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

Through Corn L. V. Tappan, Medium, at Galla tin Hall, 422 Fulton street, Brooklyn, N. Y., August, and in Chicago, Ill., Sept. 10, 1976.

(Reported phonographically by J. F. Snipes and A. M Griffen.]

[Concluded from last week.] FINANCE.

I have stated what I consider to be the most imminent necessity. That which is of almost equal importance is, that we cannot afford to be a bankrupt nation. There is no nation upon earth that can abide with bankruptcy staring it in the face every ten years. The only deviation from my usual course of utterance while in your midst was upon finance. I saw then what I now see : That no nation can have a strong safeguard for her freedom that has no sound financial basis. I saw then what I now see most clearly: That the exchequer of England alone would hold her in her place if all other powers were warring around her and she herself were threatened. The system of finance established by Mr. Gladstone's ministry enriched England for a period of time : but England is not dependent upon any one man's system of finance. She is firmly grounded in the strong foundation of personal class and national wealth. It is not possible for England to be bankrupt unless all her inhabitants shall move away. Not so with America. We have many people, but not enough. We have many sources of wealth, but no wealth. We have many avenues of industry, but no increase of the results of dealing with questions imminent upon the close of that war. We have divided sectional interests, and a system of finance that would baffle unravel to the understanding of any human being. [Applause.] What can we expect? Freedom is undoubtedly first, but freedom without an exchequer must forever remain upon the wing. You understand that the capital of the world is deposited in the Bank of England and its tributaries. You understand that London represents the wealth of the entire civilized globe. You understand that no portion of that wealth will travel toward America to day upon any security which the governproportion of it. You understand that you are discredited abroad and at home, and that the foundation of this is a lack of proper legislation -a lack of proper knowledge on the subject. The failure of the nation's accredited bankinghouse was scarcely less astonishing to England and the financial world abroad than would be the failure of the Bank of England itself to Englishmen. The truth is that behind commerce and trade, behind all that is connected with the system of traffic in the world, a system of common honesty must be understood to have a fixed place. The truth is that the intention and guarantee of the government is all that any nation needs. The the powers of creating wealth the greatest the than that of any dozen nations heretofore known. But the intention of the government is not relied upon. Why? Because of political machinery; because of political antecedents; because of even insinuations that might creep into the utof escape from indebtedness aside from the payment of it. This is the reason. Now, Liberty seemingly vanquished is no disgrace, but Liberty without an exchequer is impossible. If Lycurgus were alive to-day, he would have no need to banish gold from this country, but he would have very great need to banish the love of it-the love of that individual power that neglects the national weal, the love of that individual wealth that forgets the wealth of the counforgets that behind the individual is a greater power that gives sustenance and support in order that the individual may be protected. The Stewarts, Lawrences, Goulds, were only examples of a thousand men of their class who give

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

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

And now we turn again to loftler themes. The methods of external improvement are easy to dictate; they are very slow of adoption. The methods of mental and spiritual improvement in the standard of a nation are still slower. Educated from my youth in the stern discipline of a Puritan love of freedom, and conscious from the first industry. We have everything that constitutes the | beginning of consciousness of the indebtedness basis of national wealth. We have the debt of a which we owe to the founders of the nation for protracted war. We have the imbecility of a gov- so much of liberty as they have given, but fully ernmental administration that was incapable of aware that the ever-increasing tide of foreign nonulation obliterates that strong impression, and as new generations come, some newer imnetus must be given to the love of liberty than the most skillful of all the Athenian law givers to | that which was given us who were born, with in the shadow of Bunker Hill, and who know all the historical details of the battle of freedom from the first to the close; aware that there must be a loftier impetus than that which encircled the late war-the love of liberty, the abolition of slavery, the dear sons slain for the cause of freedom ; conscious that we must have other shrines of freedom than the numberless battlefields the South afforded, than that made classical by the one voice of your loved President at Gettysburg; conscious of all this, you must ment can give, or individual companies-no great be aware that the national life will gradually lose its energy unless for the sake of freedom there shall be a constant and perpetual love of it encouraged in the mind, taught in the schools, elevated above the standard of mere Fourth of July patriotism-to a standard of lofty in telligence and comprehension. Every adult should be made aware of the distinct difference between the national life here and in other countries, and every one, by reading or instruction, or both, should know the difference between being an American citizen to-day and a citizen of France, Germany, or any other of the States of Europe, save England alone, and even of England, unless she chooses to be favorably warned. This is a portion of your religion, not for the sake of natural resources are the greatest in the world; this country alone, but for the sake of that future which is to be handed down through this counaugmenting wealth of the country more rapid try, of which America is the exponent and representative, of which this is the experiment of all time as to whether, without great antecedents, without an individual line of kings or individual history, without classical record, with nothing but the bare and barren wilderness, there shall spring terances of public men that there is a possibility | up a nation that, throughout the generations and centuries of time, shall bear the power of free dom, and uplift the standard continually before is foremost and first unquestionably. Liberty the world, that, without any individual greatness, without any especial merit than that which clustered around the circumstances of the time and period that called them forth, there shall have risen a more wise, intelligent and lofty people, whose watchword is Freedom, and who have established for her a shrine and home upon earth. Freedom is one thing ; her spirit abides in the air, is the sublime mystery of poetry try, the love of that individual emolument that | and philosophy, is the one word touching and firing the heart of the patriot. Freedom is one thing; in France, long-buried, perverted to unhallowed uses, and trodden down by nameless wrongs; in England, dragged through the slow long years, until her halr is grown grey, exthrough taxation and purchase of bonds to the pec'ing the fruition that never came; in Amergovernment, but who give for the purpose of | ica, hovering long above the nation without even their individual aims, and doubtless would avoid | a resting place, and only spoken of derisively and

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

[The speaker (Mr. Summer) had here finished, when a spirit standing near him (Mrs. Browning) said : "Have you no word concerning woman in your 'Outlook'?" whereupon Mr. Sumner added the characteristic tribute which follows:1

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

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

I asked the mountains, crowned with diadems 3 Of snowy splendor, with fair jewels set, Actienting, holding all the glorious gens That earth has known, what answer I might get ? What of the future of this wondrous land, Belted and girdled with the mountain band? The pine trees murmured, in the dark ravines The monotone which came from out the sea, And from the topmost mountain height, that leans Against the sky, no answer came to me, Only the solemn silence here below. The future which no voice can ever know.

I turned mo then unto the heart of man, Restless and throbbing in its selfishness, Albeit not for freedom's perfect plan, Nor for the succor unto souls distressed. Nor for fulfillment of the perfect word Of liberty, could I thus hopeful turn To human hearts, where human hopes still burn Albeit for this land, named freedom's own, Hath not been faithful to its promised trust. If the heart of man is still anchition's throne, Remembers nothing, falters to be lust, The chair 6d slave and war's dread sacrifice, A selfishe as from human hearts must rise. I said, "Oh, man, with restless, weary foit, What of this land, given of Heaven to be The fairest, and of liberty made sweet?" The answer came, even as from the sea What can it matter what the answer be? "

And then I turned me to the risen dead-Risen from battle-fields of this fair land; Above their grages, whene'er the spring's soft tread Approaches with her held and magic wand, Sweet flowers, like tears of mother's eyes, must blow While they in higher gardens now must grow; I said, "Ye ris'n, martyred and glorified 1 Ye that have watched and waited there so long, And ye that fell, the nation's hope and pride-What answer from your height to make hope strong Polluted of the promise of her years, Bound down with slavery, and want, and wrong, Deluged with blood that served for human tears, What is there for this land, for freedom's song?' And they with soft, mild eyes, and tenderness That came from out the soul's deep prophecy, Spake, as souls grown above all dark distress, And fear and death, this answer unto me: Of all the lands most fair beneath the sun. Circled with seas, and girt with mountain chains, With streams and rivers that still seaward run. Chargeful, as all things on the earth must change, That land is fairest, and shale be most blost, Who gives for freedom all her blessed days:

That land is named of all the lands the best, Whom peace and liberty have made her ways: And this land, by the feet of exiles press, Through peace and prayer may win this perfect praise !

Spiritualism Abroad.

(From the London Spiritualist, Nov. 3d.) THE SLADE PROSECUTION.

use my own slate? I have brought a double one with me." Slade replied, "Well, it is sometimes difficult to do so, but we will try." My friend produced a double slate, which he had purchased produced a double state, which be had purchased on our way, and Slade placed it under the table. After some time I heard a little scratching, and then Slade withdrew the slate, and said, "Read." I read the writing, "I am glad to meet you; I am over with you, Plache." I was startled, and said with a shudder, "Oh, Plache!" Slade ob-correct up to non-know the name?" and the said with a shudder, "Oh, Plobbel" Stade ob-served, "Do you know the name?" and Lan-swered, "Well, it is my own." He said, "Have you triends in the spirit land of that name?" and I replied, "Many." "I thought so," said he. Then I said, "Dr. Slade, I should like to know which Plache is meant—the surname, if you please." He said he would try, and again he placed the slate under the table. After a little time we heard more scratching, and on the shate the placed the state under the table. After a little time we heard more scratching, and on the slate being withdrawn there appeared the message, "We cannot write any more to-day — Allfe." (Laughter.) Did it occur to you that you had previously mentioned the word Place 2–No; I was aston-

shed and startled at first, but afterwards I recollected that I had mentioned the name in the outer room while Simmons was there.

How much money was paid ?—1 gave Simmons a sovereign, and then he asked for another in payment for my friend, and it was paid him, making £2 in all.

Cross examined by Mr. Munton : Did you go there on the same day that your son went?--Yes; I had heard that he had been there on the Mon-day previous, and was told what had occurred. He told me on the 15th that he was going again to inquire about the spirits, and I went there with the same motive. He did not explain what kind of table was used; but he told me that he had been there with Dr. Donkin, and had pulled had been there with Dr. Donkin, and had pulled the state away. He did not direct me what to do, but treated my visit as 1 did, merely one of curiosity. According to my son's theory Dr. Slade is an impostor, and I wished to ascertain the fact for myself. Did you consider Slade an impostor?—I had

Did you consider Slade an impostor?—I had not made up my mind what he was. I did not take my son's' opinion, but wished to judge for myself. Certainly I had a strong conviction that he was an impostor, but I had not made up my finind on that point. I had a conviction that it was all impossible. If I had known that Slade was performing a conjuring trick 1 should very likely have gone to see him, the same as I go to see Mr. Maskelyne. I do n't know particularly why I went. I supnose it was because I had why I went. I suppose it was because I had promised to go. Certainly I should not have paid him a sovereign for what I saw. I might have gone into a penny show to see as much. Do you recognize the table?—It looks very like it.

Were you sitting at the legs or the flaps ?---At

You say that Slade told you that he should like to have kicked one of the young men on the head who had rudely taken away the slate. Do you think he said anything like that?--Do I think ! Why I heard it. What do you mean? (Laughter.)

Did his words not strike you as being remarkable—that he should have liked to kick some body on the head ?—Well, I thought it was an American expression. (Laughter.) He was very indig-nant and upset, and he said that the young men-had been there and had accused him of writing

ones to lead man to the drawing-room of political life, to the church and sanctuary of political life, where, if need be, he may perchance be washed of his political sins, and where, if he re-pent, he may receive forgiveness at the hands of observed that he did not think there would be Sinde, you say, put the slate under the table ?---Yes; and there it remained for a very short time--two or three seconds perhaps. The message must have been rapidly written, it was-written in so short a time. It was a long mes-sage. A side of the slate was tolerably covered with writing. It might have been a mounte. I cannot charge my memory exactly as to the time.

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

ones to lead man to the drawing-room of political

The Goddess presiding over the destiny of this The Goddess presiding over the destiny of this in the lieve you come here against your own in-nation is Liberty. May her presence and her climation ?—Yes; solely at my son's request, hav-voice, ever as an everlasting power, be felt and ing great objection to the publicity of these proknown until no longer as a scoff and sneer she is pointed at in derision by the powers of the world ; but she shall abide in your midst, take up her dwelling-place with you, make all the way clear for weary feet, and invite exiles from foreign lands without the danger of destruction after she leads them.

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

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

#### THE FUTURE OF AMERICA.

Delivered in Brooklyn. Subject chosen by the audience I asked the Atlantic waves-that shoreward come, Like troops of shining angels from the sea,

Coming with beck'ning arms from out their home-What answer, or what blessed prophecy, They with their solemn voice could bring to me? And ever, as though all their thoughts were one, They said, "The rivers move toward the sea,

The streams toward the rivers. \*\* In this tone They answered, "What can it matter unto me What answer to your question there may be?"

Upon the mild Pacific coast, the waves Roll inward with their many potent charms: The Orient the Occident still laves. Bufolding shore and cave with snowy arms;

considering the short time at command :

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

Munton, solicitor, defended Slade; and Mr. Mas-sey, barrister, was for the defendant, Simmons. Mrs. P. Lankester, called and examined by Mr. Lewis : Where do you reside ?—At Belsize park. You are the widow of the late Dr. Lankester, coroner for Middlesex, and the mother of Proessor Lankester ?- I am.

on September 15th, with a triend. Were you shown into a front room ?-I was, and there I saw the defendant, Simmons. I con-versed with my friend. He said, "Have you seen anything of this sort before?" I replied, "I have seen the planchette act, and I must say that a message signed 'Ploabe' rather staggered me." After that observation, Slade appeared in the room, and spoke to Simmons. I did not listen to what they said. A few moments elapsed, and then Slade asked us to follow him into a back room. I sat at a table opposite to Slade, and my friend was on my left hand. He sat with his back to the window, and said, "We will see if there are any spirits here." He told us what he tells everybody, I suppose, that his wife was

But his wife was not there ?--Well, somebody vas said to be there when he spoke about a mes sage.

You don't mean the body of his wife, but her spirit?—Her spirit, of course. He also said that two objectionable young men had been there previously, that one of them had taken away the late very rudely, and that he should like to kick his head. (A laugh.)

Did you hear any spirit manifestations?—I heard raps coming from the centre of the table. Stade asked my friend if we would write the name of any one who was departed, and we de clined to do so. He then put a slate under the table, and after some interval we heard the table, and after some interval we heard the scratching of writing, and he pulled the slate out with one of its sides tolerably well covered with writing. The writing was signed "Allie." It was a message, saying, "I am glad to see you; we spirits are pleased to meet with true be-lievers "—Slade thought that we were true be-lievers—"we have our feelings in our present state as we had in the other world and we do state as we had in the other world, and we do

Was the slate placed against the table "---Yes with a piece of pencil, and I heard the sound of writing.

Did you notice any manipulation with the slate ?—I saw nothing but the thumb.

When you speak of a double slate, do you mean one folding like a book ?--Yes ; my friend bandone folding like a book ?--Yes; my friend hand-ed it to him. There was no writing on it. Slade put it on the table. Then he got up and warked to a little cabinet, and presently he came to us again and commenced biting the end of a slate pencil. I observed, "Why, you will break all your teeth if you go biting the pencil like that." But he continued biting until he obtained a piece to place him. When he placed the slate burneth to please him. When he placed the slate beneath the table he commenced working himself into contortions, and my friend was banged on the knee and chest—(laughter)—whilst Slade said, "Excuse me, I am not doing it; it is the spirits." (Laughter.) Again he twisted himself about. and then he pulled out the slate and handed it to me. Whilst we were leaning over the table he said he had a great pain in his side, and he wriggled and worked himself about in an extraordinary manner. (Laughter.) The slate was pushed against my friend when it was under the table, and Slade observed that it was not his fault. Sometimes he held the table apparently tight, whilst he worked his body in a peculiar manner. You found writing on the inner part of the slate ?— Yes.

Do you say that Slade opened the slate in any way ?-I don't know what he did. I heard the scratching. He handed the slate to me, and I opened it and saw the writing.

Have you heard anything about thought-writ-ing ?—Yes, about clairvoyance. Do you know that a name which is in the mind

of any one of the sitters sometimes appears on the slate?-I have heard that some people believe it.

Did you see Slade write a single word ?-No : I did not see him write nor was there anything which induced me to say that he did. Cross examined by Mr. Massey: Was your friend a relative of yours?—No; merely an inti-

mate friend.

Does he call you Mrs. Lankester ?- Yes.

I assure you my object is not impertinence in asking you such a question. How many people were in the outer room when you entered ?-Sev-eral men were talking to Simmons. They appeared like people who had been sitting and were dissatisfied.

Are you able to account for the planchette message ?--Well, what I observed at Slade's might enable me to understand what I had seen pre-viously. I do not wish to go into the question of

Spirituallem ; I am here at a special request. Were you induced to part with your money by any statement which Simmons made to you? I did not part with my money : my friend paid, Not like to be abused." (Lauchter.) Was any other message produced?—My friend said to Slade, "You don't-object, I suppose, to with as it would have been had we gone to any

#### LIGHT. BANNER OF

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

2

Had you any representations from the defendants as to the spirits writing these things before you went "--When in the first room Slade spoke, and represented to me that whatever I saw in the

and represented to me that whatever I saw in the next room would be done by spirits—understand that. (Laughter.) Reexamined by Mr. Lewis: Did you in any way act in collusion with your son 2—No; I went there quite independently of him. My appoint-ment was made earlier than my son's first visit. In fact, he was at Oxford at the time. It was purely a coincidence that my son and I went on the Friday. I have been to see confuring when the Friday. I have been to see conjuring when-ever I wished to amuse myself.

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

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

Mr. William John Hinde (Child & Hinde, cabinet makers, Euston-road) said that his firm were well known for certain articles they manu-The Slade table was made by them at factured. a cost of £2.3×. 6d. It was made of ash, and ac cording to the order taken by his foreman, Clark.

