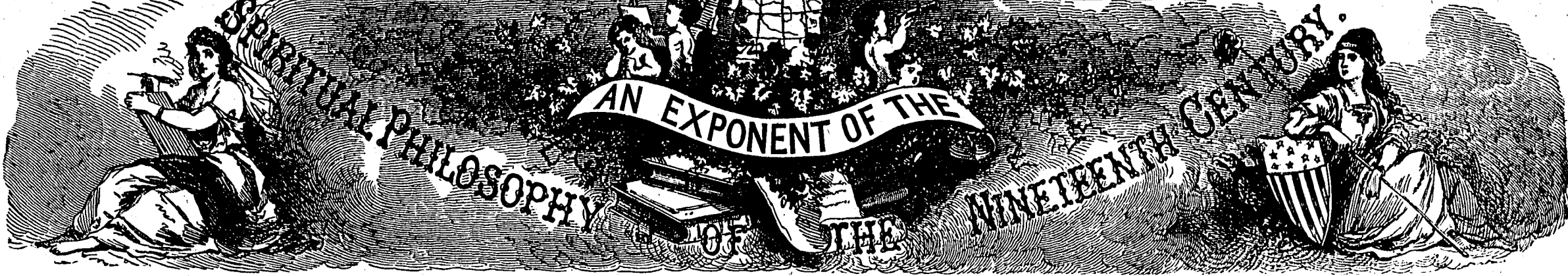


BANNER OF LIGHT.



VOL. XL.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 16, 1876.

{ \$3.00 Per Annum,
In Advance. }

NO. 12.

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Spiritualism Abroad.

[From the London Spiritualist, Nov. 3d.]

MR. MUNTON'S SPEECH IN DEFENCE OF DR. SLADE.

The excellent speech made by Mr. F. K. Munton, solicitor, in defence of Dr. Slade, at Bow-street Police-court last Saturday, is appended, and as the Slade case has had no parallel since the days of Galileo, the following utterances will live in history:

Mr. Munton, on rising to address the magistrate in defence of Dr. Slade, said that in presenting this part of the case it was extremely desirable that they should clearly understand what the specific accusation was. The summons charged that the defendant unlawfully used certain subtle craft, means and devices, to deceive and impose on certain of Her Majesty's subjects, to wit, E. Ray Lankester, T. J. Oldham, Henry Sidgwick, R. H. Hutton, Edmund Gurney and W. B. Carpenter. The magistrate had been good enough to say at an earlier stage of the case that he was placed in a very difficult position as an advocate. But if he was so then, he was in a doubly difficult position now, because, while the statements of Professor Lankester and Dr. Donkin were alone within the scope of his observations under this particular summons, evidence of another character had gone forth to the world, which he had no opportunity of correcting. Although he did not complain of the discharge of his client on the summons for conspiracy, he could not help saying that he much regretted that he had no opportunity of severely commenting on the evidence of Mr. Maskelyne and Mr. Algernon Clarke. He hoped, however, he might be excused for making one remark as to Mr. Maskelyne, who volunteered the statement that the table must have been altered since it was last used, whereas the evidence of the man who made the table distinctly proved that both Slade and Simmons were innocent of any such thing; he (Mr. Munton) therefore indignantly repudiated so unwarrantable an assertion on the part of Mr. Maskelyne. If the complainant's solicitor had succeeded in establishing the case he had put forward in his opening speech, he should have some difficulty in asking the magistrate to say that Dr. Slade was wholly innocent; but such case was by no means established. Mr. Lewis started by stating deliberately that the defendant had advertised to the world that he could communicate with departed spirits. Now, although the magistrate had said that he was not affected by what was stated in an opening speech unless it were proved in evidence, and he, with his large experience, could do that, the public could not. The statement in question had gone forth to the world, and he was bound, therefore, to say that it was absolutely untrue. Never, by advertisement or otherwise, had Dr. Slade "invited persons, assuring them he could communicate with departed spirits," as had been asserted; and it was from him, from the evidence of Professor Lankester himself, that there was not the slightest pretence for importing that assertion into the case. The prosecutor admitted in the witness-box that "he went to see certain phenomena of which he had been informed, and he wished to ascertain the cause." Two or three other important matters had been incorrectly conveyed to the mind of the Court which materially affected Mr. Slade. Substantially, the charge was that of slate-writing, and it was stated that this writing was produced either by the liberated fingers of the hand by which the slate was being held, or in another way, which Mr. Lewis attempted to explain by an experiment of his own, of which it might be said that it was chiefly remarkable because it did not succeed. (Laughter.) Neither Professor Lankester nor Dr. Donkin agreed with or endorsed the statement of their solicitor. Indeed, the former witness, in cross-examination, distinctly admitted that Mr. Lewis's experiments did not deal with what he witnessed at Bedford-place. Another important statement made by Mr. Lewis, was that his clients positively saw the writing being done, whereas the evidence clearly established the fact that they did not see the writing being done. No doubt, if two gentlemen had come and said they saw the writing being done, it would have been useless to call two hundred to say they were present on other occasions, and did not see it; but it transpired that the writing was never seen from the beginning to the end. It might be conjectured, it might be strongly suspected, but it did not go beyond conjecture, and that, he contended, made all the difference in the charge against the defendant. At the same time, where the learned magistrate formerly practiced at the bar, the reputation of counsel was much enhanced if he could get the judge to believe that whenever he made a statement in opening a case, he would be more or less able to prove what he said. When a solicitor of the reputation of Mr. Lewis made a statement, and the gentlemen of the press sent it forth from one end of the kingdom to the other, it was accepted by many of the public as equivalent to evidence, and it was extremely difficult to get rid of an impression of that kind. When the magistrate came to look at the actual testimony, he (Mr. Munton) believed he would be of opinion that no case was ever opened with so many assertions of fact which had in the result so miserably failed as regards proof. In dealing with the evidence of Professor Lankester, he was beset with

considerable difficulty. The professor was undoubtedly a gentleman of distinguished position, but the course which he had taken in that case was entirely unjustifiable. He did not mean to say that either he or Dr. Donkin had stated what they did not believe, but the Court must compare the statements made by them on different occasions, and see how far they agreed. He (Mr. Munton) took on himself the responsibility of having brought the table into Court. Much had been made of his suggestion that it was unnecessary to impound it, the extremely simple character of the article making it somewhat difficult to find a substitute at a moment's notice; but during the month it had been in Court, accessible to Mr. Lewis and the witnesses, nothing whatever had been done to prove that it was a trick table, unless it were by showing that it had one bracket instead of two. It would be shown that in the interval Dr. Slade had borrowed a domestic table, and although open to some objection for want of the simplicity characterizing the table made for the purpose, successful sittings had been held as heretofore. Now in the matter of slate-writing it was to be remembered that whatever might be the cause of its production, such writing was always found where there was some shade.

Mr. Flowers—A little darkness.
Mr. Munton said he had not used the word darkness, because he was afraid that if he had done so he would have elicited a laugh. His worship would see (Mr. Munton went on to say) from the evidence of the prosecutor that the process was nearly invariable as to the movement of the slate. It was taken by Slade, placed underneath the table, and subsequently against the flap. He submitted that it was perfectly obvious, therefore, why a table should be ordered to be made in the way the table in question was made. If a table were used with a frame all the way round it, the persons who went to witness these manifestations would at once draw attention to the fact that a table of that description—that was, a table having the framework all round—was much more convenient for having the slate pressed against it. Besides, during the manifestations the table was frequently struck heavily; it was tilted up previous to its being examined by visitors; and altogether it met with rough usage, and for that reason it was desirable it should be unusually strong. He contended that the fact of there being only one bar to support the flap of the table was evidence of its extreme simplicity. Another point had been raised by Professor Lankester, and that was that the table had no frame; but when pressed on this subject the prosecutor ultimately confined himself to the statement that there was no frame round the flap, which of course everybody knew. The fact was that Professor Lankester had had many preconceived ideas in connection with this case, and he had an idea there was no frame there, and he had resolved if he could make good his assertion to that effect. (Mr. Munton) thought that he had a right to complain of the answer which Professor Lankester gave him when he asked him if he had any reason to suppose that (the table produced) was the table used. The reply was, "I have no reason to suppose that it is." This showed the manner in which the dispute was approached. As a fact, all the importance which was attached to the table not having any frame had melted into thin air. As regarded that unwarrantable imputation by Mr. Maskelyne, that it was a trick table, and had been altered since it was last used, the evidence of the maker of the table called by Mr. Lewis showed not only that the table had not been in any way altered since it left his establishment, but that in reality it had a framework round the legs one inch deeper than an ordinary Pembroke table. He charged Professor Lankester (no doubt he did it with the best intention) with having endeavored in his evidence to reconcile the facts to his theory. In the description he originally wrote to the newspapers, he stated that the first short message—viz., "I am here to you, Alice," was written on the under surface of the slate—a statement he varied in his evidence.

Mr. Lewis complained that Mr. Munton was not fairly representing the evidence of Professor Lankester.

Mr. Flowers deprecated such interruptions, observing that he should compare the different statements.

Mr. Munton said he liked to be corrected, particularly when he was right. (Laughter.) He said he was dealing with what he extracted from Professor Lankester in cross-examination, which he would substantiate by reference to the shorthand writer's notes. Mr. Munton proceeded to read the letter which Professor Lankester wrote to the newspapers, which *inter alia* contained the following description of his séance:—"Slade's chief 'manifestation' is of this kind—The witness and Slade being alone in an ordinary well-lighted room, Slade produces a common slate, and a small piece of slate pencil, which are laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that he is now seated on either side of the slate. He then places the slate horizontally close against the table and below it, pressing the slate against the table, so that the witness can see the writing on the slate, and the slate is held in position by the witness. The slate is so closely applied to the table that no hand or finger could possibly get between them in order to write. A noise is then heard, proceeding from the slate, which is held by Slade or by the witness—the spirit is supposed to be at work. The slate is then removed from the table, and the witness is asked to read the message on the slate or on the surface which was facing the lower surface of the table. I watched Slade very closely during these proceedings, which were repeated several times during my interview last Monday, paying no attention to the raps, gentle kicks, and movements of the table, of which I will say nothing further than that they were all such as could be readily produced by the medium's legs and feet. I simulated considerable agitation and an ardent belief in the mysterious nature of what I saw and heard. At the same time I was utterly astounded to find the strongest reason to believe that, with the exception of the first message, which was written by Slade underneath the slate, with (I believe) one finger of the hand which was holding the slate, the rest of the messages, which were longer and better written, were coolly indited on the slate by Slade while he was resting on his knee, concealed from my view by the edge of the table. The slate was subsequently placed by him in the position where the spirit-writing was to take place with the message already written upon it. It was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my head for the purpose of resolving the spirit-writing, which was then heard proceeding with the usual sound of scratching on a slate. This delay did not occur when Slade wrote with the finger of the hand by which he held the slate."

