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Spiritualism Abroad.

(From the London Dally Telegraph of Oct. 21st.) PROSECUTION OF DR. SLADE.

[Continued.]

Yesterday, at Bow-street Police court, before Mr. Flowers, this case was resumed. It will be recollected that the defendant, Henry Slade, 8 Upper Bedford-place, Russell-square, was summoned, at the instance of Mr. E. Ray Lankester, for having, on Sept. 11th, unlawfully used certain subtle craft and devices to deceive and impose on certain of her Majesty's subjects, to wit, E. Ray Lankester, T. J. Oldman, Henry Sidgwick, R. H. Hutton, Edmund Gurney and W. B. Carpen-ten. Upon a second summons, Henry Slade and Geoffrey Simmons, his clerk or assistant, were charged with having, on Sept. 11th, unlawfully conspired and cambined together, by divers false pretences and subtle means and devices, to obtain and acquire to themselves from the persons abovenamed, and others, various sums of money, and to cheat and defraud said persons and others. The court was again crowded with ladies and gentlemen interested in the inquiry, a considerable number of ladies being accommodated with seats on the bench. Shortly after eleven o'clock the defendants were called, and took their position as before, in the usual compartment beside the witness box. The table, which had remained in the custody of the officers of the court since the previous hearing, was placed beside the magistrate's seat. istrate's seat. Mr. G. Lewis, solicitor, appeared for the pros-

ecution; Mr. Munton (of the firm of Messrs. Munton & Morris, solicitors) was for Mr. Slade; and Mr. Massey, barrister, appeared for Mr.

Dr. Donkin again took his place in the witness-ox. The evidence he gave on the preceding hearing was read over to the witness, and signed by him. It brought down the narrative of the visit to the arrangements for writing on a slate. Mr. Lewis, in continuation, asked: What did

he then do?—He put a small piece of slate pencil on the slate, and placed the slate in apposition to the under surface of the table. He held it so that Do you remember with which hand he held it?

—With his right hand. Did you then hear a noise?—There was a noise

apparently of the scratching of a slate pencil, and at the same time I noticed a to-and-fro movement of the arm and some contraction of the tendons on the front of the wrist. He took away the slate after a very short time and wrote a me sage—a short message, of which I cannot remember the exact words, but which was to the effect, "Here I am," or "I will come," and this was signed "Allie."

Was that writing very legible?—Very illegible. Did he say who Allie was?—He did not in my

What did he next do?-He next wiped and cleaned the slate, and showed what appeared to be both sides clean, and then began to talk. He asked me if I was a medium, and said he would

Ask whom?—He said he would ask the spirits. What then?—He made one or two other short remarks, and made a noise with his throat. During that time where was the slate?-Dur-

ing a considerable part of that time the slate was not visible to me.

And whilst the slate was not visible, could you

see his right hand?—No.
Could you see his right arm?—Yes; I saw i

moving, as though he were writing.

After you had seen his right arm moving, did he place the slate under the table?—Yes; as be-fore, and the sound of writing began again soon, and on its withdrawal there appeared to be on the upper surface of the slate the words, "He can be a good writing medium."

Did he then again clean the slate?—Yes.

Did he speak to Prof. Lankester?—He asked Prof. Lankester if some relatives of his had not signified their presence the last time—at the previous sitting with him.

Did he say what he would do?—Prof. Lankes-ter said they had, and Siade said he would try if

they would write again.
Whilst he was talking where was the slate? It was out of sight, as before, and his behavior was similar to what it had been.

Did you see his right arm moving to and fro as described?—I did, exactly in the same way.

Did you hear any scratching, as if some one was writing?-Yes. Whilst the arm was moving to and fro?—Yes scratching as of writing.

At that time I believe your fingers and those of Professor Lankester were joined?—Yes.
Did Slade do anything?—He pressed my finger

at the time the writing was heard. What did Slade do with the slate?—He put it

back under the table, in the same manner as be And did Slade withdraw the slate?—Yes; after a very short time.

And what appeared upon it?—Words which he read to us as "Samuel Lankester." Was the word "Lankester" legible?—Yes

quite legible.
How was "Samuel"?—Samuel was very badly

written.
What did Professor Lankester say?—That he thought the word "Samuel" looked like "Edwin." "Did you make any remark?—I told him, after looking at the slate, that I could not read the word, but that it ended with "in."
What did Slade say to that?—That the word very likely might be "Edwin."

or wiped it quickly.

Did he say anything?—To Professor Lankester

he observed that perhaps the spirits would write better if he held the slate with him.

What did Slade then do with the slate?-It was removed out of sight.

removed out of signt.

By Slade?—Yes; and he begun making noises with his throat as before.

Did you observe his arm whilst he was making these noises with his throat?—I did. It was mov-

ing the same way as before. Did you hear any scratching?-Yes, very

plainly.
What sort of scratching?—Exactly like the

what sort of scratching?—Exactly like the scratching of a pencil on a slate.

When the scratching ceased, what did he say to Professor Lankester?—He said, "If you will hold the slate as I do, perhaps they will write"—or wards to that offset or words to that effect.

What did Professor Lankester do?—He put down his hand and instantaneously snatched the slate away. Then he rose from his chair, held up the slate, and showed Slade and myself that there was writing on it already. He said, "I have watched you writing it each time. You are a gross scoundrel and impostor," or words of that

Now, when he charged him with that did Slade make any reply to it?—None whatever at that

What was his manner?-He looked very much

ngitated.
Did you say anything to him?—Yes.
What was his answer?—That either then or after it would all be explained.
What did you say to him?—I called him a "——liar"—(laughter)—or something like that, I can't swear to the exact words.
Did Professor Lankester carry the slate into

the front room?—He did. Was Simmons there?—Yes.

And others?—Yes. Had Slade followed you into the room?—Yes.

Did either of them offer any explanation?—No. Did Simmons make any observation to you in

a low tone?—Yes.
What was it?—He said, "As you have not then satisfied you will not be required to pay any-

Did Simmons say anything about similar ex-posures?—He said the same thing had happened And did Professor Lankester say whether he should write to the papers?—Yes; he said he

What did Simmons say to that ?—He observed, "It will be a good thing, and the best advertisement we can have. Two hundred people will

then come back to see if they have been swin-

Was Slade present then?—No.
Did you notice any wink at the time?—Yes.
After a little time, did Simmons say anything about not writing to the papers?—Yes; that we had better not write, or we should be sorry for it six months or some months hence.

And was wretter to the Times the same of the

And you wrote to the Times the same after noon?—Yes.

1 believe you did not pay anything before you went away?—No.

Cross-examined by Mr. Munton: In your letter you state that you went with Professor Lankes-ter in order to corroborate the opinion he had formed?—That is so.

Did he tell you what opinion he had formed?— Yes. He told me the writing was done in the manner he has described in his evidence.

sage was done?-He did. He said he thought that the message appeared on the under surface of the slate. On which side of the slate, in your opinion, did

the first message appear?—It appeared to me to be on the under surface of it.

He having told you his opinion, can you say for certain on which side of the slate the message appeared?—No; I cannot.

Slade, I believe, was sitting with his back to

the window?-Yes.

And you were opposite to him?—Yes.
And Professor Lankester was sitting against
one of the flaps?—He was sitting on Stade's right.

Did you hear Professor Lankester say in his evidence that he was sitting in such a way it seemed to him there was no frame to the table? -I did hear him say so.

Did you think then that he was mistaken—that he was sitting in front of the frame?—He may have been mistaken in the word that he used. When Slade (producing a small school slate) placed this under the table on the first occasion

you say that you saw his thumb above the surface of the table?—Yes.

Was the thumb stationary?—Yes; all the time. You are sure of that?-I did not observe the

thumb move. Then do you think that, with the thumb sta-tionary, Slade could write the message under-

the slate -that is to say, on the surface of the slate which faced downwards?—Yes: I think With one finger ?-Yes.

He would have required, I presume, some of his fingers to sustain the slate under the table?—

Did Professor Lankester express his opinion to you that the message, or rather the message writ-ten under these circumstances, was written with one finger?—I cannot say whether he said with one finger or not. You said in a letter to the Times you went to

corroborate the opinion he had formed ?—Yes.

Now tell us whether, in expressing the opinion he had formed, he did not suggest that the message was written with one finger?-He might have done so; I cannot remember.
You wrote after your visit, "The result was in

accordance with the theory of the agency of a minute piece of slate pencil probably held under the nail of the middle finger '? I wrote that.
You meant that Professor Lankester had given

it to you as his opinion?-I mean to say that the mention of the nail of the middle finger was my own idea.

Did you notice the condition of the nails of Dr.

Slade?-No You cannot tell us whether his nails were sufficiently long to hold the pencil?—No.
Did you form the theory that the piece of pen-

cil was probably held under the nail before you left the room?—I cannot say exactly when I ormed the theory.
You mean you formed the theory that the mes sages were written with a pencil fixed under the nail, without having taken the trouble to see whether, from the condition of Dr. Slade's nails,

he could hold a piece of pencil there?—Yes. Would it surprise you to learn that, this theory having been frequently expressed before, Dr. Slade's nails are always pared down to the lowest point?—No; not in the least.

If that would not surprise you, how do you venture now to say that a piece of pencil was the spirits would write better if Professor Lan-

Did you then hand him back the slate?—Yes. | held under the nail?—What I said was in accord- | kester held the slate, did Lankester say that he hand what did he do with it then?—He rubbed | ance with that hypothesis. | kester held the slate, did Lankester say that he would do so?—Professor Lankester immediately ance with that hypothesis.

I ask you again, would it not surprise you to

hear that Dr. Slade's nails were cut down as low as possible, and how do you make out that if that were the case he could hold the pencil under the nails at all?—I think if the nails were cut

down to the lowest point, he could not hold a pencil between the nail and the flesh.

Did you think it desirable to look at the condition of his nails before you made the report that appeared in the Times?—No.

But you, at all events, did not observe the con-

dition of his nails?—No.
You say you cannot remember whether the writing on the slate on this occasion was straight or curved?—I do not recollect.

But you know the words were, "I am here to help you, Allie"?—The words were, "I am here to help you, Allie"?—The words were to that effect.

You know that the plece of pencil had been placed on the top of the slate which was then under the table?—Yes, against the lower surface of the table? of the table

And you knew that the writing was supposed

And you knew that the writing was supposed to be found there?—No, I did not.

When, in your opinion, you discovered that the writing was underneath the slate, did it not strike you as being very remarkable?—I noticed writing on the opposite side of the slate to the side upon which the pencil had been placed.

This was as finder amount the slate from the

Did you see Slade remove the slate from the position in which it had been placed and show it to Professor Lankester, and did you see the action of his hand and arm in so doing?—I would not say that the slate was turned. I saw Slade move the slate.

Do you venture to say it was turned?-No, I

Then, as far as you know, the writing may have been on the upper surface of the slate?—I may have been; but my impression is, that it was on the under surface. My impression is, that he, in withdrawing the slate from under the table, turned it over.

Do you say he turned, over the slate?-I be lieve he did. Upon what is your belief founded? Have you any recollection of the turning over of the slate?

—I can say no more than what I have said. I cannot speak more definitely.

Then you cannot tell us upon what surface the writing took place?—I cannot say on which surface of the cloth the writing ways.

face of the slate the writing was.

And yet you wrote positively to the Times that the writing was on the surface of the slate which faced downwards?—I wrote to the boot of my

collection. When you wrote as you have done, had you any recollection of the slate being turned over?

—I have the recollection that my impression was

that the slate was turned over. And if that was only your impression, is that a

And it that was only your impression, is that a fair way in which to convey your impression to a public newspaper?—Yes.

You heard Professor Lankester express a doubt as to whether the writing was on the upper or lower surface?—Yes; I either heard or read it.

Did you write your letters—you and Professor Lankester in govern?—I should like that form

Lankester—in concert?—I should like that term to be explained. We wrote in the same room.

Did you consult each other as to what you should say?—No. Did you see Professor Lankester's letter before it went to the Times?—Yes.

And he saw yours?—Yes.
Did you then agree with his positive assertion

that the first message was written under the slate?—I do not think he made a positive asser-

sion of your visit?-Yes.

Did you hear the alleged writing by Slade on each occasion except the first?—I did not hear any writing on the occasion of the second mes-Was that the time when Professor Lankester called your attention by looking at you?-No;

that was on the occasion of the third message. Did you write as follows to the Times on Sept. 16th: "The next communication was partly quite legible, and in a straightforward, undisguised hand. At this time it appeared undisguised hand. At this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirits got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. While he was clearing his throat and making short remarks I saw his right arm, now at some distance from the table, making exactly as though he were writing on something placed upon his knee"?—
I wrote that, owing to my position at the table,

I could not see his hand. What do you mean by saying the message was "ready written"?—I mean to say it was written in the interval between showing the slate apparently clean and replacing it in a position for the

You don't pretend that the writing was on the slate when it was first shown to Professor Lankester?—I have no reason to suppose it was. You have heard about long messages being rubbed out, and their reappearing?—Yes.
You do n't suppose that this message was so

produced?-No We now come to the important message when the slate was snatched away; but first state what you mean by saying the spirits were ready.— There were raps, or something of the sort, by which Slade gave us to understand that the spirits were ready to communicate with us; but I cannot remember the words. I stated, in re-

porting the interview, that the spirits agreed to correspond with us, but these were my own words describing the impression Slade's words or acts gave me. Did Slade show the slate to Professor Lankester and yourself immediately prior to putting it

under the table for the last message?—No.
Where was the slate immediately before he put it on the table?-On his knee. Before the last message was written did he

make any remark?—He made many.

Did he make any remark in anticipation of this message?—He said it would be plainer if the slate were held by Professor Lankester with

After the rubbing out of the third message, what did he do with the slate?—It very soon disappeared from view. He took it up, and soon began to write upon it, as I saw his arm moving. After he had removed the slate, did Slade make any remark?—He made more than one; he was

talking all the time. You say in the passage I have read that he went through the same sort of manœuvres as before, although even more deliberately, very little effort being made to avoid a loud scratching while he slate was under the table. Do you adhere to that?—Yes.

That very little attempt was made to prevent your seeing he was an impostor?—There was very little effort, I should say. When he made the observation that perhaps

put out his hand. There were, at all events, some twenty seconds before you heard a scratching, and some interval of time between the scratching and the suggestion that Lankester should hold the slate?—I did not say there were twenty seconds before I heard the scratching. I said that the slate had been out of my view for perhaps twenty seconds or

You know the message, "I am glad to meet you, Edwin Lankester"—eight words?—Yes.
How long would it take to deliberately write

eight words?—I cannot say.

But do you think that eight words could be deliberately written in less than a minute?-Cer-

When the writer is not looking at the slate upon which it is written ?—Oh, yes.

How long an interval will you pledge yourself

clapsed from the time of his taking the slate from the table and the time of its being snatched away?—I could not pledge myself.

As far as you know Professor Lankester made

no remark as to the slate, or the condition of the slate?—At what time?

Just before the fourth message. Did he say anything about the slate?—I have never said that

he made any remark. I only saw him put his hand out to take the slate.

Did Slade say anything further when the suggested that Professor Lankester should hold the slate?—He remarked, "You will now see whether the spirits go right."

He did not draw your attention to the condition of the slate?—He did before the slate disappeared. He showed us that both sides of the slate were

apparently clean.

In your letter to the newspaper you state "Here let special notice be given to the fact that at this moment the slate was said to be free from writing." Now why did you call special notice to a thing which, as far as you recollect, did not occur?—The letter simply shows the impression he wished to produce, that the slate was free from

writing.

Do you think it was a fair thing to state in a public journal, "Here let special notice be given," to something upon which you had no recollection ien?-I think it was important to make the thing clear. There was a good deal to take special

Was there more to take special notice of in the

fourth message than in any of the previous ones?—Yes; because the fourth message was the one in which the proof of demonstration Would that justify you in saying at this mo

ment the slate was free from writing?—I will pledge myself that Slade made us understand hat the slate was free from writing. Then why do you ask that special notice should be given?—Because I thought it was most important that the whole account should be pub-

shed for the benefit of the public.

And that you consider a fair thing to do?—I

Slade was agitated, you say, when he was charged with being a scoundrel and an impostor?

-Very much so. Was any other member of the party agitated as well?-No; I think not.
You were quite cool?-Pretty cool.

Was his agitation very much increased when you used the expression we have heard in this court?—No: I uttered the words in a low voice, and I am not sure that he heard them.

Was Professor Lankester in a state of agita-He was narrowly watching the slate to snatch it?—Yes.

-There was no visible agitation, Slade made no remark of any sort or kind about Had you attended any sittings of this kind before—sittings with slate-writing?—No; never. Or any other manifestations in the presence of

Then do you mean to say that he was not more

or less in a state of agitation whilst this was go-

paid mediums-have you had much experience; -Four or five times, perhaps. Had you formed an unfavorable opinion against

Slade as to the mode in which this writing was produced before you went to his rooms with Dr. Lankester?—No; I had formed no definite opinion about Slade. You went with him to detect him?—In order to watch him—to see whether I could draw cor-

rect inferences or not from it. As far as you were concerned, you did not see Slade write a single word?—I did not see him write on the slate.

But you conjectured he was writing from the movement of his arm or the tendons of his wrist? -It was an inference which I drew from the strongest possible ground. I did not see him

write, or his hand move on the slate. Cross-examined by Mr. Massey: When you wrote to the Times you suggested that this message was written on the slate when Professor Lankester snatched the latter away, and you say that at that moment especial notice should be taken of the fact that the slate was said to be

free from writing?—Yes. Having it in your mind that the slate had been written on immediately before Professor Lankester put out his hand, do you not appreciate the importance of that distinct and definite statement that at that moment the slate was said to be free from writing?-I think it important that attention should be called to the allegation that the slate was then free from writing. In connection with this message, as in connection with all the others, we were most distinctly given to under-stand that the slate was clean before it was put under the table.

Do you mean the allegation was that the slate was clean at that moment, before it was put under the table?—Immediately before it was put under the table. Was the statement that the slate was clean

made before or after it was removed by Slade from the top of the table?—I think it was made after, but I cannot say the exact time. I can pledge myself that a representation that the slate was clean was made before the fourth message. Would you say that it was a "correct" or a

"incorrect" impression to convey, to say that Dr. Slade then said, "Now please to observe that Dr. Slade then said, this slate has no writing upon it "?-I think it would be an incorrect impression. I have no recollection of his using such words. Is not that the impression which your descrip-

tion in the Times of the occurrence would give? -I think it quite possible that some people might put that interpretation upon it, but I did not intend it to be so understood. The sentence was hurriedly written. Supposing we were to suggest that that writing

was the genuine writing which Dr. Slade said it

Mr. George Lewis: That is, of the spirits. (Laughter.) Mr. Massey: Don't interrupt, Mr. Lewis.

Mr. Lewis: Dr. Slade has never said that it was the genuine writing of the spirits. (Laugh-

Mr. Massey: Suppose we were to say that this was not writing executed by Slade, but was produced by some unknown force—I ask you whether it would not embarrass us very much in our defence if you had repeated here to day—oh, you have not done—what I understand you to have said in the Times, that this could not be, because, after you had heard the writing, Slade declared that the slate was clean?—No, I don't think it

would. (Laughter.) Mr. Flowers (to witnes.): I should have thought

that all you have said would embarrass the defence. (Laughter.)

Cross-examination continued: I did not hear Slade make any remark to the effect that the spirits were a long time coming. I knew that he said so, because I saw it in the paper; but I did not hear him utter the words. I saw the movements underneath the table. I did not see the slate, or the hand; but I saw-the arm moving slightly, as a man moves his arm when he

Reëxamined by Mr. Lewis: At the time you wrote the letter to the Times had you any knowledge of being cross-examined in Bow street Poice-court for an hour and a half at one time?-

Not in the least.

Did you write it sincerely believing that you vere giving a correct account of what had taken

Had you any private end to gain by writing

Mr. Massey: I made no such imputation upon the witness.
Mr. Munton: Nor I.

Reëxamination continued: You wrote in the public interest?— Yes. Was the slate always cleaned before being put out of sight?—Yes, in order to show us what ap-peared to be both sides of the slate before it was put out of sight. He showed us the slate on each

casion that we might see it was clean. With reference to this last message, before the slate was put into position immediately previous to its being snatched away by Professor Lankester, did Slade say anything about the spirits?— He said, "Let us see if they will write for you,"

or words to that effect.

Having made that observation he proposed to ut the slate against the under surface of the

Instantaneously Professor Lankester snatched the slate away?—The action appeared to be instantaneous.

And there was the message?—Yes.

Mr. Lewis: I have no other questions to put to
Dr. Donkin.—I now propose to call Mr. Massey. Mr. Massey: I have no objection to appear as a witness, subject to an objection which I desire to

witness, subject to an objection which I desire to raise against the whole class of evidence which Mr. Lewis is adducing.

Mr. Flowers: Is it really necessary, Mr. Lewis, to call Mr. Massey? There can be no further evidence as to this particular transaction.

Mr. Lewis: It is, I think, most necessary in the interests of justice that Mr. Massey should be avanised.

be examined. Mr. Munton: I shall object to any evidence being given except that of those gentlemen named in the summons.

Mr. Lewis: I do not propose to make any reply

to that observation, b cause I do not think any reply is really necessary. You will see the materiality of the evidence which I propose to adduce when Mr. Massey is examined. Mr. Massey: I will argue that the evidence must be confined to witnesses upon whom fraud

has been alleged to be perpetrated, and who are named in the summons Mr. Flowers (to Mr. Lewis): You want to go

on to prove other cases Mr. Lewis: Yes; and I wish very distinctly to say that Mr. Massey was subpossed to give evidence here before he appeared as counsel in this case for one of the defendants, and that on the first hearing he appeared here in response to that subporna. I don't wish it to be imagined that I wish to intrude upon the privileges of a gentle-I don't wish it to be imagined that I

of the defendants.

Mr. Massey: I shall contend that my evidence is inadmissible on the same grounds that I should object to the evidence of any person who might be called, whose evidence I might consider ir-

relevant or inadmissible.

Mr. Flowers: Then you don't object because you are a counsel in the case? Mr. Massey: Decidedly not Mr. Flowers: Then you had better go into the box, and you can object to the questions which you deem to be inadmissible when put.

Mr. Munton: I will object, then, at the proper time; but the evidence should be confined to the specific matter charged in the summons.

Mr. Massey then passed from his seat, and stood near his worship.

Mr. Lewis: I should rather Mr. Massey went

Mr. Massey: I shall do so; but, the place being so crowded, his worship said, when I was endeavoring to pass, that I might remain here. Mr. Lewis: Then I raise no objection, Mr. Massey then proceeded to the witness-box

into the witness box.

and, upon being sworn, said, in reply to Mr. Lewis: My name is Charles Carlton Massey. I am a barrister at law. You know the two defendants?-Yes; I have known them since Sept. 7th, 1875. I first made their acquaintance in America. I first became aware of their arrival in England in July of the present year. I have been in the habit of visiting them professionally for the purpose of scances,

What do you mean by a scance?—I visited Dr.
Slade for the purpose of witnessing what might occur in his presence.

