows all ro-mance and being into activity the realities. I suppose you've got room for all, aint you? [Yes.] My name is Violet. I am a colored wo-man. I want to send a message to Massa Wil-liam Foster. They say he lives in Providence. When I was very old and in the poor-house, he came to me and he brought me tea, he brought

earth-life, and then leave us at sea, without chart or compass, after death; but I dared not think beyond the written word; or, if the mind would sometimes assert its prerogative, I dared not express my thoughts lest I might be called a fanat-

ic, and that my sensitive mind shrank from. I was sixty-six years old when the eternal gates were opened and I was bid to enter. I feared to leave earth lest I should be ushered into a home more unpleasant. But here comes the story. sat me down on a lonely rock, and by my side rolled the rippling waters; their eddles washed my unclad feet, and their murmuring sounds spake in language which I seemed to understand. space in language which I seemed to understand. At last L questioned them and they answered me, "Man, thou art of the earth, earthy; that part hath left thee. Thou art spirit, a portion of the spirit-world. Be up and labor to attain the high-est eminence of thy ambition. Look yonder; dost not see the little birds flitting from branch to branch, and warbling in accents sweet to their Oracter 0. Art they action to be the little birds Creator? Art thou going to let the little birds do more than thou? Art thou not the handiwork of the Most High?"

of the Most High?" Those cheering words, friends of earth, taught me the lesson, and I commenced my work. Now I have gained that place in the eternal city that gives me power to-night to speak and tell the sleeping world I am not dead, but have life with the power of perpetual unfoldment. Before my kindred and friends, who may read this, con-demn me, let them study that divine philosophy which is now being given to the world to make men better. men better.

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LIGHT. OFBANNER

Banner of Fight. BOSTON, SATURDAY, NOVEMBER 25, 1876. ECHOES FROM ENGLAND .- No. 5. BY J. J. MORSE, -English Agent and Correspondent of the Banner of Light. Several months have come and gone since I

wrote my last article for your columns, under the above heading, Mr. Editor, but though my penhas been inactive, my thought has often been with yourself and your readers.

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

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

Spiritualism per se is not, however, really,harmed by these parties, any more than the principles of true religion are injured by drunken pastors, quartering deacens, or brawling bishops. Our moto should be, in the words of one of our elo-quent teachers, "The truth against the world." Since the early part of September the one topic

that has excited attention among English Spirit-unlists has been the trial of Dr. Slade and Mr. Simmons, who, as your readers are aware, are staying in England *on route* for St. Petersburg, Two doughty champions of public morality, named Professor Lankester and Dr. Donkin have bad our American guests haled up under the Vagrancy Act as rogues and vagabonds obtaining money under false pretences. These worthies attended a scance; writing came on the slate; Dr. Slade's wrist-nuscles noved, ergo, Dr. Slade did the writing with his middle finger! And on high public grounds the two worthy, I had almost written wrothy champions, obtained summonses as aforesaid. The end, at present, is Mr. Simmons is discharged, and Dr. Slade is cominitial to three months' imprisonment with hard labor, but as the sentence is appealed against, he is out on bail, bimself in 1000, and two sureties in 5000 each. The facts are, in a nutshell : these prosecutors, persecutors (?) saw nothing, they inferred and believed it could be done so, and thus on the presumptive and assumptive evidence of these gentlemanly vindicators of public morality the present issue has been reached. We, here in England, are united on the inno-cence and good faith of Dr. Slade and Mr. Simmons. As for myself I have not the shadow of a doubt on the matter. As it happened in the dull season, it has been a god-send to the daily press, Every paper-stainer, from John o' Groats to the Land's End, has had something to say over it; il-lustrated papers, from the Graphic to the Police News, have given pictures (?) of the court, etc., In some cases with that marvelous accuracy that apprituents inspiration can alone produce. Alto-gether the case has fairly divided the honors with the Eastern War and the Turkish atrocities. It is not a little remarkable, as Spiritualism is so poor a thing to the minds of the mighty ones, that yet so much time, money and labor are em-ployed to explode it! A hundred ton steam hammer to crush a watch glass. Are men afraid

crear up many questions arising from the subject of Spiritualism. The Spiritualist has reprinted the reports of the Slade trial, each week, in full, and on one oc-casion gave a full page engraving of the court, etc. It has also teemed with reports of Dr. Slade's scances.