That was what Professor Lankester wrote to the paper on the very day of his second interview with Slade. He stated in cross-examination that he made notes after he had been with Dr. Slade on the first occasion; that he continued the notes on the second occasion, and that after writing his letter he destroyed his notes. This was very much to be regretted, as now the notes could not be produced and compared with the letter. Mr. Munton said that if there were any document connected with this case he should particularly like to have seen, it was these identical notes. In their absence, however, it must be presumed that the letter was an accurate description of the notes. When Professor Lankester came into Court, he did not endorse his solicitor's statement respecting the writing with the liberated fingers. He owned that he was in great doubt; but, with the same spirit that had actu-

ated him throughout, he was for proving that all he had done and said was consistent; however, he was obliged to say in the witness-box, "I am not sure on which side it was written." The further cross-examination of the prosecutor with the view to demonstrating his imperfect observations, and the variable character of his evidence at length elicited the following astounding answer:—"I think the 'I believe' qualifies the whole statement as to the writing on the under side of the slate—I intended it so to do." It is incredible that Professor Lankester, with his high education, could seriously mean to contend that this is the grammatical construction of his language; indeed, any schoolboy would know it to be otherwise. On the whole, he (Mr. Munton) argued that it was clear that Professor Lankester was in considerable doubt as to what really took place, and, therefore, his evidence on the point was not reliable. When Professor Lankester was being cross-examined as to not having said in his examination-in-chief that he heard the low sound of writing on the knee as to a particular message, Mr. Lewis with that kind assistance which distinguishes him when he wishes to help his own witness—(laughter)—got up and said that he had not taken his client through each message in detail, and that it must be assumed that what had been said in one case equally applied to the others. A suggestion Professor Lankester fell into, but unfortunately on comparing that statement with his letter to the Times it turned out as a fact that he there only spoke of having heard this writing on three several occasions out of five messages, thus further showing (Mr. Munton said) the very imperfect observations made. He contended that the evidence of Prof. Lankester was not reliable; the statement that he had only heard noises of writing on three occasions was an admission that on the two other occasions he did not hear the writing, and one could not avoid the conclusion that, taking the circumstances altogether, Prof. Lankester must have been mistaken. Dr. Donkin's statements were treated in the same light of doubt by Mr. Munton, who urged the point that when Dr. Donkin was in the witness-box he admitted that the foreable way in which he had expressed himself in the newspaper was in consequence of his belief that it was necessary when writing to the public. (Laughter.) After noticing other discrepancies in Professor Lankester's evidence, Mr. Munton came to what he described as the final and important point in the charge against Slade—that was, the occasion when Mr. Lewis said Professor Lankester saw the writing. It was when he had Dr. Donkin with him. But it was necessary to consider what took place on the first and second interviews. Professor Lankester said he told Dr. Donkin what his theory was as to the slate message, and Dr. Donkin endorsed the statement; but Dr. Donkin could not vouch that the theory was correct, though he resolved to write to the newspapers thereon. He carried it further still, because he said that the first message was not only written on the under surface, but that it was written in a peculiar way. Now, as to the final message, it was necessary that this gentleman should establish to the public, in order to make the statement complete, that Slade had stated at the time the scratching was heard that the slate was free from writing. Dr. Donkin said in his letter, "let especial notice be given to the fact that at this moment the slate was said to be free from writing," but when he was in the witness-box it turned out that it was only some general expression. The evidence of both Dr. Donkin and Professor Lankester did not go to facts, but was merely inference and conjecture. Professor 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 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 the time it was actually seized, and that that writing was produced by strange agencies. That Professor Lankester had shown a desire to jump to conclusions was clear, but it could be established that Dr. Slade or any other medium was an impostor he (Mr. Munton) would not stand there to shield him; but he desired that they should have more substantial evidence before convicting. When the examination was going on a discussion arose as to the interval of time, and Professor 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 Professor Lankester, Dr. Slade said, "The spirits are a long time coming," and that statement alone was indicative of some time having elapsed. It was now necessary to consider some two or three other points in the evidence. He (Mr. Munton) attached great importance to anything that showed motive, and he thought that he would be able to establish the fact that Professor Lankester had grave motive in doing what he had done. Professor Lankester was a member of the British Association, and the question of the phenomena generally had been discussed at the meeting of that body, between the time of the first and second visit to Dr. Slade. It was evident that Professor Lankester strongly disapproved of what had taken place at the Association, and he contended that, in the answers the Professor had given in evidence, he had not dealt fairly on the subject of that paper, having stated that he had not read the paper, when in fact he had read an abstract of it. Professor Lankester had been prejudiced when he went to Slade's, and had made up his mind, if he could, to settle in twenty minutes what his seniors had been trying to find out for twenty years. Nay, Professor Lankester had gone further, and had insulted men who were not entitled to be treated in such a way by saying that it was astonishing how people "apparently sane" could believe in anything of this kind. All this clearly proved prejudice on the part of Dr. Lankester.

Mr. Lewis said he wished Mr. Munton would remember that the principal prosecutor here was not "Dr." Lankester, but "Professor" Lankester. Mr. Munton's own client was the "doctor." (Laughter.) Mr. Munton said that with so many doctors in the case one occasionally got into a little confusion. (Laughter.) Mr. Lewis said he had been listening for three-quarters of an hour without hearing anything but abuse of Professor Lankester, and it was no wonder if one became a little impatient. Mr. Flowers said he did not think it was more than any gentleman who came to that court must expect. He noticed Professor Lankester seemed to bear up pretty well. (Laughter.) Mr. Munton said that he must be allowed to proceed in his own way, and that he would not be interrupted by Mr. Lewis. Now what did Professor Lankester do after his visits to Slade?

If he took out summonses in which he inserted the names of several gentlemen without their consent, without ascertaining whether in using their names he had or had not their approval. He had no right to include such names as he did without authority. It went through the country like wildfire that Dr. Carpenter's name, which was one of great weight, was in the summons, and the Professor's course in that respect showed that he was determined to succeed in his object. Everybody now knew that Dr. Carpenter had publicly repudiated any connection with these magisterial proceedings. His worship had once indicated that he thought there was a *prima facie* case against Slade; but he submitted that, in a charge of this sort, nothing short of distinct and positive evidence should satisfy his worship that the case had been made out. Why did not the prosecutor take the very simple course of procuring absolute testimony of the so-called imposture by looking under the table on one of the occasions when he alleged he heard the fraudulent writing? The theory of the defence was that the writing which occurred on all these occasions was not written by Slade; and that the defendant did not know how messages were written, except to this extent, that from surrounding circumstances, and inquiry into the subject, Slade's belief was, in the absence of any evidence to the contrary, that they were written in the mode which he had explained. He (Mr. Munton) did not contend for a moment that the writing discovered by Professor Lankester was necessarily the work of a departed spirit; but there was unmistakable evidence to show that the phenomena were attributable to some cause other than imposture. What the force was, what the agencies at work, he would not attempt to say, and many of the witnesses whom, subject to the approval of the learned magistrate, he would produce, would testify their belief in the phenomena, whilst utterly rejecting the "Spiritualist theory." It was admitted by those who understood the subject, that the messages obtained were not trustworthy as to identity. He (Mr. Munton) was not a Spiritualist himself, but he had the highest respect for those who had seen their way to come to that solution of the inquiry. Large numbers of persons were agreed on the premises, but differed in drawing conclusions. He should produce Mr. Simmons as a witness to show the *bona fides* of Dr. Slade, to show that he was not the man whom he had been represented to be by the prosecution, to explain how he came to be called "Dr." to give evidence as to his career for years past, and to show that he was an entirely innocent agent in these manifestations. It had been strongly urged upon him (Mr. Munton), though he did not personally vouch it, that messages given at Dr. Slade's or elsewhere were very often affected by the state of mind of the sitters; that if persons went to detect, gave false names, or such like, it was very likely they would get false messages. That might appear an astounding proposition, but he could call gentlemen of the highest respectability, who had tested that matter. Although slate-writing was the point principally dealt with in this case, it was only one of a hundred well-attested phenomena. Many of these things, too, occurred in private families, where fraud was almost impossible, and there was abundant testimony on the subject from those who had everything to lose and nothing to gain in mixing themselves up with the controversy. Mr. Munton argued that his worship might as well shut his eyes to the noonday sun, as to ignore these facts, which ought to be honestly inquired into. From Galileo downwards the pioneers of any new movement which clashed with the orthodox prejudices of the day, had invariably been persecuted. What was scorned and sneered at to-day, might be accepted as truth to-morrow. It had been said by Mr. Lewis in his opening that séances of this kind might impose upon the young and weak-minded. But there was no pretence for making such a representation as that in this case. Why, the people who went to see Slade were the foremost men of the day, among others, Professor Lankester himself. (Laughter.) There were, no doubt, some credulous people who believed anything that was told them, irrespective of the source of information. On the other hand, there were innumerable persons who believed nothing beyond their own standard of intelligence; and there was a third class who never thought for themselves, but who accepted anything which they were taught, or which was the fashion of the hour. But the most dangerous class of all with regard to the question was that to which Professor Lankester belonged—men of ability, to whose opinions great importance was attached throughout the country, and who, having preconceived ideas, advanced them in a manner which tended to prevent proper and patient inquiry. He (Mr. Munton) was always reluctant to say anything in Court or elsewhere about religious belief; but there were gentlemen who held what were called materialistic views—"scientific materialism," which rejected every conception of the supernatural." He did not say that this applied to the prosecutor, but he had a book in his pocket in which Professor Lankester's name appeared very prominently on the title-page, and he had quoted these words from that book. He did not contend that Professor Lankester would do anything that he believed to be wrong, but what he meant was that his mind led him in a particular direction, that he sought out evidence to support a theory, involuntarily dovetailing his facts, and that his preconceived ideas led him to seize the shadow, and leave the substance behind, as was the case in this particular inquiry. In the course of the proceedings he (Mr. Munton) had been rebuked for attempting to designate Professor Lankester as a "skilled observer." He now apologized for using the expression, as he had come to the conclusion that that gentleman in this particular business had shown himself to be a very unskilled observer. (Laughter.) Referring to the objections frequently raised to "paid mediums," Mr. Munton said that unfortunately the persons gifted with those powers were not generally rich, and could not, therefore, afford to be philanthropists; besides which they were as much entitled to be paid for their services as either Mr. Lewis or himself.

Mr. Flowers—But yours are "material" services. (Laughter.) Mr. Munton—Yes. But the clergy are paid, and their services can hardly be said to be "material." He urged that numbers of eminent persons in this country accepted the truth of the phenomena, and that it was a subject for honest investigation, and not to be crushed by an endeavor to strain the provisions of the Vagrant Act, which was passed with the view of protecting ignorant persons from "fortune tellers," and had no more real application to this new science than to anything which might be discovered fifty years hence. The fourth section of the Act was apparently that under which the summons was issued. Shortly set forth, it dealt with "every person pretending or professing to tell fortunes, or using any subtle craft, means, or devices by

palimistry or otherwise to deceive or impose on any of Her Majesty's subjects." Now, there was no such thing as craft and device, except so far as they related to the words which went before, and these words must be taken *ejusdem generis* with the words "telling fortunes" and "palimistry." No one said that Slade pretended to tell fortunes, while it was admitted that it had nothing to do with palimistry.

Mr. Lewis begged to be understood as admitting nothing of the sort.

Mr. Munton—There was not a pretence that it had anything to do with palimistry.

Mr. Lewis—The whole evidence went to show that it was done by sleight-of-hand and palimistry.

Mr. Munton—What was meant by palimistry? Mr. Lewis—Something done with the palm of the hand.