Do you mean as to changes being produced

pon a slate, or as to how changes are produced?

Mr. Munton: I object to such a question as this, unless it can be shown that Professor Lankester and Dr. Donkin were present.

Mr. Flowers thought, on the whole, it might be better to go on. By Mr. Lewis: I would ask you whether you have paid any money to either of the defendants?

_I have. How much? Mr. Munton: I must suggest that this question iş irregular. Mr. Flowers: It will merely be taken down

that the defendant has paid money. I think it will be better we should stop there. Is there any use in knowing how much was paid?

Mr. Lewis: I think there is. The witness may have paid a shilling or a great many pounds.
(To the witness:) How much?
Mr. Munton: Really I must object. (Laugh-

ter.) Mr. Flowers: I am afraid I cannot shut it out. I think it is admissible. (Laughter.)

Mr. Lewis (to witness): How much?-£7 on

my own behalf and £3 or £4 on behalf of others.

That includes what I paid in America.

But since you have been in England?—£2 less

altogether about £6.—I paid the money to Sim--altogether about C9. I paid the money to Simmons in the drawing-room at Upper Bedford-place, except once on the landing of the staircase. I paid the money after I had attended the scances in eyery case, I have also attended several scances without paying. Dr. Slade was always "chattering" about "Allie," (Laughter.)

Mr. Lewis: What did he say."

Mr. Munton: I object to the question. Mr. Lewis contended that there was no real

reason given for objecting to the question.

Examination resumed: Did he speak to you about "Allie"?—Yes. Dr. Slade used to chatter away about "Allie," but I cannot tell you what he said exactly. He said "Allie" was his wife's spirit.
Did he tell you whether that spirit ever ap-

peared and wrote on slates?

Mr. Munton objected to the question.

Mr. Flowers ruled that the evidence was ad-

Question repeated.—He has represented that a spirit wrote on a slate.

has he said about "Allie"?-He has sald, "It is my wife's spirit who writes this."
Who writes what? — The messages signed

Were they messages on a slate?—Yes.

Did Mr. Slade repeat them?—Mr. Slade did not repeat his statements, because I was supposed to

know them from what had occurred elsewhere.

Mr. Flowers: New York is a long way off—
(laughter)—and it is not very material to know

Yes; all mediums suffer more or less. (Laugh-Did you require any explanation?—I was too old a hand to require an explanation.—(Laugh-

Was any statement made?-He never made any distinct statement that they were not written by himself. I understood that the whole object

Did you believe they were conjuring tricks?—I'did not believe they were conjuring tricks. I

went there to investigate. Then I may take it that you left there on each occasion under the belief that you had not seen conjuring exhibitions?—I think I may say that on every occasion in which I have investigated with Dr. Slade, I have been satisfied that he had no hand in the production of what I witnessed.

Did you pay your money under that belief?-I should gladly have paid my money if I thought I had been witness of the most arrant fraud. The money was fairly payable when I entered the

If you had found it was a fraud on the first occasion, would you have gone a second time ?-Probably not without strong reason, or the representations of others.

So far as you were concerned, did you pay your money believing it was not conjuring—that the messages were not written by Slade himself? I did not believe it was conjuring. I did not believe the message was written by Mr. Slade with his own hand.

Did you receive a sum of \$50 from Mr. Black-

burn?—No; not a penny.

To whom have you paid money?—I have not paid money to anybody other than the defendants n reference to these séances: On these occasions has Slade said that he saw

lights in various parts of the room ?-Yes; but I have never seen them.

Has he represented any light to be present on

your shoulder?—I have heard him say, "There's a light here," and "A light there," pointing to

Have you ever seen a light?-No; never. Upon any occasion, have you observed anything with reference to a chair?—I have seen a chair raised in the air on these occasions.—I cannot say it was always the same chair, but it was in the same position or nearly so. The chair was within a few inches of the corner of the table

. Has Slade shown you long messages?—Yes one of thirty-five words, which covered one side

How often have you had such a long message as that?—Twice I can recall to mind, and, as a matter of fact, those messages were previous to these proceedings.

Upon the occasion of the receipt of these messages, has Slade risen from the table and fetched the slate?—As to one occasion I am not positive; as to the other I can positively say not. Has Slade ever produced a message in a locked

slate?—Not to me.

Have you had a conversation with him on the

subject of messages in locked slates?—I have.

And what did he say?—He said he had declined to submit to that test, published by Mr. Hutton, because, in the first place, he could never, he said, be sure of getting any proper test at all; and in the second place, if he submitted to this particular test it would only be the cause of other people coming with new tests, which would, perhaps, be inconsistent with the conditions.

What conditions ?- The conditions under which these things happen.

Before the long message of which you have spoken was produced, did Slade wash the slate?-The slate was sponged or rubbed-I cannot be

certain which. After it was sponged did you put your hand over the slate or under it?—I think that message was obtained under the table.

Well, the other long message?—I have told you I am rather hazy about it. Did you put your hands on the slate ?- I think

Why were your hands put on the slate ?-Well,

It is a very obscure subject.

I know it is—(laughter)—but tell me who

asked you to put your hands on the slate?-I Did he put his hands on it also?-I think he

For what purpose?-To make a contact of hands. Inasmuch as this force, whatever it is, is supposed to proceed from him, it would be natural, as I understood, that his hands should be put in contact with that upon which the force

But what good were your hands upon the slate? (Laughter.)—As a force proceeding from him. I cannot explain it further than by saying that the contact of hands is usual, and is supposed to be necessary or conducive to the results

I don't know whether you can form an opinion

whether the heat from two hands was more likely to dry the slate than from one?—That is a point upon which anybody can form an opinion. A discussion ensued as to the probable duration of the case for the prosecution, in the course of which Mr. Lewis said that he had witnesses to call from Oxford and Liverpool, whose evidence was necessary to complete his case. Under these circumstances it would be impossible for him to close the case for the prosecution that day.

Mr. Flowers: Is it really necessary to have

these witnesses.

Mr. Lewis: Certainly, in my judgment it is. Mr. Munton: When will it be convenient for

you to sit after to morrow (Saturday)?
Mr. Flowers: Friday and Saturday next week. Mr. Lewis: I cannot bring all my witnesses to-morrow. If you will take the responsibility of morrow. If you will take the responsibility of saying that a jury would be satisfied upon the evidence before you, I could shorten my case.

Mr. Flowers: I must say that Mr. Massey has done a great deal for his client Simmons. At

present I don't see there is much against him.

The Court then adjourned for luncheon. After luncheon the examination of Mr. Massey

was continued by Mr. Lewis. When you knew Mr. Simmons in America, what was his business?—He was occupying the same house as Slade. I did not know he had any business. I did not know his name. Did you pay him or Slade in America ?- I paid

And they were apparently occupying the same

house?—Apparently.
Did you ever inquire where Slade got his degree of "doctor"?—No. see in the dark. In reply to Mr. Munton, Mr. Massey then said: Have you ever seen any of the furniture mov-ing about? Have you discovered that when the

You have been investigating this subject for some time?—Yes; I have interested myself in it for about two and a half years.

What led you to interest yourself in this sub-ject?—The first thing that led me to investigate it was reading two articles by Mr. Wallace in the "Fortnightly Review" of April or May, 1874, entitled "A Defence of Modern Spiritualism."
Previous to that you had nearwards and a support

Previous to that you had no experience?-None whatever. I first thought these were the results of fraud, but I afterwards thought the subject worthy of investigation.
You have attended scances?—Yes.

Some of them in the dark?—Yes.
From your early investigation did you not come
to the conclusion that there was some apparent
trickery?—A very great deal. I thought there
were circumstances of suspicion, but I thought the subject worthy of public investigation in con-sequence of the proceedings of eminent men. My observation led me to believe that some of these experiments had been misunderstood. I went to America to acquire experience. I was specially led to go by certain evidence which

came before me.

Had you any scances?—I had two scances. One was on Sept. 21st, when the slate was against

ne lower side of the table. Did the messages appear on the upper surface of the slate which had been against the lower surface of the table?—Yes.

On how many occasions have you seen mes sages written under the circumstances described: -Frequently; and on all those occasions the writing has been as described, except when the

Arr. Flowers: New York is a long way off— (laughter)—and it is not very material to know what passed a long time since.

Mr. Lewis: Is that the table? (pointing to the table in front of the Bench.)—I will take my oath that it is. At all events, I will give my oath that it in all respects resembled that.

Did the mediums appear to be suffering?—Yes; all mediums suffer more or less. (Laughter)—This occurred twice with short. sage was there. This occurred twice with short messages under a dozen words. My first experience of Slade was at New York, and was very remarkable. I was rather struck on the first visit by the chair on which he sat moving to a complete the distance while he sat moving to considerable distance while he sat upon it. I then drew back my chair, and said I should like to have it moved, and it was moved two or three On the second occasion of my visit, inches. On the second occasion or my root, when I was sitting opposite Dr. Slade, a chair was flung down with considerable violence, and lay at a distance of five feet from the nearest point of Dr. Slade's person. There was a clear space between the table and the chair within my view throughout. I asked that that chair should be picked up and replaced by my side, and in a minute or two that was done, and I am prepared to swear that Dr. Slade had nothing to do with it.

Was that in daylight?-Yes; upon an October day in New York, in broad daylight.

Have you had any experience of slates other than those used by Dr. Slade?—Yes. After my first visit to Slade I was dissatisfied because what I observed was on his own slates, and the theory of sympathetic ink occurred to me. I therefore, on my return to New York, procured two slates on my way to Slade's. I went with a friend. I tied up the slates, with a small morsel of pencil between them, and told Slade that I desired writing to come upon the surface of one of the slates, which were then held up in the hands of Slade and my friend. They were held a little off the table, but distinctly on a level with, and not under it, in order that I might observe, and I leaned over to have a full view. Immediately afterwards, and in full view, the slates were returned to me; they were untied, and on the surface of one of them there was a message. That message was in answer to a question of my own, and were the large one power and any be influenced. "He has some power, and can be influenced. –Aillie.''

Was that in answer to a question expressed or merely mentally entertained?—In answer to a question expressed. I did not attach any importance to the information. I should add that the slates were clunsily fied. I did not think they were satisfactorily fied. But the real point is that these two men kept the slates constantly in my sight.

It was impossible that Slade could have writ-

ten between the slates himself?—Absolutely impossible. When I have sat at the table with Slade he has sat invariably against the frame part of the table, and never against the flap. On two or three occasions he has sat with his face to the light. He sits in that position when he is asked. Twice he has sat in that way with me, and good results were obtained. I have been touched. I have had my coat pulled. I have had my legs touched with what might have been a hand or might have been a foot. I have had my coat pulled, tugged (illustrating the movement) on the side furthest away from Dr. Slade. That has happened when both Slade's hands were on the table. I have seen the chair elevated, but I could not say that it was beyond the reach of Slade. I think Slade might, by throwing back his body, have reached the chair with his foot; and if he had been a muscular man, or if he were trained for the purpose, might have kept it elevated with his foot; but I am sure that he did not do so.

I believe you were much satisfied with the result of your investigations in New York?—Yes,
And, notwithstanding your previous skepticism, you at once joined a well-known society in London?—I did.

What is the name of that society ?-It is called by a slightly magniloquent designation—"The British National Association of Spiritualists." During all these sittings and seances with Dr.

Slade, have you from beginning to end had any reason to suspect any imposture?—Oh, dear, no! certainly not. (Some applause, which was at once suppressed.)

Reëxamined by Mr. Lewis: I did not inquire into the history of Slade before I investigated the subject. I did not hear of his producing spirit masks which were shown to be real masks.

Was there anybody looking under the table when you saw and felt the things you have told us?—A hand was seen under it.

Have you ever heard of false hands being used

in conjuring?—I have heard of false hands.

Did you at any time look under the table when

you were touched?—I did not.
Was anybody there when you were touched that could have done it except Slade?—Nobody. Have you ever seen a spirit?-I don't know what a spirit is.

Mr. Flowers: These cannot be spirits because they use muscular force. (Laughter. When the chair was thrown down at New York, did you examine the floor to see if there was any

machinery?-No, it was a carpeted floor, but I examined the chair and found no wires.
What was it "Allie" wrote?—"He has some

what was it "Aine" wrote?—"He has some power and can be influenced."
Who was the "he"?—I.
"What happened to you then? What effect had it on you? Did you dance about, sit still, or produce a message?—No.
Did you ever try to produce a message?—I never did. I do not attach the slightest importance to those messages because I do not attach the slightest importance to those messages because I do not attach the slightest moore.

tance to those messages, because I do not believe them to emanate from any trustworthy source. What was the pencil put on the slate for?-To

By whom?—I am unable to say.

Did Slade lead you to understand who was to write with the pencil?—I have already said—
"Allie," the spirit of his wife.

Mr. Flowers: Wasithis spirit-wife or the spirit of his wife? (Laughter.)
Witness: He spoke of the spirit of his wife. (To Mr. Lewis.) You must not understand me to believe all that about "Allie." (Laughter.) Mr. Lewis: I do n't understand what you belleve. (Laughter.)

Witness: If you investigate the subject you will find yourself in the same position.

At seances, in the dark, have you seen something more done than Slade has done?—There has been moving of objects in the room. Has furniture ever moved from one part of the

room to the other?—Yes. Did you ever see it done in the dark?-When it was a dark scance it was not light. (A laugh.)
But have you seen objects moving about—have you seen the clock go from the mantelpiece to the table?—No, never in the dark. I could not

lights were lit?-Well, I have discovered furniture in a position different to what it was when the light was extinguished.

Have you noticed that in the light scances?—Whenever it has heppened.

And you have seen a chair taken up?—Yes.
With you upon it?—No. I have told you that the chair on which I was sitting was pushed a

couple of inches forward. Was that toward or from Slade?—From Slade. It was done at my request. I saw his feet the whole of the time. I asked that the chair might

be moved with me upon it a little backward, and it was moved in an opposite direction from Slade I have you had any conversation with Simmons about this?—Never.

Do you know whether Slade and he are in

partnership?—I don't.
Which is the showman and which the conjur-

er? (A laugh.)
Mr. Munton: I must object to the question.
Mr. Lewis: Well, do you know which is the
exhibitor—does Simmons exhibit Slade?
Mr. Munton: Really, this is assuming guilt be-

fore it is proved.
Mr. Flowers (to Mr. Lewis): I don't think the cross-examination entitles you to put these ques-

Mr. Lewis: Very well. (To the witness:) Then you have never made any inquiries as to the re-lations between these two men. You have told us about the writing on the slate. I don't desire to go into anything that has happened since these proceedings-you being their counsel-but have you ever seen a prepared slate; that is, a slate, with a message already prepared on it, and which message appears when it is rubbed or wetted?—

No.
Would you be surprised to hear now that that is a very easy thing to do?—Not in the least.
You don't think that would account for anything you saw?—It would account for a certain

proportion of what I have seen at some places. Supposing a message could be prepared, which, when washed, would appear in a certain time—what then?—Well, if it appeared in a certain time, of course that might account for it.

A clever conjurer could do that?—Probably he

Mr. John Algernon Clarke, Secretary to the Central Chamber of Agriculture, was next ennmined by Mr. Lewis. on or about Thursday, Sept. 14th, did you go to No. 8 Upper Bedford-place?—I did. I should like to state what led me to visit Dr. Slade.

Mr. Lewis: I think you must not. Mr. Munton may give you an opportunity in cross-examination of the state of the state of the state.

ination, and then it may slip out. (A laugh.)

Mr. Munton: I must object to this witness's

evidence entirely. Mr. Lewis has no right to go outside the summons, and the charge therein stated. As Mr. Clarke does not appear in the summons, I must ask you to rule that his evi-

Mr. Massey: I make the same objection. If we are to be called upon to answer for every act which it is said my client has committed, we shall never get to the end of the case. The prosecution never get to the end of the case. The prosecution have had the opportunity of selecting the names of those whom they say have been defrauded. Out of the 200 alleged to have visited Slade's house, they have only chosen six, and of that number they have called but one, namely, the gentleman who has instituted these proceedings. We know very well why they have not selected more, and I contend that, not having included Mr. Clarke in the summon we are not now called. Mr. Clarke in the summons, we are not now called upon to hear him or any one else whom they may say has visited at Slade's. Many persons may have gone away doubting or suspleious, but they do not include them at all.

Mr. Lewis: This case is merely of a prelimina-ry character. The defendants are not being tried upon an indictment, but are only before you, sir, in order that you may determine whether or not there is sufficient evidence to send them for trial. They have been summoned for conspiring to obthey have been standard for conspiring to ob-tain money by divers subtle devices from Profes-sor Lankester and others, and I am simply giving you evidence in support of the charge. I might just as well be asked to retire from the case altogether, if I am not to prove it by evidence. It might be contended at the Central Criminal Court that Professor Lankester was in error, and therefore I propose to call such evidence as will satisfy you that it is a case that ought to be sub-mitted to a jury—that the two defendants are common cheats, who have obtained money from

various persons by fraud.

Mr. Flowers: The charge is that they have defrauded Professor Lankester and Dr. Donkin. Mr. Clarke's name is not in the summons, and therefore you cannot examine him to prove they have defrauded him also.

Mr. Munton: Surely the defendants are enti-tled to particulars as to the persons the prosecu-tion intend to call. If others are to be admitted, which I object to, we must have proper notice of

them. Mr. Flowers: The real point is, whether Mr. Clarke is a witness on this charge or not. My colleague, Mr. Vaughan, is up stairs, and I will confer with him on the subject.

The magistrate then retired, and on reëntering the court.

Mr. Flowers said: Mr. Vaughan is of opinion that I ought not to receive the evidence of this witness, but that we should confine ourselves to the gentlemen who are named in the summons. (Applause.) I must say I had a great doubt as to whether I ought to hear Mr. Massey.

Mr. Lewis: But I intend to give evidence to

show a conspiracy.

Mr. Flowers: That is another matter. Then I think you may call him.

Mr. Lewis: That is what I am prepared to do. Mr. Lewis was proceeding to examine the witness as to what part Simmons took in the trans-

action, when Mr. Munton objected, to which Mr. Lewis rejoined that he desired to show how the So-called spirit agency was obtained.

Mr. Flowers thought the case was now going beyond the bounds of the summons in introduc-

ing a new instance of alleged fraud.

Mr. Lewis: If that is the opinion of the Court then I should ask to have the summons amended by the insertion of Mr. Clarke's name.

Mr. Munton: That would be most irregular. Let the present summons be withdrawn. Mr. Flowers: When will the case for the pros-

Mr. Lewis: I will try to close to morrow, and if necessary you can issue a new summons now.

Mr. Munton: We know that none of those whose names are mentioned in the summons will

Mr. Lewis: Indeed, you do n't. Ultimately it was ordered that new summonses should issue against the defendants for the following (Saturday) morning, these summonses to nclude other names.

The case accordingly stood adjourned till eleven o'clock this (Saturday) morning.

THE GOLDEN PERIOD.

An aged pterodactyl sat upon the river's brink; His open countenance broadly beamed—he gave a knowing As he said, "A tender ganoid is just my style, I think. "My digestive apparatus is getting weak, I see; I can eat but forty fishes where I once ate seventy-three; And he pounced upon a ganoid and ate him greedily.

An infant iguanodon disported on the shore. A strangely meek and saint-like look the youthful creature Alas, upon that sandy beach were traces deep of gore! An enormous pleuracanthus grinned a most sardonic grin "Let me try, my weaker brother, if thine armor be no

Then his stinger sharp inserting, caring not for kith or kin. A mild-eyed vespertillo perched upon a large palm-tree; "On julcy-looking, big black bug, cone to mine arms, "No one can tell, oh fairest one, the love I bear to thee,"

To lend additional emphasis he snapped his cruel jaws.
And macked his lips—alas! alas! there was sufficient cause—
For suddenly on buggie's life there fell a fearful pause. And this "the golden period," before rapacious man To waste and devastate the earth in cruelty began; "No sickness, suffering, or death"—believe it if you can, But I tell you plainly, brethren. my traches don't expand To an extent sufficient to meet this large demand; And I wouldn't trust my carcase in a pterodactyl's hand.

Cedar Hill.

Children's Department.

LITTLE GOLDEN HAIR.

LITTLE GOLDEN HAIR.

How dreamily passed the soft summer day!
How drowsily humined the bee on her way!
Still were the buds in their leafy fen,
While shent and hazy lay woodhand and glen,
Soft, but clear, flowed the swilt forest stream,
Like the changing scene of a passing dream.
Here little Golden Hair wandered along,
Swinging her basket and singing this song:
"My love he twined me a fairy bower,
And whited heartsease over the door,
And made me a seat of violets line
And placed me a love eyer so true."
So sweet little Golden Hair thought in song,
"My love shall be handsome, and tail and strong,
His eyes shall be soft with a loving light,
And he "Il hold my hand so tight, so tight:
He will love me more than the world beside,
He "Il call me his darling, his love, his pride:
'And we will live,'" dreamed Golden Hair,
''In that shady cave just down in the dell,
Where ha 'll twine in my hair the sweet daffodtl,
And we'll dance by the light of the silvery moon,
Nor think of the hours that pass too soon."
Slowly the shadows crept on and grew long.

And we'll dance by the light of the silvery moon, Nor think of the hours that pass too soon.'

Slowly the shadows crept on and grew long, While caroled the birds their sweet evening song. But the dark, dreamy eyes of Golden Hair Were seeking for lovers in water, in air.

"Golden Hair! Golden Hair!" murnured the stream, "see the sun set's red through the forest green."

"Golden Hair! Golden Hair!" mother the stream, "the west is all golden and evening lowers, "Slowly she rose in the fast waning day, And, sighing that she could no longer stay, Wandered back by the setting sun, And dreamed of a life not yet begun, Peopled the clouds with lovers and knights, And in fancy soared to fairy heights.

She stood at the gate and watched the gold Turn paler and paler and then grow cold.

"The fairles are gome," sighed Golden Hair, And a tear cropped down through the evening air, "Whit is my darling so sad to-night?"

Asked the dear mother so tender and bright; "What has gone wrong through the sunny day is my sweet-eyed baby tired of blay?"

"Oh!" its not that," sighed the little one:
"I was watching the fays in the setting sun, And now they are gone, I know not where, And I cannot find my love in the air."

Dear Golden Hair, like you we assire,

Dear Golden Hair, like you we assire, We dream and we long for something higher, Something beyond this mundane earth, Something of new and glorious birth, Longing to soar to things unseen, And losing ourselves in a golden dream.

—[J. R., In N. Y. Evening Post.

[From the New Jerusalem Messenger.] THE STORY OF BUZZY.