Mr. Massey said be would admit that Simmons ordered the table. Examination continued : The table was of peculiar make, inasmuch as it had a stick bracket in the centre. Had never had one made like it before. Simmons was a stranger to the firm. They made automatic magic bolts, and Simmons might have thought they could make a spiritual

table. (Laughter) By Mr. Munton: The one-stick bracket was

not used in a common table. Cross-examined by Mr. Massey : With the ex-ception of brackets, the table was not different ception of orackets, the more was not inferent to that made to any other order for a Pembroke table. If that bracket was pulled over, it was possible to maken fixture to it. (Mr. Hinde here showed the court the mode in which a slate might be fixed between the bracket and the leaf simply

by depressing one side of the flap.) By Mr. Lewis: Would not have made a table for himself with one bracket. Edward Clark, foreman to Childe & Hinde, ex-

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

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

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

without a frame. By Mr. Lewis: The ordinary brackets of a Pembroke table would not revolve in the same way as the stick brackets. With side brackets and the amount of play in the leaf a slate could be placed under either of them. Robert Joseph Catchpole, examined by Mr. Lewis, said he worked for Messrs. Childe & Hinde, and made the table ordered by Simmons. It was an ordinary "Pembroke" made in the

It was an ordinary "Pembroke," made in the usual way, with the exception of a slight alter-ation made in consequence of the instructions of the foreman being temporarily altered by one of the firm, who thought that a single-stick bracket way a mit take bracket was a mistake.

Mr. Lewis : That is all the evidence I have to bring forward. Mr. Flowers: The last evidence has altered

the case a good deal. Until this morning I looked upon it that there was no evidence to support the case. There was no evidence pre-viously to show that Simmons was anything more than an ordinary servant, but the fact of

air. Lewis stated that Professor Lankester had brought the matter forward at his own risk with a view of securing a public end. He had no private end to gain, and what and the head of the case adjourned, in order that he might com-had no private end to gain, and what a head of the case adjourned in order that he might com-had no private end to gain, and what a head of the case adjourned in order that he might com-had no private end to gain, and what a head of the case adjourned in order that he might com-had no private end to gain, and what a head of the case adjourned in order that he might com-head no private end to gain. had no private end to gain, and whatever the course might be that his worship decided upon, it would make very little pecuniary difference to Professor Lankester. Therefore it was im-material to the Professor, and he did not wish any particular mode adopted in eliciting the truth. It had been shown that Simmons was present on the occasion referred to, and that he received the money. If his worship did not think there was sufficient evidence to connect Simmons with Slade, Mr. Lewis was sure he (Mr. Flowers) would deal with him as the case required. Mr. Massey urged that there was no evidence upon which the Court could commit the defendant Simmons for trial on the charge of conspiracy. The points brought before the Court that morning did not, he felt convinced, supply one scintilla of evidence upon which the defendant could be convicted. Mr. Flowers remarked that if there had been no further evidence he would not have troubled Mr. Massey, but the evidence of the morning al-tered the aspect of affairs. A table different to any other table in certain respects had been ordered. Mr. Massey ; The table differs only in one respect, viz., that it has a centre plece instead of a double bracket. Mr. Massey then went on to urge that there was nothing extraordinary on the part of his client in ordering the table, because it was quite clear that it was ordered for Dr. Slade. He maintained that the case against his client had not been advanced in the least, because he was acting under the orders of Slade. Mr. Flowers: There was one other point with regard to the signature of the name "Phobe." Mrs. Lankester has said that Slade was out of the might have been supplied by Simmons to Slade. Mr. Massey remarked that in his opinion ho was right in contending that there was no evidence whatever to convict the defendants, and that it was unnecessary to expend public money and time in the matter. Mr. Lewis : The public-money is not involved. Mr. Flowers said if there was sufficient evidence in his own mind to support the case, it would be his duty to send the matter to a jury. A desultory discussion followed, in which Mr. Massey contended that there were two distinct charges, and that even if they took the whole case there was no evidence. Mr. Munton observed that the case against Slade, under the Vagrancy Act, had never been gone into.

#### On reassembling at twenty-five minutes past

Mr. Flowers said he had considered the matter as well as he could with regard to conspiracy, and he thought he could hardly call upon the deand he mought he could hardly call upon the de-fence to go into that. As far as the Vagrancy Art went, he conceived there was a strong pri-ma-facie case against the defendant Slade. Al-though there was something in respect of the ta-land the defendant strong prible, it might be said that Simmons acted under the instructions of a master, and, therefore, the should dismiss the summons against him for con-

spiracy. Mr. Massey asked what would be done with regard to costs. Mr. Flowers thought he had better not say

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

venient if the learned magistrate dealt with the law of the case. He understood that, notwith-standing what had occurred on the first occasion, when the defendants appeared on the charge of conspiracy, Slade was before him only on the specific summons under the Vagrancy Act. Mr. Flowers intimated that what he proposed

Mr. Flowers infinited that what he proposed to do now, was to have the evidence read over, in order that the depositions might be handed over, as was (such in an ordinary semmary con-viction. He would be all he could to assist the defence. (Applause.) Mr. Munton said that he had taken the course

he had been strongly advised to. If the magis-trate took, the course proposed, he should ask no more, considering that it would be freed from all responsibility with regard to a criminal trial. Mr. Flowers inquired if anything else suggest-

ed itself, as Simmons was no longer there. Mr. Munton replied he might have to call him as a witness. All he wished was that the strict course of the faw might be followed.

 Mr. Flowers intimated that he would take the responsibility, and that if he was wrong, so much The depositions of the several witnesses were

then read over, and occupied a considerable time. Mr. Munton interrupted the reading of the depositions, objecting to that mode of taking evidence, and asked that the proper course might be taken.

Mr. Flowers : Your objections are too late. Mr. Munton : Would you take, sir, the responability of deciding the present case upon the evidence given in another case?

Mr. Flowers. I will take the responsibility, and you shall take the exception. Mr. Lewis said the witnesses had been sworn

when their evidence was given. Mr. Flowers : You had better not try to put me

right. Mr. Munton : I do not wish to do so, sir ; I only ask that you will take notice of my objection. Mr. Flowers remarked that Mr. Munton should

have made his objections before. Mr. Munton said he had already done so. – He did not understand which case his worship was

trying. Mr. Flowers : I am trying the case under the Vagrancy Act. Mr. Munton thought if witnesses were selected

from the other case, it was necessary that they should give evidence in the proper way.

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

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

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

Mr. Flowers said he had taken the evidence in both cases, and had dismissed the first, and had Mr. Lewis: Mr. Munton knows he can make

an appeal, if he has any objection. Mr. Munton : Then, under the Vagrancy Act, the defendant pleads "Not guilty," and wishes to hear the evidence. Mr. Flowers asked if Mr. Munton would like

## Spiritual Phenomena.

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

#### To the Editor of the Banner of Light: In fulfillment of a promise made last spring, I returned to Memphis, Mo., and gave a course of

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

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

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

WARREN CHASE.

#### Real Fairies---Wm. Eddy's---An Old-Fash ioned Quaker Family Sitting---Ancora ---New Jersey Barrens.

#### To the Editor of the Banner of Light:

On Monday, the 16th of October, 1876, I entered a Philadelphia Eleventh-street-car at the corner of Walnut street, and purchased a Callowhill-sfreet-car exchange ticket, which carried me to the foot of Vine street on the Delaware River, den, and thence the train for Ancora, the home number of persons on their way to "Eddy's," among whom was Mrs. Thayer, the far-famed flower-medium, whose rooms are at the corner of 15th and Oxford streets, Philadelphia.

On our way down I asked Mrs. Thayer to tell me how and when her extraordinary and beautiply, she told me that she supposed they must | sembled his when on earth. have been inherited from her parents, and that brothers used to go out into the woods and climb to the top of a big flat rock, where they would be aginable, who not only played "hide and go seek " and other games with them, but also ate used to marvel at the beautiful dresses of their playmates, but never suspected their being any other than children like themselves of the neighborhood, although they always left them without their perceiving it. Thinking they must live not far away, on suddenly missing their forest playmates one afternoon, she and her brothers resolved to find their homes, and with this intent wandered so far into the wilderness that they got lost, and were forced to enter a cavern in a rock, where they stayed until found by their anxious parents and neighbors the next morning, who had been seeking them all night. Mrs. Thayer told me that they were not molested at any time, although the woods were infested with numerous bears and wolves, and that they had plenty of gingerbread to eat, although they had brought nothing of the kind with them, nor could they tell how or from whence it came. On arrival of the cars at Ancora station, we were met by Mr. N. L. Fowler with a two-horse wagon to take us to his house, about two miles distant, for which service he charges twenty-five. cents each, and furnishes comfortable lodging and board for one dollar per day, with the addition of twenty-five cents for single rooms. On the way we passed William Eddy's house, about half a mile short of Mr. Fowler's, who transports his guests to and from Eddy's scances gratis. I. attended one of these on the evening of our arrival, and was glad to find that all tying, bagging, caging, and other like barbarous, damaging testconditions were discarded at his circles. Nor are there any needed, for apart from the isolated situation of the house, every door of which seems to stand habitually open, with a solid plastered cabinet situated and projecting into the séanceroom directly in front of the company, into or from which a rat could not pass without being observed-and, as I said, apart from these, the whole bearing, demeanor, features and expression of the simple-minded and plainly-dressed farmer, William Eddy, furnished a testimonial of truthfulness that Nature never yet stamped on the person and face of any other than that "noblest work of God, an honest man." On this evening, some ten or more materialized spirits, fully clothed in varied and appropriate costume, walked out of the cabinet, some of whom were recognized by parties present. Among these were several Indians of both sexes (guides or familiars of the medium), who moved, walked, danced and talked as naturally as they could have done had they never left their mortal form. An interesting incident occurred, wherein a female spirit took an infant tenderly in her arms from its nurse or mother (I did not learn which), who was sitting in the circle, which she

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

There were several mediums stopping at Mr. Fowler's, among whom were Mr. Frank Ripley, Mrs. R. F. Berry, and others. After our return from Mr. Eddy's, Mr. Ripley and others of the mediums present were entranced by different spirits, and addressed interesting and instructive remarks to the company present.

There dwells a few rods from Mr. Fowler's a Mrs. Glasby, who lately came from Philadelphia with her husband and settled at Ancora, on account of her health. It is her custom to open her house every forenoon for the reception of such visitors and neighbors as may incline to call for purposes of devotion. The morning after my arrival I went, with several others who were staving at Mr. Fowler's, to attend one of these little primitive meetings, and truly I was richly rewarded for the trouble.

There were twelve visitors present. Soon after we were gathered in silence Mrs. Glasby was entranced, and precisely after the manner of the Friends or Quakers,\* as I have witnessed in younger days scores of times, when "visiting families," as they express it, she commenced at one end of the circle and addressed her discourse to each person in succession individually. Her remarks seemed appropriate and in many instances beautiful.

In the evening I attended another scance at Wm. Eddy's, when twelve fully materialized spirits appeared, several of whom were recognized by friends present. There is an organ used at these circles, and the music, including several voices, is more spirited and stirring (so to speak) than at any other spirit gathering of the kind I ever attended. This, doubtlessly, helps much to strengthen the manifestations, especially at a circle where all other elements seem to be harmonious in an eminent degree. On this occasion a female Indian spirit sprang joyously from the cabinet, and selzed first the hand of one of the members of the circle, and forced him to join her in a dance, and again the hand of another, and still that of another, until four individuals were engaged in a circling dance for some minuteswhilst no one present unacquainted with spirit phenomena could have distinguished the spirit from the mortal forms except by her unique dress. where I took the ferry-boat at 4 P. M. for Cam- Several spirits addressed the circle in words, and one, called (I think) "The Witch of the Mounof William Eddy. I met at the ferry quite a | tain," occupied several minutes in pronouncing in loud and impressive language an eloquent, prophetic discourse. What purported to be the spirit of a deceased friend of mine presented itself at this circle, whose features, however, I failed to identify, (perhaps owing to distance and the misty outline that so often accompanies ful mediumistic gifts were first developed. In re- | spirit faces,) though both the form and dress re-

Those who visit Ancora, to reap a full reward when a child living at their then wilderness | for their trouble, should go prepared to stay some home in Concord, Maine, she and her two little weeks. Circumstances compelled me to leave unwillingly on the morning of the th

### **DECEMBER 9, 1876.**

## Children's Deyartment.

#### TEMPERANCE LECTURE BY A FLY.

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

#### HOW PINS ARE MADE.

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

A PRINTER'S POEM.

An SA now I mean to write, 2 you, sweet K T J, The girl without a ||, The belle of U T K.

- I 1 der if you got the 1 I wrote to you B 4 I sailed in the R K D A, & sent by L. N. Moore.
- My M T head will scarce conceive
- 1 calm I D A bright, But 8 T miles from you I must M ~~ this chance to write.
- & 1st, should N E N V U, B E Z, mind it not, If any friendship show, B sure They shall not be forgot.
- From virtue never D V 8,

Banner Correspondence.

Her influence B 9 Alike induces 10derness Or 40tude divine.

Mr. Flowers said every word that had been given was under the Vagrancy Act. Mr. Munton replied that the defendant was never called upon to reply to the charge, and produced the shorthand writers' notes in support of his statement.

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

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

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

for the defence at once. He wished to know, however, upon what evidence he had to reply? Mr. Flowers said that Mr. Lewis confined his case to the testimony of Professor Lankester, Dr. Donkin, and the witness Catchpole. Mr. Munton observed that he could not, con-

sistently with what he had stated previously, waive anything. Mr. Flowers: Don't waive anything, but go

(A laugh.) on.

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

#### The White Lady of Berlin. To the Editor of the London Spiritual Magazine:

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

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

#### Spiritualism.

What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course; sometimes even appear to us in bodily form 1 and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their fa-miliar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply. —Lord Amberley's "Analysis of Religious Beliof," Vol. II., p. 493.

when I took the train on the Vineland and New joined by a company of the prettiest children im- Jersey Southern Railroad for New York, where we arrived at Pier No. 8 North River, by the Long Branch boat, early in the afternoon. This with them. She said that she and her brothers | is the nearest and cheapest route to Ancora from New York. Going south passengers should leave the train at Winslow Junction.

In conclusion, I will say that when I got out of the cars at Ancora station I thought the country the most God-forsaken of any I had ever seen, being nothing but a pine barren, which extends north and south more than a hundred miles. After, however, visiting some of the farmers, and inspecting their crops, &c., &c., my opinion was entirely changed. Indeed, I found that with the aid of one horse a man can raise crops on a few acres that will nett him a greater profit than a farmer can obtain in many parts of New England from a large tract of land requiring several men and cattle to improve it. And this is said by one who has had practical experience in farming for more than sixty consecutive years. Well would it be in the end, I feel sure, if half the depositors in the saving banks of the Northern and Eastern States were to draw from thence a portion of their funds sufficient to make them little country homes in the despised pine barrens of New Jersey, that can now be bought, as I hear, at from ten to thirty dollars per acre, situated within twenty-five miles of Philadel-phia, and within a few hours' ride of New York. A steam plow that would turn under the stunted tree stumps could be run in furrows of many miles in length, and I am not sure but that an organized company might purchase some hundred thousand or more acres of the pine barrens in New Jersey, and after subduing the land thus by steam power, sell it out to settlers at a great profit, especially as I fear the time is approaching when an industrious and economical man will feel easier in mind, circumstances and posi-tion with a few acres of land, and a house over his head—all well stocked, supplied and *paid for* —than if he had three times their cost in money deposited on interact in the bost servinger beak is deposited on interest in the best savings bank in the United States. THOMAS R. HAZARD. the United States. THOMAS Vaucluse, R. I., Nov. 11th, 1876.

Intern Disters. IntOmate R. InAZARD, Vauchuse, R. I., Nov. 11th, 1876.
• T claim that there are but few persons better acquainted with the cardinal doctrines as well as the history of the so-clety of Friends or Quakers than myself, and I do not heatiste to say that all of its early preachers wore simply "spirit mediums," like those of the present day, with the exception that the Quaker mediums supposed that the divise or apirit influx that coartrolled them emanated directions of the spirit-world inspired George + ox and the early Friends to have gone as far as the mediums apposed that the early from the ty from the ty quakers would no doubt have iseen exception, the early quakers would no doubt have iseen excerninated. Indeed, such was the rage manifested by the Clergy and its bigoted followers in those days against the quakers' innovations, that thousands of innocent men and women, and even children, were select upon as Henry Slade bas been, and on as false and frivolous accusations as bard labor upon, were whipped at the cart's tail, banished, sold into slavery, and imprisoned in mirey and filthy jails for months and years, from whence scores were carried to premsture graves. Indeed, at one time there were from twelve to filteen hundred of these harmeless and conscleptious people lying in such dens, in England alone, as were to our day have no conception of; whilst even in America a law was passed making it death for a Quaker to enter the color of Massachuseits a second time, under which cruel as Marmaduke Slephenson, Weiliom R. Bertson, Were hanged on '' Boston tomon,'' simply because they were hanged on '' Boston tomon,'' simply because they were hanged on '' Boston tomon,'' simply because they were hanged on 'the court reiers to permit them to go far in advance of the church reiers to permit them to go in the lindications are that they would gladly do so.

#### Germany.

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

After having already published a careful collection from the works by A. J. Davis, we have this moment in the press a little book, 'Spiritual Wanderings, or, Death and After-Life,' by the same author. The German translator addresses to his reader at the conclusion the following words:

" For the present our wanderings are finished. We had a true and trusty guide. Andrew Jack-son Davis has become acquainted with the spirit-land through the art of "own viewing." Those who are familiar with the seer of New York esteem him as an honest man and a sincere reformer.'

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

## BANNER OF LIGHT.

ried upward. Grumble not in the night of caiamity, but remember the coming day of joy i "All true Spiritualists are courageous cham-pions for the Harmonial Philosophy. They brave alike the anathema of holy superstition from the entrenchment of orthodoxy, and the arrows of poisonous mockery from the encampment of ma-terialism! The bright banner of truth swung by the hands of angels must at last surely tri-umph!"