Mr. Munton said he would not suppose Mr. Lewis was serious; indeed, it could not be argued that because a man was unable to hold a slate under the table without taking the palm of his hand with him that that had anything to do with palimistry within the well known meaning of that term. Another point was the intention to defraud by false pretences, but there was no evidence of false pretences. If Professor Lankester or Dr. Donkin had said, "I paid a pound to Simmons because I believed what Slade said," he (Mr. Munton) might have felt himself in a different position, but a false pretence in law must, to make it complete, be not only false as a fact, but be believed in and relied on by the person paying his money. All the witnesses said was, "We should not have paid our money if we had known it was conjuring." What he submitted, then, was that there was no evidence whatever that any representations were made by Slade to those gentlemen on the faith of which they had parted with their money. Consequently, apart from other circumstances, there was no false pretence within the meaning of the law, and that part of the case failed entirely. With regard to Dr. Slade, he was an utter stranger in this country; he came here on his way to Russia to fulfill an engagement there under distinguished scientific auspices, and he (Mr. Munton) thought it specially hard that Slade, a foreigner, should be selected for prosecution when there were Englishmen with their friends around them who could have been equally well proceeded against if there were any question to raise. Whatever was the result at the trial, it could not fail to be most disastrous to Dr. Slade. Before sitting down, he would mention the names of a few of the large number of persons who had certified to the genuineness of the phenomena—gentlemen of undoubted position—for example, Archbishop Whately, Mr. A. R. Wallace (President of the Biological Section of the British Association for the Advancement of Science), Lord Lindsay, F. R. S., Mr. Gerald Massey, the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples), Captain R. F. Burton (the traveler), and Mr. Serjeant Cox. He did not pretend that these gentlemen were Spiritualists, but they had examined into the phenomena, and had no doubt as to their genuineness. The subject had been so much inquired into that there were some thirty newspapers in Europe and America devoting themselves entirely to it, amongst them The Spiritualist, a London Journal that frequently contained very well-written articles of much interest, and which inexperienced inquirers would do well to peruse. Mr. Munton then concluded his "lengthy" speech, which had been listened to throughout with great attention, saying that he earnestly and confidently submitted to the magistrate that the charge against Dr. Slade had wholly failed, and that his client ought to go free. (Applause.)

LETTER TO HON. THOMAS R. HAZARD.

To the Editor of the Banner of Light:

I have recently received the following letter from a stranger to me, which in this trying day to spiritual mediums I think it might be well to publish in the Banner, for truly they need words of comfort and encouragement now if ever.

Yours truly,
T. R. H.
South Portsmouth, N. I., Nov. 24th, 1876.

HON. THOS. R. HAZARD:

Dear Sir—I have just read in the Banner of the 11th inst. your communication relating to the Holmeses as mediums.

I had the pleasure of being present at the séance you describe on the evenings of October 9th and 10th, and freely attest the accuracy of your description of the manifestations. Unlike yourself, however, my location has been such that though I have embraced every convenient opportunity to investigate the subject, I have witnessed but few apparently conclusive manifestations; and those evenings are the only instances in which I have witnessed what purported to be materializations. I left the city for home on Wednesday morning, the 11th, under the conviction that it was easier and more consistent to admit the reality of what we had seen, than to admit the possibility of ever having been deceived. But subsequently, on thinking over the matter, I regretted very much that I had not tarried another day and examined the rooms above and below the cabinet; those being the only possible points from which an accomplice, with the necessary clothing and masks, could possibly enter the cabinet; and the object of this letter is to thank you for having done so thoroughly what, from my necessarily short stay in the city, I neglected to do.

From your description of the examination you made, of the accuracy of which I have no doubt, from the precision with which you detail the manifestations that occurred when I was present, I fully endorse the sentiment you express in affirming that it would require a vastly greater credulity to admit a possibility of deception under the circumstances, than to admit the reality of the manifestations.

Very truly yours,
Des Moines, Iowa. J. E. HENDRICKS.

We sometimes read of confidence men; but the most astounding and unobscured confidence men, are those engaged in the present Church and State scheme. It is melancholy to contemplate at this time, when there is work to be done, that faithful, earnest laborers are being called away to help these designers to overthrow the good which has been effected during the century—that priestcraft is once more coiling itself around the life of a nation, and if it is not shaken off, history will repeat itself. There is but one way in which the name of God can be safely put into the U. S. Constitution; Let there be an amendment that in GOD'S NAME, the name of God and Christ will be forever kept out of that instrument.—*Cecilia Deyar, in The Shaker for December.*

Children's Department.

A LEGEND OF THE SENECA INDIANS.

Herno, the great Thunder-spirit, had his lodge behind the sheet of water which pours down at the Falls of Niagara. For a very long time he dwelt there, astonishing the Indians with his stunning peals, but never venturing forth to practice his strange art before their eyes. They could hear him and knew he was there; but never as yet had he been seen; nor is it at all likely that he or the effects of the sun ever would have been seen but for a little incident, the results of which brought him forth.

A young and beautiful maiden residing at Seneca Village, just above the falls, had been contracted in marriage by her father to an old man of disagreeable manners and hideous person. She at once resolved to seek death rather than drag out the life of misery which such a union must bring about, and with this object in view she launched forth from the village in a bark canoe and swept down the rapids of Niagara, singing her own death-song until she took the awful leap.

But death was not ready for her. Herno, the Thunder-spirit, happened to be wide awake; and when he saw her coming down among the foaming waters he coolly caught her in his blanket and conveyed her to his home behind the falls.

Of course the maiden had romance enough about her to be grateful for all this, more especially when she found she was entirely beyond the reach of the monster her "cruel parent" had selected to comfort her through life. She fell upon the neck of the Thunderer and wept sweet tears. The tears softened his stern heart, and led him to smooth back if not to toy with her golden tresses. In short, to hurry through a long story, they got to billing and cooing—they fell in love—they made the interesting affair known to each other; and the wronged though beautiful maiden became the wife of Herno, the Thunder-spirit. And as a matter of course she was very happy.

About this time the Senecas of the village above the falls were visited with a pestilence which swept them off by hundreds, and while some prayed to the Great Spirit for help, others gathered around the cataract and sent in their petitions to Herno. The tale of their suffering moved the Thunderer, and he sent the maiden forth to tell her people that a monstrous serpent was dwelling beneath the village, just below the surface of the ground; that it was depending upon their bodies for food, and that it came forth at the end of every moon and poisoned the waters, in order that they might die and be buried within its reach.

As soon as the Indians learned this they pulled up and moved to another locality; consequently when the great serpent poisoned the waters as usual, the earth brought him no food. This was an affair so strange that he crawled forth to see what it meant, when to his surprise he found the village was deserted.

With many curses on the head of the Thunderer, as the author of his misfortune, the serpent took the trail of the retreating Indians and started away in hot pursuit.

The maiden still loved her people, and when she saw the serpent moving on to effect their further destruction she appealed to her husband to arrest him. Herno was not deaf to her entreaties, and so he stepped forth from his hiding-place and launched a hissing bolt after the serpent, which struck him just as he was endeavoring to cross the narrows some distance above the falls.

The wound produced was a fatal one, and the great monster floated down the stream and lodged upon the verge of the cataract, stretching nearly from shore to shore. The swift waters were dammed up by the obstruction; but they finally broke through the rocks behind, and thus the whole top of the falls upon which the snake rested was precipitated with it into the abyss below, excepting a small portion which is now known as Goat Island.

Almost entirely ruined the home of the Thunderer, for it reduced the great space behind the waters to a very narrow compass. He still occupies it as a sleeping apartment, however, and you may now hear him snoring under there as you stand on the shore; but if he would exercise himself in his favorite pastime of throwing thunderbolts he is forced to come forth into space less limited.

Unreasonable as this myth may sound, there can be no doubt that the Senecas believed every word of it. When they were to be met with in the Niagara country they pointed out a place near the mouth of Cayuga Creek, where the banks were shelved out in a semi circular form, and declared that it had been done by the serpent in his death throes after having been wounded by Herno's thunderbolt. And to this tradition may be attributed their custom of putting away their dead upon scaffolds above ground instead of burying them.

HOW STEEL PENS ARE MADE.

Everybody who has used Gillott's 3033 will be interested in the following description of a visit to the manufactory in Birmingham, which we take from the English Mechanic:

The workers are almost all women, who amount altogether to about four hundred. The men and boys form the minority, and work in the primary departments—in other words, they do the rough work.

The first department, in which only men and boys work, prepares the sheets of steel required. These are made to certain lengths, measuring from two to four inches in width, according to the various sorts of pens manufactured. When the different sheets are prepared they are handed to the stamping department, where the first and subsequent processes of pen-making are gone through. There are altogether twenty-four processes; every single pen has to go through them all before it is completed and fit for use. Each worker has a separate table, with the stamping machine on it, and a stool to herself. Nearly all the processes are done by stamping. When stamped out, the pen, any kind whatever, is at first perfectly flat. The sheet used is rolled and placed on the ground on one side of the table; the worker takes hold of the unrolled end and passes it at regular intervals beneath the stamper on the block, and by the help of a contrivance worked by the feet, or by a motion of the handle, the stamper descends with a sharp rap and rises up again immediately. With great rapidity the pens are removed from the block, and the sheet pushed on. The process is similar to that of the stamping of seals on paper, with the exception that in the case of pen-making the stamper is made sharp so as to cut through the steel sheet placed on the matrix.

The subsequent processes, such as rounding the pens, putting on the name and number, splitting the nibs, are all executed by stamping machines, nearly in the same manner as the first process. In every case only one single pen is done at a time. The last process is the tempering, and is the most important; for through all the various stages up to the twenty-third process the pen remains in a brittle state, and hence it is unfit for use, until it is tempered. The pens (one sort at a time) are put into a large pan placed within a heating apparatus—a large copper cylinder—but not directly above the fire; and by an ingenious process they are kept constantly stirring and shifting about, so that an equal degree of heat is imparted to each single one. This process goes on for a short time, and, when ended, the hot pens are scattered on the floor to cool, which being done the work is completed, and the manufactured articles are ready for use.

The process of making boxes for the pens is also very interesting. The makers have a great number of solid pieces of wood made in the shape of the required boxes, and about the same size. The paper used for the purpose is cut in long strips of two different widths, to suit the top and bottom and the sides respectively. The strips are then pasted on the box all round, but so managed that the end of one piece—after it has been bent to fit the corners—should overlap the other. By this process the paste does not touch the box, and therefore the paper does not stick to it. When sufficiently dry the sides of the boxes are cut a

little about the middle or about one-third the depth from the top. The paper box is then in two pieces, and a thin piece similar to the shape of the box, but without top or bottom sides, is inserted in and pasted for the lid to slide upon.

THE BAPTISM OF LOVE.

A Scene from the Crown of Fire.

NO. III.

BY FANNY GREEN M'DOUGALL.

Scene: *Boomer of Lilies.*

Before a crucifix of blooming lilies
Kneelt the fair maiden, offering prayers so pure
The spotless flowers, with their out-breathing fragrance,
That mated them in loving sisterhood,
Were happy emblems of the pure white soul,
Whose sweetness foiled its fairness, offering up
The first fruits of its beauty unto Him
Whose loving smile had fashioned it so rarely;
And yet a sadness, which she could not question,
Hung over her young heart. And, even now,
While the warm prayer gushed forth so ardently,
Tears fell upon her cheek, and sighs broke in
Upon the worship, which her heart exhaled,
With childish sweetness, true to its pure nature,
Like song from birds, or blossoming from flowers.