[Concluded from last week.] Then the elder bee could hardly help laughing; but he didn't laugh aloud, for poor little Buzzy was in trouble, and his brother was too kind to was in trouble, and his brother was too kind to laugh, even if the thing did seem to him very funny. He only flew up to Buzzy, and patted him with his own wings, and said: "You cunning little fellow; you don't know that you've as good a mouth as ever you had, only now you've got a long tongue, which you can thrust into the flowers and scrape off all the nectar from the inside. See how I do it; now you had better try. I turn my tongue over and over, and get out all the flower-julce, which is called nectar." Then Buzzy tried, and was delighted to find that he, too, had a long tongue, which would find that he, too, had a long tongue, which would reach away down into the flower cup. He thought he had never tasted anything so fresh and sweet as the nectar that the morning glory gave him. So he flew to another blossom, and tried to get juice from that; but this time he threw back his head quickly and flew to his brother and crossed his antennæ and hummed out: "Oh, Appy, look! my head is all covered with yellow dust; see! it is on my pretty wings, too. Oh, brush it off. That's not a clean flower, I'm going to another." Appy said: "Oh, little brother, how many things you have to learn! You don't seem to

legs." "Have I baskets in my legs, too?" asked Buzzy; and he lifted one of his back legs, and there he found a little triangular kind of spoon, just like the old bess—made to hold the pollen. He watched, the other bees take the powder off their heads with their front legs; from these they

passed it to the middle pair, and then carefully passed it to the middle pair, and then carefully packed the little baskets in the back legs.

By this time it was nearly noon, and Buzzy thought it time for his own work to begin, for he did n't mean to be an idler. So he went to another blossom and tried very hard to get a load of dust, and though he spilled a good deal on the ground and trag ages. ground, and tore a good many pretty flowers, he succeeded pretty well; and never was there a happier bee than Buzzy when he reached the hive with his first present to his Queen mother.

Then his mamma told him he ought to get some juice from the flowers to make some honey to fill his box. So the little "busy bee" flew back to the same morning-glory vine. He had found so many nice things there he thought it was the best place to go. When he got there he found the flowers had all gone to sleep, and he could n't get anything from them. He looked about to see what he should do, and quickly spied some sweet clover blossoms. He wanted to carry a sweet clover blossoms. He wanted to carry a large load this time, and he worked so hard he didn't see that the sky was growing quite cloudy and dark. Presently it began to rain very hard. He was very much frightened, but he crept down under the leaves till he was sheltered by them, and waited patiently till the storm was over. As soon as the rain stopped, and the sun shone out, Buzzy flew home. As he came near the hive he saw a great cloud of bees flying here and there; and he began to think something was wrong. The air was full of bees, and all seemed too busy and anylous to speck to Ruggy. and anxious to speak to Buzzy. At last he managed to make one of them hear, while he asked

what was the matter.
"Oh, dear Buzzy," said the big bee, "can't you see? don't you know what has happened? A great storm, or wind, came up, and blew Mrs. Queen's house over into the pond; and blew Mrs. Queen's house over into the pond; and that is n't the worst: they think poor, dear Mrs. Queen is drowned!" When poor Buzzy heard this sad news he forgot about his precious load, he dropped it and squeezed through the crowd of uncles, cousins and brothers, until he reached his mamma. He tried, with the rest, to lick her head, and fan her with his wings; and they were her ma. He tried, with the rest, to nea ner near, and fan her with his wings; and they gave her tiny drops of sweetest honey. Soon they were all made happy by seeing their Queen open her eyes and move her wings. She slowly got on her feet, and when they saw she could walk a little they flew off a little way so that the sun could warm and dry her.

warm and dry her.
In a short time Mrs. Queen was as well as ever but, as their house was very wet, they all thought it would be best to sleep that night in a tree. So Mrs. Queen flew to a large chestnut tree, which stood on the corner of the garden, and chose a nice large bough. Then all the bees flew close behind, alighting one on top of the other, till there were so many clinging to each other that it seemed as if a large black log of wood was langing from the bough. hanging from the bough. And they slept there as quietly as if they were at home; and when the moon rose, and the soft wind moved branches gently, little Buzzy dreamed that he was being rocked to sleep in a morning glory, and that he had for pillows little wax boxes filled with honey.—Mrs. A. H. Putnam.

THE CARTILAGES OF THE EARTH.

In the early period of babyhood all the bones are small cartilages, or are composed of a material softer than bone, and harder than flesh, which we call cartilage. After birth many of these cartilages harden and become bone. And herein is the composite that the second sec is the similarity between the coal of Mother Earth and the cartilage of the human body. When Mother Earth was a baby, her coal-beds were as soft as your cartilages were when you were a baby, and now that she has become more matured, her coal is as hard or harder than your

RED JACKET.

Professor Elicott Evans tells this story concerning his grand uncle, Joseph Elicott, and the chief Red Jacket: The two having met at Tona-

wanda Swamp, they sat down on a log which wanth Swain, they sat down on a log which happened to be convenient, both being near the middle. Presently Red Jacket said, in his almost unintelligible English, "Move along, Jo." Ellcott did so, and the sachem moved up to him. In a few minutes came another request, "Move a few minutes came another request, "Move along, Jo," and again the agent complied, and the chief followed. Scarcely had this been done when Red Jacket again said, "Move along, Jo." Much annoyed, but willing to humor him, and not seeing what he meant, Elicott complied, this time reaching the end of the log. But that was not sufficient, and presently the request was repeated for the fourth time, "Move along, Jo." "Why, man," angrily replied the agent, "I can't move any further without getting off from the log into the mud." "Ugh! Just so white man, Want Indian move along—move along. Can't Want Indian move along—move along. Can't go no further, but he say, 'Move along.'"

Spirit of the Press.

When liberty degenerates into unprecedented license—when the secular press becomes an instrument for persistently persecuting mediums and misrepresenting the phenomena and teachings of Spiritualism, it exhibits not only malice prepense, but disgusts the more thoughtful and cultured portion of American readers. There are an increasing number of journals, however, that seem disposed to deal fairly and impartially with mediums and Spiritualists generally. Among these is the Waterloo (Iowa) Republican, Its editor says:

"The Spiritualists in this vicinity held a series of meetings during the past week. Absence from town prevented us from being present only at one meeting—the one held in the Universalist Church, on Sunday night last. Either through curiosity, or interest in the subject of Spiritualism, a crowded house greeted the speakers on the evening above mentioned. The Rev. A. J. Fishback, of St. Louis, opened the services by giving his version of the word Spiritualism. The gentleman is an eloquent speaker, and was listened to attentively by a large audience. Select music followed the speaker's remarks. Mr. Walker, a young man from England, was en-tranced by what was claimed the spirit of an tranced by what was claimed the spirit of an old Italian martyr, whose body was burned at the stake, in Rome, upward of two hundred years ago. While in this alleged trance Mr. Walker offered a prayer that for beauty of thought was sublime. The spirit of the old martyr must be a great lover of Nature, if he prompted such atterances; on the other hand, the young man, if it was deception on his part, and the sentences expressed were his own thoughts (which we do not know), he should not be ashamed to father the thoughts in the prayer.

Hon. J. M. Peebles delivered the discourse of the evening. It was a fine effort, and one no orthodox could possibly take exception to, unless the part in which he claimed he holds communion with departed spirits. The gentleman belleves in prayer, in temperance in its strictest sense, and living an upright and holy life according to the teachings of seers and sages, Christ and the apostles. He gave some very fine illus-trations of what he believes to be the apartments in the spirit land for the different classes of the human race after death. The only point of difference between Spiritualism, as Mr. Peebles represents it, and the orthodox belief as we understand it, is in his rejection of future endless hell torments, and the communion with the spirits of the departed with those in this life; also, that infants, even in embryo, are immortal, and are taken care of by the Great Spirit of the Universe know that that yellow powder is 'bee-bread;' the gardener calls it pollen, and it is from that the gardener calls it pollen, and it is from that we large bees make the wax boxes which hold our honey." "Oh, but it sticks to my hairs, and I don't like it," said Buzzy. "Why, Buzzy, that's what our hairs are for. We just scrape it off, then carry it home in the baskets in our hind legs." "Haya I haskets in my legs too?" asked ly interesting. The horrible pictures drawn of the inebriate, the libertine and suicide could not fail to be visibly felt by the audience. A closing prayer by Mr. Walker, in a trance state, brought the everyless to an end." the exercises to an end."

Approval from a Pastor.

To the Editor of the Banner of Light: Ever since the modern spiritualistic movement commenced I have been a constant observer and reader of all that has been connected therewith. I have fervently hoped that Modern Spiritualism would establish itself, nor is that hope yet relinquished. In my ministrations as preacher and pastor I have quietly endeavored to remove prejudices against Spiritualism, and every way prepare minds for its reception. The broad views Mrs. Queen showed him how to mix the powder, with juices which he got out of his own body, and soon he had made a pretty little wax box with six sides, all as even and as neatly done as any little cell could be.

The bload ylews of Spiritualists, their grand, gracious philosophy, have delighted me. It has been to me an exquisite pleasure to point to the Banner of Light—to its candor, its fairness. When I see one medium jealous of another's gifts, when attacks and of Spiritualists, their grand, gracious philosophy, have delighted me. It has been to me an exreplies are made in pride or anger, then am I grieved and somewhat shocked at least. If one is unjustly suspected or accused, nothing is so becoming as silence, nothing so dignified, unless the individual can make an explanation for the enlightenment of all parties interested. And with this sentiment and course not a few mediums and others consistently accord. The Performance of the parties of the property of the performance of the parties of the performance of ums and others consistently accord. The Banner has steadily kept on its noble course in allowing each party in the great body to get a hearing, and its eloquent rebukes of sharp, biting asperities have met my most hearty approval.
A PREACHER.

The Light Within. The corner-stone of our fabric is the light within, as God's gift for man's salvation. This is Emanuel, or God with us, and this admits not of any book or judge to come between this voice of God and the soul as its rule of faith and practice.—William Penn.

The intuitive convictions of the minds of created beings as to honor and dishonor, right and wrong, are the most important in the universe. They are the voice of God himself in the soul.—Rev.

Edward Beecher.
Why not of your own selves judge ye what is The demand of intellect and reason must be met in order to satisfy a reasonable being.—Prof. Moses Stuart.

Dr. Delitzch was a friend and co-worker of the late George Smith, the Assyriologist. Within the hour that Mr. Smith died at Aleppo, Dr. Delitzch was in London walking to the house of another friend of Mr. Smith's. Passing near the house where Mr. Smith lived when in London, he suddenly heard his own name uttered in a most nigroing cry, which the the house of the marrow. piercing cry, which thrilled him to the marrow. So strongly was he impressed by the circumstance that he noted the house, and on reaching his home recorded the facts in his note book. While he did not dare, for fear of being thought super-stitious, to mention the matter even in his own family, he was so impressed with a sense of im-pending ill that he could only find relief in tears. Of course it was impossible for him to have known of Mr. Smith's death at the time, and he declares that he was not thinking of that gentleman at the moment.

PARAFFINE - ITS SOURCE AND USES. - The amount of petroleum yielded by the Pennsylva-nia wells has increased from one million five hundred thousand gallons in 1860 to three hundred million annually at the present time. A great deal of it is sent to refineries to be converted into paraffine, which is largely used for candles, and also in the adulteration of beeswax. Paraffine dissolved in naphtha or bisulphide of carbon may be applied to cloth to make it water-proof and to various surfaces as a protective proof, and to various surfaces as a protective varnish. Paraffine is used also by confectioners MADERICA, and for coating preserved fruits. Wood for matches is rendered by it more inflammable. Meat may be preserved in it for many weeks. It has other chemical properties likely to add to its value as they become generally known.

Paris has a new sensation in street music. A plane on a low truck is wheeled into the court-yard of a house, a woman takes her seat on the music-stool and plays different pieces, while a boy and girl, probably her children, collect money from the bystanders, or pick up the sous thrown from the windows. The performance over, the player arises, the instrument is closed, and a stout fellow drags it off to some other house, where the pieces are repeated.

For the Banner of Light. CHEERING WORDS. An Inspirational Poem.

BY MRS. E. A. CHAPMAN.

After the winter comes spring, Joyful beyond your discerning; Song-birds from exile returning, New music seem to be learning; Woodlands with sweet carols ring; Wakens the earth from her sadness, Wears her green garments of gladness, After the winter comes spring.

After the night comes the morn, Mingles no shade in its breaking, Treasures of love in its waking, Beauty's fair lines newly taking Brightness, which with it is born. What if night's shadow's oppress you! Day in its coming shall bless you, After the night comes the morn.

After your labor is rest; Weary, your lips are confessing, Toil is your pleasures repressing, Cares, heavy grown, are oppressing, Your efforts, sometimes unblest; Though grief your joy has corroded, Oft are your burdens unloaded, After your labor is rest.

Angels are watching your ways; Forward then, mortals, forever! Stay not your efforts, but ever Gladly, by patient endeavor, Winning the sweetest of praise; Blessings the choicest enfold you, Joys, which the half is untold you, Angels are watching your ways. Lowell, Mich.

[From the Edinburgh Scotsman, Oct. 20th.] Germs of Pestilence and Death-Pro fessor Tyndull's Lecture. The first of a series of science lectures to be

given in Glasgow during the winter months was delivered in the city hall last night by Prof. Tyndall, the subject being "Fermentation." Prof. Tyndall, who was received with applause, said that in a book with which they were all familiar, it was said: "Cast thy bread upon the waters, and thou shalt find it after many days, and in more senses than one that precept was illustrated by his presence that night. First, and in a general sense, he stood indebted to the histo rians, the poets, and the philosophers of Scotland, and above and beyond all, to that venerable and illustrious man whom he was proud to call his friend—Thomas Carlyle; and second, and in a more especial sense, it so happened that one of the first rootlets of his scientific life derived nutriment from the city of Glasgow. It was by reading the Practical Mechanic's and Engineers' Magazine, a periodical published in Glasgow, that he yearned to have such apparatus as Leslie and Davy had, to enable him to make such experiments, and the very apparatus, similar and identical to those he first saw in the pages of that magazine, were those with which he illustrated his lectures in London. It was his intention to speak about fermentation, not in a metaphorical, but in the real sense, and he was perfectly certain that the only thing needed to make the subject interesting was suitable treatment. Our knowledge of fermentation and the ground it was appropriate and the ground in the property of the subject interesting the suitable treatment. covered was augmented greatly of late, and every fresh acquisition confirmed the hope that its final issues would be of incalculable advantage to mankind. One of the most remarkable characteristics of the age was its tendency to connect teristics of the age was its tendency to connect itself organically with the preceding ages. Our forefathers may have been savages, but they must have been clever and observant ones [laughter], having fully explained the process of fermentation. In Pasteur's researches the bactarium remained a bactarium, the vibrio a vibrio, the pencillium a pencillium, and the torula a torula. Sow any of these in a state of purity in an appropriate liquid and you get it, and it alone. an appropriate liquid and you get it, and it alone, in the subsequent crop. In like manner, sow small-pox in the human body, your crop is smallpox; sow scarlatina, and your crop is scarlatina; typhoid virus, your crop is typhoid; cholera, and your crop is cholera. The disease bears a constant relation to its contagion as the microscopic

organisms enumerated do to their germs, or as a thistle does to its seed.

No wonder, then, with analogies so obvious and so striking, that the conviction was spreading and growing dally in strength, that reproductive and parasitic life is at the root of epidemic disease. The living ferments, finding lodgment in the body, increase there and multiply directly, ruining the tissue on which they sub-sist, or destroying life indirectly by the genera-tion of poisonous compounds within the body. This conclusion, which came to us with a pre sumption almost amounting to demonstration, was elinched by the fact that virulent infectious diseases had been discovered with which living organisms were as closely and as indissolubly associated as the growth of torula is with fermentation of beer; and here, if they would permit him, he would utter a word of warning to well-meaning people. They had now reached a phase of this question when it was of the very last importance that light should once for all be thrown upon the manner in which contagious and infectious diseases took root and spread. this end the action of various ferments upon the organs and tissues of the living body must be studied; the habits of each special organism concerned in the production of each specific disease must be determined, and the mode by which its germs were spread abroad as sources of further infection. It was only by such rigidly accurate inquiries that we could obtain final and complete mastery over these destroyers. Hence, while abhorring cruelty of all kinds, while shrinking sympathetically from all animal suffering—suffering which his own pursuits never call upon him to inflict—an unblased survey of the field of research now opening out before the physiologist caused him to conclude that no greater calamity could befall the human race than the stoppage of experimental inquiry in this direction. A lady, whose philanthropy has rendered her illustrious, said to him, some time ago, that science was be coming immoral; that the researches of the past unlike those of the present, were carried on with-out cruelty. He replied to her that the science of Kepler and Newton, to which she referred, dealt with the law and phenomena of inorganic matter, but that one great advance made by modern science was in the direction of biology or the science of life, and that in this new direct tion scientific inquiry, though at the outset pur-sued at a cost of some temporary suffering, would in the end prove a thousand times more benefi-cent than it had ever hitherto been. He said this because he saw the researches which the lady deprecated were leading us to such knowledge of epidemic disease as would enable us finally to sweep these scourges of the human race from the

The very first step toward the extirpation of these contagia was the knowledge of their nature. The question then, which he wished to submit to their judgment was this: Was the knowledge which revealed the nature and which assured the extirpation of a disorder not well worth the price paid for it? It was exceedingly important that assemblies like the present should see clearly the issues at stake in such questions as this, and that the properly informed common sense of the community should temper, if not restrain, the rashness of those who, meaning to be tender, would virtually enact the most hideous cruelty by the imposition of short-sighted restric-tions upon physiological investigation. It was a modern instance of zeal for God, but not ac-cording to knowledge. The excesses which zeal committed, public opinion must correct. There were other reflections connected with this sub ject which, even were he to pass them over without remark, would sooner or later occur to every thoughtful mind in that assembly. He had spoken of the floating dust of the air and the means

face of the earth.

of rendering it visible, and of the perfect immunity from putrefaction which accompanied the contact of germless matter and moteless air. Consider the woes which these wafted particles dur-ing historic and prehistoric ages have inflicted on mankind; consider the loss of life in hospitals from putrefying wounds; consider the loss in places where there are plenty of wounds but no hospitals, and in the ages before hospitals were anywhere founded; consider the slaughter which has hitherto followed that of the battlefield, often producing a mortality far greater than that of the battle itself; add to this the other conception that in times of epidemic disease the self same that in times of epidemic disease the self same floating matter has frequently, if not always, mingled with it special germs which produce the epidemic, being thus enabled to sow pestilence and death over nations and continents—consider all this, and you will come with me to the conclusion that all the havor of war ten times multiplied would be averagent if converse with tiplied would be evanescent if compared with the ravages due to atmospheric dust. This pre-ventable destruction is going on to-day, and it has been permitted to go on for ages without a whisper of information regarding its cause to the suffering sentient world. We have been scourged by invisible thongs, attacked from impenetrable ambuscades, and it is only to day that the light of science is being let in upon the murderous dominion of our foes.

Men of Glasgow, facts like these excite in me the thought that the rule and governance of this universe are different from what we in our youth supposed them to be—that the inscrutable Power, at once terrible and beneficent, in whom we live and move and have our being and our end, is to be propilited by means different from those usually resorted to. The first requisite toward such proposition is knowledge; the second is action shaped and illuminated by that knowledge. Of the knowledge we already see the dawn, which will open out by-and-by to perfect day, while the action which is to follow has its unfailing source and stimulus in the moral and emotional nature of man in his desire for personal well-being, in his sense of duty, in his compassionate sym-pathy with the suffering of his fellow-men. From the vantage ground already won I look forward with confident hope to the triumph of medical art over scenes of misery like that here described. The cause of the calamity being once clearly revealed, not only to the physicians, but to the public, whose intelligent cooperation is absolutely essential to success, the final victory of humanity is only a question of time. We have already a foretaste of that victory in the triumph of surgery as practiced at your doors.

[From the Boston Transcript, Nov. 8th.] "And Yet it Moves."

To the Editor of the Transcript: Knowing your disposition to give the truth a Riowing your disposition to give the truth a fair chance by allowing your readers to hear both sides, I respectfully venture to traverse the remark in Monday's Transcript that "it cannot be permitted" to Spiritualists "to question the thoroughness of the exposure" at Mr. Bishop's per-formance at the Music Hall, Nov. 4th. I have yet to meet the first intelligent Spiritualist who was in the slightest degree disturbed in his convictions by all that took place. We have been accustomed to precisely such "exposures" for the last twenty-eight years. Everything took place just as I predicted in my communication in your paper of Nov. 2d, and there was absolutely no explanation that threw the least light upon the many super-sensuous phenomena in regard to which every patient and thorough investigator has satisfied himself. I send you the following fable, "respectfully dedicated to Dr. O. W. Holmes, Professor Horsford, Rev. E. E. Hale, Rev. Dr.

ellows and the other enthusiastic patrons of Mr W. I. Bishop": THE TITMOUSE-A FABLE.

Once on a time an enterprising young Titmouse gave out that he was going to set the sea on fire. Great commotion ensued thereupon among the non-aquatic members of the feathered tribes. "Let us, by all means, go and see the Titmouse set the sea on fire," said the Owl. "Yes," added the Jay, "it will be a good thing to have the sea set on fire; for dry, solid land, where trees can grow and bugs can multiply, is what we want."

"Only gulls believe in the sea," cried the Ramer that the sea that the sea

ven, "and they are the victims of a 'pestilent superstition.' The sea is a nulsance, and I hope the Titmouse will put an end to it. Hurrah for the Titmouse!

"Yes, hurrah for the Titmouse!" echoed the Buzzard. "Dry land is the best place for carrior; the sea merely takes up room and helps to represent things from retting."

prevent things from rotting."
And so at last, on a day appointed, the Titmouse came and perched on a bough, around which were assembled all the dignitaries of birdland who were opposed to the sea.

The Titmouse was received with immense applause, which he took as if it were no more than his due. He seemed so pert and confident that all doubt as to his ability to do what he promised yas quite dispelled

The Mocking bird spoke a word or two intro-ducing him, and then the Titmouse went through a performance. He flew up and he flew down; he made a great twitter, and he twisted himself

ne made a great twitter, and he twisted himself about in a very surprising manner, so that the spectators applauded as loud as they could.

"The sea is done for this time," cried some,
"The Titmouse means business," cried others;
"he has surely set the sea on fire just as he said he would. He is a wonderful Titmouse for one so young."

"I Yes he has done it "cried an everted Biscorn." Yes, he has done it," cried an excited Pigeon :

don't you see the smoke beginning to rise?"
"To be sure! It is evidently smoke," said the
wl. "I am glad the old sea is going to be ourned up. It is an impertinence, a fanaticism. None but land birds should be allowed. Yes! he Titmouse has done it. Anybody can see the smoke now. And thereupon the whole assembly began to

appland.
"I think it is only a cloud or a bank of mist that you see," meekly suggested the Snipe, who had accidentally got mixed in with the crowd.
"He's a fool—he wants to create a disturb-

ance; call the police and have him turned out," cried the Titmouse; and thereupon the Snipe was ignominiously ejected. The other birds applauded wildly, and in the midst of the noise the Titmouse flew off, and the rest soon followed, all very happy in the belief that the sea had come to grief at last, and that

the gulls and ospreys would all have to become land birds. But not many weeks afterwards the Owl, the Mocking bird, the Jay, the Pigeon and all the other enemies of the sea, the Titmouse excepted came back to the same place to take a survey. To their amazement and disgust they saw the old sea rolling on, tossing its waves, shaking its spray in the sunshine, and rushing up on the shore, as bold, as abounding and as turbulent as ever. The braggart of a Titmouse had not set the sea on fire after all!