#### lowa.

## OSCEOLA .- Hon. J. M. Peebles, the celebrated traveler, and able advocate of the Harmonial Philosophy, has just closed a course of twelve lectures here—eight on travels in foreign land, and four on Spiritualism. The undersigned, on behalf of the Lecture Committee, consisting of eighty-five members, deem it not inappropriate in this public manner to add their testimony to that of hundreds of others in all parts of the land that Dr. Peebles is fully competent to instruct the people from the resture on all topics upon the people from the rostrum on all topics upon which he essays to speak. Rev. Hammond, the Orthodox revivalist; Warren Chase, the noted logician; Schuyler Colfax, the statesman, and many other able and popular speakers, have publicly addressed us, but not one of them has been greeted by such outpourings of the prople as Mr. Peebles. Our speakers, upublic ball hes been greeted by such outpourings of the people as Mr. Peebles. Our spacious public hall has each time been packed to its utmost capacity. Not alone in his lectures on travels in foreign lands did our citizens manifest great interest, but also in his Sunday addresses on Spiritualism. His lectures on travels were good—eminently gread i but on the Hormonical Philosophy he for good; but on the Harmonial Philosophy he far surpassed our most sangulne expectations. Here Mr. Peebles is a giant. Graceful in person, with a winning countenance, easy delivery, earnest and profoundly thoughtful, he has made a deep and we hope a lasting impression for good, upon the throngs of earnest and intelligent men and women who listened to him with unabated inter-est through the entire course.

The committee cannot close this letter without an expression of their profound appreciation of the courtesy extended the lecturer and the com-mittee by the Rev. Mr. Smith, pastor of the Bap-tist church, and other brethren of that order. It is but that one to extend the our extended is but justice also to say that to our esteemed fellow townsman, Mr. H. W. Beckett, is mainly due the credit of consummating the arrangement through which this rich intellectual feast was furnished the public. In every respect it was a success. Each evening our splendid silver cornet band discoursed excellent music while the hall was filling. Before and after the exercises the "Kohler String Band," the best in the State, entertained the audience with the sweetest of mu-sic. The hall was beautifully decorated with

evergreen motoes and appropriate designs. The young English trance speaker, Thomas Walker, followed Mr. Peebles with three public and several private lectures, to the great edifica-tion and joy of all believers in the Harmonial Philesophy. He is a surgle to the Markellate Philosophy. He is a puzzle to the Materialists and unbelievers. While in the trance state, he is and unbelievers. While in the trance state, he is a wise statesman, an accurate and learned histo-rian, a profound philosopher and logical reason-er. He handles the deepest and most abstruse metaphysical and philosophical questions with the ability and ease of a sage. When not in a trance, Thomas is but an ordinary, unlettered English boy. He is not yet nineteen years old, has enjoyed but very limited educational advan-tages, and makes no pretensions to scholarship. About Dee 16th he will call with Dr Beables About Dec. 15th he will sail with Dr. Peebles from San Francisco on a tour around the world. May good angels be with and bless them, and may they return in safety to their native shores. L. PERKINS.

JOHN CHANEY. H. W. BECKETT.

JOHN ALEXANDER. GEO. W. ALEXANDER.

### Osceola, Nov. 15th, 1876.

#### Indiana.

RICHMOND.-Kersey Graves writes : "This country has suffered with those terrible afflictions known as 'money panics,' ten times within the brief period of sixty years, making on an average once in six years that the country is overtaken with stagnation in business, followed by much distress and suffering. And we hardly get straightened up after having been prostrated, till we are down again. The people being igno-rant of the causes, are unable to apply the reme-dy; but in the light of the experience and finan-cial systems of many countries which I have been investigating, the causes of these distressing pe-rieds are as phan as the sum at moonday, and investigating, the causes of these distressing pe-riods are as plain as the sun at noonday, and the remedy a very simple one, and easily ap-plied, and undoubtedly will be applied as soon as the people are made acquainted with the facts in the case. And I will pledge myself to convince any audience who may listen to me, by an over-whelming array of cogent facts, drawn from the history of many nations, that there is no necessity wherming array of cogent facts, drawn from the history of many nations, that there is no necessity for 'money panics,' and that they can very easily be avoided, and permanent prosperity secured to the country by the people taking the matter in hand and applying the remedy through the bal-lot-box, which has been effectually tried in other countries, and always with triumphant success. And in some access on experience of many certu And in some cases, an experience of many contu-ries has demonstrated it as being a sure remedy, and the only certain remedy that can be applied. so as to secure permanent peace, prosperity and happiness to the country. In the present state of the country no kind of business can prosper. The wheels of moral as well as political reform now run very slowly. Even Spiritualism in many places seems to be almost in a state of 'suspended animation.' Indeed, there appear to be but few localities, towns or cities in the country where it exhibits the life and animation it did a few years ago. There are other causes for this, however. 1, with others, have been urging for years the adoption of what experience proves to be the only plan which can keep Spiritualism in a prosperous and growing condition, and which I think would advance it with a rapidity ten times faster than it now moves. We want a sys-tem and concert of action similar, to that which the Mathedist (burch best conduct by which it is the Methodist Church has adopted, by which it is making acquisitions to its ranks more rapidly than all the other churches put trgether. I am fully convinced that our cause in the future will continue to move slowly till we emerge out of our present chaotic condition. The suggestions I have made heretofore on this subject, have met with a hearty response from a few live Spiritual-ists, and I cherish the bope that the time is ap-proaching when something practical will be ef-fected in this matter. There are yet a few places in the country where the friends of truth and humanity have resolved that the cause of truth and humanity have resolved that the cause of Spirit-ualism shall not die. I recently attended, by in-vitation of the President, the Annual Meeting of the Fountain County Society, which I have had the pleasure of attending several times be-fore. It is one of the few Societies which keep the first burning perpetuative up the after The the fires burning perpetually upon the altar. The leading members of the Society expressed them-selves highly pleased with the several speeches I delivered on the occasion, and invited me to re-turn. And I am now in the field as a lecturer, and laboring with unwonted success, and am ready to receive calls to speak in any part of the country, and will guarantee complete satisfac-tion in all cases. I will, as heretofore, give three lectures for ten dollars, where there are no socie-tiles. There are many spiritual halls now silent, and many speakers idle, who ought to be kept employed, and will be when the true working system is adopted."

His manifestations, compared with those witnessed through genuine mediums, will rate about the same as pewter quarters do among silver cur-rency—a few persons will get taken in.

#### Massachusetts.

HAVERHILL.-D. G. Davis has been attending the materializing scances of William Eddy, at Ancora, N. J., a full account of which he furnishes us, but as it does not differ materially from those we have already published, from the pens of Mr. Hazard and others, considering the crowded state of our columns we feel obliged to omit it. At scances he attended many spirits appeared who were recognized by the visitors. He fully believes in the genuineness of the materializations, and endorses the medium. He also visited the Holmeses, where he witnessed materializations similar in character to those reported by Mr. Hazard for the Banner.

#### New York.

BUFFALO.-H.G. White writes : "I believe Dr. Slade to be honest. I know he did not deceive or try to deceive me. I know I was not humbugged. I know I was in a condition to be able to have detected any fraud during my experi-ences with him if it had been attempted."

NEW YORK CITY. - Mrs. D. G. Taylor writes, that she recently had a sitting with Charles H. Foster, the test medium, which was very satisfactory. The messages she received were remarkable for their correctness and significance.

New Jersey. NEW BRUNSWICK.—S. N. Stillman writes : 'Enclosed please find one dollar for the Slade Fund. I have had two sittings with Dr. Slade, and I am fully satisfied that he is a true and honest medium. At one sitting, in addition to the slate-writings and other manifestations, he handed me the accordion, which I held by my right hand by the bellows end, and it was played by some invisible agency the same as when he held it."

#### Georgia.

### ATLANTA.-We are in receipt of a communication signed by Mrs. Elizabeth Drewer, Mrs. Callwell T. Webster, Dr. S. P. Dunbar and Dr. Elias Perry, wherein it is set forth that a singuar triumph was some time since obtained over disease in that place, and in the person of Miss Mary Holsten, by Mad. Montague, magnetic healer. The patient at the commencement of treatment was unable to move, and was regarded

the manipulator she began to improve—in about two weeks was able to walk. We are informed that the cure created quite a sensation in the city. Missouri. ST. LOUIS .--- N. S. Dodge, M. D., writes : Find enclosed my offering to aid in the defence of Spiritualism through Dr. Slade. I think now, while "the gods are mad," that truth will be born again. He who by any ordinary means moves the mass of mind out of its accustomed groove, is a "god-send to humanity." He has made the sea of

mind rolly for the present, but when quiet comes again, by a careful analysis of its condition in the material and spiritual world, it will be found to have taken an advance step.

Free Thought.

#### "Ghost Land." To the Editor of the Banner of Light:

However reluctant I may be to intrude my personal feelings on your readers, when those feelings are publicly wounded, the reparation becomes a public duty. It is in this sense that I solicit a limited amount of space to make my protest against the statement of your book reviewer in his notice of "Ghost Land," to the effect that I am the author of that remarkable work. I have again and again reiterated the fact that I am NOT its author. I did so before and on the publication of "Art Magic." I stated then that the real author was a friend so highly that the circumstances which impelled the author of Art Magic to remain incognito were urgent, imperative, but wholly different to any that would be understood or appreciated in America. My reiterated affirmations on this subject I trusted would have been sufficient to prevent well-bred persons from giving me the lie direct, and informing me from the status of their igno-rance what my assured knowledge pronounced to be false. Of course I was quite aware that a publication so strange and exceptional as Art Magic, one which the book trade could not make capital out of, and the low-minded and vulgar must find a little above their reach, would be sure to afford any enemies I might possess the exact opportunity they thirsted for, nor was I disapointed. From writers and journals whose praise would have been *dishonor*, whose very notice was an *insult*, I received exactly the kind of blow that was expected to prove the most offensive, and seeing my exceeding sensitiveness on the subject of the real author's credit, and my over-anxiety to do him justice by solemnly repudiating all share in the composition of the work, the low craft and malice of my enemies could find no better mode of insulting me than by insolently denying my statements and attributing the authorship to me. During the entire of the shameful and unspirit During the entire of the shameful and unspirit-ual persecution that was thus aimed at me, Mr. Editor, I received from your house nothing but kindness. Whilst your establishment had more to gain by the sale of Art Magic than any other, you never complained, or visited upon me the author's exclusiveness in that respect; in short, with your usual sense of justice, good breeding and courtesy, you never once joined the pack that set up their yelping cry against me. I can-not, therefore, feel otherwise than surprised and grieved that this just and courteous tone should "Ghost Land," and that the prononcée style which my translation has impressed upon my friend's pages, should have induced your review-er to fall into that tone so injurious to my sense f truth, and so unjust to the author's wonderful talents. Having by experience learned to expect a repe-tition of this annoyance from my enemies, I en-leavored to anticipate it by urging the author to deavored to anticipate it by urging the author to illustrate his charming work of Ghost Land with his own portrait, a very fine copy of which is now in my possession. As this would have at once in-validated his *incognito*, my request was absolute-ly refused. I then introduced into my preface the following, remarks, which I beg permission to quote for the benefit of all to whom it may amply. apply:

I trust I need do no more than commend these passages to the consideration of the candid and truthful, in order to secure myself from further misrepresentation.

truthful, in order to secure myself from further misrepresentation. I am fully prepared to expect that the deeply tragic character of the author's experiences, and the weird and awful demonstrations of spirit-power that have tracked his footsteps through life, may be received with incredulity; but I am not prepared to expect that the world will give me or any other woman credit for being the author of "Art Magie" and "Ghost Land." I am no Free Mason—I know nothing even of the hieroglyphics on the cover of the book. I am no initiate of the societies alluded to in "Ghost Land." In short, it is simply impossible that any one but the "Chevalier de B—" could have been happy and distinguished enough to have claimed the authorship of "Art Magie." Like your reviewer, Mr. Editor, I can do no better for your readers or my client than to com-mend this fascinating work to their perusal, con-vinced that few can pore over its tragic pages without sharing to some extent in the sentiment of a distinguished European reader whose words I quote from a letter now lying before me. Ite save

I quote from a letter now lying before me. He

Says: "I an, almost stunned, bewildered, as I read these burn-ing pages; but whether I am suffering from loss of sleep-because I have been unable to put this volume down by night or day until I had devoured it all-or whether it is because the author introduces much into such new and start-ling fields of thought, I cannot say. Enough that I am en-thralled. J. Q. S. MARTINEZ."

Trusting that I shall not again be obliged to disclaim an authorship of which I should be but-too proud, I am, Mr. Editor, faithfully yours, EMMA HARDINGE BRITTEN.

#### THE DEATH OF GOODY NURSE.\* ..... A Batlad of Salem.

#### BY ROSE TERRY COOKE.

The chill New England sunshine Lay on the kitchen floor ; The wild New England north wind Came rattling at the door.

And by the wide old fire-place,

Deep in her cushioned chair, Lay back an ancient woman,

With shining snow-white hair. The peace of God was on her face,

Her eyes were sweet and caim, And when you heard her earnest voice It sounded like a psaim.

In all the land they loved her well; From country and from town Came many a heart for counsel, And many a soul cast down.

Her hands had fed the hungry poor With blessing and with bread ; The face was like a comforting From out the gospel read.

So weak and silent as she lay,

Her warm hands clasped in prayer, A sudden knocking at the door Came on her unaware.

And as she turned her hoary head, Beside her clair there stood Four grim and grisly Puritans-No visitants for good.

They came upon her like a host, And bade her speak and tell Why she had sworn a cruel oath

To serve the powers of hell, To work the works of darkness

On children of the light? A witch they might not suffer here Who read the Word aright.

Like one who sees her fireside yawn,

A pit of black despair, Or one who wakes from quiet dreams

Within a lion's lair,

So glared at them her starting eyes, Her voice essayed no sound ; She gasped like any hunted deer That eager dogs surround.

"Answer us !" hoarse and loud they cry; She looked from side to side— No human help—"Oh, gracious God !" In agony she cried.

Then, calling back her feeble life, The white lips uttered slow, "I am as pure as babes unborn

From this foul thing, ye know. " If God doth visit me for sin, Beneath his rod I bend.

But pitiless and wroth were they, And bept upon their end.

They tortured her with taunt and jeer, They vexed her night and day--

#### LIST OF LECTURERS.

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and wherever they occur.] REV. WILLIAM ALCOTT, trainee and inspirational lec-turer, Buckland, Franklin Co., Mass. J. MADISON ALLEN, care Religio Philosophical Jour-nal, Chicago, III. MILS, N. K. ANDROSS, trance speaker, Delton, Wis. G. FANNIE ALLYN, Stonelaun, Mass. STRFILEN PEARL ANDREWS, 75 WestSchithst., New York. MIRS, M. A. ADAMS, trance speaker, Brattleboro, VI. MIRS, DR. M. A. ANFILETT, Care Dr. C. Bradley, Day-ton, Ohio, MRS, EMMA HARDINGE BRITTEN, 118 West Chester Park, Boston, Mass, REV. J. O. BARNETT, Gien Beulah, Wis. MIRS, N. A. BYRNES, BOX 57, Wollaston Heights, Mass, MIRS, NELLIE J. T. BRIGHAM, Eim Grove, Colerain, MISS, D. W. Scorn Buscod, Wast Winfold, N. Y.

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#### California.

SANTA ROSA.-M. A. Britton, in remitting for renewal of his subscription to the Banner, says in a postscript : This city contains nearly five thousand inhabitants. It abounds in Ortho-dox churches; but a large portion of the popula-tion are free from all church entanglements. However, the church influence predominates, However, the church influence predominates, tualism unpopular; but notwithstanding the efforts made to crush it out, it is steadily gaining ground. Baldwin has been here, and the Ortho-dox flocked to see him. His attempted expose of Spiritualism had the effect of strengthening the faith of believers in it, instead of the reverse. says in a postscript : This city contains nearly

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"I feel keenly the loss the reader must sustain in many instances by this infusion of my personality into the au-thor's sublime and exaited ideality. I am aware, also, what a bandle it affords to those untruthful and uncaudid critics who see themselves in others' acts, and who, being maturally decentive and tricky themselves, canuor recog-nize truth and honesty even when it stares them in the face.

No husband's arm nor sister's tear

Availed their rage to stay. Before the church they haled her then;

The minister arose And poured upon her patient head The worst of all its woes.

He bade her be accursed of God

Forever, here and there ; He cursed her with a heavy curse No mortal man may bear.

She stood among the cowering crowd

As calm as saints in heaven, Her eyes as sweet as summer skies, Her face like summer's even.

"The devils work their wicked will On matron and on maid. , Thou hast bewitched us !" cried they all,

But not a word she said.

They fastened chains about her feet, And carried her away; For many days in Salem jail Alone and ill she lay.

She heard the scythes along the field Ring through the fragrant air, She smelt the wild-rose on the wind That bloweth everywhere.

Reviled and hated and bereft. The soul had plenteous rest, Though sorrow like a frantic flood Beat sore upon her breast.

At last the prison-door stood wide, They led the saint abroad : By many an old familiar place Her trembling footsteps trod,

Till, faint with weakness and distress, She climbed a hillside bleak, And faced the gallows built thereon, Still undisturbed and meek.

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They hanged this weary woman there, Like any felon stout ; Her white hairs on the cruel rope Were scattered all about.

The body swung upon the tree In every filting wind, Reviled and mocked by passengers And folk of evil mind.

A woman old and innocent, To die a death of shame, With kindred, neighbors, friends thereby, And none to utter blame !

Oh, God, that such a thing should be

On earth which thou hast made! A voice from heaven answered me, "Father, forgive !" He said.

This poem sets forth in faithful phrase the Church method of dealing with spirit mediums in "olden tyme." -- Ed. B. of. L.

To believe in God as the Infinite Spirit-presence of the universe-to hold conscious converse with angels and spirits, and to live a just, upright and charitable, self-sacrificing spiritual life-these constitute an individual a Spiritualist.