The purple bloom upon the western hills
Had faded into amber, till the saffron,
Losing its rose-tint, melted in the sky;
And then the gold and sapphire, bleat together,
Opened so deeply that the Evening Star,
Who wore her goddess crown of love and beauty,
Seemed as if bathing in the liquid radiance,
Rising once more, in her majestic sweetness,
From the blue ocean that embosomed her
In its maternal softness, she appeared
The emblem of a truer, holier love
Than woke of erst in Hellas; and the Moon,
Wearing the slender crescent on her brow,
Tender and chaste, looked forth with earnest eyes,
Sainted and sisterly, as if she came
To the young bosom, with a love as true
As tinged the light of its unfolding story.

The birds were flying westward, and the bees,
With wing and song o'erladen with their honey,
Went humming home, still sipping at the sweetness
The dew had won from every fragrant flower.
Then from her gathering shades, the nightingale,
Combining all together, poured their forth
Into the mellow richness of her song.
Spice-breathed odors and exhalings dews,
Deep stars, fair moonbeams and the waving woods,
The whispering winds and dreaming forest blooms,
Murmur of insects and the flow of streams,
All went together, in one unbroken tide
Of deep and all-pervading harmony,
Which, in its clasp of sweetness, hushed the heart,
And led the soul out through the charmed ear,
A willing captive to its wondrous power.

Not unfamiliar was that evening hymn;
But Joan had never heard the like before,
As with a matchless tale of love and sorrow,
Embalmed in sweetest music it absorbed her,
Until at length she bowed down, lest her tears
Should spot the peerless blossoms, lily white,
Which she had reared into that sacred shrine,
And loved and nurtured, till this very evening
They blest her loving care, by first unfolding
The beauty and the sweetness of their bloom.
And then she hushed her weeping with a prayer,
That He who gave unto the nightingale
That song of love and worship, would inspire
The music of her nature, that the heart,
Which sometimes grew so weary of its loneliness,
Might heal itself by singing. 'T was a prayer
Of purest innocence and sweetest love,
Calling for that response unto itself—
That Nature everywhere and always craves,
As Life's most pure and precious benison.
But while the last few words were lingering
Upon her lips, she felt the power flowing
Of a diviner life. And as the light,
Tinged with a bloom of roses, fell around her,
She bowed before the presence of the Angel,
With that irradiating sense of joy
Which always met his coming.

MICHAEL.

Daughter, hail!
I come with blessings laden.

JOAN.

Ever thus
Thou comest. Oh, I'm weary of the hours,
The tardy-footed lingers, that fall
So far behind my eager expectation.
But now I rise! I stretch out my glad wings!
I soar into the beautiful—the Free!
I feel, in every pulse, the exulting flow
Of that free energy that life me up,
And carries me away! away! away!
Out of this cold Earth—Shadow!

MICHAEL.

Love and blessing
More beautiful than thou hast dared to dream
I bring to thee; for not the laden blossom,
Yielding their honey to the whispering bee,
Have more of sweetness, than the rapturous joys
Of young hearts, first unfolding that pure love,
Whose perfume is their own immortal essence.

"They tell me love is naught," she answered softly,
Then rich carnations, warm with maiden beauty,
Bloomed on the paleness of her waxen cheek,
With an ethereal touch, so rare and fine,
It seemed as if reflected from the innermost,
As that had been from Heaven. The drooping lids
Trailed their long lashes on the lily cheek,
Throwing the expression down, until it seemed
Like light in alabaster flow, in gleaming outward,
With a soft radiance of that heavenly love,
That warmed her soul, and lit up every feature
With its divine effulgence. Drooping low,
As if bowed down with its own reverence,
The lovely head inclined itself; and sweet,
In one rich way shadow, her dark hair
Over the neck and shoulders, pearly white,
Touching her arms with flecks and streams of darkness,
That wooed the winds and made their fairness fairer.
The hands were clasped together, and brought close
To the white bosom, while the delicate chin
Inclined unto them, with a matchless curve,
That brought all lines of beauty into one.

And thus, as if she had been canonized
In the first blushing dawn of maidenhood,
She stood, so true, so tender and so holy,
With the rare elements of all affection,
Waiting to crown the beauty of the present,
Or lead forever upward, like a star.
The sign and pledge of that high aspiration,
Which is the Soul's eternal destiny.
The Angel held himself from loving speech,
To gaze upon the picture, scarcely living
In the unmoving marble likeness,
And yet had such intensity of life
As seldom can be manifest in action.
The very struggle had brought equipoise;
When motion balanced motion, all was still;
And yet the figure was so womanly,
Inspired with all the destiny and power,
Which, from the heroine of a transient love-dream,
Calls forth the smiling deity of Home,
To be endowed with that divinely mission
Whence Woman, through her Motherhood, can reach
Out through all time, and grasp eternity,
With blessings that look back, and out, and upward,
And radiate forever through all life.
Divinely human, humanly divine,
She stood before the Angel.

MICHAEL.

Thus endowed
By thine own power, again I consecrate thee.
Daughter, let it not surprise thee;
Into LOVE I now baptize thee!
By the beauty and the power
Which are loving Woman's dower,
Thy young life shall ne'er be lonely;
One shall seek, and seek thee only.
Trusts sympathies to blend
Over heart and soul, and mind.
Open thy young heart and cherish
Buds of love that cannot perish,
But whose amaranthine blooms,
Deepened, brightened, by the gleams
Of cold Earth wastes, shall be
Filled with immortality,
And in Heaven's perennial bowers
Blossom with unfading flowers.
Now I lift the jarring portal
And unfold the true Immortal.

Then, at his words she raised her eyes—
And—just before her—Did the skies
Look after her through the bending shade,
As half abashed, and half afraid?

* An unpublished poem, drawn from the life of Joan of Arc.
† Venus.

The eyes dropped down again, nor dared
To look into those other eyes,
Which, like two loving mysteries,
Beneath the fair brow, high and bare
To the fresh evening wind, that rolled
Away the locks of silken gold,
And left that fair and radiant face
Unveiled, which yet could never be
Effaced from her fond memory.
She felt the look benign, the grace
And all the thousand nameless charms
Which, though her vision dared not trace,
Yet filled her soul with sweet alarms,
Softened by a pearly veil
Of gauzy light, that seemed to hover,
Like mist, around the Spirit-Lover.
Fair were his features, though not pale,
For their ethereal whiteness seemed
The essence of a purer life, that laved
The form with health. Above him waved
Two wreathing plumes of gold and blue,
Warm with the glory melting through.

Neither did he speak, nor stir;
But the light became richer.
Though he did not seem to woo her,
Rays of blessing came unto her,
Tinged her cheek, and warmed her bosom,
Woke the soul into the blossom.
Thus the Spirit and the Maiden
Drooped like bees, all honey laden,
With the sweet thoughts that were waking,
While the halcyon was making,
With the dove-down at her breast,
Her own soft and silken nest;
For over sprang in either heart
Blessings that would never part—
Looks of love, that came and go,
Streams of life, that fade and flow,
Back and forth, in currents bright,
Sped their messengers of light,
Merging all around, above,
In the Infinite of Love.

The Angel, with a gentle eye,
And a folded wing, stood by,
While his love and blessing sweet
Lit the wood and shadows leary,
Brightening them until the glory
Fell in white waves at his feet.

With a hand outstretching fair
Unto each, he thus began—
Maiden, with the brow of care,
And the destiny of Man
Yet upon thee, listen, now;
For upon thy virgin brow
Flowers of love I now entwine,
Which, upon the holy shrine
Of a union pure and free,
Blossom for eternity.

And hear, thou of human race,
Loving heart, and saintly grace;
Take what now I give to thee,
Wholeness of Humanity.
All the want thy spirit needs—
All the love thy wisdom needs—
All the gentleness of truth—
And the purity of youth—
All that's noble, fair and good
In the truest womanhood—
Crowned with beauty soft and meek—
Now 't is thine to love and seek—
By its fresh life to renew thee—
By its love to cling unto thee—
In this marriage rite divine
Thou art here; and she is thine,
God, and saints, and angels, now
Bless the silent marriage vow.

The Angel was not there. As if absorbed
By the intense life that made them then
Present but to each other, his bright form
Had vanished from between them; and they stood
Still looking at each other, as if bound
By a resistless spell in soul and eyes,
To read, and read again, the mystery—
Divinity of all myths that made them one.
The essence and the ultimate of life—
The fullness and the boundary and richness
Of memory and hope, and thought and feeling,
Of all that was remembered, or foreboded,
Dreams, visions, glimpses, transient as a flash
Of some divine ideal, that should come
To be the young heart's destiny, awake
In this most sweet enchantment. Rays of love
That went from heart to heart, from eye to eye,
Were better speech than words. And thus enfolded,
The Earthly in the Heavenly, there they stood
In beatific union, which, even then,
Although the Maiden truly knew it not,
Had recognized their oneness.

When she came
Back into life from her divine espousals,
She knew not how the vision had departed;
Only she thought she had been borne away
Along with it, into a realm of beauty,
Whose finer life could never be brought back
Into the world, though now 't was concerned
By this one beautiful presence, that had come
To feed her life with its immortal sweetness,
To make her one with it—to cast around her
The ethereal chains of Spiritual Love
And isolate her from the loves of Earth.
To her transcendent vision everything
Shone with transcendent lustre, as if then,
And only then, had all things learned to love;
And their love songs sang to one another,
As she did hers to them. Familiar flowers,
With brighter bloom and more ethereal sweets,
Welcomed her in the morning; and the birds
Caroled sweet love songs as they lingered near.
The waving branches and the stirring leaves—
The skies of eve and morning—moons and stars—
The darkening midnight and the beaming noonday—
With one serene and all-pervading presence
Became inspired. The tender nightingale
Never before had such a thrilling note;
She went to hear the robin—wreath for love,
Which made the music eloquent, and came
To her own heart with sweetest sympathy.
The cooling of the dove—the hum of bees—
And every simple song of bird or insect,
Had still this one expression. But the bloom
Of her own sacred lilies was enshrined;
And they were loving angels. As they leaped
Their spotless cheeks together for a moment,
As if some pearly passion had inspired them,
She felt the tender touch, and heard the murmur
Of their responsive spirits, each to each,
Bathed in bloom, and wedded with sweet incense,
That should survive their forms, and wait away
To wake immortal blooms by Living Waters.

The morning had new beauty; and the lark,
Mounting with its song to the far forest day,
And with his highest notes invading Heaven,
Bore off her listening soul along with him,
Until the song, outpouring, she arose
To the fair dwelling of that Other Life,
By whose life power inspired and recreated,
She entered on the INFINITE OF LOVE.

A Plain-Speaking Letter.

The following epistle, enclosing one dollar for the Slade defence-fund, tells its own story. It is a wonder to our mind that the action of that inherent "love of fair-play" which rules in the great heart of common humanity, in the ordinary conditions of life, is not more generally extended to Dr. Slade and to Spiritualism itself, which in his person is receiving the rebuffs of legal ignorance, the taunts of educated materialism and the frowns of narrow-minded theologians:

To the Editor of the Banner of Light:

I am not a Spiritualist, and I do not believe that Dr. Slade gives the true explanation of the phenomena that occur in his presence; but I have no doubt that he believes it the true one, and we might as well have the Inquisition back again as a judicial prescription of the penitentiary for peculiarities in matters of belief. The Bow-street sentence of Dr. Slade is not merely a disgrace to jurisprudence, but a disgrace to civilization—worthy only of the very darkest ages. I send you one dollar as a subscription to the defence-fund; not as the measure of my small means, or of my great indignation, but as a suggestion to many thousand American citizens who must feel, as I do, that a popular subscription in small sums, by many people, is the most appropriate mode of manifesting the public opinion of this country in relation to this most infamous outrage. The like has not been perpetrated since Galileo's time.