An INVESTIGATOR.

We shall never see the North Pole. We may as well make up our minds that the trip thither can never be included among summer jaunts, even for the venturesome Cook's tourist. After the most open summer (1875) in the Arctic regions on record, and the mildest winter (1875-76) for half a century, Captain Nares's British Arctic expedition, the only one afloat this year, has returned a year before its time was up, with the report that it is impossible to get nearer the pole than their parthers avaloring parts. the pole than their northern exploring party, which penetrated to within four hundred miles of it. 59° below zero was the common range of the thermometer, and 104° below was once touched, killing four acclimated Arctic seamen. The scientific results of the expedition are undoubtedly very rich.—Boston Transcript.

On the contrary, Dr. Hayes still believes in the open Polar Sea, and says he is utterly at a loss to understand why the Alert and Discovery did not sall upon its waters, unless we assume that the spirit which animated Baffin, Ross, Parry, and the long list of Arctic heroes has died out with the advance of steam, the telegraph, and home comforts. He says the English expedition started where he left off, and that the North Pole was only approached by some eighty miles nearer than he approached it. He is sure that it can be reached, and that without serious trouble.

Bunner Correspondence.

Tennessee.

CHATTANOOGA. - Fred Mayer writes: Since my first epistle, which you were kind enough to publish in your very valued paper, I have many times desired to record some of the start ling manifestations of which I was the fortunate recipient in my investigations, &c., but always refrained from doing so because I thought myself not competent for the task, and from a perhaps too extreme feeling of modesty. And in taking up the pen at this date, it is not because I have overcome that feeling, or believe myself fully capable of entering into the arena, and placing myself beside old and tried warriors, but merely to advise you that the time may come soon when I may be permitted to become a co-worker in your ranks, to be used as an instrument for the promulgation of those divine truths and principles now so much assalled and persecuted. Myself and a friend have been sitting together for some considerable time, and are undergoing now a regular course of development for spiritual manifestations. Our controls and guides—whom we have tested and tried—promise that under favorable conditions they will give to us a high order of development.

As I am a constant reader of the Banner of Light and the Religio-Philosophical Journal, and try very hard to learn and fully comprehend all that is connected with our philosophy, I am well aware of the duties and responsibilities of mediums, and the trials and troubles in store for all of

Maryland.

BALTIMORE.-H. J. Billing, M. D., writes under date of Nov. 9th: On Sunday, the 5th inst., Thos. Gales Forster, one of our oldest and ablest spiritualistic speakers, commenced a three months' course of lectures in this city. His opening lecture was more of an introductory one, and well calculated for investigators in this beau-tiful philosophy. He claimed that after twentytiful philosophy. He claimed that after twenty-six years of close inquiry into the subject he should be at least credited with sincerity. He said that modern physiologists claimed that the brain was the seat of the soul of man, but that Modern Spiritualism taught that the soul was the whole man; he held that Spiritualism, more than any other system, established beyond a doubt the existence of life beyond the grave.

His lecture closed with a fine original poem on man. He spoke with his usual ability, and although he has not been in the field for nearly three years, he has not lost any of his eloquence

I am happy to say I recognized a great many anti-spiritualists in the hall, (I should have men-tioned that he lectures in Lehman's Itali, Howard street,) and they seemed very much pleased with his remarks, so much so that some of them went and shook hands, and congratulated him, and asked for an interview. It is to be hoped that he will do a great work here for this grand and glorious truth; there is ample room for it.

Wisconsin.

DARIEN.-Will C. Hodge writes: Here in Darien we are still doing something to keep alive the altar fires of spirit communion. Circles are held regularly at the residence of Mr. Harry Bucknall, and those who attend think they have been benefited by the same. Mr. and Mrs. Buck-nall, who have very generously opened their doors for this purpose, are sincere and ardent Spiritualists, with whom the most bigoted ortho-dox can find no fault. Our principal medium, Mrs. Sarah Houghton, is faithful to the trust im-posed upon her. Like most medium, she have posed upon her. Like most mediums, she is poor in this world's goods, and is fast ripening for the

better home that surely awaits her.
Our Lyceum still shows signs of life, though
in a weakly condition, and 1 sometimes wonder
if professed Spiritualists believe what they think if professed spiritualists believe what they think they do while leaving the education and intellectual development of the young to chance, or what is still worse, to the soul-stultifying and deadening influences of Christian Theology.

We have lately had several lectures by Capt.

II. II. Brown, which gave general satisfaction, and although young as a speaker in the ranks, many said his last effort here was one of the best thay ever listened to and when we take into ac-

they ever listened to, and when we take into ac-count that we have had some of the best talent, it is no small compliment to Capt. Brown. So cieties employing him will not be disappointed.

Vermont.

WEST FAIRLEE .- John H. P. Guild writes: It is a good thing to be able to stand alone, but it is a better thing to stand by your fellows. In union is strength, but union implies the depend-ence of each on the other. Spiritualists pride themselves upon their individuality and inde-pendence; refusing to be bound by any obligations. But it is no cause for pride that they have no more homogeneity. The individuality is tions. But it is no cause for the individuality is rather self-conceit, which produces division.

A Spiritualist of this town, a business man of strong bodily presence and high general esteem, when asked in the legislature. his religious preference he gave it as pendent," and so he is recorded on the roll of the House, because he had not independence enough to say to his fellow law-makers and the State that he was a Spiritualist—a religion not of faith, but of knowledge.

Pray to God, who is a Spirit, that those who

are in communion with spirits may have enough of the spirit of independence to acknowledge to the world that they are Spiritualists. Stand up for Spiritualism !

Germany.

LEIPZIG.—A correspondent writes: "A very instructive book is announced as in preparation. It will seek (1) to prove that the spirit-world is physically bounden with the immaterial world, and that it is between both worlds. (2.) It will declare under what conditions the connection between earthly living persons with transcendental beings (ghosts) exists. (3.) It will recite cases where searchers for knowledge meet_highly developed spirits, and can use their theories for the purposes of alding science. It also will contain communications dictated by variousspirits, wherein are declared (1) the existence of the godhead, (2.) the system of the universe, and the nature of the heavenly bodies, (3) the degrees of development of planets and satellites belonging to our solar system, (4.) the diversity of the spirit world, (5.) the various methods for acquainting oneself with spiritual life. Those desiring to know more of the volume can consult J. Helphalshauser, care of 'Leipzig Hlustrated Zeitung.'

Pennsylvania.

PHILADELPHIA .- Dr. W. L. Jack writes, Nov. 5th: Lyman C. Howe closed a month's engagement at Lincoln Hall, last Sunday. His lectures have drawn good audiences. Prof. Eccles follows-him during November. Dr. Maxwell, late of Chicago, is located here, and is doing a good work for the cause. I meet the dear old Banner of Light wherever I go. I shall return and resume my practice in Haverhill, Mass., at

Indiana. TERRE HAUTE .- Allen Pence writes : "Mrs. Stewart is in good health, and holding scances regularly with no prospect of being exposed. The evening of Oct. 18th was partly devoted to celebrating the birthday of our spirit son, Albert. celebrating the birthday of our spirit son, Albert. Mrs. Pence provided wine and flowers for the occasion. He was the first to appear; he drank of the wine, and with his own hand passed it around to each member of the circle, kissed his mother and retired, that other friends might com. Among others who appeared was the form. of an old friend and citizen who had but recently passed over. The company consisted mainly of home citizens who were invited guests and to home citizens, who were invited guests, and to whom the spirit was known in earth life, and by all of whom it was readily recognized. He ex-

plained that he came to participate in the festivities, and after manifesting much pleasure over his successful recognition, gleefully drank a glass of wine in commemoration of the occasion, then shook hands heartily with those present in his affectionate and peculiar manner, and retired, leaving the friends in a happy mood."

HAZEL BLOSSOMS.

The summer warmth has left the sky, The summer songs have died away And, withered, in the footpaths lie The fallen leaves—but yesterday With ruby and with topaz gay.

The grass is browning on the hills; No pale, belated flowers recall The astral fringes of the rills, And drearily the dead vines fall, Frost-blackened, from the roadside wall. Yet, through the gray and sombre wood. Against the dusk of fir and pine, Last of their floral sisterhood,

The tawny gold of Afric's mine. Small beauty hath my unsung flower, For Spring to own or Summer haif: But in the season's saddest hour, To skies that weep and winds that wall,

Its glad surprisals never fail. Ohydays grown cold! Oh, life grown old! No rose of June may bloom again; But like the hazel's twisted gold, Through early frosts and latter rain, Shall hints of summer-time remain.

And as within the bazet's bough And as whem the mater's bough
A gift of mystic virtue dwells,
That points to golden ores below,
And in dry, desert places tells
Where flow unseen the cool sweet wells: So, in the wise diviner's hand,

Be mine the hazel's grateful part, To feel, beneath a thirsty land, The living waters thrill and start, The beating of the rivulet's heart! Sufficeth me the gift to light With latest bloom the dark, cold days; To call some hidden spring to sight,

That in these dry and dusty ways Shall sing its pleasant song of praise. Oh love! the hazel wand may fall; But thou canst lend a surer spell, That, passing over Baca's vale, Repeats the old time miracle. And makes the desert land a well.

-From Whittier's "Hazel Blossoms."

Approaching Investigation of Spiritual Phenomena by Dr. Carpenter and Others.

A fortnight ago it was announced in these pages that Mrs. M. F. Kane, better known to Spiritualists as "Maggie Fox," had arrived in England from the United States. Mrs. Kane is the widow of the well-known Arctic Explorer, Dr. Kane, who, when in England, was frequently an honored guest at the dinner table of Her Majesty the Queen. She is also the elder sister of Kate Fox, through whose mediumship the phenomena of Modern Spiritualism first presented themselves in America, in the year 1847. Mrs. Kane bears the reputation in America of being a powerful and reliable medium. She is now the guest of Mr. H. D. Jencken, the barrister, who informs us that in her early days she was submitted to a series of investigations by committees in New York, Philadelphia, Washington, Cininnati, and other cities in the Union. Among those who composed the committees were Mr. Horace Greeley, Mr. N. P. Willis, Judge Edmonds, Governor Talmadge, Mr. George D. Prentice, Professor Hare, Mr. Fenimore Cooper, and Mr. Cassius M. Clay. At the sittings in the presence of these committees, both Katie and Maggie Fox were subjected to various sts, and at the scances the motions of objects and direct spirit writing were obtained. Mr. Jencken further informs us that the reports of these committees were all so favorable as to give a great impetus to the progress of Spiritualism in America. The same power continues with these ladies, and is now to a certain extent available for the information of some of the more educated and intelligent of the English public.

Dr. Carpenter has had strong projudices against Spiritualism; probably nobody has written or spoken more against it, but recently he appears to have wisely cast aside these prejudices, and to be willing to take part in a candid investigation. He consequently has resolved to avail himself of the privilege of holding a few sittings with Mrs. Kane in his own house, and it is to be hoped that the phenomena produced will be as satisfactory as those which took place in her presence during

nature of Mrs. Kane's mediumship, except in connection with a manifestation of spirit-power which took place last Monday evening at the house of Mr. and Mrs. Jencken. Mrs. Makdougall Gregory, Mr. Charles Blackburn, of Manchester, and a medical gentleman were also present. Pages of load that they might have been beard in Raps so loud that they might have been heard in the room below came in profusion on the table, chairs, floor, and any object not far from the me-dium. The lid of a piano in the room was closed and locked, after which a message was given by raps, requesting those present who could do so to sing. Every now and then some notes on the closed plane were thumped, keeping time in a rough kind of way to the words uttered by the This was done for a line or two at a time; then, during an interval of five or six lines of singing, no sounds were produced, as if the power failed at times, but now and then became reinforced. From past experience we have little doubt that the keys were struck by a partially materialized spirit hand inside the enclosed space above them.

We have been informed that one of the most common manifestations obtained through Mrs. Kane's mediumship is direct writing without contact with human hands.—The Spiritualist, London, Oct. 27th.

(From The Spiritualist, Oct. 27th.)

A Seance with Dr. Slade.

"On Sunday morning, Oct. 22d, at one o'clock, Mr. W. Metherell and Mr. G. De Carteret, of Jersey, had a scance with Dr. Slade, at 8, Upper Bedford-place, London, W. C. Dr. Slade produced two new slates, which were perfectly dry, and appeared never to have been used before. They were closely examined by the inquirers. Mr. Metherell then placed them together, with a crumb of pencil between, and Dr. Slade tied them firmly to each other, while Mr. Metherell held them. The tied slates were then laid on the top of the table, and Dr. Slade touched the frame of the uppermost one with one hand, whilst his other hand was held by those present. The slates never passed out or sight of the observers. A noise like that of writing was then heard, and it appeared to be executed at the ordinary speed. Dr. Slade then requested the two observers to take the slates into the next room, and to open them in the presence of two gentlemen who chanced to be there—namely, Mr. Charles Blackburn, of Didsbury, near Manchester, and Mr. W. H. Harrison, of The Spiritualist. The strings were accordingly cut in their presence, and the inner sides of the two slates were found to be filled completely from top to bottom, and from edge to edge, with writing, including about seventy words altogether. The writing had man-ifestly been produced with a piece of slate pencil applied to the surface of the slate with considerable pressure.'

In attestation of the truth of the foregoing

Profoundest desolations occur in life's ascending scale, whose last note (touched by the death-angel) grows into heavenly sweetness, and is mingled in eternal harmony.—Anon.

Cures Effected through Dr. J. R. Newton.

The following letters - specimens of many recently received from his patients by this widely-known magnetic healer-tell their own story :

Marthere', N. II., Sept. 8th, 1876.
DR. NEWTON—My Kind Friend: I wrote you on the 27th ult., stating my case and asking for on the 27th ult., stating my case and asking for a magnetized letter. On the 30th ult., at a quarter before two P. M. I distinctly felt a shock, as from an electric battery, and have been steadily gaining since. After the receipt of your letter I gained rapidly. I now feel well, eat, drink and sleep well. My friends are all surprised and pleased. How shall I express my grateful approciation of your great kindness to one who is a stranger to you personally, having no claim, extranger to you personally, having no claim, exstranger to you personally, having no claim, except that we are all children of one common Father? God and angels ever bless you.
Yours gratefully, S. C. WRIGHT.

Auburn, Me., Sept. 29th, 1876. Du, J. R. Newton—Dear Sir: I hardly know how to express to you my wonder, and above all, my gratitude, that you, through the power given you, have relieved me so quickly, and I hope permanently, from the dreadful suffering to which I have been subjected so long. Since the middle of July up to last week, I have lived almost entirely on milk, and it was difficult some of the time so swallow even that, my throat was so sore. Since the receipt of your magnetized letter, my throat has entirely healed, and I can eat anything I choose, only I have to be careful, as the palate is all gone and about half the roof of my mouth. My hearing too has returned, and I feel

like my old self, excepting in my general strength, which I hope to regain gradually.

I thank you very much for the Interest you have manifested for me, and I hope to live to see you and thank you personally. The God of heaven shall have the glory, and may his blessings crown your days forevermore.

Truly yours, Lucy R. Harris.

To the Editor of the Banner of Light:

DEAR SIR-In my letters to your paper 1 have endeavored to express my ideas as clearly as pos-sible. I find, however, that the simple fact of my having granted, for the sake of the argument, the claims in regard to the occurrence of "ma-terialization phenomena," has given to some of your readers the impression that while I dispute their spiritual origin, I nevertheless know of their actual occurrence. I desire to correct this mistake. So far is this from being the case, that Dr. Buchanan, in this particular, is correct. I do not believe that the phenomena occur. I do not believe that they ever did occur, and I do not belive that they ever can occur. I do not deny their occurrence. I am simply waiting, as I have walled for twenty-eight years, to see some evi-dence that the claim is correct before accepting it as true. What I dispute is the theory that their actual occurrence proves them to be the result of disembodied spirit presence, spirit-intelligence, and spirit power; in other words, that the theory of spirit existence independent of the physical organism is proven by any such phenomena, even if they do occur.

That the occurrence of the phenomena is far

from being proven grows more and more apparent with almost every day's developments. So long as every thorough investigation reveals only fraud on the one hand, and the most inexcusable credulity on the other, so long must it be admit-ted that doubt is not altogether unreasonable.

Respectfully, &c., Elizabeth M. F. Denton. Wellesley, Mass., Nov., 6th, 1876.

We are the imperfect; we are the finite; we are the caused. There must be One who is the complement of our below, the furnisity of our finitude, the perfection of our imperfection; a mind which gives us that which we have not from ourselves. Descartor,

Påssed to Spirit-Life:

Again has the Angel Death visited the home and taken from the loying embrace of his widowed mother, the earth form of Athert II. B. Fox, oldest son of M. Louise and the late Henry J. Fox. of Greenpoint, L. 1. Bertie went to five with the angels Oct. 25th, aged 9 years 9 months, and 18 days,

Its days.

To say that Bertle was kind, affectionate, dutiful and whinting, would be but a recibe tilbute to the worth of one in whom was combined so many excellent traits, so lovely in manner as well as character, so bright in litellect, loved by all who knew him.

In his family he was faithful and obliging, always pleasmant as a sunbeam. In his Sunday school, where he loved to be, he was conscientions and attentive. At the day school he was an honorable and realous schoolar, beloved by his teachers and classinates. With his sudden departure a thousand fond hopes have flown. He was not attail of death, for his spiritual faculities were predominant, and he seemed to have a clear view of spirit-life. May his sorrowing manna feel that her dailing flertie is an earth-angel still, and rejoice that she has another beautiful guide to bid her welcome when she is called to the bright home har dairing angel ones are preparing for her; and may the slater and two little brothers, left to bless her, realize that day by day they are being linked more closely to the Summer-Land; and atthough there is a nother vacant chair, another missing face, and another vacancy in all their hearts, may they feel that their dear brother is not dead, only gone to the home of the angels.

L. T. P.

From Philadelphia, Phebe Finlaw, an old resident of

From Philadelphia, Phebe Finlaw, an old resident of

From Philadelphia, Phebe Finlaw, an old resident of the Quaker City.

She was a Quakeress until Spiritualism revealed to her a different interpretation of her being "moved upon," as the Quakers interpret spirit promptings. Mrs. F. Inherit-ed spiritual gifts, and exercised them to great profit to the suffering and afflicted. Her clairvoyant sight was clear, her healing gift wonderful in many cases. Several years ago she put a professional sign upon her residence, but was ordered to take it down or pay a feense, while she had not the means to dor. She did not profit by her spiritual gifts enough for her material support. Her friends furnished the means to bury the body. Her spirit is now free, and inhabits a sphere where she is far richer in spirit than those who attempted to prevent her from using her natural gifts of healing. She had many warm friends who appreciated her worth as a woman, also her power to relieve them when afflicted with disease. She was in advanced age, having lived in this sphere seventy-one years. She leaves two daughters, One of them was in harmony and sy upathy with her in her mission of love and usefulness.

A. S. HAYWARD, 11

It Is our mournfulduty to record the death of Mr. Charles H. E. Prentiss, 50 years of ago. Horn, and having always resided in Boston, he was well known to many. A man of very cheerful and happy disposition, and entirely domestic in all his hablist in fact, it is travely that we can record the departure of a friend more domesticated than he was. His chief delight was in the happy circle of his family, composed of his wile and son. No outside pleasure had any charms for him. We deeply sympathize in the great loss his estimable wife and son have met with; the former will miss his cheerful and pleasant companionship and conversation; the latter a kind and affectionate father. Its many friends will miss his familiar and happy countenance during their daily walks. He was a firm believer in the beautiful philosophy of Spiritualism.

From Deering, N. H., Thursday evening, Nov. 24, Mrs.

From Deerling, N. H., Thursday evenling, Nov. 24, Mrs. Mary G. Tubbs, aged 65 years.

After years of sickness, her spirit laid aside its mortal form and passed on to the glories of a higher life. She was a firm believer in Spiri, andism, and to her the grave was the gateway to eternal life. Loved by all who knew her, she leaves numerous triends and relatives to weep her departure, among them a husband and son, to whom Spiritualism is no longer a belief, but an absolute knowledge. Her bright spirit is even now wafting back messages of love to her earth-friends. The funeral services were pronounced by the writer.

[EO. A. FULLER.

The immortal spirit of Melissa Hayes, sister to Dr. II. P. Fairfield's wife, left her mortal form October 30th, 1976, after a lingering illness caused by paralysis, at the age of 50 years and 6 months of earth-life.

The last fifteen years she has been a happy believer in Spiritualism, the futness of its philosophy winning the friendship of all who knew her to the spiritual cause. Dr. H. P. Fairfield attended the funeral by request at his house in Greenwich Village, which was crowded to overflowing by sympathizing friends.

DR. H. P. FAIRFIELD.

From Reno, Nevada, Oct. 14th, Dr. Andrew Grover, aged 52 years 5 months.

aged 52 years 5 months.

Dr. Grover was born in Pennsylvania in the year 1824, from whence he moved while a young man to Hilnois, and engaged in the gractice of medicine at Rock Island. From there he moved, in 1873, across the continent and took up his abode upon the shores of the Pacific, after a time finding his way to Reno, where he made a comfortable home. He was charitable to all, and will be greatly missed by those who knew him best.

MRS. M. J. YOUNGLOVE. MRS. M. J. YOUNGLOVE.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate

type averages ten words.]

Convention.

The Northern Illinois Association of Spiritualists will hold its next meeting at Grow's Opera House, Chicago, on the 23th and 25th of November, commencing at 10 o'clock Saturday morning, holding three sessions daily. Susio M. Johnson, Capt. H. H. Brown, E. V. Wilson, Jutlet H. Severance, M. D., and other speakers, will interest the people. All progressive people are invited to meet with us and participate in the deliberations of the meeting. Meals will be served in the hall, and every effort made to render the occasion pleasant and profitable. Let the friends everywhere turn out, and we will have a feast of good things.

JULIET H. SEVERANCE, M. D., President, E. V. Wilson, Secretary.

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 Piace, 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

We are prepared to forward any of the publications of the Book Trade at usual rates. We re $spectfully \, decline \, all \, \, business \, operations \, looking \,$ to the sale of Books on commission. Send for a free Catalogue of our Publications.

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

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 18, 1876.

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

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as an unerring authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alo, . is wise who walks in the light, reverent and thankful before God, but self-centered in his own Individuality," - Prof. S. B. Brittan.

Slade Defence-Fund-Let All Spiritunlists Subscribe!

Having incurred the expenses of a first trial in the case of Slade, English Spiritualists now confidently look to those of America to provide for the expenses of the new trial, soon to come off. We learn authoritatively by cable telegram that for these at least £600 (\$3000) will be needed. On our last page will be found the commencement of a subscription paper, and we hope it will receive many additions during the coming week. What is done should be done promptly. Let all give what they can, but give something. Colby & Rich, Banner of Light office, Boston, will publicly acknowledge all sums received, and transmit the same t) the proper Committee in London.

Spiritualism again Exploded.