Matthew Arnold says the definition of God, containing nothing that cannot be verified, is: "The Eternal, not ourselves, that makes for righteousness."

A laugh is worth a hundred groans in any market.-Charles Lamb.

MRS. AGNES M. HALL, 369 Main street, Cambridgeport.

MIRS, AGNES M. HALL, 329 Main street, Cambridgeport, Mass,
 Mass,
 MIRS, S. A. ROGERS HEYDER, trance and inspirational, Haverhill, Mass,
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Dr. H. EFED. Chicopee. Mass.

phia, Pa. Dr. H. REED, Chicopee, Mass. J. H. RANDALL, trance, Clyde, till further notice.

Ital Spiritualist, possessing much power as a healing me-dium. His fumeral was very largely attended by elitzens of Ba-tavia and adjacent towns, at his late residence. Bro, G. B. Stebbins, of Detroit, delivered an excellent and appro-priate address, after which the writer hereof bore testimo-by to his superior worth, based upon an intimate acqualnt-ance of over twenty years. Also, nearly entranced, fur-nished opportunity for him to fitter a brief parting address to his friends and follow-elitzens.<sup>3</sup> Thus within one brief werk two of the most reliable and worthy brothers of our County, one from Le Roy, the other from Batavia, have left us for their homes. We shall miss their physical presence, but shall hope for their continued cooperation in carrying forward this great revolution. From Elba, N. Y., Oct. 24th, after a vory painful lilnoss of about three years, Mrs. Sarah Walte, aged 69 years.

During those long weary months of suffering, our sister was greatly sustained by herstrong faith in immortality and the reality of sweet communion with loved ones gone before. In accordance with her request, the writer officiated at her fungetion the first path interactions with loved ones gone before.

In accordance with the relate residence, selecting as a text peculiarly appropriate to her case, "To die to gain."

From Attica, N. Y., Oct. 10th, after an illness of a few hours, Mrs. Ellen M. Bostwick, wife of Dr. Harris Bost-

hours, Mrs. Ellen M. Bostwick, wife of Dr. Harris Bost-wick, aged 35 years. "This good sister clearly realized her situation, and with pleasure welcomed the hour of her emancipation from earth, and birth into a higher home. Her funeral was at-tended by a large concourse of relations and friends at her late residence on the 12th, and a discourse delivered by the writer, in which St. Paul's question, "*How are the dead raised up, and with what body do they come ?*" was an-swered from the spiritualistic standpoint. Previous to the funeral, she improved the opportunity furnished, to very feelingly address her sorely afflicted husband and daughter, and aged father and mother, who were greatly cheered and consoled thereby. "A. W. SKAYER.

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 MR, and MRS, WA. J. YOUNG, Bolse City, Idaho.
 DH, OHN S. ZELLERY, Inspirational, Germantown, Philadolphia, Pa.

**Passed to Spirit-Life:** 

From Le Roy, N. Y., Oct. 15th, after a brief illness, Bro. R. L. Samson, aged about 69 years.

Bro, R. L. Samson, aged about 60 years. He was one of Le Roy 's oldest and most respected businoss men, highly esteemed in all the walks of life. He had for many years been an extrest Spiritualist, and since the do-parture of Bro, Chamberlin a few years since, has been second to none in advancing the interests of the cause we so dearly love. His material presence and cooperation will be sorely missed, and famented not only by his family, but by society at large and Spiritualists in particular.

From Batavia, N. Y., Oct. 19th, of pneumonia, very suddenly, Bro, A. C. English, aged 56 years.

For more than twenty years, Bro. English has been the reliable and popular managing agent of the Eric Railroad and United States Express at that important station, and for more than that period has been a sincer cand influen-tial Spiritualist, possessing much power as a healing me-dium.

Bro. Joseph Hidy, of Washington C. H., Ohio, has passed from this mundano sphere. He was a wise and learned man, a firm believer in the beautiful doctrine of Spiritualism, a kind husband and affectionate father, an honest and upright man in all his dealings. He will be missed by all who knew him, and deeply mourned by his faithful wife and affectionate children. Peace to his ashes, He will be a bright spirit. J. A. JAMES.

Michigan State Association of Spiritualists.

The Eleventh Annual Meeting of the Michigan State As-sociation of Spiritualists will convene in the village of Sturgis, Friday afternoon, Dec. 15th, 1576, and continue through Saturday and Sunday, the 16th and 17th.

sociation of Spiritualists will convene in the village of Sturgis, Friday afternoon, Dec. 15th, 1576, and continue through Saturday and Sanday, the 16th and 17th.
 This call is made after consultation with representative spiritualists in different parts of the State, and in accordance with the expressed with of those who have been consulted, it is hoped that there may be a targe attendance of Spiritualists and Liberals, and that the State. Association may enter upon a new career of influence and usefulness. There are two motives that ought to inspire us to seek the advancement of the truth, namely, the good of the world at large and our personal good. Notwithstanding the many drawbacks that Spiritualism has suffered through the opproaches and demuclations of bigotry, it is making contain and auro progress, and was never before as strong in the hearts and convictions of those to whom it has come as an unfailing well-spring of life in the arid desert of spiritual differences of individuals, is worthy to be cherished by the same individuals collectively, and it is hoped that, forgething all differences and parts corres our friends may come forward and unite in declaring their bellef in and attachment of the fundamental truths of the Spiritual Philosophy and its fully attested facts.
 The programme of exercises will be under the control of the Association when convened, but will most likely follow generally the order heretofore adopted, and for the information of those unfamiliar with the meetings, the follow-inv probabil order is suggested:
 *Staturday*. *Hereinal* calcular correless by lectures at 10:20 A. M., and 2 and 7:30 P. M.
 A cofference meeting of an hour usually precedes the regular business of each morning session.
 *Barter and Constructions and parts and contares and control of the association when conveneed. Mrs. More. All following the constructions and parts and conthese and and the softer a strates and contares and contares. A* 

MRS. L. E. BAILEY, Sec.

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#### To Book-Purchasers.

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

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

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"Corny & Rich.

The proving from the BASSER OF LIGHT, care should be taken to distinguish between editorial articles and the unmagnetic strong (condensed or otherwise) of correspond-ies. Our comma are open for the expression of inter-ies al free the other, but we cannot undertake to endorse the varied studes of optition to which our correspondents give



**W** Letter and communications appertaining to the direct in Department of this paper should be addressed to direct or other, and all BUSINESS LETTERS to BAAC , RUCH, BASNER OF LIGHT PUBLISHING HOUSE, BOS-UN, MASS.

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and Edschool, bata truth for the establishment of which they appeal to experimental facts, capable of repeated verificaand he who acts contrary to it sins against God." Al truths contrim, one another when read aright. It is to touch, through fact, truth free from all controverted dogmas, that Spiritualists aspire. Desmond Fitzgerable

#### Our English Agent.

Our patrons in the Old World 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 on the Continent, and will be pleased to attend to all business of this kind which may be presented to his. notice.

#### Ignorance of the Assailants of Spiritualism.

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

To the Editor of the Times:

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

Some such power or force the traveler is comalled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilized : and it is evidently not a "tra-ditional supernaturalism." This all but absolute universality claims for it the right to rank in the superhuman category of the late Lord Amberly, who did not hold, as we do, the suprabuman and the supramundane to be the human and the mundane imperfectly understood - Even mere barbarians, as "the Earl " tells us in his last pleasant book, have learnt to juggle with it, and, speak ing generally, I fear that many a professional medium has, at times, when the legitimate agent failed him, learnt to supplement it by sleight of-hand, pure and simple. In 1835 the late Mr. ane startled the public with his account of the Cairo magician, and the mirror of ink in the boy's hand; and "Eothen" vanity attempted to explain the phenomenon as a "tentative mira-ele." Had the public read "Janoon i-Islam," by Dr. G. 4. Martine in the definition of the Dr. G. A. Herktots, instead of thinking that it was a cookery book, they would have found (chapter xxxiii, 1832) the very same process everywhere utilized in India. Churchill's "Mount Lebauon'' (1853) again describes a notable feat performed by a Qruse medium, which distinctly mes under the light of "materialized Spiritual-m"-to use the light bull now in vogue. My list of authors, running over the "five quarters of the globe, is far too long for quotation. Trieste, Nor. 9th. RICHARD F. BURTON. For many years Capt. Burton has entertained these views, the result of great experience as a traveler among numerous tribes of men, civilized and uncivilized. In Epes Sargent's "Planchette, Capt. Burton is quoted as saying, in regard to those manifestations of a supersensual force, so familiar to Spiritualists, "If anything would make me take that tremendous jump ' from matter to spirit,' it is the utter and complete unreason of the reasons by which the manifestations are explained.' In his letter to the Times Captain Burton remarks: "The experience of twenty years has convinced me that perception is possible without the ordinary channels of sensation." One would think that his meaning here were plain enough. All that he would suggest is the notorious fact that in certain abnormal cases perception is possible without the use of the external organ that seems necessary for it. For example, who in this nineteenth century will deny the well-known fact that in somnambulism patients may manifest the ability to see in the dark, or with their eyes bandaged? The accumulation of evidence on this point is overwhelming. All that Capt. Burton means, then, is simply what he says that there may be perception "without the ordinary channels of sensation." Yet see how an editorial ignoramus in the London Telegraph of Nov. 14th misconceives the intent of these simple words, and launches out in an imbecile attempt to throw ridicule upon them : "Captain Burton, it seems, has been in various foreign countries, where he has 'perceived' a something without any 'sensation' of it. We certainly fail to understand what perception without sensation is like. How, for instance, can a man 'perceive' a cat in the room without the sensation of sight; or 'perceive' cau de Cologne without the sensation of smell; or 'perceive' a clap of thunder without the sensation of hearing? What we suppose Captain Burton means must be that he has been convinced by some sort of mysterious inner consciousness that

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

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

"Whether or not the decision of the magis trate in this case [Slade's] is sustained by the court of appeal, the revelations which have already taken place will, we hope, do good in exosing and unmasking one of the most disgraceful and degraded superstitions of modern times There are no doubt plenty of fools in the world who are not responsible for the absurdities into which their imbeeility leads them; but the class of Spiritualists is composed of inixed elements and contains a fair proportion of knaves to fools It should be observed that Spiritualism is to many persons a lucrative profession; to others *it is the* cheap satisfaction of an idle vanity; and it is deplorable to observe the corrupting effect of this form of humbug on the minds even of professed men of science, who have a weakness for attract ing attention by sensational expedients. There is no proposition in ordinary science or in any affair of real life which would for a moment be received on such cridence as is adduced for alleged Spiritualist facts. When any real discovery is au-nounced in science, no secret is made of the con-ditions under which the experiment is performed.; discussion is invited, and the fullest opportunities are given to competent persons to test the question independently. In the case of Spiritualist marvels we are asked

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

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

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

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

You intimate that our facts lack evidence whereas just the contrary of your proposition is the truth. Such mountains of evidence as we offer for our facts would be sufficient, " in any affair of real life," to establish a scientific or historical fact beyond the reach of question. A man like Wallace, whose evidence in regard to phenomena in the breeding of pigeons is accepted without a doubt, is sneered at and discredited the moment he testifies to a phenomenon that cannot well be explained except under a spiritual theory. "We are asked to believe that a small set of people possess the command of a mysterious agency," says this supercilious gentleman of the Saturday Review. Well, sir, what if we do? Would you make your own faculties the measure of those of every other human being? Can you compose music like Mozart, or solve problems in arithmetic with preternatural celerity, like Zerah Colburn and other psychological prodigies? Can you walk, talk, read and write in your sleep, in the midst of utter darkness, as many somnambulists have been known to do? What if we do believe that the man Jesus Christ could, by his clairvoyant powers, tell the Samaritan woman 'all the things that ever she did ''? What if we not only believe, but know, that Charles H. Foster can, without any possible trick or pro cess of calculation, tell us what we have written on a folded piece of paper which he has not even touched? Because we ourselves may not have the command of such a "mysterious agency," shall we therefore be such dunces as to discredit what our senses and our common sense tell us is nevertheless a fact? Who, truly, are the credulous ones--those who, from their own à priori conceit of a knowledge of the possibilities of nature, reject a fact, or those who, after ample investigation, accept it, trusting in the consent of nature, however oppo site it may seem to the prejudices and preconcep tions of fallible men? "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God," and it is to "experimental facts, capable of repeated verification, that Spiritualists appeal." " Persons of education and intelligence are coquetting with these extravagances in order to get up a reputation for superior insight," are they? So you really do admit, after all, that there are some persons not quite idiotic among Spiritualists? But all such, you would have it appear, are merely aiming at a false reputation for "superior insight "-in other words, with all their cultivation, they are unscrupulous fools ! Could the force of bigotry and ignorance much further go? The article in the Saturday Review is hardly worth the honest contempt we have expended on it. It is shallow, false, arrogant, and pervaded with an ignorance dense and hopeless. It seems to be aimed chiefly at an able article which we quoted lately from the London Daily News, in which the editor pleaded for the admission of

shricks the alarmist of the Saturday Review. We will not have it "tolerated "! It is a fraud and an imposture ; and "fraud and imposture require to be punished under all circumstances." In other words, Spiritualism must be crushed out, if possible, by the heavy heel of the law! And one of the leading newspapers of Boston adopts these stupid ravings as if they were applicable for the shaping of public opinion in our free America !

#### Spiritualism in England.

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

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

He writes further that "the dry husks of the past are dropping away; repetitions and blind explanations are growing wearisome; a clearer, deeper knowledge of the mysteries of life is opening up too extensively and universally to hold a man in his pew unless he is fed by something more than he knew when he was a boy. There are so many good people who profess all that is necessary toward having a religion, that cannot see that the miraculous, side of religion is a reality, and that there is no miracle of the early Christians that has not its parallel in the present day. They cannot seem to endure its tangible demonstration. They are shocked at the profanity of its proof. Many find themselves forced, in moral honesty, to admit the facts, but hunt around with prodigious earnestess to find a mundane hypothesi as if their lives had been such that they dread the existence of any evidence of a reality of a life beyond the grave." The sketch is a faithful one. This writer gives the substance of a discussion of the fundamental principles of Spiritualism which he overheard between a father and son, the latter a conceited scientist. The father, he said, was a man of remarkable gifts and fine genius; the son as bright as need be, but unmellowed, undisciplined, untested, and big with his own knowledge. He said he believed in Godthat was enough for him. He called religion a superstition. He refused to recognize an interior force in his own being, ever working out ideal perfection. His father remarked, however, that nature had taken care to supply that. Science was the son's idol, and science is the idol of the century. He believed in Darwin and Spencer, and recognized the external causes at work, but refused to know any internal ones. Some of the father's ideas, as given in this letter, are exceedingly striking and fine. - He advocated an impulsion of the soul toward an ideal. toward perfection, toward goodness, toward light, which is true religion, and is a point not yet reached by the scientists. He said, "We shall intuitively perceive high and divine truths, when by states of spiritual advancement we enlarge our capacity of perception. The intellectual influence of science is broadening the popular conception of religion, and the leveling influences will do away with the hostile attitude which now exists. Science and religion will stand on even ground as allies. When science admits that physical laws are secondary to spiritual laws, and we come to understand the order and administration of spiritual laws as we shall, humanity will be several removes above the present standpoint." Then he goes on to question an imaginary listener, rather than his son, on the subject of spirit and the manifestations by which it is to be known : "How can you prove the invisible force you call 'spirit'? You see, science is founded on facts. A knowledge of facts never gives way to anything. Prove it by spiritual perception, which is a sixth sense, and comprehends all the rest. Those who haven't attained it must listen those who have, and wait, and work up to it In this intellectual age, religion will not survive, unless it prove itself by facts, too. Spiritualism, with its array of bold, striking, and real facts, has stepped in as an efficacious remedy against the materialism of science. Spiritualism is all-sided. It is chiefly in the character of a religion that it comes before the world. It has its scien tific side, its side of stubborn fact, its philosophy its varied and instructive workings, its "Yes, its chairs, and tables, and vulgar liter-ature," said the young man. I want no such facts to convince me of immortality. I want no such 'heaven' as Modern Spiritualism reveals to us.

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

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

"Oh, Julius Castar !" he exclaimed, leaving the table, "Will you repeat the rest of it?" called out

the father, who repeated it himself : "'Thou art mighty yet; thy spirit watks abroad." "I didn't quite know that my boy was in his

alphabet," he said to me.

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

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

#### The Slade Defence-Fund.

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

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

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

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

#### A Premonition.

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

"Between twelve and one o'clock on Friday norming of last u

#### Miss Susan B. Anthony,

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

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

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

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

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

"Do you know all about it in its present stage of development?" asked the father. "I know enough. 1 have sat at tables, with

he has been in the presence of 'some force or | "Spiritualism among tolerated beliefs." But no 1 gaping, wide-mouthed marvelers, with their success as a lecturer in that city.

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

their voyage in life would have ended inglorious-ly in the Ferry Slip. Who can explain what it was that aroused the man who saved them, and would not let him rest until his work of mercy was ac-complished?"

#### "The Nursery."

This admirable little monthly, now in its tenth year of prosperity, begins a new volume with its January number, and there is no better time to subscribe than now. For \$1,60, sent to the publisher, John L. Shorey, Boston, you receive it for one year, postage paid. No more useful and captivating work for children between four and eleven years of age has ever been devised. Many children have taught themselves to read solely by its aid. The pictures are all by first-class artists, and the reading matter is such as every parent and guardian would approve, not to speak of those better judges, in this case, the children themselves. The Nursery is in itself "an education" for a bright child, for it may be the beautiful vestibule of all his future attainments in literature, poetry and morals. If you would benefit your little ones, give them the Nursery.

#### Cheap for Cash.

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

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

1977 William Denton-so says the Cincinnati Daily Times-is now having almost unbounded

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

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

FAIR IN BOFFIN'S BOWER.-A fair for the benefit of unemployed and destitute young women will be opened at this place, December 15th. Miss Jennie Collins, matron of the Bower, and a member of the organizing committee, reports a great interest taken in the matter by outside parties, who have contributed largely to the stock of articles to be on exhibition and for sale. We wish this worthy enterprise the highest order of success.