Very respectfully,

ROGER SHAGREEN.

Lenox, Mass., Nov. 20th, 1876.

Our greatest glory is not in never failing, but in rising every time we fall.—Confucius.

Banner Correspondence.

New York.

KERHONKSON.—Henry R. Decker writes Dec. 1st: Mrs. Nellie J. T. Brigham a short time ago gave us the second monthly course of lectures on Spiritualism. The first evening she contrasted ancient with modern Spiritualism, explained the spiritual philosophy and phenomena, and held that as spirit manifestations had by some occult law occurred in past ages, there was a possibility of their occurring through the same law at the present day, and closed with the admonition, "Prove all things, and hold fast that which is good." On the second and third nights, in proof of inspiration, she took the subjects for lectures from the audience, and treated them in a very able and interesting manner. The audience also gave her subjects for poems, at the close of the lectures, and to the surprise of all, without any effort or hesitation, she gave poetic compositions from them of great merit.

Those who heard her lectures and formed her acquaintance, are united in saying that no minister ever left our place with better laurels than Mrs. Brigham. A member of the Methodist Episcopal church who had attended her lectures said to me, that if she should lecture here for six months, Spiritualism would have more followers than both our churches together. Mrs. B. has promised to visit us again this winter, and give us another course of lectures.

To show what progress Spiritualism has made here, I have only to say that last spring I stood alone as an admirer of its philosophy. Since then a family by the name of Garrison, who were Spiritualists, moved here. Now we can meet a spiritualistic sympathizer on every corner of the street, and a number of firm believers are ever ready to raise their voices and give support to the cause. Two promising circles are being carried on, which are already fraught with great results, particularly in the case of one young lady who is being developed as a speaking medium; her controls thus far are an Indian chief, and a gentleman well known in this village who died two years ago in the prime of life, leaving a great work of reform unfinished, and now it seems that one of his great objects is to impress on the mind of his brother (a young man) the wish and necessity of his advancing and continuing the great, and moral measure he was so much interested in.

WATERTOWN.—Abel Davis writes, Nov. 5th: Last fall there seemed to be a strong wave of spiritual light sweeping over our beautiful city, baptizing many unbelievers in this place with its magnetic rays, causing their hearts to expand with a new joy that immortality was no longer a conjecture, but a proven fact. In one investigating circle five mediums were developed. Three of them proved faithful, and are now quite good mediums, with every promise of eventually ranking with the best. One, a young married man, is quite a good trance and inspiration speaker; his wife is a writing and test medium, and another young lady is a good seer medium, and, through her organism, many good tests have been given. We have also been holding weekly meetings for development, and Mr. M. G. Dillenback has developed rapidly, and through him we have been favored with many good lectures. He will answer calls to lecture or organize circles in this and other vicinities, if addressed care of H. E. Dimock, Watertown, N. Y.

BUFFALO.—E. H. writes: I would like to know how long the spirit pictures usually remain after they first make their appearance upon the window? At our place they made their appearance on the Court House window the 12th of Sept. last, during a course of lectures by J. Madison Allen, and they are nearly or quite as distinct now as then. A better public feeling in regard to the subject of Spiritualism is quite manifest here since Prof. A.'s visit.

WEST WINFIELD.—Dr. E. F. Beals, in writing for renewal of two subscriptions, says: "Truly these are hard times, with any amount of money locked up and idle for the want of a settled policy in business, and many a man has been obliged to stop his paper, and withdraw his support from spiritual lecturers and laborers. Notwithstanding all this, I must differ with Mrs. E. Harding Britten, and say the cause of Spiritualism is still progressing in Central New York, and hope the time is not far distant when we shall be able to give encouragement and aid to our lecturers."

Hon. O. B. Beals of Utica, N. Y., a Christian Spiritualist, speaks here every alternate Saturday evening.

New Hampshire.

WASHINGTON.—N. A. Lull sends the following item: Some of the friends of Walter and Addie M. Stevens paid them a visit at their home in Claremont, N. H., on Wednesday, the 29th of November, it being the tenth anniversary of their marriage. The day was fine, the guests happy, and the exercises enjoyable. After partaking of an excellent dinner, Father Lull, of North Charlestown, made the presentation to Mr. and Mrs. S. of various articles, to the value of about forty-five dollars (more than half of which was in money), accompanied by pleasant and appropriate remarks. Mrs. Stevens responded in a very feeling manner. Then, after a short discourse by the spirit of Thomas Paine, through the organism of Mrs. Stevens (who is a well-known inspirational medium), the company adjourned.

Massachusetts.

CHARLESTOWN DISTRICT, BOSTON.—B. Franklin Clark, M. D., writes: "Will you allow me to inform Prof. Lankester, through the Banner, that Mr. E. D. Linton, author of 'Specific Payments Better than Specie Payments,' Bunker Hill District, Boston, Mass., has been a paralytic over ten months, and was not a Spiritualist when he was made helpless by paralysis, but by spirit aid he has been comforted, and his life prolonged. Spirits come to his room, and sit in rocking chairs and rock them, when there is no living person in the room beside Linton, and he lying helpless on the bed. Strangers, who were not Spiritualists, who saw the chair rock through an opening in the door, and called to others to see it, were my informants. Will Prof. Lankester have Linton and the chair, and the spirits, and he can catch them, as Socrates said two thousand years ago) all brought into a 'court of justice' and punished?"

Missouri.

HANNIBAL.—Mrs. A. L. Andrews writes, renewing her subscription, and saying: "Times are very stringent with us this winter, but we cannot get along without our glorious old Banner. We should be lost indeed did it fail to make its weekly visits; it is a mental feast to our hungering spirits, and we devour its contents greedily. God bless it, and keep it waving until every vestige of superstition implanted by Old Theology is eradicated from the human mind."

Washington Territory.

SEATTLE.—Our old friend, D. S. Smith, a subscriber to the Banner since its first issue, in remitting for another year, says: "I commenced to investigate Spiritualism in 1850, but was not entirely convinced until 1857. Since that time I have never had a doubt. I am now in my seventh year, and it is owing to knowledge gained from the spirit-world that I have been enabled to survive the ills of life to this advanced age. Although apparently of feeble constitution, I am more vigorous and in better health than when I began the investigation of Spiritualism. Believers in the fact of spirit communion, in this city, number perhaps more than all the members of the seven churches, yet they appear so apathetic that a stranger would not know that such a people existed. Formerly we kept up meetings,

under the protecting wing of an incorporated and well-regulated society—still in existence. It seems to me that all we want is a good leader, such for instance as Bro. J. Q. Barrett, (or some other one of that ilk.) I hope he will take a turn out this way, and see the finest country and climate that the sun shines on. I shall never forget the glorious spiritual meetings he and a few friends had at my house in the spring of 1864, at Scott, Wisconsin, just before I crossed the plains on my way to the Pacific Coast, and also the shabby treatment dealt out to him on the occasion by bigoted credulists. I do hope that some good and talented brother or sister will locate at our beautiful city, for I think that such an one would be well sustained.

Free Thought.

PROF. ECCLES AND "THE MODERN MEMMONS."

To the Editor of the Banner of Light:
Having been confronted in several quarters with a charge that arose from a misunderstanding of my remarks at Lake Pleasant, I request you to publish the enclosed copy of a letter of mine to a friend. It explains itself, and will set matters at rest.

Yours fraternally,
R. G. ECCLES.
Brooklyn, E. D., Dec. 7th, 1876.

FRIEND C.—Your favor at hand. I am sorry to learn of the disaffection of my C—n friends. I did my duty at Lake Pleasant in saying what I did, and therefore can offer them no apologies. I am certain of the fact, however, that they misunderstood me, and that misunderstanding was intensified by the subsequent remarks of a rival. I said nothing that any honest man or woman dare, on the peril of their honors, find fault with, providing they really got my remarks as I uttered them. Whoever those men or women are at C—n who refuse to support me as a lecturer on such a plea, they are, if I have rightly judged my C—n friends, the subjects of a sad mistake. If, however, they are of the class I denounced, charlatans and tricksters, then am I glad they have withdrawn their support, for I want no dealings with such people, other than gaining an opportunity to fearlessly rebuke them. I assure you, friend C—n, it pains me to the quick to have my friends refuse to tolerate me, but when my cause is a just one, I can bravely endure it. My exact words at Lake Pleasant were these:

"In ancient times, the razed statue of Memnon warned the people of the power of the Gods, in words of music, of the rising of the sun and moon, at the dawn of our new Spiritual Millennium Day, a thousand Memmons, by the same power, are telling the world of the glories of Immortal Life. But alas! With this thousand true Memmons have come a host of cormorants and vultures—barre-faced charlatans—who would have the people believe themselves the called of God. It would seem as if hell had been scraped of her damned souls, and these launched into the ranks of Spiritualism to deluge us with fraud. We, as Spiritualists, must awake to our duties and cease to tolerate such fiendish meddling with the deepest and most sacred hopes of our souls."

The Spiritualist who ponders but a moment on these remarks, and then refuses to strengthen my hands for the same, instead of withdrawing his support, is too contemptible for an honest man to associate with him. My C—n friends, I feel confident, are not of this class. Next winter I return to the West. This winter closes my labors in the East. If I do not visit you this winter, I will have to bid you a long farewell. Kind regards to all the friends, your wife, self and M—n. Frat. rally yours,
R. G. ECCLES.

SCIENCE AND SPIRITUALISM.

To the Editor of the Banner of Light:
Several writers in the interest of Spiritualism refer to Science as antagonistic to Spiritualism. In my opinion they do not discriminate between Science, Scientists and the hypotheses of Science. If Science really is opposed to Spiritualism, so much the worse for Spiritualism.

In an abstract from the "Harbinger of Light" published in the Banner of Oct. 7th, it is said that Science "has to confess that her field is limited." Our view is limited, but her field is Nature, and Nature is boundless. Let us strive to be exact.
W. F. JAMIESON.

To the Editor of the Banner of Light:

The discussion, originally suggested by Warren Chase, followed by H. N. Spooner, has continued to a considerable length. Spooner asks that science in her "infallible way" should settle the question which naturally suggests itself: "Who established the law that produces the plant?" &c. I was not aware that science claimed to be infallible, except in what is demonstrable. But let that pass. I think Mr. S. recognizes the eternity of law; if so, where is the relevance of his inquiry? Can that which is eternal be said to have been established, any more than that which is eternal can be said to have been created? If the law or principle is, how can it reasonably be said to be established? May I be permitted to ask these writers to briefly explain what they mean by law and God? Some definitions in these premises would simplify matters very much.
W. H. OLIN.

Missionary Work in Minnesota.

The Spiritualists of Minnesota are informed that after nearly three months' vacation, the services of Brother Thomas Cook have been secured as State Agent for the "State Association of Spiritualists" of Minnesota.