The Index, through one of its contributors, makes the following announcement:

"The Spiritualists are having a hard time. In London Dr. Slade has been sentenced to the work-house as a vagrant, after a trial of unusual interest, during which his most important, tricks were performed in open court by Mr. Maskelyne, a noted juggler. In Boston, the Herald has actually driven from the city a Mrs. Bennett, who was becoming known as a most wonderful 'materializer,' and whose deceptions were fully exposed by that paper. It has followed up its defeat of Mrs. Bennett by a very damaging attack upon a Mrs. Hardy, another worker in 'material-izations,' who has been visited and approved by many well known men-Gerald Massey and oth And last Saturday evening a Mr. Bishop gave a lecture in Music Hall, during which he performed successfully (although watched by Oliver Wendell Holmes, the Rev. Rufus Ellis(?). and Professor Horsford) all the cabinet, ropetying, and other feats of professed mediums, and subsequently repeated and explained the most

important of them in full view of the audience. Here are a series of half-truths, which, whether intentionally or not, are adapted to have the effect of gross misrepresentations. The sentence of Slade by a small police justice in London is no discredit to the medium or to Spiritualism: it is merely an indication of bigotry and ignorance on the part of an individual, wrapped in a little brief authority, who frankly avowed in advance that he should regard any proof of pretensions to spiritual intercourse-in other words, any claim to medial power-as subjecting the claimant to the punishment for vagrancy under the statute. Does our neighbor of The Index, who is so strenuous for free speech and free act where radical religionists are concerned, approve of punishing mediums for manifesting phenomena believed to be spiritual? The writer in The Index withholds the fact that an appeal was at once taken from the brutal sentence of the Bowstreet justice, and that a new trial is to be had-Slade being meanwhile at liberty on merely nominal bail. The assertion that "Slade's tricks were performed in open court" by the juggler Maskelyne is simply a falsehood, which the editor of The Index ought to stamp as such forthwith if he would hold the balance true in regard

As for Mrs. Bennett the exposure of her crafty impostures was made exclusively by the Spiritualists whom she had temporarily duped, and who showed their perfect sincerity by their course. She had come to them with strong testimonials as to character from trustworthy persons in Maine where she had resided; and the short lived confidence of a few Spiritualists in the genuineness of the supposed manifestations in her presence merely showed that their well-grounded belief in genuine cases of materialization made them slow to detect spurious shows which had been cunningly made to imitate real phenomena. They were too honest themselves to believe in the gross depravity of one whose character, so far as they could learn, was without stain. The transient success of the imposition no more affects the great fact of Spiritualism than the existence of counterfeits affects the purity of a genuine coin-

age.
As for "the Mrs. Hardy" who is spoken of so slightingly by the writer in The Index, she has shown herself well able to take care of herself, and there are witnesses enough to the power and genuineness of her mediumship. We have no fearthat she will be crushed out or written down.

Of Mr. Bishop's performance, the last count in the indictment against Spiritualism, we have already spoken. If The Index can point to any intelligent Spiritualist who regards that exhibition as anything more than a contemptible sham, it will supply us with information which we have | able grounds the judge bases his sentence so far |

publish in another column, and which we comonly those persson who have never instituted a thorough and patient investigation into the phenomena who are fooled and bewildered by such

Spiritualism is more of a power now than ever before, and therefore all that is now transpiring in its ranks claims more attention from the newspaper press. For twenty-eight years, ever since the raps at Hydesville, we have heard at least once a month that it was demolished, shown up, extinct. And yet it has gone on from that time to this, winning believers by tens of thousands, and defiantly sweeping down all opposition. Its present "extinction" is merely another step forward; and we affectionately advise those editors and correspondents who are made so uneasy by its triumphant progress, to go to work patiently and investigate, instead of deluding themselves with hopes which are sure to be speedily scattered in the irrepressible growth and expansion of this great spiritual movement-

Like to the Pontlek Sea, Whose ley current and compulsive course Ke'er feels retiring out, but keeps due op To the Propontlek and the Hellespont, '

Mockery of Justice in Slade's Case.

Since the days when brutal and bigoted judges, like deffreys in England, sentenced innocent men and women to death on a charge of witchcraft, there has been nothing quite so high handed and wicked as the sentence by Justice Flowers in the case of Slade. On the mere unverified suspicions and conjectures of two young men, Lankester and Donkin, who repeatedly contradicted their own testimony, Slade has been condemned. In the able speech of his counsel, Mr. Munton, it was clearly shown that Mr. Lankester had originally wrote to the Times newspaper, he stated that the first short message-viz. : "I am here to aid you, Allie," was written on the under surface of the slate—a statement he varied in his evidence on the trial. He evidently did not know what he had really seen, that threw the slightest imputation on the innocence of Slade.

A further cross-examination of young Lankester showed in a marked manner the variable character of his evidence and the fallibility of his observations-showed, in fact, that he was what we have repeatedly styled him, after analyzing his own statements in his published letters, a 'fast witness." Mr. Munton was perfectly justified in declaring, as he did, that Lankester was the cabinet; whereupon, lighting a match, he evidently in considerable doubt as to what really took place, and that, therefore, "his evidence was not reliable." His companion, Dr. Donkin, was equally unfortunate in his testimony. But the mere guesses of these two young men subsustained by any proof in the slightest degree conclusive), that Slade did the mysterious writing with his own hand, were accepted by the judge as sufficient for Slade's conviction; while the counter testimony of hundreds of other persons who testified that the writing could be and had been produced without any trickery on Slade's part, was set aside by the judge as having no bearing on the question of fraud!

Impatient of the amount of testimony brought forward to show that the mysterious writing could be produced without any manual effort on Slade's part, this unjust judge, addressing the defendant's counsel, exclaimed-"Your evidence is already overwhelming-supposing that I take it into consideration!" Thus contemptuously did he dismiss all the counter testimony that could be offered by eminent men like Wallace and Cox-pre-resolved, as he had been from the commencement, to allow no proof of medial action to affect him otherwise than as a proof of even the impotent testimony of Lankester and Donkin: he had enough for his purpose in the mere assumption that Slade had claimed to have dealings with spiritual intelligences or forces.

"The whole case," said the judge, "turns upon the evidence of Lankester and Donkin, which, in a few words, is to the effect that they saw Slade's hands move as if he was writing, and that on snatching the slate from him immediate. ly afterwards, and before it was placed in the position in which the spirits were to write, and without any sound as if of writing, they found words written upon it,"

Now let the intelligent Spiritualist weigh well the testimony here condensed by this shallow and arrogant judge. "The two young men saw Slade's hands move as if he was writing."

And if they did, it proved nothing; it may have been simply nervous unconscious action on Slade's part. If he had been a juggler, perpetrating a fraud, would be have been so stupid as to allow his two visitors to see him make a show of writing, when the object was to have them suppose that the writing was independent of his agency? The supposition is too absurd. His act, supposing it to have occurred, was consistent only with passive mediumship.

But Lankester did not claim to see Slade's hand move. He thought he saw some muscles of the arm in motion; and as for the snatching of the slate "before it was in the position in which the spirits were to write," it was not snatched till ample time had been given for the writing of the message. The fact that these two men did not happen to hear any sound of a pencil-what a filmsy circumstance it is, on which to sentence a man to three months in the House of Correc-

Well and truly was it remarked by Mr. Munton, in his argument for the defence:

"The evidence of both Donkin and Lankester did not go to facts, but was merely inference and conjecture. Lankester said that he snatched the slate before it had been in position a fraction of a second. He (Mr. Munton) was not prepared to say that the writing could not have been produced in the fraction of a second, but there was not him to show that the writing was to occur at nothing to show that the writing was to occur at the identical moment when the slate touched the table. What he meant to say was that Slade did not necessarily know when the writing actually occurred, but that it occurred between the moment when he commenced to move the slate and writing was produced by strange agencies. Plainly Lankester had shown a desire to jump to a conclusion. When the examination was going on, a discussion arose as to the interval of time, and Lankester wished it to be understood that there was a very slight interval; but between the time the slate was put under the table and the time it was snatched by Lankester, Slade said, "The spirits are a long time coming," and that statement alone was indicative of some time having clapsed."

Here it is clearly shown on what utterly unten-

not yet been able to procure. The effect of Mr. as any proof of Slade's guilt could be got from appearance to his périsprit; that by a modification of the molecular disposition he can give it visibility, Bishop's attempt is very truthfully set forth in | Lankester and Donkin. Their testimony, as Mr. the little fable of "The Titmouse," which we Munton says, is mere inference and conjecture; and these could have been prompted only by an mend to the attention of The Index. It is not utter ignorance of the admitted facts of psytrue_that Mr. Bishop exposed anything (except | chology and somnambulism bearing upon this himself) or explained anything really affecting | question. But Lankester is an out and out mathe well known phenomena of Spiritualism. It is | terialist, believing with Dr. Büchner that there never was such a thing as clairvoyance or a supersensual phenomenon; and consequently he brought the most furious prejudice to his pretended examination of the subject.

More flagrant and bigoted than the condemnation of Galileo-because occurring in this nineteenth century—is the action of Justice Flowers in this case of Slade. He has shut his eyes to all facts except the one consideration that Slade presumed to hold the spiritual hypothesis-to believe that the phenomena in his presence are spiritual. For this was Slade condemned, and not because there was the remotest proof that he had wronged, or attempted to wrong, any human

Transfiguration.

Investigators into the phenomena of materialization have given too little heed to the wonderful fact of transfiguration or partial materialization. The recent cases in which Mrs. Markee, Mrs. Hull, and Mrs. Huntoon were seized, and ignorantly supposed to be consciously playing the part of the spirit, were undoubtedly instances of transfiguration. In the case of Mrs. Markee the testimony is very strong, as the phenomena recorded by Col. Olcott and others more than a year since conclusively show. On one occasion Mrs. Markee (then Mrs. Compton) took her seat on a chair inside the cabinet, when the figure of a girl clad in a flowing robe of crisp white muslin came forth. Going to Col. Olcott she sat upon his knee. "Her weight," he says, "seemed scarcely as much as that of a child of eight years. By prearrangement I passed into the cabinet while the girl was outside, and found no medium there. There could be but one alternative here: Either throughout been trying to reconcile his facts to the spirit was no spirit, but the medium, or the his preconceived theory. In the description he | medium had been transfigured after the fashion of the Oriental thaumaturgists."

> The next evening, having obtained the medium's consent to the test, Col. Olcott removed her earrings, and seating her in the chair in the cabinet, fastened her in it by passing some "No. 50" sewing-thread through the perforations in her ears, and sealing the ends to the back of the chair with sealing wax, which he stamped with his private signet. He then fastened the chair to the floor with thread and wax in a secure manner. He had procured a Fairbanks platform scale to weigh the spirit form; and when the whiterobed girl stepped up, he took her weight without the loss of a second. She then retired into read the figures. She weighed only seventy-seven pounds. Col. Olcott says:

"The spirit came out again, and then I entered the cabinet, looking carefully everywhere, and feeling cautiously but thoroughly all about, but, ns before, finding no restige of the medium. The chair was there, but no bodily presence sat in it.

"I then asked the spirit-girl to make herself lighter if possible, and she stepped again upon my scales. As rapidly as before I got the beam at polse, and, she retiring as before, I read the fourth wine pounds."

"She appeared yet again, and this time passed from one to another of the spectators, patting this one's head, the other's hand, sitting upon Mr. Hardy's knee, laying her hand gently upon my head, stroking my cheek, and then mounting the scale for me to make my final test. This time she weighed only fifty two pounds, although from first to last there had been no apparent alteration in her dress or bulk.

Some other forms came out, among them an Indian chief, who had some conversation with Mr. J. II. Hardy, of Elmira, N. Y., who had lived some time among the Western tribes, and who now testified to the reality of the speech uttered by the spectre chief. After the brave's retirement, the circle closed. Col. Olcott says:

the seance, with every thread unbroken and every seal undisturbed! She sat there, with her head leaning against the wall, her flesh as pale and as cold as marble, her eyeballs turned up beneath the lids, her forehead covered with a death-like damp, no breath coming from her lungs, and no pulse at her wrist. When every person had examined the threads and seals, I cut the flimsy bonds with a pair of scissors, and, lifting the chair by its back and seat, carried the cataleptic woman out into the open air of the chamber.

"She lay thus inanimate for eighteen minutes life gradually coming back to her body, until respiration and pulse and the temperature of her skin became normal. I then put her upon the scale. She welghed one hundred and twenty one pounds!"

These curious facts will be found paralleled and corroborated in a statement in Allan Kardec's "Book on Mediums" (American edition, p. 158), from which we make the following very pertinent extracts, which, it should be remembered, were written some twelve years ago, long before these phenomena of transfiguration came up to puzzle American investigators and to throw unmerited opprobrium on innocent mediums:

"122. We pass to the second phenomenon, that of transfiguration. It consists in a change of aspect of a living body. In this connection is a fact whose perfect authenticity we can guarantee, and which happened in the years 1858 and 1859. In the suburbs of St. Etienne, a young girl of fifteen years of age enjoyed the singular faculty of being transfigured, that is to say, of taking at given moments all the appearances of certain persons dead; the illusion was so complete, that people would suppose the person before them, so like were the features, the expression, the sound of the voice, and even the speech. enon was renewed hundreds of times, the will of the young girl counting for nothing. Several times she took the appearance of her brother, dead some years before; she had not only his face, but the height and size of his body. A docfor of the country was many times witness of these strange effects, and wishing to be assured that he was not the sport of an illusion, made the

following experiment.
"We have the facts from himself, from the father of the young girl, and from several other honorable and trustworthy eye-witnesses. He conceived the idea of weighing her in her normal state, then in that of the transfiguration, when she had the appearance of her brother, more than twenty years old, and much larger and stronger. Well, it was found that in this last the weight was nearly doubled. The experiment was con-clusive, and it was impossible to attribute the appearance to a simple optical illusion. Let us try to explain this fact, which, at one time, would have been called a miracle, and which we call a

simple phenomenon. "123. Transfiguration, in some cases, may be caused by a simple muscular contraction which can give to the countenance an entirely different expression, so as to render the person unrecognizable. We have often seen it with somnambunizable. We have often seen it with somnambu-lists, but in such cases the transformation was not radical; a woman could appear young or old, beautiful or ugly, but it would be always a woman; and her weight neither augmented nor

tangibility, and consequently opacity; that the perisprit of a living person, isolated from the body, can undergo the same transformations; that this change of state is effected by the combination of fluids. Imagine, now, the perisprit of a living person, not isolated, but radiating around the in such a way as to envelop it like a vapor: in this state it could undergo the same modifica-tions as if it were separated; if it lose its transparency, the body can disappear, become invisi-ble, and be vailed, as if it were plunged in a fog. It could even change its aspect, become brilliant, if such be the will or the power of the spirit. nother spirit, combining his own fluid with the first, can substitute his own appearance, in such a way that the real body could disappear under an exterior fluidic envelope, whose appearance could vary at the will of the spirit. Such appears to be the cause of the phenomenon, strange and rare, it must be said, of transfiguration. As to the difference in weight, it is explained in the same manner as for inert bodies. The intrinsic weight of the body does not vary, because the quantity of matter has not augmented; it is under the influence of an exterior agent, who can increase or diminish relative weight, as we have explained above, Nos. 78 and following. It is thus probable that if the transfiguration had taken place under the form of a small child, the weight would have diminished in proportion. "124. It may be imagined that the body can

take an appearance larger or of the same dimension, but how take one smaller, that of a small child, as we have said? In such case, would not the real body exceed the apparent body? But we have not said that the effect can be produced we have simply desired to show, in reverting to the theory of specific weight, that the apparent weight would have diminished. As to the phenomenon in itself, we affirm neither its possibil-ity nor its impossibility; but in the case where it has taken place, no satisfactory solution having been given does not invalidate the thing; it must not be forgotten that we are at the beginning of science, that it is far from having said its last word on this point, as on many others. Besides, the parts in excess could perfectly well be made invisible."

That the medium's person is often unconsciously used by the spirit for these transfigurations seems now to be made more than probable. Kardec's statement is very explicit, and no doubt there are many facts of a similar nature in the possession of American Spiritualists. The subject is worthy of further investigation, and we hope to hear from those who can throw light

Aspersions on Mr. Slade-Contributions for his Defence.

If there is anything false or scandalous affoat in regard to Spiritualism we are pretty sure to find it in the London correspondence of Mr. Moncure D. Conway in the Cincinnati Commercial. The following, bearing date Oct. 21st, is his latest attempt to forestall an unfavorable verdict in the case of Slade now pending in London:

case of Slade now pending in London:

"The trial of Dr. Slade is going on as I write (40°clock)
The excitement has been more intense to day than at any
previous time, and the scene reminds one of the first days
of the Tichborne trial. A large invasion of ladies took
place to day, some of them bringing camp-stoots. By a
curious coincidence the testimony was to day, for the time,
of a kind such as It is conventionally thought women
should nover hear. It has been no recret that evidence of
gross indecencies at the Slade scances existed. Incidents
had occurred which convinced certain Spiritualists that
'Aille' preserved in the spiritual world a good deal of the
fleshly, and convinced others—such as Sergeant Cox. Mr.
Clarke and Mr. Duffield—that Slade is a scoundrel. There
was, however, a long hesitation and discussion as to whether it was best to bring out this evidence, and I believe Professor Lankester and Mr. Lewis had decided to suppress it,
But when Mr. Algernon Clarke got on the stand to-day he
took the matter into his own hands, and swore to the fact
that he had been touch-d in the most indecent manner under
the table, and then asked by Slade whether he liked that sort
of thing. The sensation caused by this evidence was very
grear, and Mr. Massey leaped from his seat, and protested
wildly againstit; but the secret, which has long been whispered in the ear, has been to day proclaimed from the
house-top; it cannot be recalled, but it will be corroberated, and the business of mediumship will be tarni-hed
and tainted in a way that all the perfumes of Arabia cannot sweeten."

The following seem to be the facts on which Mr. Conway's aspersions are based: At the examination of witnesses, Oct. 21st, Mr. John Algernon Clarke was called and sworn, according to the full report in the London Telegraph of Oct. 231. Being asked if he had any hand in the invention of "Psycho," the automatic contrivance with which Maskelyne, the juggler, puzzles superficial observers, Mr. Clarke replied: "Mr. Maskelyne and I are the joint inventors of tion to affect him otherwise than as a proof of the medium just as I left her at the beginning of proud of my bantling, but I do not object to any that automatic object. Certainly I am a little one finding it out if they can." And in reference to his sitting with Slade: "Were you touched? Yes, in various parts. Slade said: Is it pleasant for you to be touched? I do n't like it myself, but some people do '-You say you were touched in an indecent manner? Yes. -Were Slade's hands on the table when that occurred to you? Yes."

> Such is the published report of the allusions to which Mr. Conway refers. When he says that among others Sergeant Cox was convinced that "Slade was a scoundrel," Mr. Conway indulges in one of those audacious misrepresentations for which he is so noted; for we have two published letters from Sergeant Cox, one of which we have given in the Banner, in which he describes remarkable phenomena through Slade, and says: "I offer no opinion on their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be imposture it is equally important that the trick should be exposed, as trickery can only be by showing how it is done and doing it." Surely this is something very different from charging Slade with scoundrelism. But Conway is always utterly reckless when he gets upon the subject of Spiritualism. We had heard long ago rumors of the kind re-

> ferred to, and wrote Mr. Simmons, the agent of Mr. Slade, on the subject. The following are extracts from his reply, dated London, Oct. 11th,

1876:

"I lofer from what you say that immoral manifestations have been charged against spirits manifesting in his presence." If such has been the case you may rest assured that Ir. Slade was totally innocent in the premises. I as ure you that in all the years we have been together he has never for one moment deviated from the line of virtue, or for a moment given countenance of anything of that sort in others; I can also say the same for his guides. Therefore if anything may have occurred in the way of an immoral manifestation, the spirit manifesting is alone responsible and not Dr. Slade. Reports given currency to by the unthinking have annoyed lim in the past, and in his sorrow he has appealed to me most feelingly. At such times he will say that with all his efforts to do good, and labor for the benefit of the cause of truth, he is constantly accused of things of which he is entirely innocent. With his sensitive nature and love of approbation you can understand that such reports have a very depressing induce ounon him. Knowing as I do that he is in every way he highest type of morality that it has ever been my fortune to meet with, I never for one moment entertain anything of that sort against him.

There is the psychological influence that some persons have over mediums, which can hardly be appreciated by those who have not bad personal opportunities for observation. Therefore the possibilities take a very wide range. To my mind the moral status of spirits also extends from the highest ideal of purity to its opposite; this being so, the instrument, or medium used, is held responsible for their acts, by the umphilosophical. Again let me say I do not believe the doctor guitty in the slightest sense; and any charges against him must be proven before I can believe them. I say the same for his guides."

That the most sensitive mediums whose sur-

That the most sensitive mediums whose surroundings are bad may be most open to attacks from impure spirits, is highly probable. That persons visiting a medium may themselves bring bad influences through which the operation of an impure spirit may be facilitated, is also highly probable. In his "Proof Palpable of Immortality," page 206, Mr. Epes Sargent remarks:

woman; and her weight neither augmented nor diminished. In the case we are considering it is very evident it is something more: the theory of the périsprit will put us on the right road.

"It is admitted that the spirit can give every the should be carefully heeded. Purity of heart and purpose,

and an inflexible resolve to resist all promptings to evil, constitute the only state in which the prosecution of spiritual investigations through mediumship should be ventured on. Safety is to be found, not in fignoring the subject and refusing io investigate, but in studying it under the right conditions and with a clean heart and will.

"As a general rule, like attracts like; but evil spirits may try to control a rightly disposed medium, and, in order to doribls, may affect a purity which is foreign to their nature. The utmost cantion should be practiced in all our dealings with those still failible and imperfect beings. We should test them very much as we would strangers in the first, who come to us without satisfactory credentials. The best mediums, it should be remembered, are sensitives, subject to impressions from both good and evil inductors. That the evil sometimes prevail is not to be wondered at; and we should be prepared accordingly for fraudulent manifestations, mingled with the genuine."

The attempt, prefigured by Mr. Conway, to create a new issue by giving out that a charge of indecency will be brought against Slade, and that there will be a new count in the indictment, shows to what shifts the enemies of Spiritualism are reduced in their efforts to stifle all really selentific investigation into these complex phenom.

Here for the last twenty-eight years Spiritual. ists have been proclaiming that their facts indicate that men carry with them into the next stage of being the precise characters they formed for themselves here—that the licentious will be licentious still, and the pure in heart will be pure. Convinced as we are that this is so, we of course are not unprepared for any facts that may come up to corroborate this great and most im. portant truth. The question is not whether Slade is a saint or a sinner, but whether he is a medium for certain supersensuous phenomena, utterly inexplicable except under the spiritual hypothesis. All the testimony thus far goes to prove that he is.

What shall be said of the scientific earnestness, the honest truth-seeking singleness, of those persons who now, by raising a false, impertinent issue as to the morality of the manifestations, would strive to prevent a fair scrutiny into the one real question, Are the phenomena frauds, or are they genuine? Cowards and mere evaders of the truth are they, who, like Conway, would crush out further inquiry by telling us that this "business of mediumship will be tarnished and tainted" because of these rumors in regard to Slade. Is it not all the more important that we should get at the truth, if the evil can thus obtrude itself when least expected? If it be true that impure spirits can come, and even materialize a hand and make that an instrument of evil, shall we skulk and shut our eyes to the fact, or shall we bravely investigate it, so as to be able to apply a remedy, if possible-at least do something to warn the unwary and the weak, and guard the young and the ignorant against the besetments to which they may be liable from the corrupt and the had among those spirits that, in the language of Shakspeare, "do wait on mortal thoughts "?