#### Barkas's Researches in Psychology.

We are much indebted to the author, T. P. Barkas, Esq., of Newcastle on-Tyne, for a most able and interesting pamphlet entitled "Original Researches in Psychology by T. P. Barkas, F. G. S.; being an Address delivered before the Newcastle-on-Tyne Psychological Society, Oct. 23d, 1876." This address embraces a record of some of the most remarkable phenomena which Modern Spiritualism has ever developed. As we shall republish the pamphlet entire, we will now merely state that it gives an account of a lady medium, a person of ordinary education, who under spirit control answers abstract questions in Science with astonishing fluency and accuracy. The conditions are such as to shut out any theory of fraudulent preparation or use of books. Mr. Barkas vouches that no one but himself knew what questions were to be asked, that many of the questions were put at the impulse of the moment, and that the answers were visibly and immediately written before him and other witnesses by the hand of the medium, and it was utterly impossible for her, by any known natural means, to be prompted and directed as to the answers required, by the questions. Furthermore the medium was entirely unpaid for her services, never having been offered and never having received a single penny in remuneration for the hundreds of hours which she has self-denyingly devoted to enable investigators to examine the marvelous phenomena that occur through her mediumship.

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

#### "COLOR AND OPTICS.

-Into what colors does a prism divide the

solar light? A.-Sir David Brewster says three-blue, yel-low and red; others say seven-violet, indigo,

 Q.—What is the law of reflection in optics?
 A.—Do you mean the angle of reflection? If so, that is equal to the angle of incidence, and in the same where the same plane.

Q.—What is the law of refraction in reference to water, glass, and diamond? Which is greatest? A.—The angle of refraction is on the same

plane as the angle of incidence, but on the opposite of the perpendicular. The index of refraction for water is 45; for glass, 42; for diamond, which is the highest refractive power of any known substance, 5-2.

A.—By uniting a concavo-convex lens of flint A.--By uniting a concavo-convex lens of mine glass to a plano convex one of crown glass. I think that is the arrangement, but am not cer-tain. The crown glass, which is twice as disper-sive as the flint, or *vice versa*, I don't remember is arranged so that the colors of the which, fringes intercept one another, so that no particu-lar dispersion is visible. I think that is the arrangement.

Q.-Would the polarizing angle of diamond be the same as the polarizing angle of glass? A.--I should think not, since the refracted angle of a ray incident to a diamond would be

much greater. Q.—What, in your opinion, is color?

A.—The absorption and reflection of certain rays of light.

Q.---Is color objective or subjective ? A.-Subjective, of course, since it does not really exist."

#### Genuineness of Slade's Mediumship.

The following testimony from a materialist in regard to the genuineness of the phenomena through Henry Slade, appeared in the Boston Investigator of March, 1874. It is well worthy of attention at this time, when Lankester, Donkin and Flowers have done their best to put a stigma on phenomenal Spiritualism, and the question is still pending whether Slade shall be subjected to the legal outrage which Mr. Justice Flowers would put upon him :

"WAS IT A SPIRIT ?--LIGHT WANTED!

MR. EDITOR-I have been to New York lately, and have had a sitting or scance with Dr.

Slade, the Spiritualistic medium. I took with me a double slate, so as to preserve whatever I might get. I was successful, for on it (the slate) I have a communication from my father who has been dead twenty-five years, and also one from my brother who has been dead five years, said communications purporting to be being a fac simils of his writing. The sitting was at two o'clock in the afternoon, the sunlight streaming in at the window. The name of my father was written in full at the first trial I re-ceived a communication from him while a lady of was having his hands on the table; a communication from my brother while the slate was standing on its end without any one touching it; the pencil was writing, and we could all hear it, the writing being on the inside of the slates. Please do not say I was deceived, that it was trickery, jugglery, fraud, or deception. On my slate I have intelligence which proves Mind, (ac cording to my Materialistic ideas for twenty years.) Mind cannot exist without organization; ence with organization and mind, together with intelligence, my theory is, that I have a man be-tween the slates! Am I right or wrong? Will some of your correspondents please explain ? Truly yours, C. CLAWEY.

### If so, What? In a recent issue of the Boston Globe appeared

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

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

#### Passed On.

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

while yet in mortal. Notice to Subscribers.

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

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

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

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

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

137" Of all quarrels church quarrels are the east creditable and the least profitable.-Boston Evening Traveller.

This is true, and that is the reason why many have left it and joined the spiritualistic ranks. But we wish some of that class were back in the church, for they have introduced of late the same element among the Spiritualists. "Let us have peace."

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

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

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

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

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

From Mrs. T. R. Davies, Athens, Pa., \$1,00; Mrs. Davis, Watertown, Mass., \$1,00 ; "Humanity," 50 cents ; "Humanity," 50 cents ; Mrs. L. B. Stearns, Roxbury, Mass , \$5,00 ; Ira W. Russell, Keene, N. H., \$2,00; S. Bates, St. Ansgar, Ia., \$1,00; Chas. Chittenden, Boston, Mass., \$2,00; Geo. E. Lewis, Peabody, Mass., \$2,50. Thanks, friends; the destitute shall reap the benefit of your liberality.

#### Special Announcement - Spiritualist Lectures.

It has been thought desirable that an effort should be made to establish lectures on a permabe instructed concerning the philosophy and re-ligious bearings of Spiritualism. This, at a time when the cause is assalled in every way by its foes, and when Orthodoxy is making exceptional efforts to retain its hold on the masses, seems a matter of the highest importance. It is hoped, therefore, that all who have the interest of true Spiritualism at heart will be willing to coöperate, and do what they may be able, to promote the success of the proposed undertaking. Mrs. Em-ma Hardinge Britten has kindly consented to give her services for four lectures, by way of starting the enterprise, and it is hoped that be-fore the expiration of their delivery a sufficient interest will be engendered to warrant the forma tion of a committee to carry on the meetings in a permanent and more extensive scale, at which 1 have un good music shall be made a feature. dertaken the management of the four lectures in question, and the first one will be delivered on Sunday, Dec. 17th, in the Parker Memorial Build-ing, Appleton street, Boston—particulars next week. The general admission to this course will be

The general admission to this course will be free to all, but in order to assist in defraying the expenses, a number of seats will be reserved, which will be sold at the low price of \$1 for the four lectures composing this initiatory course. Those who desire to give their countenance to the movement can address ROWERT COOPER ROBERT COOPER,

No. 2 Van Rensselear Place, Boston.

Movements of Lecturers and Mediums. Miss Lessie N. Goodell would like to make engagements

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-

nrat, and internetions for every casts, sertion, NPECIAL NOTICES. – Forty cents per line, Minion, each insertion, BUNINESS CARDN. – Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI—For Diagnosissend lock of hair and \$1,00. Give age and sex. Address MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18w\*.N.11.

#### Bleeding at the Lungs.

Putnam, Conn., March 20, 1869. Gentlemen-1 avail myself of this opportunity to say a word in behalf of DR. WISTAR'S BAL-SAM OF WILD CHERRY, which 1 have made use of in my family for several years, and always with the most beneficial results. My wife being of delicate habits, has always been troubled with a hard, dry, hacking cough, whenever taking a little cold, and has employed various specifics without obtaining any relief, until prevailed up-on to test the virtues of WISTAR'S BALSAM, the off of tablab has been truth actaniching.

effect of which has been truty astonishing. More than a year since a young man belonging in this place was taken with bleeding at the lungs, in connection with a most severe cough, and was finally given over to die by our best physicians, and it was evident to all that Con-sumption was claiming him as a victim. Learn-ing these facts, my wife sent him a bottle of the BALSAM, which he took, and in due time, to the constant of the took, and in due time, to the great astonishment of his friends, was at his ac-customed occupation, snatched, as it were, from the very jaws of death. In many-other cases we have administered the BALSAM to the consumptive, and always with the best of success. These statements are simple facts, which can be vouch ed for at any time by calling on me at my store 1 remain, yours truly, JOHN B. DARLING.

#### To Whom it may Concern.

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

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

#### D.9.3w Spermatorrhœa.

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

Coughs and Colds are often overlook-ed. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" Throat Disease. "Brown's Brown's Brown

#### Removed to New York.

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

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

Can, No. 57 Tremont street, Boston, Mass.

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

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite C t. Hall, Brooklyn, N. Y. Hours 10 to 4.

NT. LOUIN, MO., HOOK DEPOT. B. T. C. MORGAN, 2 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER or LIGHT, and a supply of Liberal and Reformatory Works.

5

NT. LOUIN. MO., BOOK DEPOT. MRS. M. J. IEGAN, 520 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works-published by Colby & Rich.

NAN FRANCINCO, CAL., BOOK DEFOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Mpir-itualist and Reform Books. at Eastern prices. Also Adams & Co.'s Golden Penn, Plancheites, Npence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations. Dr. Micher's Nutritive Compound, etc. (atalogues and Circulars mailed free, SF Remittances in U. S. currency and postage stamps re-colved at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

CHICAGO, ILL., BOOK DEPOT. W. PHILLEPS, 100 Moleson street, Chicago, III., keeps for sale the Bunner of Light, and other Spiritual and Liberal Papers.

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

#### ADVERTISEMENTS.

COLBY & RICH, **Publishers and Booksellers** 

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#### AND MISCELLANEOUS BOOKS.

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TERMS CASH. --Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to all the order, the balance must be paid C.O.D. **For** Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

Ar Catalogues of Books Published and For Nule by Colby & Rich sent free. THE SECOND OF

### A COURSE OF 10 LECTURES BY DISTINGUISHED WOMEN.

IN THE PAINE MEMORIAL BUILDING. WILL BE DELIVERED ON

SUNDAY EVENING, DEC. 10, 1876.

These Lectures will be of a very Liberal and Radica character, on various topics, interesting and instructive. This Lecture will be by

Miss SUSAN B. ANTHONY, of New York. Subject-"Women want bread, not the ballot." AGT Tickets to the course of tea Lectures, \$2. Single tickets 25 cents. To be had at the office of the Invistiga-tor, Banner of Light, and The Index. 1s-Dec. 2.

The Scientific Wonder!

# THE PLANCHETTE.

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

SCIENCE is unable to explain the mysterious perform-S ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All agency, and no domestic errors should be writted node. An investigators who desire practice in writting medlomship should avait themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

For sale wholes and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), fostion, Mars. istf-Dec. 18. MEDIOMETER,

#### OR. **Planchette Attachment.**

Truly yours, C. C. Wilmington, (Del.) March 1st, 1874."

#### "Flashes of Light."

A patron writes : "I have just finished reading ' Flashes of Light from the Spirit Land,' through the mediumship of the late Mrs. J. H. Conant, and I do not hesitate to pronounce it one of the most instructive books of the kind ever published. It is just the kind of reading to put into the hands of any one who has independence enough to read Liberal works. I enclose the amount for two more copies for Christmas gifts." The price of the above work is \$1,50; postage 12 cents.

IN A California correspondent writes that "Mrs. Cora L. V. Richmond's guides deeming it inexpedient for her to spend the winter upon the Pacific coast. Dr. Peebles, now on his way around the world, via India, Ceylon, South Africa and South America, will fill a portion of her time of engagement. The San Francisco society desires his lecture labors till spring; but he declines to remain longer than some time in January, when he sails for Australia. Thomas Walker, the English 'boy-orator,' will, it is expected, commence an engagement in San Francisco in January."

Abbie F. Alexander, East Swanzey, N. H., forwards us a newspaper clipping, whereby it appears that Mrs. Abbie N. Burnham (who is now in Boston) gave general satisfaction during her recent lectures there.

The Gardiner (Me.) Home Journal has just opened its new volume, XXV. It is an outspoken and fearless paper, and fully deserves the friendship, confidence and patronage of the genral public.

An interesting article from the pen of A. J. Davis, and entitled "Clairvoyance—Its Origin, Powers and Progressiveness," will appear in our next issue.

Read our Italian letter-eighth page.

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

The out-going senior class of the Wesleyan University has stultified itself by refusing to allow the female graduates to participate in the exercises. Miss Ellis, who was first elected as class poet, was forced to resign because of the violent opposition engendered by the step. In justice to the class it may be said that though all have to bear alike the opprobrium of the ungallant action, the majority favored Miss Ellis, but the minority, including the class orator, the salutatorian, etc., proposed to ruin the festival if they could not rule it.

The truth is that behind commerce and trade, behind all that is connected with the system of traffic in the world, a system of common honesty must be understood to have a fixed place. -Spirit Charles Sumner.

The Paine Bust has been refused a place in Independence Hall, Philadelphia, and has been consigned by the authorities to some dark corner of the National Museum. And this is "Centennial" liberality(?).

Mrs. Frohock's experiences at the Bliss séances in Philadelphia, Pa.—as recounted by herself for these columns-will be printed next week.

The Mexican Society of Spiritualists is about to found a Library and Reading Room in Mexico.

ecture in the New England speaks under spirit control, and is a good developing medlum. Address Amherst, Mass.

Dr. Dean Clarke is again in the field, with improved health and increasing power, ready for service as a speaker anywhere on the Pacific Coast. He has been at work three months in Humboldt County, Cal., with good success. We trust the friends will keep him busy, as he is a workman eminently " worthy of his hire."

Mrs. Susie Willis Fletcher (as will be seen by an announcement on our eighth page.) will speak in Brockton, Mass., Sunday evening next, on "Materialization," followed by a mold seance, through the mediumship of Mrs. Hardy.

J. William Fletcher continues to hold his public séances with gratifying success, every Sunday evening at 7:30.

#### National Woman Suffrage Association.

The Eighth Annual Convention of the National Woman Suffrage Association will be held in Lincoln Hall, Wash-ington, D. C., Jan, 16th and 17th, 1877. As by repeated judicial decisions woman's right to vote under the 14th amendment has been denied, we must now unitedly demand a 16th amendment to the United States Constitution, that shall secure this right to the women of the nation.

Interformed a bold anternation of the nation.
 In certain States and Territories where women had already voted, they have been denied the right by legislative action. Hence it must be clear to every thinking mind that this fundamental right of clitzenship must not be left to the igner all majorities in the several States; for unless it is secured everywhere, it is safe nowhere.
 We urge all suffrage associations and friends of woman 's enfranchisement throughout the country to send delegates to this convention, freighted with manmoth petitions for a 16th amendment. Let other proposed amendments he held in abeyance to the sacred rights of the woman.
 On behalf of the National Woman Suffrage Association, ELIZABETH CADY STANTON, Pres. MATLUA JOSLYN GAGK. Chair, Ez. Com. SUSAN B. ANTHONY, Cor. Sec.
 Tenastre, Elien Clarke Sargent, 1732 De Sales street, Washington, D. C.

#### **Ouarterly Meeting.**

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in the city of Ripon, commencing Friday, Dec. 15th, continuing its sessions Saturday and Sunday. Susle M. Johnson and Dr. J. H. Sverance as speakers gaurantee a success. Other speakers are expected. The kind friends of Ripon hope to see a large attendance. DR. J. H. SEVERANCE, Pres.

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

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#### **Married**:

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

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

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cals for Sale at this Office: THE LONDÓN SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOROFILICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents. THE CRUCIBLE. Published in Boston. Price 6 cents. THE CRUCIBLE. Published in Boston. Price 6 cents. THE RERALD OF HEALTI AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. THE MEDIUM AND DAYBHEAK. A Weekly Journal de-voted to Spiritualism. Price 5 cents.

D.2.4w\*

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City. J.1.

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

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

### BUSINESS CARDS

TO THE AMERICAN AND ENGLISH PRESS. A Gentleman residing in New York, well known as an Author and Journalist; not limited in the number and va-riety of his themes; whose thirty years' actual experience not only covers the ordinary range of Journalistic lai ors, but embraces the-more cultured fields of the Elegant and Useful Arts, Popular Science, Polite Literature, Menkal Philosophy and Ethics, offers his services as a correspond-ent of American and Foreign papers; or will take charge of the Editorial Department of a first-class periodical. The best American and English roterences given. Address BELLES-LETTRES, Station C., New York, Noy, 18.-4w Address BEL Nov. 15.-4w

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for

BALTIMORE, MD., ROOK DEPOT. WASH, A. DANSKIN, 70; Sararoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spir-lual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Emmer of** Light, and will takeorders for all of Colby & Rich's Pub-lications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

NEW YORKI BOOK AND PAPER AGENCY. CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich. at the Harvard Rooms, 42d street and 6th avenue, and Republican Hall, 55 West 33d street.

**PHILADELPHIA PERIODICAL DEPOT.** WILLLAM WADE, 853 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Banner** of Light for sale at retail each Saturday morning.

**ROCHENTER, N. Y., BOOK DEPOT.** WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

BOCHESTER, N. Y., BOOK DEPOT. WELD & JACKSUN, Booksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the **Apiritumi and Beform** Works published by Colby & Rich. Give them a call.

HARTFORD, CONN., BOOK DEPOT. ROSE, 56 Trumhull street, Hartford, Conn. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the **Banner of Light** and a full supply of the **Spiritual and Beform Works** published by Colby & Rich.

Place, corner of Province street (lower floor), Boston, Mass.

### PSYCHOPATHY,

#### Or the Art of Spiritual Healing,

PRACTICED BY

#### DR. T. ORMSBEE.

CLAIRVOYANT Examinations and advice to parties as a distance, when desired, Letters of inquiry covering two 3-cent stamps replied to fi the order of receipt. PAMPILLETS FIRE, While DR, ORMSBEE is traveling, letters will reach him directed up car- of Religio-Philosophical Journal, or 804 Park avenue, Chicago. 3mis<sup>2</sup>-Sept. 16.