His labor will commence at Winona, Minn., Jan. 1st, 1877. He will lecture at the different points between there and Hastings; thence west to Farmington, where he will meet the members of the Executive Board, who will give him further information, and, in a measure, lay out his work for the winter campaign—which will be mostly south of the Minnesota River, with the exception of Carver, McLeod, and Renville Counties. As the Spiritualists in the northern part of the State have been favored with the eloquent lecturer, Bro. A. J. Fishback, for the past summer, the Spiritualists of southern Minnesota are entitled to the services of Bro. Cook for the winter campaign. I hope the Spiritualists and liberal-minded will lend the cause of progression a helping hand, by encouraging Bro. Cook in his arduous labor for the cause of truth and right. The friends who are desirous of Bro. Cook's services will address S. Jenkins, at Farmington, Minnesota, or until Jan. 10th. I hope the Spiritualists of the State will find in Bro. Cook all they desire, for I believe him an earnest worker in the cause of progression.
S. JENKINS, Pres.

Passed to Spirit-Life.

From Boston, Dec. 1st, Mrs. Lizzie M. Foster, wife of James M. Foster, aged 39 years 7 months 9 days. For some years she has been afflicted with severe rupture of the tissue of the abdomen; while making a visit she was suddenly attacked, and the result (after several operations) produced the change called death to the body, but not to the spirit. Calm and resigned, trusting in the belief of Spiritualism, she passed peacefully away. Funeral services were held at Rochester Hall on Sunday, Dec. 3d, by the writer and Miss Lizzie Dutton. Appropriate music by Miss Prince. On Monday the closing services by Dr. Storrs were

To Book-Purchasers.

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

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

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

COLBY & RICH.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1876.

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

AGENTS FOR THE BANNER IN NEW YORK.
THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

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ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to LESTER COLBY, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and falsehood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. "A fact," says Carlyle, "is a divine revelation, and he who acts contrary to it sins against God." All truths combine one another when read aright. It is to truth, through facts, truth from all contrived dogmas, that Spiritualists aspire. — *Diamond Fitzgerald.*

Our English Agent.

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

The Christmas Holidays.

There is just a whole week from the date of the present issue of the Banner to the coming of Christmas, and in that week there will be the usual preparations for the glad event. The bare announcement that "Christmas is coming" sends a good feeling to the heart. Old and young are in the habit of mingling their sympathies so freely at this season, that it assumes all the colors and attractions of youth. The one striking feature of the time, and its chief mode of commemoration, is the giving of gifts. They need not always be exchanged; they are the more precious for implying nothing like a return; and the chief significance and beauty about them is that they are made to express as nearly as possible the thought of the giver for the receiver.

There is no look, we were about to say no talent, of charity about these Christmas gifts. They simply express the meaning of the season, which is joy, gladness, kind feeling for one another, reunions, a fresh pledging of affection, and all that goes with innocent and affectionate inclinations. To Spiritualists, above all others, such a season should come with a welcome that draws its light from the future rather than from the past alone. Instead of standing and looking into medieval associations as the time draws near, they are to stretch out their hands joyfully and in full trust to the great future. They may make of Christmas what the sects have not yet done, infuse into it a fresh life, that is redolent of the new times.

And they cannot do it so effectually, silent though the process in general be, as by distributing the pearls and gems of spiritual literature among many hands. To many the gift of a book is a life-event, for it is the application of a key to the secret places of their consciousness, which unlocks one by one all its rich resources. We commend to all Spiritualists, therefore, the unparalleled list of fine books, all expounding our high faith and philosophy, which another column of the Banner spreads before the eyes of its readers. Need we particularize, when the treasure is so great? Need we assert that no superior holiday books for Spiritualists are to be found anywhere in the world?

There is KAMBER, with his wonderful revelations. There is GRAVES, with his "World's Sixteen Crucified Saviors." There is PEEBLES'S "Around the World," a book of irresistible attractions. There are MISS LIZZIE DOREN'S "Poems," spiritual in expression as in conception. There is the faithful Biography of that faithful one among women, Mrs. J. H. CONANT. EMMA HARDINGE'S "Modern American Spiritualism" will escape no one's observation; ALLEN PUTNAM, in "Bible Marvel-Workers," gives a narration which will deepen in interest, rather than lose it, as the years pass away; DR. WOLFE contributes "Startling Facts in Modern Spiritualism;" DR. CROWELL treats of "The Identity of Primitive Christianity and Modern Spiritualism;" BARTON'S "Voices," BUTLER'S "Home," and the poems of ACHSA W. SPRAGUE, merit close reading; STEBBINS offers to the thinkers "Chapters from the Bible of the Ages," and G. L. DITSON'S "Federati," and BARNETT'S "Immortelles of Love" and "Spiritual Pilgrim," combine to make up an array of excellence of which the lovers of free thought may justly be proud.

Many more volumes are to be had in the large and valuable repository of the Banner of Light Bookstore, which will prove to be the very gifts of which numbers are in search for dear and loved friends, and of which they will be grateful to be reminded.

Read the fine article on our second page from the pen of A. J. Davis. We have another essay by him in store for our readers, and hope to print it next week, entitled "PSYCHOPHONETICS—THEIR DEVELOPMENT, LAWS AND WONDERS."

The Spiritual Body.

A Romanist—Mr. J. C. Earle—has written a book under the above title that is making a positive stir in England. Cardinal Manning is overhauling its doctrines, and Mr. Gladstone is inviting its author to breakfast. The latter is described as being furthest from a person of an aggressive temper, yet he has proclaimed thoughts from which none ever drew straighter to the opposing target of ecclesiasticism. He is a silent and a deep man, as thoughtful men generally are; quiet and gentle; unobtrusive and radiating a truly spiritual atmosphere all around him. The basis of his writings is, that spirit is substance, and matter but the shadow. And of course he positively affirms the *ex nihilo* doctrine of the existence of a spiritual body.

His idea is that spirit cannot exist without form and organism; as it is organized, so must it possess form; not shape, but form; and a form that forever preserves as sacred its personality. The individual is the characteristic by which every spirit is recognized. And to those who believe in a resurrection at death or later, the necessity is brought of declaring whether they put faith in this spirit form or, by declining to do so, let their belief evaporate in the nullities and negations that are the convenient retreat of a faith that holds to the priest faster than to the actual future. There will come a time when each one of us will have to face this fact, whether we previously cherish it in a creed or not; death is sure to tear away the veil of all deceptions and illusions.

In Mr. Earle's book, Christ's resurrection is taken as the type of our own. "There is even now in each of us," he remarks, "a natural and a spiritual body, which last will rise from the grave of the natural body, like a germ from its perisperm, at the moment of death, and will preserve the identity of the former body under altered conditions." This is Swedenborgianism—it is Spiritualism. Instantaneous resurrection must furnish the real evidence of death, or else spirit dies altogether with matter. Once the spiritual body is free from its mortal surroundings, it passes into the world that we call the invisible; but a world in which we live even while we live in this material and visible one. As it is the spirit alone that sees through mortal eyes, and not the eyes themselves without a spirit, so will the resurrected spirit see in the other world out of eyes of which the bodily ones were but agencies and suggestions.

The words of Christ, in Mr. Earle's opinion, lend no countenance to the notion that spirits are incorporeal and unsubstantial. Modern science, it is said, has revealed the fact that matter is wonderfully varied in its degrees of density and fineness, teaching that much which was once thought to belong to the super-natural is wholly natural, and that much which used to be called spiritual is simply natural. Hence the difficulty is removed in believing that circumambient space is tenanted with intelligent spirits, who are clothed in finer matter than we, and who, though invisible to mortal eyes, are not therefore in point of fact invisible, inaudible, or intangible.

In relation to the spirit-body that inhabits the material form, Mr. Earle says "there can be little doubt that it is elaborated by the joint action of the mind and body, and that its seat is in that nerve-fluid or ether which envelopes the nerves, and by whose help the motion of their molecules communicates sensations, and transmits the mandates of the will. This nerve-ether has been regarded as the vital force. It extends beyond the surface of the body, and encompasses each one of us with an envelope of nerve atmosphere, varying in depth and intensity in different individuals. This, therefore, is the new man, the inner man, who now inhabits the flesh, the spirit man, the real and the only man. And this is the man, too, at whom materialists and ecclesiastics alike throw their fables, and for believing in whom they would many of them like to see their fellow-believers cast into prison as vagrants and nuisances."

We all know that this natural body of ours is in a state of constant decay, completely changing its character once in a given number of years. Then how are we to maintain our identity but by the spirit-body? The natural body is no more a part of our real selves than any other body of matter near us. We are, it is true, in closer relations with it as an agent of our will than with any other form of matter, but when it falls off like a vesture and turns to the elements again we are no more a part of it than if it had never furnished us an earthly habitation. Death is the simple act of parting between the spirit and the body, as birth was the act of their union. They are the eastern and western gates of our existence on earth, by which we enter and depart. When we become old, we hold fast to youth by the imperishable links of memory; and in the same way we shall join the other life and the one we are now in.

What we now are, that we shall be hereafter, and more without end. The very philosophy of mind which is taught in our universities testifies to this. Our own real selves are what we shall take with us into the other world, and nothing that is not ourselves. The state we live in here is the state we are to live in hereafter. We do not any less create our own world here than we shall do it in the future. How often have we heard it said that the world is just what we make it. Unconsciously to those who speak it, this is the spiritual idea. It is only a hint and suggestion of what we are to do in the infinite future. There we shall dwell among scenes of our own creation, constantly changing with the change in our thoughts and affections; here we dwell among scenes similarly created, although our minds are acted upon by material circumstances which are merely the hard machinery for our training and discipline.

The doctrine of Mr. Earle is far from being new. It has been stated times without number by the great class that hold that all real life is of the spirit, and that this external life is but the spirit shadow. Mr. Earle claims newness for it, because he has evolved it from a long season of brooding meditation; and he is emphatic in his claim that it contains revelations of scriptural meaning for which the world has long waited. Let the churches come to their senses and open their eyes to the life of the period through which they are now passing, and they will comprehend that their future usefulness and power depends on their accepting the spiritual doctrines which have dawned in glory on the modern world, never to set in shadow and cloud again, but to rise to a zenith where their shining will bring forth the perfect day.

Ernest J. Witheford, physical medium, has returned to Chicago—192 West Madison street—after a brief tour in the East.

Cold as Greenland in New England.

The Slade Defence-Fund.

The question on appeal in the case of Slade is likely to come before the English Court of Appeal, which sits at Westminster the last week in January ensuing. Serjeant Ballantyne, one of the most formidable advocates of the English bar, has been engaged by the committee having charge of the defence. It is intended to make the trial a thorough-going one, and to bring the whole subject of Spiritualism before public attention as it has never been brought before.

The expenses, including those already incurred, will be at least £1000, equal to rather more than five thousand dollars. Toward this sum American Spiritualists have thus far contributed a little more than seventeen hundred dollars. We ought surely to do better than this. It is an altogether erroneous view of the case to say that Slade, the individual, is the only party interested, and that he and his immediate friends ought to incur the whole burden. The cause is that of every earnest Spiritualist. The question of Slade's guilt was decided by Justice Flowers on the ground that there can be no such thing as a spiritual phenomenon, and not because Messrs. Lankester and Donkin offered anything more cogent than their own ignorant and angry conjectures as to *how* the mysterious writing on the slate must be produced. It was clearly elicited, on the cross-examination at the Police Court, that the case was one of mere inference and not of demonstration. Both witnesses could say no more than that they observed certain movements of Slade's arm which they imagined or concluded might have been caused by his writing on the slate as it rested on his knees under the table. That opinion was shown to be a mere conjecture, and was further shown by the witnesses for the defence to be in direct opposition to their own knowledge and experience. As for the attempt to show that the table was a "tricky" one, that failed altogether, notwithstanding the dishonest efforts of Maskelyne, the juggler, to produce an impression to that effect.