Let the new trial of Slade go on, be the revealments what they may; and let all sincere Spiritunlists contribute what they can afford to, be it little or large, toward defraying the necessary expense. We do not urge this because we attach any importance to a legal inquisition under the circum: stances, and in view of the ignorance, prejudice and bigotry rampant in the minds of magistrates and of the majority of jurors on the subject of Spiritualism. But it is due to Slade and to the cause that every effort should be made to save him from the legal outrage which is threatened; and moreover we court the fullest inquiry into ail the facts of Spiritualism, although we know that upon many of them the grossest misconstructions will be put by those who have ignorantly prejudged the whole subject, under theinfluence of the bitterest antagonism. It may be that the new trial will but re-confirm the sentence under the old; but let us do our duty by the truth notwithstanding. Truth has nothing to fear from agitation; its direct foe is apathy. It would be a cowardly yielding of principle not to resist to the uttermost the present attempt to crush out Spiritualism by the aid of the law.

Spiritualists, send in your contributions for the Slade Defence-Fund!

"How Shall we Keep Sunday?"

The rapid broadening out of sentiment now going on among the masses, concerning the mere forms of religious expression, is plainly to be perceived by any person who chooses to look about him with unbiased vision. As one proof of the fact note the public discussion on the above quoted theme, held at Beethoven Hall, Boston, Wednesday, Nov. 15th, under the auspices of the Free Religious Association. Col. T. W. Higginson présided, and made an opening address at the induction of the morning session, an essay was read by Charles K. Whipple, and remarks were made by Rabbi Lasker, Rev. M. J. Savage, and others, all favoring the most liberal policy in the premises. An opportunity was presented for those holding opposite views to express them, but no one answered the call.

During the afternoon meeting, which commenced at three o'clock, Charles E. Pratt, Esq., read the essay, and throughout this session and that of the evening, the enterprise proceeded to draw interestingly upon its able list of speakers, which, in addition to those already mentioned, comprised the names of William C. Gannett, Mrs. Edha D. Cheney, Rev. E. E. Hale, F. E. Abbot, Rev. C. A. Bartol, W. J. Potter and others. We consider this public presentation of views on a topic heretofore held too much under the thumb of the churchial dictum, as a cheering sign of the advance of free thought.

Cost of the Slade Trial.

The appeal from the sentence in the case of Slade before the Police Court, Bow street, London, Justice Flowers presiding, was taken Nov. 1st, 1876. The same day we received from a leading English Spiritualist, who has been very energetic in the defence of Slade, a cable telegram informing us that the expense of the new trial would be at least £600. We had already called upon American Spiritualists to send in contributions. In last Saturday's Banner we announced the sum that was required, and opened a subscription paper on which, at very short notice, upwards of three hundred dollars had been subscribed by twelve persons. We hope the good example will be followed by all Spiritualists who would see an act of the foulest injustice defeated, and Spiritualism defended before the civilized world as it ought to be.

Send us for the Slade Defence Fund whatever you can afford, if it be only a dime. Do paper on our last page.

Rev. M. J. Savage delivered a discourse in Boston last Sunday on "Social Problems," in the course of which he made the following sensible remark : " No man was free till he had conquered himself, and become so educated that he dared to look at truth and see it without bias and superstition, and feared not the opinions of others as far as matters of truth were concerned."

"The Course of Nature."

In his remarks preceding his decision in the Is now, in all probability, on her way to the Slade case, Mr. Justice Flowers said: "I must | United States-a letter from her, under date of decide according to the well-known course of nature;"-by which his Honor doubtless meant. "I must decide according to what I, in my little ex- | sinia, of the Cunard Line, the 4th inst. On her perience, know of the powers and resources of nature." Thus he would make his own igno. She further says: rance the measure of nature's possibilities. To a large number of minds, whose testimony is on record, nature has revealed that there are supersensual facts—facts of clairvoyance, prevision, levitation, stigmatization, &c. These facts being ignored or ridiculed by Justice Flowers and minds of his stamp, he thinks he is justified in condemning a man to three months of hard labor simply for not entertaining the same notion which Jusfor not entertaining the same notion which Jus-tice Flowers has as to the course of nature! According to his own admissions, the tyrannical sentence was based on precisely these considerations. Justice Flowers as much as admitted that if he could believe there was such a thing as a spiritual fact, there would be no case against Slade. There could not be, he assumed, such a thing as slate-writing independent of the human agent; therefore "some subtle craft, means, or device" must have been used by Slade to produce the writing. Such was avowedly the consideration that decided the Judge's sentence. And he stubbornly ruled out all testimony to the effect that there has been and can be slate-writing, independent of direct human agency!

Pearls from the Spirit-World.

Our sixth page Message Department should be carefully perused this week. The following are some of the choice inculcations conveyed by the communications printed therein:

"We can see the end from the beginning-we know that a resurrection of Spiritualism is near. No matter how dark the shadows may seem today; no matter how deep they may lay upon the spiritual earth, yet we know that the day of brightness and resurrection is near. Trust the coming future; God is very near you. We know that his hand sends us forth from the spirit-world to yours; but we do not suppose for one instant that it is a material hand, but a spiritual force, which we liken unto the hand of God, that sends us forth to do our work, and we shall do it, no matter what may come, and we know that much that is going on to day is caused by a spiritual revolution. Therefore rest easy, friends, only let your own lives be true and pure, only grasp stronger the hands of the angels, and we will

"Heaven is within, it is all around you. If you would have heaven you must make it for yourselves. If you are true, and pure, and honest, working out your soul's best endeavor, all will be well with you, and you will have a heaven

upon earth.' all those who are interested in the immortal life to educate themselves in the laws which pertain to the soul. Stand not in fear of God, but draw nigh unto him, and learn every letter of his being, as manifested in the natural world; then when the angel of death comes there will be no fear. It is merely a change from one condition to another."

Mr. Bishop's Promised Exposure.

The Rev. Carlos C. Carpenter addresses an excellent letter to The Globe on the subject of Bishop's "inconclusive performance." He says he is not a Spiritualist, but he takes substantially the ground taken by "Fair Play" in last week's Banner. He says:

"It is time to say publicly and emphatically that his so-called 'exposure' was eminently unsatisfactory and inconclusive. The 'explanation' explained nothing. The 'exposure' exposed nothing, unless we except the manifest ignorance and conceit of the performer. And with this judgment numbers of people—not Spiritualists—who attended the exhibition in Music Hall, will coincide. One gentleman was heard to remark at the conclusion of the 'exposure,' that he had never believed in Spiritualism, had indeed con-Bishop's explanation made him feel that probably there was 'something in it.' It would seem the fitting thing that the learned gentlemen of the committee who invited Mr. Bishop to Boston, and who presided at the ceremonies, should give the public a statement of results. And are we to interpret their silence as a confession that the opinion expressed above is also their own?"

Will Dr. Holmes or Prof. Horsford take the hint, and inform us what light they got? "Either it would seem," says Mr. Carpenter pointedly, "that some motive, mercenary or otherwise, withholds Mr. Bishop from doing as he agrees, or that he is unable to fulfill his own promise. And whichever way this is decided it reveals him as one of the impostures which need exposing."

The New Movement.

The Religio-Philosophical Journal for November 18th gives a half-column letter from Samuel Watson, in which that gentleman disclaims all intention—at least so far as he is concerned—of endeavoring to sectarianize Spiritualism. Bro. Jones (the editor), following him, proceeds to demonstrate that the whole drift of the proposed organization is, however-if it may be rightly inside of the bag to a person's hand outside of it, judged by the declaration of principles, etc., put forth-toward such a purpose. Both gentlemen in the ring and flower phenomena, we are puzrequest us to copy their articles, but, as the "new movement" is now, as far as we can perceive, a "dead letter," we are of opinion that no benefit can accrue to the cause by any debate over its deceased body. We are pleased to see that Bros. Watson and Jones are, however, unitedly actuated by a desire for the combination of the Spiritualist element of the nation for self-protection and financial purposes—a project toward which we feel, and have always felt—in full and hearty

Rochester Hall, Boston,.

Was the scene, on Sunday afternoon, Nov. 12th, of a social conference meeting carried out under the presidency of J. B. Hatch, and participated in by Drs. John H. Currier and Samuel Grover, and Henry C. Lull. Singing by Miss Hattie Harrington, and the reading of Mackey's poem "Eternal Justice," by Miss Lizzie Thompson, were pleasant points in the services. The speakers uncompromisingly defended spiritual mediumship, and called upon the people to stand up for the truth without regard to consequences. Mr. Hatch announced that arrangements were being made by himself whereby Mrs. Mary M. Hardywho was then present—was to hold a public scance in some one of the larger halls in Boston, the proceeds to go for the benefit of the Children's Lyceum. Particulars concerning the enterprise will be given hereafter.

MARRIAGE.—On Tuesday, October 24th, at the New Jerusalem Church, Camberwell, London, by the Rev. A. Austin, W. H. A. Peake, eldest son of J. Peake, Esq., Crown solicitor, Ireland, to Mary Ann Emma Sexton, daughter of Dr. George

The New Age, Boston, John M. L. Babcock, editor, has entered upon a new volume, and its second year.

Miss Lottie Fowler

Nov 1st, informing us that she was to embark at Liverpool for New York, on steamer Abysarrival she will at once proceed to Chicago, Ill.

"The prosecution of Dr. Slade, I am happy to say, is benefiting our cause to such an extent that it has aroused a spirit of deepfeit interest and keen investigation in the public mind throughout the nation. The testimony adduced by the eminent scientists and high class members of society, in proof of the incontrovertible truths of Modern Spiritualism, given in a public law court, in defence of its genuineness and the honesty of the medium accused is so overwhelming, at last. 'Out of evil cometh good,' sayeth the proverb, and it is my humble opinion that the enemies of Spiritualism are, indirectly, its best friends in publishing its glorious revelations of truth to the world before the sovereign tribunal -the law-as exemplified in the present in-

Seance with Mrs. Hardy.

A correspondent writes: "Mrs. Hardy is still successfully fighting the battle now being waged against the physical phenomena. I was present Sunday evening at the séance held at her residence, on which occasion the mold of a hand was obtained, the medium sitting alone, in the light, in presence of the company, and enveloped to the neck in a bobinet sack. After that, she had the usual hand manifestations, as shown through the aperture of the table."

Next Sunday (19th) she will give one of these remarkable scances at a public hall in New Haven, Ct., at the close of Anthony Higgins's lecture. Mr. Higgins is now filling his engagement before the Society of Spiritualists in that city, to the fullest acceptation.

"Ghost Land;

Or Researches into the Mysteries of Occultism," is the title of a new volume of some 500 pages, which has been put forth by Mrs. Emma Hardinge Britten as editor, for the author of "Art Magic," etc., etc. The lessons of the work are embodied in a series of autobiographical sketches. We shall publish in our next issue a lengthy review of this new comer. Meanwhile, parties wishing to become more familiar with it will find the work for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston.

On the evening of Nov. 3d, the birthday of Dr. A. II. Richardson was celebrated by a gathering ôf the friends at his residence, No. 38 Monument) Avenue, Charlestown District. Music by J. Howard Richardson, speeches and social converse combined to make up the features of an enjoyable occasion.

We tender thanks to Mr. Parker, of this city, Mrs. L. E. Wilcox, of Madison, Conn , and all other friends who have so kindly furnished beautiful flowers for our Public Free Circle

Something that Bishop Don't Do. To the Editor of the Banner of Light:

A few friends gathered Saturday evening at Mrs. Maggie Folsom's, to test the mediumship of Dr. Witherford, who has lately arrived here from Chicago. The medium was willing to submit to any tests we might require; this is an important item during the process of filtration that seems now wisely to be going on. In his dark circle, where the manifestations are similar to those done in the presence of Mrs. Maud E. Lord, a guitar was played, and laid on the floor or in some one's lap, and played again; bells were rung, and trumpets blown and talked through; a musical box of some dozen pounds' weight was played on, while floating in the air, or on the floor, or in some of the laps; was wound up and started when run down, and tunes changed; and the hands of spirits were constantly touching the sitters and occasionally shaking their hands. But the test on this occasion made these phenomena not only more satisfactory, but conclusive, for we had provided a dark, thin cloth bag, and whole, in which the medium was inserted, all but his head; the bag was sewed tightly around his neck, also to his sleeve, though that was unnecessary, and it was also sewed to the carpet on the floor; any one can see he had no "hand" in the manifestations, and accomplices, on this occasion, were out of the question.

It is not our purpose, in this brief notice, to give details; we will mention, however, that a watch was taken from the pocket of the medium and handed by the "psychic force" to one of the witnessing party. When the gas was lighted the bag was found whole and intact, the condition undisturbed. It is one of the problems to be solved-how a watch can pass from the pocket and no crack opened in it by the operation; as zled, and expect to be till we are a spirit. It is very easy for Mr. Bishop's friends in Harvard College, or in official position, or in Boston pulpits, to call it jugglery; we wish we could, but, after much study, we don't see it at all in that

Not by any means least in the manifestations on this evening was his cabinet scance, which was extemporized for the occasion. With the usual startling performances, which it is hardly necessary to describe to the readers of the Banner, we will say the test applied was effectual, and though his hands were enclosed in dark kid gloves, and both hands clasped and then tied with many a yard of thread, so as to prevent manipu-

many a yard of thread, so as to prevent manipulation, or separation, or use in any way, still the hands shown at the aperture were not black ones, as they should have been with "dark kids," if he could have presented them, but were the usual white or flesh-colored hands that appear when no such tests are applied.

Just here we cannot help thinking how very few even of the "Punch and Judy" class of the spiritual manifestations Mr. Bishop attempted to imitate for the benefit of the Old South Church, getting, however, quite the lion's share of the proceeds himself, and wondering, also, on that melancholy occasion — melancholy, because so melancholy occasion — melancholy, because so large a gathering of respectable people could sup-pose that such manifestations had made so large a multitude of the community Spiritualists, and to see so large a body of respectable people, in-cluding men of science, men in high official posicluding men of science, men in high clinical posi-tion, and distinguished ministers, sold so cheaply, as they certainly were on that occasion—won-dering, also, as we were saying, whether Mayor Cobb, who sat a little front of us, and who seemed so pleased to hear pistols fired off and see pails put on one's head when hands were tied, would not have split his sides if he could have seen that pail actually move without physical contact, or see a man wholly in a hog present a contact, or see a man wholly in a bag present a bare hand to be shaken, or perceive it, which is equally as good, if unmistakable. "Let those laugh who laugh last." That is the mission of Spiritualism—"to laugh last."

JOHN WETHERBEE!

BRIEF PARAGRAPHS.

SHORT SERMON. -- Use net to-day what to-morrow may want; neither leave that to hazard which foresight may provide for, or care prevent.

If you want to find out the result of the Presidential elecion, go to "headquarters" and you will find doubt.

Russia is preparing for war; Turkey is preparing for war; England is preparing for war; New England is pre-paring for war-on turkey. Consequently turkey is to be gobbled up. Won't the feathers fly by-and-bye ! And won't Uncle Samuel scoop in the ducats :

The Scientific American says Spiritualists are all fools or lunation. When we consider that an eminent lusanity expert gave it as his opinion that all men are more or less crazy, this is a very mild charge. The saying is that it takes a rogue to catch a regue, and upon the same rule it would take a fool or lunatic to detect such qualities.—Vincland Independent.

The "swift witnesses" against Spiritualism in Roston, whose bigotry befogged their common sense, are now ashamed of the position they occupy before the public. Like the Pharlsees of old, they have had to take a back seat. Have we a Bishop among us? Yea, in petticoats?

Education in our public schools, says Mr. Angell, should embrace the principles of truth, peace, temperance, mercy and kindness to animals and the great facts of God and im-

According to the Daily Advertise the Post rooster has come to naught. Naughty Advertiser !

The tide of circumstances has overflowed the banks of the "exposers" and opposers of Spiritualism, and now they are wallowing in the mire of their own conceit.

Merrimac, Mass., dedicated its new town hall (the gift of Wm. P. Sargent, Esq., of Boston,) Nov. 12th, with appropriate exercises.

Temple Bar, London, is to be demolished. If all the-Bars in that country were demolished it would be better for the people. The Centennial Exhibition was formally closed on Fri-

day, Nov. 10th, the ceremonles taking place in the judges' hall, in consequence of the incident weather. The con-cluding exercises were witnessed by a vast crowd of people. It was officially announced that the grounds and buildings would be kept open to the public for ten days following.

Egyptian mummles - the veritable article - are now ground up to make a pigment for artists - the color afforded being a beautifut brown.

Indian scalps with the right car attached are worth \$50 aplece at Deadwood City. What a source of pride it is to belong to a civilized race!—Ex, Twenty-five hundred bales of cotton, twenty empty cars

and twenty cars loaded with freight were burned at the cotton yard of the Georgia Central Ratiroad in Sayannah Russia has ordered two divisions of the Imperial Guard to be sent into Poland, as a precaution, it is claimed,

against a Sclavonic movement there, instigated by Hun-The most pleazant prospekt from the top ov a hi mountain iz to look bak and see the ragged way we hav cum.—
Billings.

Eight survivors of the battle of Trafalgar are now living

in England. Three of them were midshipmen then and are

The Massachusetts State agent for abling discharged convicts reports that the whole number of discharged prisoners advised and assisted since September 3), 1875, was 334, 101 of these men were bern of American parents, 188 of Irish narents, 27 of English, 21 of Scotch, 11 of Canadam, flor Nova Scotlan, 9 of German, 3 of Italian, 2 of Danish, 1 of French, 1 of Prussian, 1 of Swiss, 376 were white, 8 colored, 396 single, 78 married; 331 were intemperate when arrested, 59 say they were temperate, 269 could read and write, 15 could neither read nor write.

Arthur Orton, the Tichborne claimant, has broken the discipline of prison, forfeited his prison favors, his "time gain " for good behavior, and has been reduced to a lower

No money has been paid to the Spanish bishops and cler gy since 1868. The arrears due them are forty million dollars, and no one knows when it will be paid.

Frank Lee Benedict's last novel, "Twixt Hammer and Anvil," recently published by G. W. Carleton & Co., is already in its sixth edition. A new work, entitled "Madby the same author, is in the press. Mr. Benedict is at present in Spain.

JERSEY DAY AT THE CENTENNIAL. From Abserom and Hackensack,
From Squankum and Wechawken,
Hokokus, Pepack and Pascack,
Teancek and Manahawken,
Swarmed patriot thousands forth that day,
In broadloth, silks and kersov,
Centennialward they pressed their way,
And roared, "Hurrah for Jorsey,"

Famine-stricken India is having a hard time. Relief works have been established in the Shalapore district, and forty-five thousand of the inhabitants have been given emoyment. The district of Backergunge was ravaged by a cyclone on Tuesday, Nov. 7th. A thousand native house vere destroyed. The town of Dowhickan was submerged by a wave, and five thousand persons perished. The gov rnment has sent relief to the desolated section

The Boston Post celebrated its forty-fifth birthday, November 9th. Mr. Tupper will probably make money enough in this

Dewitt Talmage, the Graphic says, is to start a paper

Olive Logan devotes a whole page in the Graphic to the destruction of Spiritualism. Some day somehody will pltch into this woman's needing gospel, and then how'll she like it?—Rockester (N. Y.) D mocrat.

The new lord mayor of London was Installed Nov. 9th. Miss Lydia Stokes, of Georgia, has had over 100 pins and needles taken from her body, and she doesn't pretend to be a regular manufactory either.

RALPH H. BANNEY Obt. Oct. 28th, 1870.

Obt. Oct. 28th, 1870.

And whither now, ob, trunat friend—who left,
Ere we surmis of thou hadst the thought, to sail
Alone thy bark for realms unseen—bereft
Us ere sail hearts, surprised, could lisp farewell,
Or whisper cheer—ah, whither now prevail
Thy feet? * * *
We ask it not. But we will follow thee
With pure affection's light, for well we may
Indulge prophete love. thus much to see:
Roam where thou with through the far universe,
Thou canst not fall meet souls who will rehearse,
Each unto each, the story of thy worth.
Press on I we give the joy of thy new birth.
—Stdnry H. Morse.

Isaac Ray (the father of theatrical negro minstrelsy,) died recently at River View, Ky., aged 72 years. His stage

name was Sam Johnson. Life is a stormy and dangerous voyage. The vessel wastart in-our cradle-is childhood's first rock.-Punch.

The man whose voice was taxed to its utmost is requested to call around and see the assessor.

A splendid dinner service of sliver gilt has just been manufactured by a London firm for his imperial majesty, the Mikado of Japan. The gilding alone cost over \$10,000. It was found necessary to apply to the Heralds' College to devise a coat of arms for the Mikado, that he might be placed on a footing of heraldic equality with his brother sovereigns in Europe. The crest, a chrysanthemum, with a dragon and phaintx as supporters of the shield, were chosen by the Mikado, and his armorial bearings will in future exhibit this device.

Little facts distorted. Little truths awry,
Make the mighty Roorback
And the current-Lie.

Paul Cassagnac, the celebrated duelist, has been elected mayor of the commune of Couloume, in the Gers, France The Burlington Hawkeye asserts that because a bookkeeper habitually wears his pen behind his car, is not the

cause of his pen's carian style of penmanship.

Marshal Bazaine is dependent upon the hospitality of his riends. He had no fortune, and that of his wife was con pletely absorbed by the expenses of his trial, which the French government rigorously exacted, even to the extent of seizing a clock of the marshal's and a pair of his pantaloons, to meet the balance due.

He funed and foamed for full an hour, His voice and languaged of the were sour; But he got the store up fluilly. And his hands were likewise "store up." See?

Osslan E. Dodge, who twenty years ago was one of the most popular vocalists in America, is reported dead in London, aged 57 years.

A London paper says that "the Spanish Gen. Morione (in Cuba) rested bis army for a few moments, when on the point of attack." The point of a tack is n't generally considered a good place to rest, even for a brief period.

Mungo Park didn't go into the Ivory business. His niece. Jane, aged 73, and living in Scotland, is in a state of destitution, and a purse is to be raised for her.

Special Notice-Last Call for the Davis Testimonial.

The committee having the management of the Fiftieth Birthday Testimonial to Andrew Jackson Davis, have resolved to close the list on the first of December prox. Accordingly they now issue their last invitation, and do most earnestly desire to hear from each and all who still feel disposed and intend to contribute to this object. As soon as possible after this list is closed, the committee will prepare a printed statement of the particular sums received, and of the whole amount, which they will send to each contributor. Let us hear from you at your earliest convenience, and thus oblige

WILLIAM GREEN, Chairman, 1268 Pacific street, Brooklyn, N. Y. C. O. Poolie, Secretary, P. O. box 989, New York City.