#### AMBER PHOTOGRAPH,

PATENTED MAY 5, 1876. JAY J. HART JAN has bestowed yours of unremitting study and labor invent-ing the Amber Pholograph; fine spectnesis of wonderful art are on exhibition. Call and see the finest piece of work ever introduced in the United States Patent Office. JAY J. HARTMAN, Patentee and Proprietor, office 12 Uniton square, New York City. Dec. 8.

#### DR. J. R. NEWTON.

NO. 247 West 7th street, Cincinnati, Ohio, is healing the stek with marvelous success and power. Pattents from a dista, ee can obtain hoard near bis office. Di, N, also heals by Magnetized Letters, and performs curres as wonderful as any made by perso al treatment. Fee from \$5 to \$10, according to means. Remit by P. O, order. Dec. 9.

### MERCANTILE SAVINGS INSTITUTION.

No. 581 Washington street. Boston.

LL deposits made in this Institution on or before uary 1, 1877, will draw interest from that date. I on deposits will commence quarterly. Quarter A LL deposits made in this institution on or before Jan-uary 1, 157, will draw interest from that date. Inter-est on deposits will commence quarterly. Quarter days are the first day of January, April, July and October in each year. <u>4w-Dec. 9.</u>

### Magnetic Healing.

DR. C. C. DUSENBURY, of the Hahnemann Magnetic Movement Cure, No. 143 West lith street, New York City, will heat the stek of Philadelphia and vicinity after Westnesday. Dec. 13th, and during the balance of the month and January, 1877, at No. 123 Spruce street DR, P. H. J. DUSENBURY will heat the stek at the above number, New York City. 6w-Dec. 9.

TO LET.

SUITES of Ro ms in the new building, % Montgomery Place. These are heated by steam, easy of ace, ss, and eminently suitable for lawyers' offices, etc. April for par-ticulars to COLBY & RICH, No. 9 Montgomery Place, Boston. If-Dec. 9.

**Spiritualist Home,** 46 COWLES, Proprietress. Mass. MRS. A. 4 40\*-Dec. 9 DRIDE of The Orient, a new cosmetic for beau-

DRIDE OF THE OFFICE, a new connection of the sector of the

MRS. L. A. HENRY, the celebrated Magnetic **111** Healer and Medi al Clairvoyant, after many years' practice in the Western and Southern States, offers ho professional services in the radical cure of chomic diseases pronounced heurable by practicing physicians. 23 Irving Place, New York.

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 200-Dec. 9.

 Dit. SHERMAN, Magnetic Healer, has removed from 303 Sixth hvenue, New York City, to 250 West 14th street.
 Dec. 9.

 MISS E. W. KNOX, Clairvoyant and Test Medium, 1 Maple place. Restore.
 Hums to 105

ML dium, 1 Maple place, Boston. Hours 10 to 5. Dec. 9.-3w\*

"HE MILLER STRICKLAND DEFENCE," L by Leo Miller, Mailed free for 20 cents. At dress MATTIE STRICKLAND, St. Johns, Mich.

PROF. LISTER, ASTROLOGER, 3: J Sixth avenue. 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4823, New York. Oct. 14.-18

MRS. L. PARKS, Spiritual Mediu ..., 841 North Istr-Oct. 21.

## Message Department.

6

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

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

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond whether for good or exil- consequently those who pass from the earth-sphere in an understoped 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 trath as they perceiveno more.

The Banner of Light Free-Circle Meetings **The Harmer of Light Free-Uncle Meetings** Are head at  $N_{2,0}$  0. Mostly energy Philos, (second story,) Cor-her of Province streads, over a Uk-story, Thit BSD AY AND FRIDAY AFTERSOOS. The Hall will be open at 20 celeck, and services commitmeend Autocack protocy, at which this the doors will be a cosed, he that a diowing entrance nor egress until the conclusion of the schede, everythe hence of absolute necessity. The public are confully mutual, **320** Questions answered at these scheders are often pro-position provides by the Chairman, are sent in by correspondents.

Donations of flowers solicited, LEWIS B. WILSON, Chairman,

REPORTS OF SPIRIT MESSAGES GIVES THROUGH THE MEDIUMSHIP OF

MRS, JENNIE S. RUDD.

#### Invocation.

We come from our home, oh Father of Light, and Life, and Goodness, to bring to humanity some words of love. We come from our spirithome, not only to benefit ourselves, but to benefit those who dwell in earth-life; and oh, Father and Mother, sweetest words that we can give to love, with thou aid us, will thou guide us? Help us as we bring some little thought, some small seed, some fresh blossom from the spirit-world to the material world, and may we give it freely. the material world, and may we give it freely. Even as the rivulet from the mountain side runs down to the valley with its freshness, with its heauty, so may we come to earth, oh Father and oh Mother God, and thine be the strength and power forevermore. Amen.

#### Question and Answer.

CONTROLLING SPURIT.-Mr. Chairman, we are ready for any question that may be on hand todav.

QUES.—Mr. Chairman, please read this ques-tion to the circle, and oblige one of the audience : In the Banner of Sept. 25th, 1875, appear two statements, one from Mr. Wilson, the other edi-torial, giving accounts of scances in Portland at which the writers saw the materialized form of Mrs. J. H. Conant. The medium is now under-stood to be Mrs. R. I. Hull. Does the controlling spirit know whether the form that appeared to the said writers was really that of Mrs. Conant or not? C. L. K.

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

Sarah B. Higgins. I used to live in your city, on Shawmut Ave-nue. I have been gone away between two and three years. I was in the neighborhood of fifty-ight years old. I knew something, or had heard three shawhen I look on the carth, yet I know in that "what can't be cured must be endured." Form.] You think I'm an old fool, but I tell you I want to seeGod. I am obliged to you for listen-ing to me, and trying to tell me. Are you pretty or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, or mother, to place in the grave." Now how deplorable is this : for a husband, or father, promothing or hard them talk of it when I lived in Lexington. I can only say that I am me feel sad when I look on the carth, yet I know that "what can't be cured must be endured." I had an idea of just how it looked. I thought it of ollow it ; I thought I was going to heaven, and I hold there is no death in God's universe. Each Rometining or heard them ture is in the ground, it is a constrained something or heard them ture is much that makes me feel sad when I look on the earth, yet I know to follow it ; I thought I was going to heaven, and that "what can't be cured must be endured." I had an idea of just how it looked. I thought it is a God." I have met many friends since I came here, and was giad to meet one I loved very much Now I am going. I am glad you let me come in. I longed to talk to somebody, but nobody seemed to want to teach me anything. I am go shall give them some words of instruction which ing now. I feel they need. I came here to day, Mr. Chairman, not because I expected to enlighten the world, but I came because I wanted to benefit myself and reach my friends—a purely selfish motive in coming—but I can say this, that the spirit world is beyond all my thought when on earth; it comprehends everything and all things. It seeems to me, each moment I live, and each hour of my existence. I turn to something new, I find some new beauty. It is so large, and a feeling that it is for eternity makes me glad. Sarah B, Higgins.

of so many exposures of materialization, and will you explain some of the mysteries thereof? " I came here this afternoon an interested party. I belong to that circle of spirits that direct the mabeiong to that circle of spirits that direct the ma-terializations. While there may be frauds—and there are—yet much that is supposed to be fraud-ulent is really genuine; and the trouble consists in people not understanding the laws by which we govern these manifestations. Now, for in-stance, your friends enter a cabinet and draw from the medium portions or elements, particles which go to make up the materialization; they also extract from the audience another portion, in order to bring out a perfect materialized body. There is always a connecting link between the materialized spirit and the body of the medium, whether it be a gentleman or a lady, and when the spirit advances into the room, if there is a chairvoyant present, who is clear sighted enough, he can see the magnetic link or chord which goes from the spirit to the medium. Now, seize that spirit if you please, and if it is fully materi-alized, it cannot break away at once; but what is the consequence? When you seize it, it at once draws that chord which holds it to the medium, and nine times out of ten will draw the

medium completely up to you while holding what you suppose is the materialized spirit, and then you say, "here, this is fraudulent, and was the medium from the beginning;" whereas you held on to the spirit until you attracted or pulled the medium up to you-for these manifestations can-not take place without taking part from the medium and a portion from the audience, but more largely from the medium—as we said before, there is always a connecting link. Now, if the spirit materializing can get back quick enough to return to the medium that portion which has been drawn from her, maybe you will find the blood oozing from the ears, from the nose or from some portion of the body, simply because the transfer of material is so quick and sudden it. produces a rush of the blood through the blood

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

#### Aunt Nancy.

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

I can't tell where I've been, but there were green fields and flowers, and there was a multi-tude of folks, and I did n't seem to know any body. about it. There was no white throne, and I did n't see any angels—angels have wings, and I did n't see any angels—angels have wings, and I did n't see anybody that had 'em. I have n't yet met anybody I know-not a soul, except a little child. I did n't have many friends. I was poked out. You may say I am old Aunt Nancy. I won't tell you where I come from, for I am ashamed of myself to think I do n't know where Do you mean to tell me I never shall see to go. God ? | [You will never see God in a per-onal You think I'm an old fool, but I tell you form. 1

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

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

> MESSAGES FROM THE SPIRIT-WORLD " GIVEN THROUGH THE MEDIUMSHIP OF

MRN. NARAH A. DANNHIN.

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

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

### BY WASH. A. DANSKIN.

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

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

Not in a day nor an hour, perhaps, can we ascend from the grossily material to the purer spiritual condition, but our aspirations will draw wise spirits into our sphere, and by the gradual quickening of the mental faculties and the skill-ful preparation under their infunction of the ful preparation, under their influence, of the material fibres of the brain, we become recep-tive to those higher orders of thought which so conspleuously mark the new dispensation.

Every one who is familiar with the earlier days of Modern Spiritualism, may call to mind some among our youthful media who, when under the guidance and control of their invisible instrucguidance and control of their invisible instruc-tors, gave unmistakable evidence of supernal influence. Language not within the limits of their vocabulary, imagery beyond the reach of their ideality, arguments profound and subtle as those of the most accomplished logician, char-acterized the utterances of these externally un-educated speakers. educated speakers.

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

Doctor Rush. As an evidence of the high esteem in which her knowledge in this depart ment of science is held by the Medical Faculty, she has been applied to, during the past month, by five physicians of the old school, for advice and assistance in difficult cases under their treatment. treatment. The world still moves.

#### Mary Marvine Odelly.

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

one who passes from earth has an appropriate place, a proper unfoldment and personal advancement according to the education and aspirations of the soul. When I realized the facts and understood the realities of this new life I became eager for cul-ture, for knowledge of the true and the beautiful. I stand now upon a mount, viewing the grand expanded plain where saints are gathered in an alcove of pleasure to give forth praises in song to the Infinite One for blotting out darkness from his spirit children, and giving them light and sunshine to warm the soul. With such a picture as this before them who can say "I fear to die The spirit world, friends and kindred, is like your own in outline and feature, but the splendor of its beauty exceeds all that man has power to conceive. View me now, husband and father, as I am, thrilling with happiness. Not one thought or wish to be clothed in the flesh again-to be a mortal and walk with mortals. No, no, no! Heaven is a place of sweet repose for the spirit whose capacity has power to draw in its bless-

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

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

#### Sarah Edwards.

Sarah Edwards. I was sixty-five years old, widow of George Edwards. I was buried from the house of my son in-law. His name is Jesse Haney. Residence, Third Avenue, New York. Whether you think, my friends, it is a truth, or otherwise, I do most assuredly live and speak my thoughts. The spirit world is peopled with the living, those I knew and those I knew not. Though many, many dic daily and hourly, still the world does not seem to miss them collectively. This I knew before, as much as I know it now, but This I knew before, as much as I know it now, but I do think men and women would be happier in having some grand object placed before them to attain in the future. For my part 1 knew but little, but I thought very much more than I ever spoke, about the other life; and sometimes when I was sleeping some dear departed friend would come and talk with me and show me bright scenes; and that with the and show the bright scenes; and when I awoke, I would remember them. But then I thought it was only a dream, -a fancy of the mind. And thus it went on and on until my spiritual senses were quickened enough to understand the fact that there is but one life, and that life throbs and beats and burns and lives in every creature whom God has called child.

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

#### George Smith.

At Belle Plaine, Minnesota, George Smith, late of Brooklyn, New York, died with typhold fever, in the thirty ninth year of his age; or rather,

in the thirty minth year of his age; or rather, seemingly so, to outer senses—the inner tells a truthful story of immortality. Why shall not a man be visionary, if through that species of faculty he derives both pleasure and information? For my part, I combine the practical with the beautiful; indeed, I cannot see where the line of division comes. Thoughts of this kind have been of infinite pleasure to myself since the body has gone back to Nature to pay its tribute. The grass and flowers and all things of beauty will in the coming spring-time have some element of my nature. God, infinite, omnipotent and all-wise, has

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

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

#### Ann Van Schank.

Ann, the wife of Peter Van Schank, of Throg's

Neck, West Chester, and daughter of John Mitch-ell, of West 38th street, New York. The living speak while the spirit is encased in its fleshy tenement; then, friends, take a rational view of the matter, wherein lies the inability of the spirit, after it has laid aside the outer cover-ing to retain its manore its live outer cover-When this was first presented for my examina-tion I was awestruck with the splendor and sublimity of the law. Being a child of investiga-tion, I have sought knowledge, and I have found it. Those who die physically, with a clean mind, have an awakening in knowledge of the world, which either he or she may have left. I stand a novice at the present, but a sincere seeker after that which I know must bring com-fort to the mourner. I am what I was conk

fort to the mourner. I am what I was, only more ethereal, more spiritual, and I am working daily and hourly to gain the highest point of unfoldment in the realm of light and beauty. Consider me not eccentric, or too forcible in expres-slon. I only feel the thrilling joy of beatitude surging through my being, and bringing me knowledge of a perpetual life beyond the grave. And, standing within the shady bower where my spirit seeks repose, if this home of beauty and peace is granted unto ms, then I feel assured that peace is granted unto we, then i red as a different the divine will works through all God's children. The time cometh when, on the shores of peace and glory, we shall meet our kindred and know each other. And now, as I contrast the petty strifes of earthly life, how insignificant do they seem compared with the grandeur that surrounds the spirit. When first the toll was given for my spirit to leave its habitation, what a thrill of doubt passed through me—but it was only for the moment. When my eyes were—closed on the scenes below, they were, in the instant, as it were, opened to the beauties beyond. Ask me, would I return? and my answer would be, No. Now I go.

**DECEMBER 9, 1876.** 

son; Katle Thagmorton; Matilda Dureen; Patrick Mc-Donough; Charles Donovan.

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#### Calvin C. Bailey.

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

#### Lysander Smith.

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

To-day that which was most important, and what I wanted to say the most important, and what I wanted to say the most, has gone from me, therefore I shall say but little. I died in Richmond, Virginia; not a very easy death, I confess, although quite sudden. There may be some one that will know me there. My name was a very common one-Smith, Lysander Smith. I had a good deal I would like to say, but it is gone. I'll let it go for this time, and may put in an appearance argin. I'd like to may put in an appearance again. I'd like to say to a brother of mine, who, I think, is some-where in that neighborhood, (it may not be in that city, though I will try to have this letter reach him) I have met Grace, and she is with me.

Dick.

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

I'd just as lief they'd "dun" me as not. I tell you if they want to shoot, let 'em shoot. They can't hit me if they try. [It might hurt your medium.] If I can get far enough away from my medium I'll be dogged if they can hurt her. I just enjoy this thing. They won't shoot me here, will they? [No.] I'll be dogged if I aint here myself. I'm Dick, and if they shoot me, all right—I don't care a fig. The Lord God reigneth over all. We are trying to do our best, yet whenever we try to do our best, there seems to be something that comes in and tries to work us harm. While we are trying to do our work. us harm. While we are trying to do our work, somebody else is trying to do their work. I, Dick, say I will help the Holmeses all I know, and if anybody else can do any better, all right. Good by.

#### Hattie H. Hale.

Mr. Chairman, I would like much to occupy a few minutes, if agreeable to you, with a message which I would like to send to my husband and to my friends. Few of 'em-of my family-will perhaps receive my message, and it matters not to me if they do not, for I realize fully that I am a spirit, and I realize that I have been able to do far more for my friends since I came to spirit-life far more for my friends since I came to spirit-ine than I ever was able to do before. I passed away some years ago, leaving a husband and two chil-dren. I will not dwell on the first few years af-terwards, for they were years of anxiety, but at last I was able to reach my beloved ones and to teach them a better way than they had been going; to strengthen-them and give them power; and I come here to day, because I know that he will hear my voice, because I know that he will was a very common one-Smith, Lysander Smith, Lysander see what I have written, and I want to give him a little encouragement and strength. It is well

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

### Henry Hilgert.

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

earthly existence i When consciousness came, and I found myself disrobed of the fleshly casement, I naturally went out to inquire the why and the wherefore. How came I here? Where are my wife and child? Where do I live and with whom? Under what climate and under what government? When I was told that earth was no more for me; that I was an inhabitant of those realms in which and through which I was to become a comparate through which I was to become a comprehender of life under the law of justice, I was awestruck.

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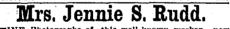
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Tonn. 3w-rov. 20. THE well-known Healer, DUMONT C. DAKE, M. D., can be consulted at the Matteson Honse, Chi-cago, III., ist, 8th, 17th and 24th of each month; Jollet, III., 5th and 6th; Rockford, III., 12th, 13th and 14th; Beloit, Wis., 15th. Patients also successfully treated at a distance. From 17

Wile I. W. Lo. JACK, M. D., Clairvoyant Physician reasonable, and Medium. Diagnoses disease by hair. Terms reasonable, and made known by application in writing and 2 s-cont stamps. Offices 60 Marrimack street, Room T, Haverhill, Mass. 4w-Nov. 11.

Engraved from photographs in Stockholm in the summer of 1862.

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Copied from an ougraving inscribed, "Eman. Sweden-borg; Anno Zitalis 80, Nat. Holmita, 20th Jan, 1688, Denot. Lond. 29 Mart. 1772. J. F. Martin, Sculps. Hol-mia."