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

or office of the second Yorkshire. In the latter county Spiritualism has a very firm hold, Bradford, Ossett, Batley Carr, and Halifax being centres. In the last town there are many active and earnest workers. Miss Longbottom, one of our most promising lady trance speakers, is a native of the same town.

Spiritualism in our northern towns is going on very nicely indeed, Liverpool, Manchester, Old-ham, Rochdale, and Newcastle being perhaps, the best examples. The "Lancashire Confer-ence Committee" has done good service lately,

thing can be done to solve the problem of how best to live so that the competition and grinding in daily toll now existing can be removed, all philanthropists would refolee. Hitherto Com-munities at best have been but costly failures. I hope a better result may attend Fraternia. Mr. Hinde is the gentleman who took so much inter-est in Mrs. Tappan's labors in the provinces while she was here, and with whom—and his family—she returned to your shores. An enterprise of a somewhat similar character

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

me just now. I am in receipt of a prospectus of a new work, entitled "Ghost-Land," translated and edited by Emma Hardinge Britten. Any contribution that this glifted lady can make to the literature of the occult and spiritual will be welcome to all truth-seekers. The success that has undeniably at-tended the appearance of "Art Magic" will, I am confident, attend the new yenture, also. Onlite recently it was my good fortune to be in

Quite recently it was my good fortune to be in-vited to view as fine a piece of oil painting as I have ever seen. It is a full size figure of Jesus, entitled "The Man of Sorrows," and is executed by Sir Noel Paton, R. S. A. I never witnessed a more faithful embodiment of the ideal Christ. The high art employed and the poetry depicted are beyond praise. Such high class papers as the Art Journal, Morning Post, and Scotsman, among many others, speak most favorably of the paint-er's work. As 1 left the hall where it was on view I could not but ask the question, "If the same art had invested any other figure would the people appland as highly ?"

people applaud as highly ?" On dit, Dr. Sexton, I understand, is contemplat-ing entering the Swedenborgian church as one of its ministers. Rumor says, at Manchester. Lest I overrun my space and tire the reader's patience. I will also nu latter here. Let up all

patience, I will close my letter here. Let us all strive for the truth, and, finding it, guard it carefully as much from enemies without as trai-tors within. Life is before us, the way is broad ers. With truth as our guide, and the angels as our friends, our present will be bright, our future

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

ALONG-THE-WAY THOUGHTS, CRITI-CISMS AND MEMORIES.

BY J. M. PEEBLES.

clear up many questions arising from the subject | self a compliment. In due time, Bro. Jones permitting, 1 shall review the reviewer.

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

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

"I have known three generations of the Dar "I have known three generations of the Dar-wins, grandfather, father, and son; atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: 'omnia ex con-chis;' everything from a clam shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species' and other "books; "that he had by no means satisfied me that far toward persuading me that he and his so-called scientific brethren had brought the present

generation of Englishmen very near to monkeys. "A good sort of a man is this Darwin, and well meaning, but with very little intellect. Ah, it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. 'What is and finding no God in this universe. 'What is the chief end of man?' 'To glorify God and to enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

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

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

SPIRITUALISM IN OSCEOLA, IOWA.

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

ith and pro ong them are the

American Spiritualists to the Rescue!

SUBSCRIPTION PAPER.

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

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

explain except on the hypothesis of supernatural agency"; and he took the ground that no man could, "without offending against the statute, earn his living by calling up spirits"—in other words by manifesting medial powers. Thus it will be seen that it is Spiritualism, rather than Slade, that has been put on trial; and this planned persecution was distinctly foreshadowed in the hostile manifestation called forth be-cause of the introduction, at the recent great scientific gathering at Glasgow, of the subject of Spiritualism and Slade's mediumship by Messrs. Barrett, Wallace, and others. Of course an appeal was taken from the judge's decision, and the case will now come before a higher court. This appeal involves an expense of more than three thousand dollars. Our English brethren, who have nobly stood in the breach thus far, now call upon American Spiritualists for help at this crisis. In view of what they have already done, and in consideration of their compara-tively limited numbers and resources, and the extraordinary expenses they have had to incur the last two or three years, they confidently look to American Spiritualists to make up the whole of this sum. Mr. Slade himself is unable to meet the heavy expense, and even if he were not, it would be unjust to make him bear it, since this is unquestionably an assault on Spiritualism ; and Slade is merely the representative in whose person it has been arrested and maligned. We hope that Spiritualists will everywhere meet and take such measures as may promise to be most efficient for raising contributions. Meanwhile, independently of all local movements for this end, we have opened a Subscription Book as above at the office of the Banner of Light, No. 9 Mont-gomery Place, Boston.