The particular attention of all progress sive, intelligent people is called to the American Health College, lately incorporated by the State of Ohio, teaching the vitapathic system of practice, which is said by its graduates to be greatly superior to all other modes of cure, and very highly recommended by many eminent physiclans, and scientific men. Winter session commences the first of December, instructing and granting legal diplomas to physicians, healers, mediums, lecturers and ministers. Apply to, or address with stamp, the President, Prof. J. B. Campbell, M. D., V. D., 136 Longworth street, Cincinnati, Ohio.

Mrs, Carnes will commence Sunday evening, Nov. 19th, and every Sunday evening during the season, to hold her interesting trance circles at her parlors, 229 Northampton street, near Tremont, Boston.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLARRYOYANTI—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 12w*. Au. 19.

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If a tithe of the testimonials now on hand of the value of Dr. Wistan's Balsam of Wild Cherry should be published, no one would stop to read the bulky volume. Ask any druggist and he will tell you that this Balsan is a real blessing to all affected with throat or lung diseases. All kindred affections, including Bron-chitis, Sore Throat, Croup, Hoarseness, Pains in the Chest, and Bleeding of the Lungs, yield to its wonderful power. We advise any one tired of experimenting with Physicians' prescriptions or quack medicines to drop them at once and use this Balsam of Wild Cherry, 50 cents and \$1 a bottle. Sold by all druggists.

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. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices. O.21. reasonable prices.

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N 18 3 w N.18.3w

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

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

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

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Address By LLES LETTRES, Station C., New York, Nov. 18.—4w

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28teow—Nov. 27.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORNE, the wad-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shiffling per year. Parties dearing to se subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Row, E., London, Fig.

LEES'S BAZAAR, 16 Woodland and DEPOT. he Spiritual and Liberal Books and Papers kept for

BALTIMORE, MD., BOOK DEPOT. WASH, A. FASSELS, 105 Sa a ogastie t. Baitmore, Md., keeps for sale the **Runner of Light**, and the **Noir-itual and Reform Works** published by Colby & Rich.

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PHILADELPHIA PERIODICAL DEPOT. WILLIAM WAITE, 826 Market street, and N. E. cornor Eighth and Arch streets, Pholodelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. V., BOOK DEPOT,
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BALTIMORE ADVERTISEMENT.

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I AM a Mechun, curing by the laying on of hands, controlled by a band of Indian Doctors, whose ability is unrivaled. The seek and addicted accommodated with board. Address Miss, PHILANDER BOUTH, Marion, Conn.

NEWARK, N. J.—The Magnetic Healer, Dr. S. W. ROGERS, will heat the slek, on and after Nov. 20th, at 35 Clinton street, Newark, N. J. Hours 9 to 4. Nov. 18.

A UGUSTIA DWINELLS, Charvoyant, Trance and Prophetic Medium, 31 Oak street, Boston. Terms \$1. Nov. 18. MR. AND MRS. S. W. ROGERS, Clairvoyants 111 and Magnetic Healers. MR. ROGERS will treat the sick magnetically at their homes in the adjoining cities. 155% Whiton street, Jersey City, N. J. Nov. 18.

THE MILLER STRICKLAND DEFENCE," A by Leo Miller, Malled free for "Deents," Address MATTIE STRICKLAND, St. John's, Mich.

PROF. LISTER, ASTROLOGER, 319 Sixth avenue. 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4525, New York. Oct. 14.—18

MRS. L. PARKS, Spiritual Medium, 841 North 12th street, Philadelphia, Pa. istr-Oct, 21.

Message Department.

The Spirit Messages given at the Banner of Light Public Freest irche Meetings, through the mediumship of Mrs. JENNIES, Ruich, are reported revolution, and published

each week in this Department. We asseptiblish on this page reports of spirit Messages given each week to Baitimore, Md., through the medium-

shipe! Mrs. Sanan A. Dasskin. Imperious, exists a property.

These in issages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether enarchistic of evil consequently those who pass from the earth sphere in an under doped state, eventually progress

We ask the realer to receive no doctrine but forth by aplinis in these columns, that does not comport with his or her reason. All express as much of truth as they perceive-

Are head at No. 9 Monty mery Place, (second story,) corpored Prevince Street, every TUESDAY, THURSDAY AND FILDAY AFFERNORS. The Hall will be open at 20 clock, and services commence at 30 clock precisely, at which time the does will be cosed, neither allowing entrance nor extress antifithe conclusion of the scance, except becase of absorbe necessity. The public are concluding including and another proposed by individuals among the antience. Those read to the omitto ding intelligence by the Chairman, are sent in by stresponderts. The Banner of Light Free-Circle Meetings.

by trespondents.

Donations of flowers solicited.

Lewis B. Wilson, Chairman,

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Oh, Father Almighty, may we bring from our apirit-home to-day some little word, some flower of truth, that shall strengthen man in his outgoings and in his incomings, that shall make woman brighter and stronger for the coming day. Oh, Father, will thou assist us, that we may do our duty now and forever more.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are teady for any question of the day.

QUES — (By Arthur B. Shedd, Lexington, Mass.) Will intemperance be banished from our land?

breast at the time of conception, we can only say that intemperance will exist. While those who extend hospitality, while reformers, and even some Spiritualists, continue to deck their tables with wine, brandy and whiskey, we can only say, intemperance will exist. Until the time comes when children shall be born with pure natural instincts; when the mother shall realize, in her pre-natal condition, that the child will be influenced by all she thinks and does, and will keep to the true and the right, and bring her offspring into the world pure and perfect, then and not till then can we say that intemperance will be stayed. While our statesmen, our men of business, our intelligent men, still pass around the wine-cup at the social board, we cannot say that intemperance will be blotted out from your land. We have got to take hold of the hands of the young and bring them up aright; we have also got to reach older people, and bring them to a knowledge of the truth. When this is done, then can we hope that coming generations will be pure and straightforward temperance men-erand women, and not before, Q—(By the same.) Will the controlling in-telligence please give some suggestions how best

to reform the drunkard, and to free our land from the pest of intoxicating drinks?

A.—In our sphere of existence we treat the drunkard as a diseased individual, knowing that, nine times out of ten, he inherits a taste for in-toxicating liquor. Knowing that the besetting sin and temptation was ever before him in his earth-life, we treat him in spirit life with the same care that we would treat a diseased babe, and endeavor to develop his better organs, to unfold the higher and purer part of his nature. If in earth-life you would take the drunkard and bring out the better and purer part of his nature, you must remove temptation far from him; then can you reform him, and never before. Young men are not made drunkards by frequenting the low resorts of your cities, towns and villages, but they are made so by coming in contact with polished men and women who are ever ready to stand the wine may be that they are ready to blace the wine-cup to their lips; ready even in their homes to spread their tables with the most tempting food and the best liquors they can find, and then say to their guests, "Oh, taste it; it is splendid!" No doubt it is; but that is the way much to send it. You can say it's from Charles Now, my friends, I leave you, free agents as spiendid!" No doubt it is; but that is the way drunkards are made! Again, when the home becomes unattractive, unpleasant, the young men go forth into the streets and wend their way, not to some low groggery for the amusement they crave, but to yonder "palace of hell" with its inviting colors, its rich and beautiful furniture, Its fine smooth light and fascinating glare, which so temptingly invite them to spend their evening within. Once there, the "cup of damnation" is placed to their lips. They drink, and soon feel a warming power, which, like the horse-leech, calls for "more! more! more!" until the youth is carried down to the very depths of perdition, and either ends his career in the gutter, in the insane asylum, the jail or the State prison. They insane asylum, the jail or the State prison. They do not commence such a life from the lowest resorts, but from the gilded palace, and travel downward, slowly but surely. Then if you would have intemperance abated in your land, you have something to take hold of beside the low groggeries and cellars. Rather let your inind's eye be pointed at those grand places where the liquid fire is poured out glass by glass, where the almighty dollar is called in, not caring from whom it comes. If you would have your young men reformed, banish the wine-cup from your social parties, and endeavor to make your homes. social parties, and endeavor to make your homes attractive; endeavor to have the pre-natal existattractive; endeavor to have the pre-natal exist-ence of your children one of purity, one of love, one of thankfulness, one of cleanliness—which is next to godliness. Then can you sweep intem-perance from your land and save your young people, and never before. You may institute all the reform societies you choose; you may call your young men and women together and talk to them of the evil of intemperance, but we tell you that will never bring about needed reform. You may cut the decayed branches from a tree You may cut the decayed branches from a tree, but unless you cut down the tree and root it up, you will never get out the infernal magnetism of darkness and sadness which comes from it. It is the same with the tree of intemperance. We would say to the reformer, cease to work at the leaves and branches and go to the root, then you

will accomplish something, then will you work toward a better and purer end, and spirits from the summer land will help you.

Q.—(From the audience.) What is the cause of the peculiar antipathy between the serpent tribe and the human race?

tribe and the human race?

A.—Old tradition has made the serpent a terrible being, a terrible institution. No matter where he appears—whether it be in the form of the little green thing that creeps the earth, or in the form of the poisonous reptile—human beings seek to destroy him, and feel they are doing God service, not because they think he is going to injure any fellow creature, but simply because he exists. That is enough; he must be put out of existence, because old tradition of the past made the serpent superior to God! In the old tradition of the past we read that God said to man, "If thou eatest of that tree thou shalt surely die;" and the serpent said, "Thou shalt not die, thou shalt know all things." According to the old tradition, Adam and Eve ate of the tree and did not die, consequently God did not tell the truth, but the serpent did. There seems to have been from that tribe and the human race? serpent did. There seems to have been from that day to this a terrible antagonism between the human race and the crawling serpent, whether he comes in the form of the anaconda (which is a formidable thing) or in the form of the rattle-snake, (quite as formidable,) or whether he comes in the shape of the harmless little green snake that is so common; and man is ever ready to banish him, simply because of that old tradition.

Henry Dove.

Mr. Chairman, will you please say that Henry Dove, son of the late William Dove, of Boston Highlands, calls on you to day? I passed away in February, and would call on my friends, especially my mother, to meet me. I have but little to say. I find a real world, one in which I have better that I cornect to the cornect of t tle to say. I find a real world, one in which live, and move, and have a being; but I earnest ly beg that I may communicate with the friends I have left behind, that I may speak to them, that I may tell them where I live. I have met my father, and have clasped hands with him. I would ask of my mother that she meet me, and talk with me, that I may tell her all I have experienced, and all that I know, and all that I passed through while sick.

Josephine Thompson.

I am Josephine Thompson. I lived in Memphis, Tenn. I passed away about three years ago last January, of consumption. It was hard to bear; earth seemed dark to me. I believed in the Methodist faith. I was baptized and joined the church; but you well know that the Methodists believed in the transaction and for many ists believe in the trance condition, and for many days before I passed away I lived in that condition, and I believed that I saw Christ, that I received of his teachings, that I felt his power, that his presence was near me. I tried to realize this, and as my body became weaker, and weaker, the and as my body became weaker therefore the property of saw my mother, saw my father, and I saw my darling babe that had passed from me in the first years of my married life. Oht have I larged to years of my married life. Oh! how I longed to greet them, how I longed to be with them! And as they assured me that but a few days would go by ere I should clasp them by the hand, ere I should go with them, my heart was glad. While others looked upon me as delirious, as "out of my head," I was enjoying the spiritual, I was enjoying the presence of those dear ones. And when, at last, that which you call "death" freed me from the form, I was thankful, oh, so thankful! And they met me so pleasantly, so kindly, and taking me by the hand they led me to my spirit home. It was better than I expected, for I feared my life deads better than I expected, home my life-deeds had not made mea beautiful home; I feared that my thoughts had not come to me as they should have done; that I had not profited by the spiritual words that had been spoken to nic by different ministers of the gospel, but I realized when I got there that God was a great and mighty power; that Christ was our elder broth-As -Would that we could answer in the afirmative, "Yes," without hesitation, without stopping to consider the question at all; but, alas! we must look the ground well over. While man is born with that insatiable love of liquor, while the love of spirit is implanted in his very with the love of spirit is implanted in his very must return to earth again," I trembled, I shrank heart of with the love of spirit is many an only say. graciousness of the Almighty God; but that I had got to work out my own salvation. As the dear, good, wise ones came to me, and said, "You must return to earth again," I trembled, I shrank back affrighted, and I said, "Oh Lord, save me; I wish not to return to earth, but rather I wish to be a properly and a properly and its properly and its properly and its properly and its properly and in the properly and its properly and its properly and in the properly and its properly and i to go onward and upward to a brighter realm above." But the answer was, "Know you not that you must do the Father's work? and as you have failed to do it in the earth-life, you must go back and finish it through material mediums there." So I have come back to make a beginning. I have come back to do a little; and in the future I trust I shall do much more. I hope and pray that I may be enabled to be strong and rue, and that I may be able to do some good today; to assist some sorrowing one up higher, to a better plane of existence. Oh, friends! you need not go outside of this circle room to begin heaven, for heaven is within, it is all around you. If you would have heaven you must make it for yourselves. If you are true, and pure, and honest, working out your soul's best endeavor, all will be well with you, and you will have a heaven upon earth.

Charles De Forrest.

I don't like to ask any favors, Mr. Chairman, that ought not to be granted, but if you feel like granting the favor of printing it in advance of regular time, I'd like to give a message; if not, I'll retire. [I think you can be accommodated.] I would like to say to a nephew of mine—Henry—that he must not be at all discouraged; that I am taking care of him; that I am doing the work which is best for me to do, and that he need have no more fear of the future in this enterprise that he has undertaken. He has no fear but what the wind will blow to morrow, because very likely there will be air; then tell him not to have any, fear of the failure of the enterprise. I understand business a little. I know what I am talkstand business a little. I know what I am taking about. I am not driving him through any wild-goose road, but I am carrying him right straight along, to the best of my knowledge. I shall help him each day and each hour. I mean to be a sustaining power to him. Tell him that his father is sustaining me as much as possible, and his old friend, D. S., is taking hold, too. If one wire doesn't do we shall null another.

De Forrest. I have some children here on earth, and some friends; but I come on a speciality this afternoon. Lhave business arrangements my nephew. I wish you would direct the letter to R. H. W., and I will see that the gentleman gets it. It will aid him very much.

A. B. Whiting.

Mr. Chairman, it gives me great pleasure to be present with you this afternoon. I do not know that I shall be able to express myself satisfactorily, but I will do the best I am able to do. I have been requested by some friends of mine to report here at your circle-room, and to say to them what my opinion is of these general exposés of Spiritualism. Now I do n't know as my opinion will be worth a great deal. I cannot say that it will, and yet I am free to express it, so long as I am called upon to do so. I find myself long as I'am called upon to do so. I mad myself in rather a peculiar condition, not being used to the instrument which I am controlling, and realy not finding it what I expected, yet a very good

one, notwithstanding. What I want to say is this—that the Spiritualist friends and Spiritualists themselves must rest easy; this thing will work itself out clear. It reminds me sometimes of a stream of water after a thunder shower. You know how very muddy and dark are its depths. You look at it, and you feel as if it was the muddlest piece of water you ever saw, but when the sun comes forth, and the conditions are all right, it works itself clear, the beautiful water again shines, and it looks as cool and beautiful as it ever did before the thundershower. Now you know very well that since the advent of Spiritualism into the world there has been nothing but exposures from beginning to end, and the more Spiritualism has been exposed, and the mediums have been derided, so much stronger has been the tide which has carried it to the shores of mortality, and the consequence has been that whenever there has been an exposure, there has always been a resurrection.

ing to pieces the spiritual phenomena, we have nothing to say, but I tell you, friends, it makes us smile in the spirit-life. We can see the end from the beginning—we know that a resurrection of Spiritualism is near. No matter how dark the chadrage means are successions. dark the shadows may seem to-day; no matter how deep they may lay upon the spiritual earth, yet we know that the day of brightness and resurrection is near. Trust the coming future; God is very near you. We know that his hand sends us forth from the spirit-world to yours; but we do not suppose for one instant that it is a material hand, but a spiritual force, which we liken unto the hand of God, that sends us forth to do our work and we shall do it no matter that the contractions of the contraction our work, and we shall do it, no matter what may come, and we know that much that is going on to-day is caused by a spiritual revolution. Therefore rest easy, friends, only let your own lives be

vidual—I feel that I have not made myself manifest—and yet I will give my name as A. B. Whit-ing—one who has stood in the ranks and fought theology and its forces, one who has tried to do his duty, and who hopes that he shall still be able to work for the spiritual and for the angels.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

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

BY WASH. A. DANSKIN.

After leaving the dinner-table at the Eutaw House, I asked the spirit of my father why this manifestation had occurred in a public room and among strangers. He replied there was a double purpose to accomplish, and I should have been satisfied that the matter was under his control, and no annoyance should come to us from it. The an interest throughout the house generally, and thus awaken the many to a knowledge of the

fact of spirit-intercourse.

I have never learned whether the first object was accomplished or not; but the latter purpose was fully executed. We only remained at the hotel about a month after this incident—our country home having been meanwhile prepared for us; but we never entered the dining-room afterward but all eyes were immediately directed to our movements, and as soon as we would be seated, no matter in what part of the room, or who might be our companions, the table would rise and, as it were, salute us 1 y tilting two or three times to one or the other, and sometimes

This naturally excited the curiosity of those present, and finally became the topic of conver-sation throughout the establishment, in the par-lors and in the servants' hall, among the resident boarders and the transient visitors. Mrs. Danskin's room was besieged by those who wished to learn something more of this remarkable phenomenon. We were pleased when the time came at last for us to enjoy the domestic quietude of our own pleasant home.

Charles Sheppard.

Charles Sheppard was my name. I was from West Cornwall, Connecticut. I was fifty-six years old when I was summoned to the council chamber of an eternal existence. The educational process through which I passed made its impression upon the tissues and fibres of the brain, consequently some little time had to be allotted before old ideas could go out and new ones come in their place. Every man who has lived to the age of fifty-six has had more or less of the ups and downs, the trials and troubles through which we are all doomed to pass. I was not an exception to this rule. Here I will not enumerate those that obstructed my path, for it would be of little consequence to you and no special bencht to me. But now comes the beautiful vitalizing process through which the spirit necessarily

Oh, how beautiful all things grow after we have learned to develop that interior portion that has life, and then how wonderful seems the power we possess to manifest good to those who still are in the lower scale of an earthly exist-ence. It is the work allotted to your humble servant, to see them coming pleading with up-turned eyes and beating hearts to be taught the way to return to earth, and then the law of com-mune with mortals. After having learned the law, the thanks which they pour out, is the re-

ward of the spirit who teaches them.
It is either a mother who has found her child, or a child has found its mother; sometimes the husband has found the wife, or the wife has found her earthly husband. Words cannot convey to your minds the pleasure we derive from this source of labor. When first I entered the spiritworld I stood a novice, in wonderment and bewildered; for the picture was as real and tangi-ble and natural to my view as that world I had left behind me. It was some time before I could draw the dividing line; but thanks to the Om-nipotent Ruler of these vast universes, I now stand central to all things: to that which is above me, to that which is beneath me, to all that is

Now, my friends you are, to read this and accept it or reject it; there will be no condemnation from me. But hark what I say—that which you learn not in cearth life you will have to learn in the other.

My God and my Father, to thee I give praises for thy manifold kindnesses; let the honor be thine and the thanksgiving mine. With this I re-

Eliza Fowler.

In Jersey City, of pneumonia, I died. Eliza, wife of Fowler, in the fifty-fourth year of my age. My residence was on Fourth street. It was on a Sunday in May—fourteenth or fifteenth of the month. It is only a hand's breadth between the visible and the invisible worlds. We speak of worlds, for there are myriads of worlds undiscovered—not known by either the common people or by the scientists. My world is one which I have built up by my own exertions. All things in it are as real as those in the world I left, and why I am drawn to cert is for every profess. why I am drawn to earth is to give more proof of the fact of spirit intercourse. I know full well that there are not many who know of or compre-lend the beautiful life attached to the death of the body. I know there is a shrinking from those whom they call dead; and why is this? Not because it is natural, for it is not, but it has been taught as a religious principle, in the darker days, and the general mind still holds it in this enlightened age

Men stand in fear of giving up that which they have been taught, and that upon which they have been leaning, and now I can see the errors of myself in the errors of others. No human mind under the canopy of heaven should be taught to stand in fear of the ruler of the universes. I, for one, can safely say he deals alike to each of his creatures. It is only necessary for the mind to become cultured in the knowledge of institution that the next of the mind to be come cultured in the knowledge of the constitution that the next of the constitution of the constitu spirituality, then all deformities will disappear from the works of one whose ways are the ways

exposure, there has always been a resurrection. So, friends, I believe to-day that these exposés which are being spoken of, this muddy condition of the waters, will clear away, and at last Spiritualism will stand forth brighter and purer.

It does make us smile in the spirit-life when we find that church people, and those connected with a certain venerable institution in your city, must call upon some certain ones to come forward and expose the spiritual for the purpose of aiding the material. Well, if the people of Boston have got to save their old institution by pulling to pleces the spiritual phenomena, we have of life and wisdom.

It may be said, "How came she so competent to teach? She was thoroughly incompetent when she dwelt in the flesh." I can answer the questional form the sheat of the said that the sheat of the said that the

Lizzie Mullholland.

I am not going to give any other name than Lizzie Muliholland. I died in Philadelphia. My father's name was Joseph, my mother's name was Lizzie, and I was twenty years old. Well, it was in May I died; but it seems to me a foolish thing to say you died, for if you are seeing and knowing and speaking, why say it's death? That to me is a puzzle.

Oh, death, where is thy sting? Oh, grave, where is thy victory? Death has been swallowed up in knowledge; the grave has lost its terrors, for it holds not the spirit, only that part which belongs to earth. Dust to dust, ashes to ashes; but the spirit returns to the source whence it came. Strange, but literally true. There are fore rest easy, friends, only let your own lives be true and pure, only grasp stronger the hands of the angels, and we will keep you.

I have not made myself understood as an indi-

gathering that which will enhance my condition in this grand and beautiful home. Would that I had cultured myself artistically, when I was on earth, then all the rare pictures that now pass before my sight I would have understood, and they would have been as balm to my soul; but now I stand a pupil, being taught that which

will aid in my unfoldment and eventually lead me to a better and a grander life.

Once they fed me on the husks of the past; now I ask to be fed with manna such as comes from the higher heavens, and I am told that no one asks in vain. As I stand viewing my spirit in its new condition, I see the stains that were left from an earthly life passing one by one away, leaving the spirit in its purity. When this is complete, how happy will be the day—that happy day of the new-born spirit that has laid aside all earthly things, cleaving only to the things that are spiritual! Oh, blessed memory! I thank thee for holding me in part to the things of earth, for I have left those behind who loved me as I loved them; but even that love fades when compared with my love for the things that now surround me.

Now I leave for the bright realms from which I came only a few minutes ago to obtain knowledge satisfactory to myself, in regard to the truth of this intercourse between the seen and the un-

Hannah Philbrick Hale.

My name was Hannah Philbrick, the widow of the late Dr. John Hale, and the mother of H. Hale, of Chicago. From the residence, Oak Park, I was buried.