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The demand for this work has induced the publishers to issue it in a cheap pamphiet form, and it will be found to be just the thing to hand to skeptics, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as no one can gainsay, and places the medium, Mr. Mumier, as the Phoneer Spirit-Photographer of the world. Price 15 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RIOH, at No. 9 Montgomery Place, corfuer of Province street (lower floor), Boston, Mass.

#### The Necromancer, A Drama in Four Acts.

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#### BY M. L. HOLBROOK, M. D.,

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who nave delicate children, and invalids who wish to know the best foods. Price \$1,00, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston. Mass.

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### THE VOICES.

#### By Warren Sumner Barlow. 🕤

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THE VOICE OF PACOLE INCLUSES TO A COLL THE VOICE OF PACOLE INCLUSES OF A PEBLE dollneates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PEBLE dollneates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUFERSTITON takes the creeds at their bord, and proves by numerous passages from the Rible that the Gold of Moses has been deleated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF PHAYER enforces the idea that our pray-ers must accord with immutable laws, else we pray for ef-fects, independent of cause. Prince din large, clear type, on beautiful tinted paper, bound in beyeled boards, nearly 250 pages. Price 81,25; full gilt \$1,50; postage id conts. For eale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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#### OF LIGHT. BANNER

# Italian Correspondence.

### Review of the Slade Case.

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To the Editor of the Banner of Light: As a convinced and ardent Spiritualist who a few years since visited America, and there had the pleasure of bling introduced to Mr. Colby and Mr. White, and as the daughter of Dr. George Croly, the poet, whose worksare as well. known and as highly valued in the United States as in England, I trust you will afford me space in your columns to ventilate the indignation which I feel, in common with all Spiritualists at home and abroad, at the scandalous sentence launched against Dr. Slade. Whenever mediums stoop to trickery or imposture none are more prompt to expose the cheat, or more anxions to bring down condign punishment on the culprits, than we Spiritualists, as we have repeatedly testified far and wide, but it is somewhat too much to expect that, in the mineteenth century, we are to stand by and tamely submit to either our mediums or ourselves being put *hors la loi*, as the French term it, and devied the benefit of all the common principles of law and equity, simply on the score of our creed; for to this, and nothing less, amounts the judgment which an English magis-trate has not feared or blushed to prenounce in

the recent case of Dr. Slade. Setting aside every rule of common justice, every legal right of defence conceded to the accused in civilized countries, trampling on every precedent and usage of common law, Mr. Flowets refuses to grant a hearing to the innumera-ble witnesses of high standing and unimpeached repute who were prepared to bear testimony to the genuineness of the phenomena, and the con-ditions under which they were produced preclud-ing the possibility of Mr. Slade's having had any hand or part in them; sheltering himself from the overwhelming mass of evidence on this score which are for the produced by the part of a part of the p which was fortheoming, on the part of a host of cyc-witnesses whose social and intellectual station would have made it impossible to "pooh, pooh" their judgment or to question their word, through the specious but transparent evasion that the truth or talschood of Spiritualism not being called in question, all testimony as to its phenomena was irrelevant to the case, this hon-est and upright magistrate proceeds to condemn the accused unreservedly to the highest penalty the law awards to exposed and convicted impostors, soldy and wholly on the a priori conclusion arrived at by his prejudiced ignorance and shallow beams, that Sprittuglism being an imposture all those who protess to produce phenomena through spirit agency must *necessarily be impos*tors, no matter how completely their modus operandi may clude detection.

It is easy, therefore, to comprehend the inter-ested and disingenuous motives which actuated Mr. Flowers's well calculated course from the very outset of the procedure. Perfectly aware that there was no sufficient evidence of positive imposture forthcoming whereon it would be possi-ble to convict the accused, and predetermined to effect that conviction at all costs, there was no possibility of insuring that desirable (?) end otherwise than by finding a plea to exclude from a hearing the numbers of eminent gentlemen and ladies, who, whether convinced Spiritualists, or too honorable to back their doubts or unbelief by lies, were prepared to adduce a mass of testimony to the genuineness of the phenomena which both the impudent accuser and the backsliding magis-

trate who was not ashamed to play into his hands, were afraid to confront. It any one question this elucidation of the cau-tions cosmistry with which Mr. Flowers shirked the decisive question of the truth or falsehood of Spiritualism in the abstract, and the Jesuitical pleas on which he eliminated all discussion on this fundamental topic from the pleading in court, he need but review the evidence. From either by Professor Lankester, his pledged ac-complice, or any one else, which would have passed muster as such before any tribunal whatsoever which had not arrived at a foregone con-clusion which it was determined to earry out by all means tair or foul. The accuser himself, no less than his double, was unable to substantiate a single one of the idle surmises on which he based his denunciation. He states that he  $b\sigma$ lieres the writing was on the slate before the he affirms that the writing came on that side of the affirms that the writing came on that side of the slate on which it might have been possible for Dr. Slade to have written. In the course of cross examination, however, he is compelled to retract this statement, and admit that he really does not know on which side of the slate the writing came, although this avowal involves the

writing ly, he e or touch trickery appeare tradisti contrad

who co against have th Serfean comes f to testif of po-it bhenom non Spi wasquit the gro conjectu able to on the every o neath 1 togethe Passi had eve sisted c stead of to what condeu failure gators since hi ent tes depend his leag able m credulit which i same da laid on testimo own, n breach ashame Profess indletm hope of some e proceed warran than by sions t elude a gentler himself and pr man, w fessing ficien an indi he repr by the partial By vi on exa demner tion th that the his jud coveri vived t dunder WC Dec extingu

cal force arguments of either Professor Lankester, Mr. Flowers, or any other modern emulators of the holy office. But as it is decidedly undeshable to live under such a *régime* as that of the Inquisition, even though the restricted powers of nineteenth century judges competithem, howver unwillingly, to exchange for the fagots and thumbscrews their prototypes of yore were wont so unsparingly to indict, the modified substitutes of fines, incarcerations and treadmills—it bebooves all Spiritualists to band together and show such a front on this decisive occasion as may compet the British magistracy one and all to realize the fact that in the present age law and justice cannot be set aside to serve party pur-poses, or either public or private spite, in any land constitutionally governed, and least of all on British soil.

If English Spiritualists are so wanting to themselves and to the great cause of truth as not to come forward to a man to uphold its banner, and to cast all the influence they can and may wield popular, parliamentary and aristocratic-spread as their ranks are amidst all classes of society— into the scales of equity, and their constitutional rights, so as to obtain the full revocation of so iniquitous a sentence, and to brand the unjust magistrate, so oblivious of the first duties of his office as to have dared to pronounce it, they will only have themselves to thank for the conse-quences that will befall them.

If it should become a recognized precedent that any ruffian who either through the desire to curry favor with his superiors, to work his insignificance into notoriety, or to pandento some private passion or interest of his own, may turn detective or spy, and, con-piring with some other individ-ual no better than himself, may enter our houses under false pretences, to note whatever he can, distorting what he chances to see, or arranging what he has the wit-to-invent, into any lie or exaggeration that may suit his purpose—has noth-ing else to do than to cumulate the separate offices of accuser and witness to obtain a sentence in his favor, without being called upon to afford a single proof of the truth of his assertions, or a single corroborative testimony to strengthen them -then we may all look forward to being at the mercy of whoever may desire to damage our good fame, to possess themselves of our property, or otherwise infure us and benefit themselves

Under such conditions Spiritualists in England, whatever be their rank in life, would be subjected to the same *régime* as that which obtained in Venice during the palmy days of the Council of Ten, or in Rome under the sceptre of

the most corrupt emperors. Let us hope that they will be wise in time, and recognizing that in this instance, as in many others, valor is the better part of policy, they will cast aside, for once and forever, that paltry Will cast aside, for once and forever, that pairry fear of Mrs. Grundy, and the cowardly horror of being "chalked on the back," which deters so many — thank heaven, not all — from avowing their creed when tabooed by the majority. With men of such eminence as Mr. Crookes, and so many of his illustrious compers in sci-ence and literature leading the ranks, surely none used he achemic to stand by their solar.

need be ashamed to stand by their colors. Now. then, if ever, is the time to do battle for them. For unless we do, strenuously, boldly, earnestly if it is not the "Canal Dell Orfano," and the "Pi ombi," or the arena and the Mamertine, the rack and the stake that await us, the pillories, treadmills, spoliations and funatic asylums which rampant fanatics and perjored judges hold in store to crush out that ugly intruder, Spiritualism, will amply replace them,

Yours sincerely, HELEN BULLOCK WEBSTER,

née Croly. 31 Santa Lucia, Naples, Nov. 12th, 1876.

#### Words of Commendation.

To the Editor of the Banner of Light : I wish to express my heartfelt thanks through your paper to Mrs. Emma Hardinge Britten for the article that appeared in the Banner of Nov. 25th, entitled "Who's to Blame?" I only echo the mind of thousands through the land when I say God, bless her for that article. It suits me the best of any line I ever read from her pen. Coming as it does from one who has done such coming as it does from one who has done such noble service from the carly stages of the move-ment to the present day, it must do good. It is a cutting rebuke to those who are truly "to blanne," and I hope it will "go home," and I believe it will. There are scores of speakers to day who have left the lecturing field for the reason that bey could not act encode to superform the measure they could not get enough to support themselves, who are full of glowing inspiration fresh from the altar of truth. Why is this? Mrs. B. gives the true reason. Shane on the ones who are the cause of this state of affairs. P. C. MILLS. Dorchester Station, Boston, Dec. 2d, 1876.

#### To the Editor of the Banner of Light:

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I attended the Thanksgiving services of the nion

### BRIEF PARAGRAPHS.

SHORT SERMON, - Toll and affliction are inevitable. But no child of God shall finally have the worse. He that climbs the mountain has a the top a greater endoyment than he that in a sedan-chair is carried upward. Grunble not in the night of calamity, but remember the coming day of joy !- Kromer,

A terrific gale prevailed in the British Isles Sunday, Dec. 34, much damage being done to the shipping. The freight steamer Prince foundered in the storm, and fourteen lives were lost,

Joy never feasts so high as when the first course is of misery.

The unique dolls' fair, for the benefit of sick children in the hospitals, will open Dec, 11th, at the Freeman-Place chapel, Freeman Place, adjoining 17 Beacon street. At this fair will be exhibited the dolls and toys contributed by the boys and girls of the country as Christinas gifts, to be distributed on Christmas day among the hospitals.

The cross, as a religious symbol, was in use in the Oriental failths, thousands of years before the Christian era. So also the priestly robes, the sacred days, the sacraments and festivals, all are traced in form, if not in exact significaller, to the immediately preceding forms. The mitre is a direct descendant from a pagan head-dress symbolizing the fish.

The soul that suffers is stronger than the soul that re-olces. - Elizabeth Sheppard,

"What 's the man yelling at ? " asked an Illinois farmer of his boy, as he pointed to a person in the field one day, "What 's he yelling at ? " repeated the lad. "Yes," replied the father, inquiringly, "I know," said the boy, "Then what is it, you young raseat?" demanded the paternal. "Why," chuckled the urchin, "he 's-he 's yell-ing at-at the top of his voice !"

He, helmsman of the Ship of State,
Whither art driving now?
Thou hast on board the country's fate,
Her omens at the bow,
The hurricane is on our track,
The northeor-like, against the rack,
And, meteor-like, against the rack,
The futeor-like, against the rack,
The futeor-like, against the rack,
The lights are surk below the main,
No help from moon or star 1
But from the white surf of son sea
Comes up a smothered roat;
Is the ship drifting to the lea,
Upon a dangerous shore?

Stingy Aunt-"Well, Robin, have you enjoyed your-self?" Robin-"Oh, yes, aunt; but I wish I had n't come. Brother Jim is sure to cry 'halves' when I get home, and when I say you did n't give me nothing, he punch my head for a story."

The real and personal property of the State has depreciated since 1871 over seventy-one millions of dollars.

" Man," says Adam Smith, "is an animal that makes bargains. No other animal does this-no dog exchanges bones with another."

END OF AN EVENTFUL CAREER. -It is brought to mind by the London Times that Gen, W. W. Loring, who had command in tho second Egyptian expedition against the Abyssinians, has never been heard of since the terrible disaster that befell his troops. Gen. Loring at one time held a commission in the Federal army, but when the civil war broke out joined the Confederates and became a major-general in that service. At the close of the war he went to Egypt, and was appointed by the Khedive io the position in which he is supposed to have lost his life. In he disastrous surprise which the Egyptians suffered, Gen. Loring and several other American officers were on the staff of Prince Hassan. The fate of these men remains a my stery which it is hoped may at some future period be explained.

As we go to press, a most serious aspect of affairs provails in France. Gradually the Senate has become more and more anti-republican, while the lower house has increased In radical sentiment, and a direct clash between the two bodies caused the resignation, Dec. 2d, of the ministry. Excitement is on the increase, and the difficulty of form-ing a cabinet which shall at once possess the confidence of the President, the Senate and the Deputies, seems almost insuperable.

"In the language of Shakspeare, "	
Remarked Mr. Jones,	
"Men's evils on theo them,	
While oft with their bones	
Their virtues are buried."	
" Very true, " Jinx replied,	
"Yet here I would mention	
That no man has died	
Whose virtues have crowded	
His hours in his tomb. "	
Jones's face became clouded	
With sadness and guoun, Paul	Fnetchi,

The present U. S. Congross began its winter session at Washington, Monday, Dec. 4th, Samuel J. Randall, Democrat, being chosen as Speaker of the House of Representatives.

The embalmed corpe of Baron Joseph Henry Louis de Palm was taken Dec. 4th from its temporary resting-place and transferred to Washington, Pa., to be reduced to

Tacitus has been accorded a bust at Rome, upon which the following sentence from his annals is inscribed: "Many in unfortunate circumstances are banny if they image in the following sentence from his annals is inscribed: "Many E. F. Beals, under them; many though extremely rich are most wretch-al if they use program in rachy 1

ter. Nearly one handred corpses had been taken from the rains - according to despatches at time of our going to press-and as many more were bells ved to be still buried in the debris. The theatre was owned by Kingsley Keeney and öthers, and was rented to Shook & Palmer of the Union Square Theatre of New York. The loss on the theatre is about \$250,000.

CONTECTION - In our acknowledgments of contributions to the Slade fund last week, the home of Mr. La Fay-ette Tyrel, given as Charlestown, N. Y., should have been "Chestertown," and the following named donators should have been moted as residents of Phitadelphia, Pa.: "W. M. C., C. B. Rogers, P. W., John Robbins, Dr. Rhodes.

A heavy sliver medal has been sent to the American members of the International Typographical Union by the typographical societies of Italy, It is inscribed: "To the Sons of Guttenberg in America, from the Typographical Association of Italy, upon the happy occurrence of the Centennial celebration of their independence. This medal is applaudingly voted as a perpetual record of brotherly solidarity. MDCCCLXXVL."

The sale of exhibition buildings costing over \$2,500,000 for less than  $\xi(0,000)$  seems like quite a sacrifice, but it must be remembered that they are not very available in their present form, and Mrs. Toodles does not operate on so large a scale. - Boston Post

Post 7, G. A. R., gave "Old Abe," the Wisconsin War-Eagle, a good reception at Beothoven Hall, Boston, Tuosday evening, Dec. 5th.

Irene A. V. House, acquitted about a month ago on charge of having murdered her husband, Orson A. House, has become insane, and was placed in the State Lunatio Asylum of New Jersey, Dec. 3d.

A despatch from Constantinople (Dec. 3d) says there was recently an inundation at Adrianople, by which 1000 houses were swept away.

The irrepressible Chicago Times heads its Thanksgiving nemoirs with the suggestive tittle of '' Turkeyfulness.''

Adjutant-General Cooper, of the Confederate States service, died recently at his home in Fairfax Co., Va., aged 78 years.

Prince Bismarck made a speech before the Prussian Par liament Tuesday, Dec. 5th, on the Eastern Question, in which he expressed the hope that the approaching conference of the powers would result in a peaceable solution of existing complications. He also repeated his former assurance of German neutrality if war should ensue between Russia and Turkey. No further news of the European struggle comes to hand. Nicsic, however, which has contributed so many excitements during the last six months, is reported to be hungry again, and despite the armistice the enemies of Turkey refuse to allow it to be fed. Consequently the garrison is nearly starved, and the Moslema are making arrangements to revictual the place by force.

A jewel is a jewel still, though lying in the dust, And sand is sand, as eret it was, though up to heaven thrust.

New York has purchased for the Metropolitan Museum of Art the Cesnola collection of antiquities found at Ku rium.

Mrs. Gaines has secured another judgment against the city of New Orleans.

Extradition is virtually repend between England and the United States. Brent, the Louisville forger, was rearrested in London, on Monday, Dec. 4th, and taken be-fore the Bow-street police court. What disposition has the the forgers, Winslow and Gray, fearing arrest, have fled the country.

As we go to press, information reaches us that Gen. Diaz has occupied the city of Mexico, and that Lerdo and his ministers have fiel westward. A Brownsville despatch confirms the reported battle between Canales and Martinez; 800 men were left dead on the field. Lerdo's forces lost 2000 men, and the latter's army is almost dostroyed. Cortina at Matamoras has pronounced in favor of Igleslas.