In an excellent article in Human Nature, giving a summary of the Slade case, M. A. (Oxon.) remarks: "The sentence was given solely on the evidence of the accusers, Lankester and Donkin. I do not further criticize till the appeal has been heard. I may, however, say here that the successful prosecution of that appeal necessitates a large expenditure of money; and I take this opportunity of urging, with all my might, those who have the power, to contribute their subscription to the Slade Defence-Fund. The battle must be fought with all zeal, first of all to rescue an innocent man from unmerited disgrace; secondly, to place in the strongest light the evidence we have to offer; and thirdly, to teach erratic scientists, who amuse themselves by persecuting mediums, that it is an expensive pleasure."

We hope that American Spiritualists generally will recognize the force of this appeal, and continue to send in their subscriptions, in order that at the coming trial in England the cause of Spiritualism may be worthily and efficiently represented by the best legal talent of England.

Fearless Answer to a Baseless Calumny.

We have had frequent occasion in the past to call the attention of our readers to the bold and independent stand taken by the Gardiner (Me.) Home Journal, on the matter of Spiritualism. Though that paper is distinctly secular in its objects, yet, when occasion arises, its many editors never fails to express his views of what he believes to be right in the premises, leaving the result of his utterances to take care of itself. Here is what he says of the renewal in England of that ancient slander concerning Spiritualism and insanity. The story has grown to be indeed an old one in America, having been, time and again, exploded, but as it has taken a fresh start in "the mother country"—even though The Spiritualist (London) of Dec. 1st says that its editor does not know of one believer or medium who is at present incarcerated in any British lunatic asylum—behold how the religious and other papers rush to take up the theme, and join the cry as if a new fact had been discovered. Not so the Home Journal, which administers in the appended paragraphs a merited rebuke to them all:

"Dr. Forbes Winslow, who is regarded as one of the most able modern authorities on mental derangement, records it as a startling fact, that over ten thousand persons of unsound mind are confined in lunatic asylums in the United States, driven mad from over-excitement by Spiritualism. Dr. Winslow adds that insanity from this cause is now prevalent in England, and is increasing day by day."

We do not believe a word of this yarn. We have known many hundreds of Spiritualists, but we never yet knew one who ever became insane on that account. Nor do we see why one should. We can easily conceive why the old theology, assisted by great mental and religious excitement, might drive one mad; for it is not a comforting thought to one of tender susceptibilities to believe in endless misery. But why a belief in Spiritualism should make one insane, is more than we can conceive. Of course, if one allows his mind to become unduly exercised on any subject, it is liable to become unbalanced. On the other hand, we have known a great many cases of insanity from religious excitement, and we think we can produce ten cases from this cause where one can be found attributable to Spiritualism.

"More Ignorance."

Under this heading the London Medium and Daybreak publishes a statement that Mr. Turner, a Birmingham merchant, residing in Leamington, recently offered the Leamington Free Library Committee several works on Spiritualism. "The Mayor," so says the report, "thought it not worth while wasting time on the subject, and said he should be sorry to see such rubbish burdening the library shelves. Dr. Thurstfield characterized Spiritualism as either rubbish or deception. Mr. Turner's offer was unanimously declined." A similar bigoted action was once sought to be taken concerning the works of A. J. Davis, donated by A. E. Giles to the Hyde Park, Mass., Library, but—thanks to the efforts of the more liberal-minded of the town committee—the scheme failed and the seer's volumes were admitted.

Don't forget to visit the Spiritualist Children's Progressive Lyceum Christmas afternoon.

Public Wrong Doing.

Somebody improves the occasion to remark that by this time all men ought to have found out that it is never safe, either for a public functionary or an individual to do wrong. "Be sure your sin will find you out," is as effective a scare against iniquity as any axiom that tempted persons can repeat. There is no use at all in supposing that swindling, cheating, fraud, bribery-taking or corruption will always remain concealed. It is like bad matter in the system, and will either vitiate the constitution of the man permanently or show itself in eruptions on the surface. If people never discover the actual wrong itself, it is certain sooner or later to manifest itself in its effects. It is the same way with a nation. We are paying the penalty continually for the wrong we have deliberately done the Indians. There is no other people, high or low, that we have dared treat so deceitfully as we have the red men. And it shows its sure effects, this long-continued wrong doing, in the corruption which has broken out all over the body politic. The Indian Ring has done a large part toward putting the public character by teaching the lesson of fraud by combinations and conspiracies. And to come back to the individual, it is still the same. Falsehood never pays. The astonishment is that so many people continue to believe that it is the short cut across to their desires. It invariably compels them to turn back and go around. Not only does it work with an undermining and destroying viciousness on the character, but it is of such pernicious example that we wonder society is not banded together to thrust it out of the pale of possible practice. There is but one rule that brings peace and happiness by obeying it, and that is to abstain from wrong doing, however strongly or often tempted; and this rule Spiritualists should ever keep in mind.

Organize! Organize!! Organize!!!

Moody and Sankey are to hold a revival in this city, commencing in January. They have suggested, and many are agitating, the project of holding an anti-Spiritual Convention for the purpose of generating an excitement against Spiritualism. "Spiritualists know the laws of influence, and they ought to see the dangerous possibilities of a vast mind-battery being turned against spiritual mediums. Without an opposing force, what would be its result? And what resources have Spiritualists in Boston? Where is the society, where are the active, practical men, where is the money to sustain the counter-movement?"—*Spiritual Scientist.*

The above is timely and well put. Spiritualists are a numerous body of men and women equal in respectability to any other class in the community, and they believe as sincerely in their religion as do the sects which surround them. Now if, as the Scientist intimates, these sects are combining to generate an excitement against Spiritualism, no time should be lost by Spiritualists to organize in the most thorough manner to combat such a purpose. All classes of Liberals should join our forces, for they, too, are equally in danger.

Clergymen at Loggerheads.

The Sunday Times, Boston, has succeeded in demonstrating that the belligerent mood resides beneath the black coat of the minister as surely as in any other grade of mortals—not even excepting the disciples of liberalism in America. A recent issue gave Dr. Pentecost the credit of saying in the course of an editorial interview: "Well, Murray, and Hale, and Savage, and such men are able, smart men, but they have no religion. It is not Christianity. . . . They are smart, but Satan is smart." This announcement provoked an exhibition which might be characterized as almost a mental "Donnybrook Fair" at a recent meeting of the Baptist ministers of Boston and vicinity, demonstrating that, as the Christian Register very cleverly remarks, "If the doctor really talks in this style habitually, the day of Pentecost will soon reach its close." At present the whole matter is a question of veracity. Mr. P. denies "the soft impeachment" *in toto*, while the Times editor stands boldly to his guns.

Persecution of Mediums in California.

Dr. J. M. Peebles writes us as follows under a recent date from San Francisco:

"In this place the work of persecution has commenced. Mrs. Pierce, a medium, was thrown into jail, but is now out on 'bail.' Dr. Matthews has been arrested. His trial comes off soon. For ten years I've written and more especially lectured upon the necessity of organization for self-protection and finance, and upon the importance of giving our Spiritualism a religious bias, and now Spiritualists generally are seeing the necessity of these things. The 'only way under heaven,' said one of the San Francisco lawyers to me yesterday, 'that these mediums can escape fines and imprisonments is to make their mediumistic gifts and communion their religion.' It matters little what course the 'devil and hisimps' may pursue, a rational, religious Spiritualism is sure to come off victorious in the end."

According to the last number of Bro. S. S. Jones's RELIGIO-PHILOSOPHICAL JOURNAL, he has been having experiences with one of the DR. AKKA family—(in the form)—described by A. J. Davis. The diak in question Bro. Jones calls "C. H. Watkins," who represented himself to be a materializing cabinet medium." But Bro. J. was on the alert, and tested the said diak in a very thorough manner, finally coming to the conclusion that he, Watkins, was "one of the most shallow and yet impudent tricksters" he had ever met with. Bro. Jones further says, "If he has any mediumistic powers he is not worthy of patronage." It seems that just before going to Chicago, this diak went to Rev. Samuel Paine, pastor of the Methodist Episcopal Church, of Aurora, Ill., and tendered his services as an exposé of Spiritualism, a la Bishop, and played himself out just as rapidly.

Henry Ward Beecher compares a panicky-stricken body of men to a herd of frightened buffaloes, and says an audience of this sort of people could not be saved in any kind of a building, no matter how well guarded. And Mr. Beecher is correct. If there should be a full audience and a fire-stampede in any one of our city churches, how many would get out alive? While the fire-commissioners are about it, they should attend to the churches as well as the theatres.

We have received from Jay J. Hartman, patentee and proprietor, office 12 Union Square, New York City, a fine specimen of his art in the shape of what is known as the "Amber photograph;" the picture (and likeness in one) is pronounced "excellent by all who have seen it, and Mr. Hartman has our thanks for the same."

The Davis Testimonial Fund.

The final report of contributions to the "Davis Testimonial Fund" is delayed for a week or two in order to get full lists in from correspondents residing at a distance. In the meantime we earnestly hope that the friends of so good a man and so efficient a worker in the ranks of Spiritualism as Andrew Jackson Davis, will do what they can to speedily enlarge the amount already subscribed for so laudable a purpose.

Lectures in Investigator Hall, Boston.

The second discourse in the series now being given by distinguished women at this hall, in the Paine Memorial Building, was delivered Sunday evening, Dec. 10th, by Miss Susan B. Anthony, who chose as her subject, "Women want Bread, not the Ballot." Owing to the remarkable inclemency of the weather the audience was small, but the lecture was much more interesting even than her previous one. She treated the branch of her subject left untouched in her first lecture, and showed the connection between bread and the ballot for women. She reviewed at much length the history of the enfranchisement of the laboring classes in England and of the blacks in this country, to show that the possession of the suffrage had everything to do with their status in the community and their power to successfully demand the rights that directly concerned their comfort and happiness in daily life. The moral was that women could never expect to have their demands for the redress of the wrongs under which they suffered respected until they got the suffrage. When they had once obtained this they would hold the balance of political power, and their petitions to legislative bodies in the cause of temperance and other reforms would not be slighted and scorned as they now were. There was nothing like ballots to open the eyes of the politicians; they could see no one unless he held a ballot in his hand. So when woman could vote we would find wages suddenly equalized.

In answer to the objection that women were always supported by the men, and thus did not need the ballot, the lecturer said that there were at least three millions of women in this country who were driven to work in the world's market side by side with the men, and these at least needed the protection of the ballot, whatever might be said of the wives of the men, a large portion of whom, she said, really did enough work to more than support themselves independently, though they were by law denied the proceeds of this work. She only asked that these unmarried women be armed with the ballot. Voting simply meant the expression of one's opinion through the ballot, and she claimed the same right for women, many of whom owned much property, to have their views weigh in the management of public affairs, at least as much as the ignorant, besotted male citizen, who was not disfigured save for insanity or crime. To the objection that the matter of wages should be settled by the law of supply and demand, she replied, very true, but the working of this law was like a river whose course was regulated by the law of gravitation. But men built dams to stop the flood in its course; and so the disfranchisement of women was an artificial obstruction to the working of the law of supply and demand, and all she asked was that all such obstructions be pulled down.