A feeling of fondest hope and endearment brings me back through the elements of earth and of mortals to speak the glad tidings of the

resurrected spirit, with life and all the glorious possibilities of grander unfoldments.

My children, death is only a change from the grosser elements to the finer—a beautiful preparation for a new life, one in which your mother revels in supreme delight. Memory still, at intervals will rewart heads to earth and earthly tervals, will revert back to earth and earthly things; but oh, how insignificant are they compared with the awakening that awaits the new born spirit!
The wonderment which comes over us at the

first glimmer I cannot express; but in sublimity of beauty it surpasses all that language can convey, and this awaits the coming of each of you.
When thinking of me, do not look in the far
distance, but feel that I am near you, an instrument of the Most High, to direct you and yours in the proper paths of life.

We have no sinners, no condemned men and women here; they are all progressive beings, aiming at a something beyond their reach without labor of intellect. In this life, work and you out labor of intellect. In this life, work and you can attain; if idle, the lessons will not be gathered; every faculty of the brain must be brought into requisition. This is a life worth living in—without strife, without condemnation, without angry feeling. Harmony is the symbol of heaven to us, and with this picture before you how consoling must be death—death not being death, but simply the pathway to eternal life.

Caroline Buckley Osbourne.

My name was Osbourne. I died at Auburn. Caroline Buckley Osbourne, wife of John Os-bourne, formerly of Harrison, Westchester County, New York.
There's a destiny that shapes everyone's fate.

Some are placed in palaces, some in hovels. Some wear fine linen and purple, and some wander around in rags and tatters; but of what con-sequence is that to the spirit when it gives up this life and enters the new, where we see ourselves

The heart is ofttimes large where the coin is scarce, and on the other hand, where the means are plenty, the heart is drawn into a narrow compass, stands afraid to give a dime to a hungry man, even when it is asked in God's name, to keep his wife and children from starving. But, alas! how pitiable is his condition in this broad, open field of thought. Here he feels remorse; but remember, through that remorse he is taught now to cleanse himself and prepare the spirit for

the joys that await him in the distance.

My mission is to educate and to unfold, and oh, how thankful am I to my Creator for this privilege, for in educating others I become more educated. One more ray of the eternal sunshine is given to my soul, that carries me one degree

Now, friends of earth, you see the character of the labor we have to perform in this world to en-hance our condition.

Many whom I have left behind may have forgotten my existence, but I have not forgotten them, for as time goes on I grow stronger in remembrance of the dear ones. I knew not of this divine and thrilling poetry of life that blends spirits in commune with mortals; but 1 have learned and I have tested it, and find there is no flaw in it. So, friends, if any one of you at any time wishes to commune with Caroline Osbourne, let your thought ascend the spiraline cord, and I will make answer; take the sorrow from the heart and give it joy, for it is joy to know there is no death. As God, our Father, lives, so does he in his wisdom feed his children with that

life which cannot know death. My object has been accomplished, and I now leave with gratitude to yourself, and thanks to her through whom I have spoken. Memory will hold the tie of knowledge between ourselves in days to come,

Caro ine Juliet Price.

In Brooklyn, Caroline Juliet, widow of the late Walter Price, in the fifty-eighth year of my age. My residence was Elliott's Place, Brooklyn. I died in the month of June.

In rehearsing life, ofttimes I was told, "as the tree falls so it lieth; there is no repentance in the grave." Now this is not truthfully interpreted. A light so bright should shine and not be hid under a bushel, for many, like myself, will wander in these courts, seeking knowledge which should have been given before the spirit departed. But no condemnation should be given to any one. I am now speaking generally, uni-

The scriptures in themselves are most valuable, but they should be interpreted by those who have knowledge of a progressive unfoldment. Of what value would spirit-life be to any one, if it had not within it the advantage of becoming educated in those things which the mind lacked here? Of what value would heaven be to you, with all its beauties and its glories, if you knew not your kindred, or your kindred knew not you? The false teachings which are given to the unlearned, hold them in the outer courts for a season, and make their progressive life heavy and tedious. I speak from personal experience, and I tell all those who are interested in the immortal life to educate themselves in the laws which pertain to the soul. Stand not in fear of God, but draw nigh unto Him, and learn every letter of his being, as manifested in the natural world; then when the angel of death comes there will be no fear. It is merely a change from one condi-tion to another.

Probably the advice which I am giving will, to many, not be acceptable, but I have given it in good faith and perfect understanding, so that the rock which was in my path may not be in theirs. Thusam I fulfilling one of the commands theirs. Thus am I fulfilling one of the commands of the Eternal: Go forth and spread the light whereby darkness may flee. And for those who follow after thee let the path be wide open and the gates ajar; let them enter in and partake of the luscious fruit which will give them knowledge, happiness and delight.

My surfit rayle and all the heavier of the

spirit revels amid all the beauties of the inner life, and my feelings outflow in the wish that every one may be as happy as myself. It is no fiction, it is not an idle tale, but a truth, and whosever will partake of it may have life ever-

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Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 18, 1876. Claims of Science and Theology.

BY S. B. BRITTAN, M. D.

The World of a recent date published a synopsis of a sermon, delivered by REV. JOHN HALL, D. D., on "Faith and Science," the discourse having been elicited by the recent fectures of Prof. Huxley. The World frankly acknowledges that its report, "unfortunately is very incomplete"; still we may venture to presume that the more important statements attributed to the learned gentleman are substantially his opinions as expressed in his review of the theory of the distinguished scientist. Dr. Hall is really an eminent man in his profession, and possibly-in the estimation of our more fashionable Christians -his views may derive additional importance from the fact that his church edificeds on Fifth Avenue, and that he worships God for himself and his congregation in a temple that cost two millions of dollars! It is true that, within five miles of that gilded symbol of the popular faith, there are lifty thousand, people who are neither half fed nor clothed, who shiver in these November days without a fire, and 'nightly go, hungry and cold; to a bed of straw in some place desolate and comfortless as a kennel.

It is the Sabbath, and while I write the prayers of the èlits of the elect—the bejeweled saints, like Dives, so gorgeously arrayed in "purple and fine linen"-ascend and mingle with the delicate aromas of Lubin's Extracts. How high they ascend we may or may not conjecture. And then the piping voices of many little children, hungry and half-naked, who have no homes, the feeble accents of delicate, sick and destitute women in the next street, and the tremulous words of old men stricken by many years and the shafts of a cruel fortune, all come up in remembrance before God, while they seem to be neglected and forgotten by this saintly aristocracy of the church.

But it is not our present object to moralize on this expensive mockery of the true religion, and this absolute neglect of God's poor. We can now only, here and there, gently touch the superstructure of loose logic by which Dr. Hall and other modern divines attempt to fortify their theological assumptions. The world has witnessed a long and earnest controversy between the known-all demonstrated truth and actual knowledge-and the dogmatic but uncertain faith which essays to grasp the existence of the invisible and unknown. In this discussion the church sets up the wavering standard of its faith in the unseen, and with a view to determine what is true in the nature of things. And yet St. Paul, the most learned and philosophical reasoner in all the canonical books, completely reverses this method in this emphatic declaration to the Romans: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are mule." (Rom. 1: 20.) Thus while . the modern Gentile Church insists, on our looking through its faith-in other words, into some creed of a mythological theology-to ascertain what is true in Nature, the great Apostle to the Gentues would have us look into the visible creation for a clear index to whatever is true in respect to the Divine Nature and the Invisible World.

Dr. Hall not only assumes that the essential elements of matter were acted upon and the worlds fashioned by the Divine Volition, but that the creation of matter, per so, "is an article of faith." In his blind zeal for the book he even transcends the letter of the Mosaic record, which nowhere assumes so much. It will be observed that the Doctor imposes a more operous tax on our credulity than Moses did; and this appears to be both unnecessary and unwise in the present state of the human mind. To demand faith in an increased number of improbabilities, in this age of rational inquiry and scientific demonstration, will surely prompt many minds to unload and leave the remaining lumber of old theories and superstitions to those who keep the antiquarian museums of a Saurian theology.

In his contest with Huxley and the philosophy of evolution, Dr. Hall shrewdly suggests that we may misread the fossiliferous formations as well as the Jewish Scriptures. This is quite possible. especially when one reads to confirm a foregone conclusion. Indeed, we sometimes find that the professed scientist is quite as dogmatic in his assumptions as the teachers of biblical theology. We do not look for infallibility in either, and it may soon become our appropriate business-to put both on their trial by the higher standard of the Spiritual Philosophy. When that time comes we shall fearlessly sift their respective pretensions to superior light and supreme authority.

The learned Doctor of the Presbyterian Church refers to the fact that St. Augustin, a man of "scientific attainments, suggested the theory that the world was created during periods as distinguished from days;" and from such hypothetical premises he advances per saltum to the following conclusion:

1." We find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established."

The Doctor's bad logic is here perceived in the fact that his premises have a strictly personal relation to St. Augustin, while his conclusion is divorced from any such relation, either to the English Apostle or any other man, and has no reference or application whatever, save to a book. If Dr. Hall eats oatmeal for breakfast, he may just as well argue, from this fact, that the Westminster Catechism has been the leader of thought in the science of agricultural chemistry. It would be far more logical to infer that St. Patrick was opposed to the church which makes ·the serpent an indispensable factor in its whole --- system of theology. Did not the good saint make war on snakes? Did he not drive them all out of Ireland, and destroy the last one in the Lake of Killarney? And yet who does not know that the integrity of the entire system of popular theology is made to depend on our saving one serpent at least. Without one snake the theological superstructure, embracing the primitive innocence, the temptation, the fall, vicarious atonement, and salvation through the merits of somebody else, would fall to the ground and leave no sign of life for our contemplation save the trail of the serpent among the ruins of the sys-

It was not so much as a saint as a scientist, that Augustin offered his suggestion, and because he saw the necessity of accommodating his interpretation of the Scriptures to the existing and prospective discoveries of science. The idea

that the Bible has been the leader of scientific thought is an assumption that rests on no solid foundation of either fact or law. It does not receive any confirmation from the records of Astronomy, Geology and other sciences. We put in evidence against the Doctor the history of scientific investigation; the personal experiences of many noble disciples of the truth; the ostracism of the lovers of Nature by the mitred representatives of Faith; and the present infidel tendencies of nearly all the leading scientists throughout the world. It any further refutation were required, we might offer the present case of Hall rersus Huxley, which clearly enough illustrates the fact that "the defenders of the faith" are not the leaders of science.

What Dr. flall most regrets to observe among scientists is their "ignorance of Greek, Hebrew, and especially of logic: He does not explain, not do we perceive, how those languages would materially assist one in reading the history of the earth in its several strata. Those rocky scrip tures are neither written in Greek, Hebrew, Arable nor Sanscrit. The truth is revealed in that primitive and all-embracing tongue wherein God writes his thoughts; and the record must be read and translated by some lover of Nature. The professor of the ancient classics and Oriental literature is not necessarily at home in this field; much less can we trust the intelligence and judgment of the theologian who claims that all true inspiration and Divine wisdom are embraced in a single book which one may have stereotyped and carry in his pocket. As to the want of logic, said to be conspicuous among scientific men, we have only to observe that the votaries of faith would do well to remember that a broader charity may cover a still more lamentable poverty nearer home.

The following passage from the World's report, in which Dr. Hall expresses his views of the proper office and mission of science, will be likely to surprise the reader of average intelli-

"The office of science is to corroborate the Word of God, even in those most advanced in their condition. It is publicly confessed, and es pecially in geology, where materials are so scat-tered and the gaps so many, that it cannot be relled on for evidence against the testimony on the other side.

This is a plain declaration that this eminent preacher will depend on biblical testimony for his knowledge of Nature, rather than the record of scientific discovery, and for the reason that in goology the "materials are so scattered and the gaps so many." But were the materials on which he builds the fabric of his faith all found together, and manifesting a consecutive relation and dependence, or were they discovered from time to time, in different countries, and scattered along the centuries? Can it be shown that their infallible truth and divine authority are clearly demonstrated; or must we admit that the important question is otherwise determined by the votes of councils, composed of men who had little knowledge and no inspiration? And are there no gaps in the testimony on which the Doctor relles for the foundation of his faith?

We hear of Jesus at his conception, at his birth at the age of twelve years; and never again until the beginning of his public ministry, which occupied but a short time. No connected history of his life is given, and not one of his discourses complete has come down to us. In these days there were no phonographic reporters, lightning telegraphs, and steam-power printing presses to catch and embain the living thoughts of the world's inspired teachers. Hence the limited and scattered materials of faith and the wide gaps in the record of the testimony. Peter, Paul and John preached respectively twenty, thirty, and fifty years, and yet we have not so much as a consecutive and exhaustive report of the substance of a single apostolic sermon.

Dr. Hall reveals his bigoted adherence to a narrow creed, at the same time he betrays a very limited knowledge of science, in his false definition of the appropriate office of the latter. He tells us that the proper business of "Science is to confirm the word of God," by which, of course, he means the Bible. The man who now teaches such a doctrine is far behind the age in which he lives. He ought to "step down and out," and leave some one baptized with fire from heaven into the spirit of the times to occupy his place. We undertake to say that science has no such questionable business on hand as is described by this expounder of modern theology. On the contrary, its legitimate office is to so formulate the truth on all subjects, that it may be clearly expressed and systematically taught; and we have quite too much reverence for God's word, wherever we find it, to presume for a moment that it needs any confirmation.

New Books Received.

The following named publications have been received at this office, and will be noticed next

PORMS BY DAVID BARKER, with historical sketch by Hon. John E. Godfrey. Bangor: press of S. S. Smith & Son.

LIVER COMPLAINT, Nervous Dyspepsia and Headache: their cause, prevention, and cure. By M. L. Holbrook, M. D. New York: Wood & Holbrook.

THE RELIGION OF EVOLUTION, and LIGHT on the Cloud. Both by M. J. Savage. Boston: Lockwood, Brooks & Co.

KATE DANTON, OR CAPT. DANTON'S DAUGH-TERS. By May Agnes Fleming. New York: G. W. Carleton & Co. THE SALUTATION, by L. O. Emerson. Oliver

Ditson & Co., Boston. LEE & SHEPARD, Boston, furnish us with the subjoined list: Nelly Kinnand's Kingdom, by

Amanda M. Douglas; LIVING TOO FAST, by W. T. Adams; Daisy Travers, by A. F. Samuels; OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD? by William Knox (illustrated); and FLAXIE FRIZZLE, by Sophie May. CHARLES P. SOMERBY, New York, forwards

the appended: THE ULTIMATE GENERALIZA-TION; HEROINES OF FREE THOUGHT, by Sara A. Underwood; and THE CASE AGAINST THE CHURCH.

The Boston Industrial Temporary Home, 375 Tremont street, Boston, is doing an excellent work in an important field. The object of this Institution is to feed and lodge unemployed persons of both sexes, not gratuitously, but to exact enough work from them to pay for said board and lodgings. Dwight Wheelock is Superintendent, and Mrs. Mary Russell Matron of the insti-

"LOCK UP THE FORMS." — William A. Jones, who served to the New Oresins Times composing room for many years, at d for some time past was foreman of that departin ent, that recently after a sudden liness. During a momentary glesm of consciousness preceding his dissolution, dwelling upen the luminess badden's fix life, he auddenly exclaimed: "The ads. are all right, bherman; lockup the forms, and let's go to press."

American Spiritualists to the Rescue!

SUBSCRIPTION PAPER.

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

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

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

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

This Form can be used by such of our readers as are disposed to exert themselves in their respective communities to aid in raising a Slade Defence Fund. Cut out and circulate it.

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

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

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

We trust that all earnest Spiritualists will at once go to work in this matter; for the pending trial is obviously one of vast importance to the future of Spiritualism, as well as to the interests of Truth, of Human Progress, and of Freedom of Thought and Act.

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

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Jeremiah Turner,			Warren, R. L.		1,85
Mrs. H. J. Severance C. M. Burrett,	θ,	•	Tunbridge, Vt.,		1,00
Geo. Stacy,		•	New Haven, Ct., . Montreal, P. Q., .		2,00 2,00
Augustus Day,			Detroit, Mich.,		1,00
A. Burford,			East Liverpool, Ohio,		2,00
L. L. Rosecrans,			Hainesville, N. J.,		1,00
M. A. Giles, .					2,00
O. Giles, Jas. O. Ransom,				• • •	2,00
A Friend to the Caus	ε ρ	•		• • •	. 50 2,00
W. Y.,	.,		Philadelphia, Pa.,	• • • •	25,00
Joseph Wescott,			No. Castine, Me		2,00
Mrs. H. E. Beach,		•	New York City, .		1,00
Geo. W. Smith, "Delta,"	• • • •	•	Boston, Mass.,	• •	. 20,00
Deins,	• • • • • •	• *	New Jersey, .		1,00

Spiritualist Meetings in Boston.

TEMPLARS' HALL, 438 Washington street. — Spiritual meetings every sunday at 10% A. M. and 2% P. M. Good miediums and speakers always in attendance. F. W. Jones, Unairman. Orderman.
PYTHIAN HALL, 176 Tremont street.—The Spiritual et Ladies' Aid Society will meet every Friday, at 24 P. M., until furior notice, at this hall. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.
LUBLINE HALL.—The Universal Reform Association holds insectings in Lurine Hall every Sunday at 22 and 73 P. M. until further notice. Moses Hull is the regular speaker.

Rochester Hall. - The Children's Progressive Lycoum assembled as usual at this-hall, on Sunday, the 12th last, Mrs. Wiggin, of California, occupied the time allotted for instruction in a very interesting talk to the children. Lizzie Thompson read "The Beautiful Snow," giving, as usual, general pleasure. Little Alice Bond and Neille Thomas rendered songs in their sweet childish voices Mrs. Carpenter, Johnny Baich, Florence Klimball, Linwood Hickok, Clara Rosenfelt, Minute Stegmulier, George Francis, Mary Linneman and May Coate read selections.

JULIA M. CARPENTER, Cor. Sec'u. Templars' Hall, 488 Wushington street.-Mis. Abuy N. Burnham spoke and gave tests in this ball. Sunday evening, Nov. 12th. The place of meeting was well filled with M.

a very intelligent audience. Mrs. Burnham gave several very fine tests, during the evening, to persons who were entire strangers to her, which were recognized as correct in every instance. She will be at this hall next Sunday evening, at haif-past seven o'clock, and will speak and give tests.

evening, at man-past seven o'clock, and will speak and give tests.

Luritus Hall.—A correspondent writes: "It seems that the spirits appreciate the defence of mediums and Spiritualism now being made in this hall. On Sunday night, Nov. 12 h., just as Mr. Hull was about to commence his lecture, Mrs. Un writer, of South Boston, entered the hall bearing a large basket bouquet of howers, and a very nice banner and motto. She was entranced and delivered an eloquent little speech on presenting the fi wers as 'tokens of regard from those in the Summer. La d., to those who in these times of trial come to the rescue of the truth and its servants from such porsons as would, swhile like, trample it under their feet." As the meeting had commenced when the magnificent present was brought in, it was merely placed on the restriem, and a few seneral remarks made by Mr. Hull, but the ceremony of presenting the bouquet did not occur until the conclusion of the meeting. Those who witnessed the protonomic it very impressive."

Charles Tables Town District.—Ivanhoe Hall.—Mrs. Abby

thronounce it very impresive."

CHARLESTOWN DISTRICT.—Ivanhoe Hall.—Mrs. Abby
N. Barottan has occupied the platform in this half the
first two Sundays in this month, and has given good satistaction to large and intelligent audiences. Her style of
speaking—involving the giving of spirit psychometric
realings and tests—is something new and quite interesting
to a public audience. Mrs. Burnham will speak and give
tests in this half Sunday afternoon, Nov. 19th, at three r.
M.

[From the Boston Daily Advertisor, Nov. 10th.] Mrs. Hardy vs. her Enemies.

To the Editors of the Boston Daily Advertiser:

Allow me the use of your columns to return thanks to your representative for writing as candid a statement of the occurrences taking place at the scance held at my residence last Sunday evening as is published in yours of Monday last. These scances for physical manifestation, held at my private residence for the last three years, have been advertised to the public; nothing has been done in the corner. My doors have been open to all who saw fit to enter them without preëngagement; none have been denied admittance when there has been room in my parlors for more. At all of such gatherings not only have representatives of the city press been cordially admitted, but when made known to me have been

admitted gratuitously.

Further, during this time I have held some twenty five scances free, on which occasion I have sent special invitations to nearly every particularly and the sent special invitations to nearly every particular the sent special the sent speci per in the city to send their representatives to these special scances; I have also invited many of the clergy of Boston, among whom were some of the very parties who publicly invited a juggler to appear on the platform of Music Hall for the purpose of attempting to expose phenomena they decline to witness and see demonstrated; and I have never deviated from the above rule save when an individual has ceased to be a gentleman through using insulting language, or has gone from the scance and grossly misrepresented and falsified the occurrences taking place, and out of the thousands who have visited these scances I cannot name more than half a dozen of this class. Nevertheless, any one who has proved himself guilty of such conduct cannot enter my house the

second time if I have a right to prevent it. I desire here, in justice to myself and husband, I desire here, in justice to myself and husband, to state an important fact that your representative omitted in his report. When the reporter of the Herald was requested to quietly withdraw, a gentleman present publicly asked what objection we had to the presence of this man. This answer was given: "Because this reporter has publicly misrepresented and falsified in reporting the scance of the week before." I have boldly and frankly during this time advertised myself as a medium for these manifestations and have canmedium for these manifestations, and have can-didly asserted that I believe these manifestations occurring in my presence are of a spiritual origin, and shall so continue to believe until demonstra-bly proved to the contrary. That they emanate from a power outside of myself and beyond my control and comprehension, I know, whatever the source of that power may be. That I have on any occasion been detected in any act savoring of deception or trickery of any character. touching these manifestations, or that the first charge of that kind has been proved against me, I most emphatically deny.

If this furious onslaught upon Spiritualism

through its mediums at the present time was only for the purpose of detecting fraud and weeding out the false and spurious, all Spiritualists might rest content and bid the work "God speed"; but when we have every reason to believe that it is a religious war on the grand and fundamental truths of the phenomena underlying all Spiritualism, ancient or modern, it behooves every true Spiritualist and every genuine medium to valiantly stand by the flag. This I intend to do, let the result be what it may.

Yours respectfully,

M. M. HARDY.

4 Concord Square, Boston, Nov. 8th, 1876.

Movements of Lecturers and Mediums. Frank T. Ripley is now at Ann Arbor, Mich., where he is to fulfill a six months' engagement. His letter address is care of L. B. Kellogg, that city.

Thomas Walker, the "boy orator," will speak the last Sunday of November in Denver, Col., and the first two Sundays in December at Salt Lake City. He will then fill an appointment in Ogden, Utah, from whence he goes direct to San Francisco, Cal., where he will join Dr. Poebles. C. B. Lynn will speak in Springfield, Mass., till Janua-

Mrs. A. D. Wiggin, of San Francisco, the well-known medium and lecturer, has been visiting her friends in the East. She attended our Public Free Circle last Tuesday. She starts at once on her return trip, and expects to speak in Kansas City, Mo., Cheyenne, and other places on the route to California.

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