#### The Slade Defence-Fund.

Amount previously acknowledged, . \$1,485,10 Received since our last issue :

2,00

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B. Eilis, Piymouth, Mass., Richard Pope, Plymouth, Mass., Nath, Churchill, """ Herbert Colley, Cambridgeport, Mass., J., Franklin, Tenn, S. H. Austin, Syracuse, N. Y., F. H. Gregory, Beverly, N. J., Jas, Thompson Dayannort, Ja. Jas. Thompson, Davenport, Ia., A Friend, Joseph Wood, Marrietta, Ohio, Levi P. Benjamin, Friendship, N. Y. Luther R. Ames, Worcester, Mass. Rosana Child, Cherry Valley, Ohio, Stamford, Ansel Edwards, New Orleans, La., Mrs. C. D., New Britain, Conn., E. D. T., Philadelphia, Pa., J. B. Williama, Thos. B. Watford, Philadelphia, Pa.,

FLASHES OF LIGHT PHOM THE SPIRIT-LAND, THROUGH THE MEDIUMBILLE OF Mrs. J. H. CONANT. COMPILED AND ARRANGED BY ALLEN PUTNAM, A "Sm. a, spirituan. s comprehensive v. ent to the reader a w. an subjects of the utmost h. THE DISEMBODIED Rev. Theodone Parker. Herv. Theodone Parker. Hann, Kit Managara, Frot. John Hubbard, Harbi Johnual Berl, Cardinal Cheveras, Nir Humphrey Davy, Wid, Modium, Author of ''Spirit Works;'' ''Natty, a Spirit;'' ''Mes-merism, Spiritualism, Witcheraft and Miracle;'' etc., etc. ic. ishoo. Hev. A. Prof. Bev. A. Abner (. Abner (. Bislop Fenwick, Bev. Phinens Niowe, Prof. Robert Hare. George A. Redman, Medium, Bev. T. Marr King. Habbi Joseph Lowenthal, Hev. John Murray. Bev. John Murray. Bev. John Murray. Bev. John Murray. Bev. Henry Ware, Ka-Da Ab-Dai, Lewis Hooward, Thomas Paine, 't, hore speak to the 'ot yoi'

Distinguished Lights of the past, here speak to the em-bodied intolligences of to-day. As an Excyclopedia of Spiritual Information, this work is without a superior. That it is a carefully condo sed and digested volume, the high reputation of its compiler is a warrant. **Price \$1,50**.....**Postage 13 Cents.** For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery flace, corner of Province street (lower floor), Hoston, Mass.

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**DECEMBER 9, 1876.** 

SECOND THOUSAND.

writing were not on the side in question. Third-	street, Boston. Services commenced at three and		D. B. Briggs, " " 1	,00 Price, paper, 35 cents, postage 3 cents; cloth, 60 cents,
ly, he cannot affirm that he saw Dr. Slade write,	lasted until ten-o'clock, г. м. One hundred and thirty children sangand recited finely. Speeches	The total value of exports from the port of Boston dur- ing the past week was \$1,551,42. Total since Jan. 1st, \$41,-	Friend, """"	50 postage 5 cents. For sale wholesale and retail by the Publishers, COLBY
or touch him, or that he perceived any sign of	were made by several friends, and an address de-	1097, 671, against \$31, 157, 201 last year, and \$26, 691, 921 for the		<ul> <li>b) Pointe i venta:</li> <li>c) For sale wholesale and retail by the Publishers, COLBY</li> <li>c) A RIULI, at No. 9 Montgomery Place, corner of Province</li> <li>c) d street (lower floor), Boston, Mass.</li> </ul>
trickery, except that the muscles of his wrists appeared to move as <i>if</i> he were writing. In con-	livered by Philip Davies, the missionary, after	corresponding period of 1874.	Jas. Pearson, Milford, N. H., 1 E. F. Meher, """	
tradistinction to this tissue of conjectures and	which a supper was served of which all the chil-	Buenos Ayres and Entre Rios have revoited against the	Geo. Y. Nickerson, New Bedford, Mass.,	SECOND EDITION.
contradictions, which evidences nothing more	dren partook. Later another collation was served	Argentino Confederation, under the lead of Col. Alsina.	Robt. Rutherford, Rochester, N. Y.,	5,00 AN
than the unreliability and disloyalty of the man	for the adult poor of both sexes, and several fam- ilies were given a dinner to carry home. It was			.00
who could dare to bring a criminal accusation	an enjoyable occasion.	minded; to give to the uncharitable, to forgive such as [	A Doll, "	<b>Exposition of Social Freedom.</b>
against any one on such insufficient grounds, we	FRIEND TO HOME MISSIONS.	To love the unlovely, to sympathize with the contrary- minded; to give to the uncharitable, to forgive such as never pity, to be just to men who make injustive alaw, to pay their ceaseless hate with never-censing love, is one of the molicent attainments of men. and in this he becomes most like a God. — Theodore Parker.		
have the written testimony of such a man as Serjeant Cox, who, although <i>not</i> a Spiritualist,	······	the publicat attainments of man, and in this he becomes	O. Chauncey, Lemont, Ill.,	ar monogumio marriago the mighted botter
comes forward as a perfectly impartial witness.	To the Editor of the Banner of Light :	most like a Gol. – Theodore Parker.		opment of Sexual Equality.
to testify, not to conjectures, but to a succession	Will you please notice the following in your	THE PASSING DAYS.		1,00 By the Author of VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE.
of positive facts which, corroborated by similar	next issue of the Banner, viz., that Mrs. Susie	The days succeed each other like a dream,		
phenomena witnessed by other gentlemen, some	Willis Fletcher will lecture in Murray Hall	They come and go with silent tread like stars,		2,00 Nature's Laws, Principles, Facts and Truths, are eternal
non Spiritualists likewise, amply prove that it was quite supercrogatory for Dr. Slade to resort to	(Brockton), Sunday evening, Dec. 10th, [to mor-	They steadily move on like some still stream, That passes till the ocean progress bars,	Mrs. C. Boyd, Johnson Creek, N. Y.,	85 and immutable. Society, Customs, Conditions, Circum- 00 istances and Opinions, are constantly changing; therefore, 00 to be consistent, we should weigh and judge both sides of
the gross and clumsy trickery imputed to him,	row] at seven o'clock ; subject, Materialization.	Now hid in woods, now ope to sky and field,		to be consistent, we should weigh and judge both sides of
conjecturally, by Professor Lankester, since ho is	The discourse will be illustrated by Mrs. M. M.	Now deep and dark, now shoul and clear as light,	Harvey Lyman, Springfield, Mass., . 2	2,00 the subject. 2,00 72 pp. Price 25 cents, postage free.
able to obtain the writing when the slate is laid	Hardy, with a paraffine mold scance under test	And I over them have no command to wield,	Jas. S. Draper, Wayland, "	2,00 For sale wholesale and retail by COLBY & RICH, at
on the surface of the table, in the full view of	conditions. Yours truly, H. T. MARSHALL.	But am engulphe4 and lose in them my might. I cannot say—it is so strange to see, *	Friend,	boor), Boston, Mass.
every one, or placed on a visitor's head, or be-		To feel the days o'errule with such high power,		Fourth Thousand.
neath his hand, and untouched by Dr. Slade al- together.	Brockton, Mars.	It is so strange a creature so to be,		$\mathbf{B} = \mathbf{P} \mathbf{O} \mathbf{B} \mathbf{T}$
Passing to other considerations, we would ask.	Spiritualist Meetings in Boston.	A thinking soul so subject to the hour,		$\mathbf{R} \mathbf{E} \mathbf{P} \mathbf{O} \mathbf{R} \mathbf{T}$
had even Professor Lankester's testimony con-		But so it is beyond our skill to cure,		I,00 ON
sisted of a direct affirmation of positive facts, in-	TEMPLARS' HALL, 488 Washington street, -Spiritual meetings every Sunday at 24 and 74 p. M. Mediums' meeting every Friday evening in the month except the	Yet we through all the passing days endure. -WILLIAM BRUNTON,		00 SPIRITUALISM,
stead of an empty string of negative suppositions,	first. F. W. Jones, Chairman,			5,13 Of the Committee of the
to what would it amount? Nothing can be more	LUBLING HALL The Universal Reform Association holds meetings in Lurino Hall every Sunday at 25 and 75	Punctuation was first made in literature A. D. 1520. Be-		,00 I and Dialoctical Contatu
condemnatory or more suggestive than his total failure to obtain, amid the bundreds of investi-	holds moetings in Lurine Hall every Sunday at 25 and 75	fore that time wordsan dsentenceswerealiputtogetherlike this.		<b>London Dialectical Society</b> ,
gators who have held seances with Dr. Slade	speaker.			,00 Together with the Evidence. Oral and Written, and
since his arrival in England, one single independ-	I'YTHIAN TEMPLE, 176 Tremont street The Spiritual- ist Ladies' Ald Society will hold a Vest Circle every Fri-	The Greeley monument as unveiled at Greenwood		
ent testimony to back him, thus forcing him to	day evening, commencing at 7,5 o'clock. Many provinent niediuma have volunteered their services. Admission 25	Cemetery, New York, Monday, Dec. 4th, in the presence		<ul> <li>Price \$2.60, postage free.</li> <li>For sale wholesale and retail by COLBY &amp; RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.</li> </ul>
depend for support on the sole corroboration of	cents. Mrs. John Woods, President; Miss M. L. Barrett,	of many distinguished citizons. Rev. Dr. Chapin opened the exercises with prayer. The formal presentation of the	Lydia P. Geel, Port Huron, Mich., . 1	1,00 No. 9 Montgomery Place, corner of Province street (lower form). Boston, Mass.
his leagued accomplice, and that of the respect-	Socretary. t	bust was then made by W. H. Bodwell, of Typographical		.,00
able mother who ventures to palm off on public credulity the singularly <i>fortuitous</i> (/) coincidence		Union No. 6, after which Thurlow Weed, in behalf of the		BANNER OF LIGHT:
which brought her to Dr. Slade's precisely on the	Rochester Hall,-The Children's Progressive Lycoum convened as usual at this hall on Sunday morning, Dec.	board of trustees, unveiled it. Bayard Taylor delivered an		
same day as her son. What stress Prof. Lankester	3d. Mrs. Hayward, Lizzie Thompson, Ernestine Eldridge,	eloquent oration. An appropriate poem by E. U. Stedman closed the services.	W. N. Choate, Jackson Mills, Mich.,	And The Oldest Journal devoted to the
laid on being backed by some one of note, whose	Linwood Hickok, May Potter, George Francis, Hattle			00 SPIRITUAL PHILOSOPHY
testimony might be of greater weight than his	Collier and Sarah Ransom, contributed recitations, and	An Aberdeen newspaper states that the captain of the		,00 In the World I
own, may be easily estimated by the flagrant	nusic was rendered by Alice Bond, Olive Barnes, Nelly-	whaler Jan Mayen, of Peterbead, recently encountered an Esquimau, who informed him that a tribe of Esquimaux,	Clarissa Hubbell, " " ".	50 ISSUED WEEKLY
breach of integrity and honor he was not	Thomas, Miss Danforth and Miss Shuman. The seats were well filled, and the occasion was a pleasant one.	living far to the northward of Cumberland Gulf, many	John Hubbell, """""".	AND A REAL AND A DEADY DI A OF DAMMAN MARK
ashamed to perpetrate, in adding the names of Professor Carpenter and other gentlemen to the	JULIA M. CARPENTER, Cor. Sea'y.	years ago massacred Captain Crozier, second in command	Mrs. Stockham, """""	50     AT NO. 9 MONTGOMERY FLACE, BOSTON, MASS.       50     COLBY & RICH
indictment, without their authorization, in the	Lurline Hall A correspondent writes that "at the	of the Franklin expedition, and five other whites, because	Mrs. Brown, "	50 Publishers and Proprietors.
hope of misleading the public into the belief that	morning circle, Dec. 3d, Juli . E. Wright delivered a very	they reluted to surrender their guns and ammunition.	John Rogers,	50 ISAAC B. RICH BUSINESS MANAGER,
some eminent men at least participated in his	fine lecture on the Law of Spirit Growth, which was lis-	Thales said the strongest thing was necessity, because it	E. J. Kempton; New Bedford, Mass., 2	2.00   LUTHER COLBY
proceedings. And it is a man who, by such un-	tened to with close attention by a large and appreciative	accomplishes every purpose.	A. G. Blackman, E. Bridgewater, "	50 Aided by a large corps of able writers.
warrantable and disingenuous conduct, no less	audience. After the lecture, many excellent tests were given through the mediumship of Mrs. Leslie, Mrs. Stan-	It has been estimated that more foreign newspapers were	W. F. Tufts, Norwich, Conn., 1	,85 THE HANNER is a first-class, eight-page Family News- ,00 paper, containing FORTY COLUMNS OF INTERESTING
than by the contemptible subterfuges and eva- sions through which he subsequently sought to	wood, Mrs. Nelson and others.	represented at the Philadelphia Exposition than at the		,00 paper, containing FORTY COLUMNS OF INTERESTING
elude and distort the published denials of the	A fine audience attended in the afternoon, at which cir-	Exhibitions in London, Paris and Vienna combined;	R. C. Stewart, Concord, Mass.,	00 AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT: 85 A LITERARY DEPARTMENT:
gentiemen he had thus traduced, has proved	cl e Mrs. S.anwood and Mrs. Leslie occupied the platform.	among these specially to be noted, may be mentioned the		,85   REPORTS OF SPIRITUAL LECTURES; ,00   ORIGINAL ESSAYS-Upon Spiritual, Philosophical and
himself to demonstration devoid of every feeling.	The conference in the evening opened by Prof. Toohey's sharp criticism on mediums and mediumship, and replies	Times. Standard, Telegraph, News, and Illustrated News, of London: The Temps, Journal des Debates, Patrie and	Mrs. E. Heath, Seneca Falls, N. Y., 1	,00 Scienting Subjects.
and principle of a man of honor and a gentle-	to the point were made by the Chairman, Mr. P. Robin-	Galiquoni, of Paris; Independence Beige and Moniteur.	One who Knows, 1	
man, whose ipse dixit is accepted by a judge pro- fessing to be impartial, as substantial and suf-	son, Mrs. Maggie Folsom, and other mediums and speak-	of Brussels; Standard, of Amsterdam. The following		5,00   CONTRIBUTIONS by the most talented writers in the
delent evidence to justify the condemnation of	ers present, who were not afraid to stand firmly by the	cities were also represented by correspondents: Berlin,	S. Pray, Dover, N. H.,	
an individual against whom, as well as the cause	truths they believed and advocated.	Vienna, Pesth, St. Petersburg, Moscow, Milan, Rio		TERMS OF SUBSCRIPTION, IN ADVANCE
he represents, the accuser is avowedly actuated	On Sunday next, Dec. 10th, the regular free circle will be held at 10:30 by Mrs. Nelson, Mrs. Stanwood, Mrs. Leslie,	Janeiro, Madrid, Leipsic, Stockholm, Copenhagen, Con- stantinople, Shanghae, Melbourne and the Sandwich Isl-	Josiah Adams, Plymouth, Mass.	.00 Per Year
by the bitterest antagonism, and whom all im-	and other mediums. Moses Hull will speak at 2:30 and 7:30	ands, there being in all, including Canada, 351.	F. T. Houghton, San Francisco, Cal., . 2	
partial testimony concurs in acquitting.	Р. м."	······	S. B. Swan, Norwich, Conn.,	1,00 Postage Afleen cents per year, which must accompu-
By virtue of a similar judgment, pronounced on exactly equivalent grounds, Galileo was con-	CHARLESTOWN DISTRICT Ivanhoe Hall Spiritual	After much mental strain and painful cogliation, a Brit- ish Court of Appeals has just achieved the important de-	Mrs. A. Hayford, Canton, Me.,	1,00 hy the subscription.
demned to explate in the dungeons of the Inquisi-	meetings are held in this hall every Sunday afternoon at	cision that one man (a stockholder) cannot hold a meet-	The Widow's Mite, P. A. Cornell, Central Village, Conn.,	50 In remitting by mail, a Post-Omes Money-Order on Boston or ton, er a Draft on a Bank or Banking House in Boston or
tion the audacity which dared to assert a fact	three o'clock. Mrs. Abby N. Burnham has occupied the	ing! since one man cannot "meet,"	Friends, New Britain, Conn.	<ul> <li>1.00 In remitting by mail, a Post-Office Money-Order on Bos- 50 ton, era Draft on a Bank or Banking House in Boston or 2.00 New York City, payable to the order of COLBY &amp; RICH, 5.50 is preferable to Bank Notes, since, should the Order or 5.50 is preferable to Bank Notes, since, should the Order or 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of 5.50 is preferable to Bank Notes, since, should the Order of Since, since, should the Order of Since Notes, since, should the Order of Since Notes, since</li></ul>
that the ignorance and interested nerversity of	platform since the 1st of November. Her lectures on spirit psychometry, and the tests she gives to illustrate this	The Brooklyn (N. Y.) Theatre was destroyed by fire		2.00 Draft be lost or stolen, it can be renewed without loss to
his judges were pleased to deny. The great dis.	beautiful phase of the Spiritual Philosophy, are very inter-	Tuesday night, Dec. 5th. The play of the "Two Orphans"	Mrs. E. A. Young, Seville, Ohio,	to the sellection and in such cases the term of subscription
coveries of the world-renowned astronomer sur-	esting and instructive, and are listened to with attention	was in progress at the time, and in the anxiety of the au-	M. W. Comstock, E Lyme, Conn.,	1.00   Will be proportionally short need at the expiration of the time
vived the obscurantism and prepotency of his dunderheaded and iniquitous adversaries, and	by large and intelligent audiences. She will speak in this		S. Morton, Winslow, N. J.,	2,00 paid for.
we need have no fear that Spiritualism will be	hall next Sunday, December 10th, at 3 r. M., and at Tem- plars' Hall, 488 Washington street, Boston, in the evening	were trampled upon and severely injured, and many killed. The calamity was a fearful one, and at last accounts		1.00 paid for. 1.00 AF Specimen copies sent free. 1.00 ADVENTISEMENTS published at twenty cants per line for ADVENTISEMENTS published at twenty cants per line for each subsequent
extinguished by the superior lights, or the physi-	at7%. C. B. M.	will rank with the darkest pages of theatrical disas-		1.00 ADVENTISEMENTS putting at wenty can's postequent the first, and fifteen cents per line for each subsequent 1,00 insertion.
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		the superstand with a manager, e	· · · · · · · · · · · · · · · · · · ·	t
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