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

publish in its columns an acknowledgment of the same, and remit the amount to the proper com-mittee in England the first opportunity. Parties acting as agents for the circulation of this Subscription Paper, will please see that the moneys contributed are forwarded and made payable to Colby & Rich in the form of Post-Office Money Orders, or Drafts on New York or Boston, thereby insuring the safety of the amounts transmitted.

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

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Joseph Wescott,	No. Castine, Me., New York City,		2,00 1,00
Geo. W. Smith, "Delta,"	Boston, Mass., New Jersey,	• • •	20,00 1,00 5,00
J. DuBois, Mrs. Almira C. Whittemore, Mrs. Wm. Rhodes,	. Everett, Pa., . New Boston, Conn., .	• • •	3,00 50
E. W. S., B. T. Briggs, .	St. Johns, P. Q., . Fairhaven, Mass.,		50 50
L. K. Joslin,	Providence, R. I., Esperance, N. Y.,	• • •	3,00 50
Friend, Jas. T. Walton,	. South Framingham, Mass Terre Haute, Ind., Betersburg, Va	l., 	. 1,00 . 10,00 . 1,00
H. F. Phillips,	Petersburg, Va., Providence, R. I., Staunton, Va.	• • •	1,00 50
Chas. P. Perot, P. Carpenter,	Lancaster, Ohio,	• • •	5,00 85 85
Mrs. John Squires,	Dansville, N. Y., . West Chester, Pa., . St. Louis, Mo., .	• • •	1,00 1,00
A. S. Phélps,	Cambridge, Mass., Mt. Auburn,	· · ·	1,00 1,00
A Friend,	Spencer, Mass., Norwood, "	• • •	2,00 1,00 1,00
Dr. M. M. Gardner,	. Utica, N. Y., Boston, Mass., Philadelphia, Pa., .	• • •	1,00 1,00 25,00
H. G. White,	Buffalo, N. Y.,		2,00 5,00
Mr. and Mrs. E. P. Tucke,	Providence, R. I.,	• • •	3,00 2,00 1,00
H. C. Chapman,	. Taylorsville, N. Y., E. Saginaw, Mich., W. Meriden, Conn.,	• • •	1,00 1,00 2,00
Henry Gildemeister,	Bunker Hill, Ill., Greenville, Me.,		2,00 3,00
E. D. Hall,	. Okolona, Miss., .	• • •	50 1,00 1,00
N. Huckins,	Charlestown, N. Y.,	• • •	2,00 1,00
P. Thompson, John D. Tighe,	Saratoga Sorings, N. Y., Brighton, Mich.,		50 1,00
C. M. S., L. P., W. D. Holbrook,	Lawrence, Mass., Boston Highlands, Mass.,	• • •	1,00 1,00 1,00
Jos. P. Hazard,	Waukesha, Wis., Peacedale, R. I., Brooklyn, N. Y.,	• • •	5,00 3,00
Wm. Sargent,	Newport, Me., Peacedale, R. I.,		1,85 25,00
Joseph Beals,	. Greenfield, Mass., . Bridgeport. Conn.,	• • •	2,00 5,00 1,00
Geo. Adams, F. R. Baker, Chas. H. Starbuck,	. Franklin, Mass., Topeka, Kan.,	• • •	5,00 9 25
Jas. Shackleton,	Lawrence, Mass.,	· · · ·	2,00 1,00
D. B. St. John,	Edmeston, N. Y., Barnstable, Mass.,	• • •	1,00 5,00 1,00
F. B. Manchester,	W. Randolph, Vt., St. Johnsbury, Vt.,	• • •	25 5,00
Frederick Scroeder,	Papineau, III.,		2,50 5,00 50
Chas. H. Edwards, Samuel Robinson, Nellie (a Spirit)	. Prospect Plain, N. J., . Swansea, Mass., .	• • •	2,00 1,00
Nellie, (a Spirit), C. W. Cotton, David A. Mundy,	Portsmouth, Ohio, Rahway, N. J.,	• • •	1,00 2,00
Wm. D. Cady, A Friend to the Truth.	. Bricksburg, N. J.,	• • •	50 1,00 50
D. Higble,	. Mungerville, Mich., . Sandy Hook, Conn., .	• • •	1,50 1,00
J. B. Armstrong, Mrs. C. B. Marsh,	Scranton, Pa., Ogdensburg, N. Y., E. Calais, Vt.,	• • •	1,00 1,00
G. Smith,	No. Wayne, Me:,	• • •	. 1,00
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of the spirits? Dr. Slade bears up fairly well under the strain he is submitted to. But it tells upon him visibly. Far from strong, nervous and sensitive, if his sentence is confirmed, God and the angels care for him ! A week ago to day another arrest was made,

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

The effect of all this is, that Spiritualism is exciting more attention than ever, over here. Quite an increase in the number of inquirers is reported in every place I visit, and the meetings attended by larger audiences than ever. But let us all unite in one deep and hearty aspiration, that all who suffer martyrdom for our glorious cause may have strength given them equal to their needs. They earn our gratitude, and the least we can do is, to let them feel we are not unleast we can do is, to let them feel we are not un-mindful of the sacrifices they make. Slade, Monck, Lawrence, Chandler, can rise superior to the judgment of the world, with the knowledge that they are the servants of the angels. If they have that, it is an abiding faith and joy that for-

nave that, it is an abding faith and joy that for-sakes them never, is by them ever. On Wednesday last, the British Nalional Asso-ciation of Spiritualists gave a complimentary soirie to Dr. Slade, and a most enjoyable evening was spent. The Association still pursues its steady course, and it has been of great use to many. Its prospects were never better than at present: while its discussion meeting character

e Banner of Light:

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

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

Knowing Dr. Henry Slade intimately for fifteen years-and nine of these years his near neighbor in Michigan-1 know him to be an honorable man and a genuine medium for spiritual manifestations. Russianthinkers and scientists have done themselves honor in inviting him to their country. And yet, it may not be all sunshine with these.

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

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

THE CONFLICT BETWEEN SPIRITUALISM AND DARWINISM.

This forty-page pamphlet, written to show that man did not originate in sea-slime and "leathery sacs," to struggle up through tadpoles and monkeys to manhood, has received an adverse review of full two and a half columns in the Religiopresent; while its discussion meetings, séances, Philosophical Journal, from the pen of Hudson moiries, etc., do much to unite Spiritualists, and Tuttle. The study he gave the pamphlet is of it-

tection for all genuine mediums; organization, system, enthusiasm, religious culture.

Facing the frowning Alps, the impassioned Napoleon said, "Officers, soldiers, the eyes of all Europe are upon you ! conduct yourselves accordingly!" So the eyes of sectarians, the world and the angels are upon us; let us conduct ourselves accordingly! Let us show the superiority of our heaven descended gospel by lives of self-sacrifice and practical righteousness. Let us quit ourselves like men ; living to-day for to-morrow, for eternity. Let us be above envy, jealousy; slander, or the commission of even one unkind act. Let us seek no praise, no fulsome flattery, nor take any selfish advantages of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the unfortunate, the sick, the dyingliving to benefit our common humanity. Let us encourage the desponding, strengthen the weak, and comfort the mourning with messages from the angels. And, further, let us so exemplify our divine principles that the sunshine of Spiritualism may the sooner gladden the earth with light comparable only to the effulgence of fadeless immortality. To your tents, oh, Israel. Osceola, Iowa, Nov. 8th, 1876.

Arrival of Miss Lottie Fowler.

To the Editor of the Banner of Light:

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

She arrived here direct from London on the 15th inst., making an eleven days' trip on the S. S. Abyssinia, Cunard line. Her call upon me was an agreeable surprise, and was of but short duration, as she left on Thursday morning on route for Chicago, where she intends to remain a season. We hope she will then conclude to come to our own city and sojourn for a while. I found Miss Fowler in excellent health and

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

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

Yours for truth and justice, New York, Nov. 19th, 1876. JULIA DUMAS.

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