Miss Anthony expects to lecture in Florence, Mass., next Sunday, (17th) and the Paine Hall course will be supplied on that evening by Mrs. Jennie B. Brown, of Connecticut, whose subject will be "The Tangled Skein." Mrs. Brown is highly spoken of as an able and popular lecturer.

Lectures in Parker Fraternity Hall.

Mrs. Emma Hardinge Britten will give, in this place, on Sunday afternoon next, at three o'clock, the first of a series of four lectures on "The Signs of the Times," which will complete the initial course arranged for by Robert Cooper, and referred to in our issue for Dec. 9th. Her subject for this discourse will be "Spirits in Prison." Good singing will be embraced in the exercises. The general admission will be free to all, but in order to assist in defraying the expenses, a number of seats will be reserved, which will be sold at the low price of one dollar for the four lectures composing the course.

Prof. William Denton

Has embarked for England, on a short excursion—we take it. We wish him a pleasant trip and a safe passage again to this side of the Atlantic. During his absence those who have it in mind to listen to his eloquent discourses, on his return to America, will do well to read the announcement put forth by him on our fifth page.

"The Voice of Angels."

By reference to an advertisement in another column it will be seen that this journalistic enterprise, heretofore brought out monthly by D. C. Densmore, 5 Dwight street, Boston, Mass., will now be issued fortnightly. The ground traversed by this paper is unique in character, and will no doubt recommend it to many readers.

The Boston Advertiser says of the much-vaunted (in advance) "exposé" (?) engineered by Mrs. Bennett, and others, last Saturday night at Music Hall, that it was virtually a failure, was poorly attended, that "the spiritual tests submitted to by all professed mediums were not observed, and a child who never heard of materialization could have gone through the whole performance, with perhaps the exception of the paraffine business, and even that was palpably plain." Thus it will be seen that imitators bona fide manifestations are rapidly playing themselves out.

A Brooklyn pastor recently gave his congregation a thrill of curiosity by announcing that he would preach upon "Mouldy Bread Evidence," of course giving the matter a theological twist. We fear too much "mouldy [spiritual] bread" is regularly dealt out by the clergy to their patrons, at the churches, but we never expected to see so suggestive and honest a title applied to his own sermon by the minister delivering it.

A friend writing us from Maitland, Fla., under date of Dec. 3d, says: "We have been having it terribly cold here—mercury at 28°—ice half an inch thick, and bananas and things frozen. Have suffered more from cold than I should have all winter in Boston, and that in Southern Florida! The upper St. John is a dreary country of pines and white sand, but when the weather is pleasant it will do for invalids."

Our thanks, and those of our invisible friends, are returned to Miss Mattie A. Houghton, clairvoyant physician, Room 5, 8½ Montgomery Place, Boston, for a Christmas gift donated by her to our Circle Room, in the form of a finely wrought and framed motto which will hereafter "Welcome" all who may attend our Public Free Meetings.

Read the call of the New Jersey State Association of Spiritualists, on our eighth page.

Cremation of Baron de Palm.

The process of cremating the body of the late Baron de Palm at Dr. LeMoyn's crematory, Washington, Pa., was successfully accomplished Wednesday morning, Dec. 6th. The account given in the daily press states that the body arrived at the crematory on the 5th, and was placed on the catafalque in the reception room of the crematory. The body was taken from the coffin and wrapped in white cloth. It weighed ninety-two pounds, and was of a chocolate color and perfectly odorless. The viscera had been removed, the cavities being filled with a mixture of crystallized carbolic acid and potter's clay. At 8:29 A. M., of the 6th, Dr. LeMoyn, Dr. Arsdale of Pittsburgh, H. J. Newton and Col. Olcott, the two latter the Baron's executors, carried the body to the mouth of the retort. Col. Olcott put on the body myrrh, frankincense and cinnamon, and the winding-sheet was saturated with an alum solution, roses, evergreen sprays and immortelles were strewn upon the body, and all was ready. The body was on a wire cradle, which, when in the retort, raised it about two inches from the bottom of the retort. The retort door was opened, and as the body slid in a fume of smoke from the burnt evergreens arose. A faint odor of burning flesh pervaded the building, but no unpleasant feature appeared, and the process was pronounced a success in every particular. Observations every ten minutes disclosed the fact that the remains rapidly shrank in size and passed away in vapor and gases. At the end of the first hour the bones crumbled and the outline of the form was lost. At the end of the second hour the body was largely reduced in size, the larger bones and ribs only being visible, and would apparently crumble at the slightest touch. At 10:45 o'clock the crib was moved back in the retort two inches and the whole mass crumbled. Col. Olcott then pronounced the incineration was ended and complete in two hours and twenty minutes. After the retort cooled the ashes were collected and placed in an urn provided for the purpose. The press and the medical profession were largely represented among those in attendance. An account of the cremation prepared for these columns by an eye-witness will appear next week.

The Powers of Sunlight.

The New York World of Dec. 7th says that it is announced by Dr. E. D. Babbitt, of Science Hall, New York, that he has been able to capture the sunlight with its different colors upon paper; that thus it is shown to be an actual substance, moving in connection with vibratory action; that of the seven colors of the solar spectrum, the red and orange are especially thermal or heating in their nature, the yellow luminous and somewhat thermal, while the green, blue, indigo and violet at the cold end of the spectrum are electrical, but may produce very great heat in connection with the thermal colors, which are their affinities. He moreover states that light, strained through different colored panes of glass and sometimes aided by a lens to bring the rays to a focus, is among the safest, most penetrating and most powerful of all healing agencies, the red being stimulating to the arterial blood and the best for cold extremities, the purple being best adapted to animate veins and capillaries and dormant digestive organs, the yellow being laxative and cheering; while the blue and violet, the most exquisite of all in their action, are the most soothing and vitalizing to the brain and nervous system.

The Holmeses in Vineland.

The Holmes media will be at their home in Vineland, N. J., during the next six weeks, where the friends can find them, should any wish to see them professionally. A correspondent writes concerning their work in Philadelphia: "They have just closed a year's engagement here, the success of which has never been equalled in any contest between persecution and vindication."

Christmas Entertainment.

The Children's Progressive Lyceum of New York City will hold a social party at Republican Hall, on Monday evening, Dec. 25th. The exercises—which are announced by the Committee to begin "at 7:30 o'clock, sharp"—will consist of recitations, songs, &c., from 7:30 to 9 P. M. and dancing from 9:30 P. M. to 2 A. M. Music by Gilbert's Band.

In a recent lecture at Norwich, Ct., Rev. Joseph Cook, who has been of late attracting much attention to his particular school of thought by his noon lectures in Tremont Temple building, Boston, stated (or at least so reported) that he was not in position to deny or assert the reality of Spiritualism, but if it should be found to be a reality that the living held communion with disembodied spirits, it at once clashed with materialism, but by no means with revelation. It would still remain to be determined whether these communications could be relied upon to reveal truth or not. Rev. Mr. Cook takes the only safe church-ground in the premises, and his example should be followed by his competers. Materialism truly feels that Spiritualism is its deadly opposer, and what we cannot understand is that ministers generally (instead of awaiting evidence, like Mr. C.) had rather rush madly to extremes, and fellowship with those who are striving to disprove immortality—the very ground on which all religious systems are founded—rather than give the new proof of its verity, which has been vouchsafed to our time, any chance to gain a hearing.

Mr. Hazard wishes us to say that a mistake occurred accidentally in the note to his article in the last number of the Banner. "There were but four Quakers hanged in Boston. *Wenlock Christeson* was condemned to be hanged, but the authorities hearing significant rumors from England, he and twenty-seven others of his sect were discharged from prison."

We have just received another lot of "The Gods, and other Lectures," by R. G. Ingersoll. This sixth edition is handsomely printed on tinted paper and bound in muslin. The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom. See advertisement elsewhere.

Send by mail for our new CATALOGUE, which will be forwarded to any address free of postage, and then you can select readily and understandingly from a full stock. All orders by mail promptly filled.

Hull's Crucible—so its editor announces—is about to be enlarged.

Donations

In Aid of the Banner of Light Public Free-Circle Meetings.

From Mrs. H. Lovewell, Morristown, Vt., \$1.00; Mrs. C. Boyd, Johnson Creek, N. Y., \$1.00; Thos. M. Mosely, Roxbury, Mass., \$1.00; Wm. Mason, Toulon, Ill., \$1.00; S. Bates, St. Ansgar, Ia., 80 cents; Chas. Chittenden, Boston, Mass., \$2.00; Geo. E. Lewis, Peabody, Mass., \$2.50; Mrs. H. M. Crispin, Al. Ohio, 50 cents; Wm. Brotherton, Tom's River, N. J., 50 cents; C. B. Bidwell, Eureka, Nev., \$1.00; Thomas Wardwell, St. Ansgar, Ia., 50 cents; Mrs. Gilman, 25 cents; P. Pollock, Virginia City, Nev., \$1.00; Eben Snow, Cambridge, Mass., \$1.85; J. E. Hayward, Quincy Point, Mass., \$2.00. Thanks, dear friends.

Notice to Subscribers.

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

Sealed Letters—New Phase.

The Society of Spiritual Sciences, New York, report their medium to be capable of reproducing the image of the writer of the sealed letter, giving description and life-character of the same, with personal matters relating thereto. If this is true, it adds value to the test, as the described spirit not portrayed would be repudiated by the spirit called to answer.

Words with the Right Ring.

"Bros. Colby & Rich: The cause you espouse is my cause also, and being desirous of aiding the same and strengthening your hands, and promoting the good work, I enclose three dollars and fifteen cents for the Banner of Light another year. I cannot think of doing without it. I am near my third score years and ten; have been a Spiritualist over twenty years, and am just waiting to be mustered out of the body—not out of the service. Yours fraternally, SAMUEL HEUSTON, Cunningham, Mo., Dec. 6th, 1876."

Spiritualist Meetings in Boston.

TEMPLE'S HALL, 488 Washington street.—Spiritual meetings every Sunday at 2½ and 7½ P. M. Mediums' meeting every Friday evening in the month except the first. F. W. Jones, Chairman.

LUTHERAN HALL.—The Spiritual Reform Association holds meetings in Lutheran Hall every Sunday at 2½ and 7½ P. M. until further notice. Moses Hull is the regular speaker.

TEMPLE HALL, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Free Circle every Friday evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Inaugural Hall.—Spiritual meetings are held in this hall every Sunday afternoon, at 3 o'clock.

The Independent Dramatic Association, whose members are all active workers in the ranks of the Children's Lyceum, gave an entertainment and dance at Rochester Hall, 730 Washington street, Boston, Friday evening, Dec. 8th. "Enlisted for the War; or, The Home Guard," was performed with a remarkable degree of excellence by E. D. Stekney, F. L. Union, H. A. Johnson, R. B. Drisko, W. T. Thompson, R. L. Bickford, B. P. Weaver and Miss Lizzie J. Thompson. Miss Lizzie T. Kendall, Miss Florence E. Collier—H. B. Johnson being Manager, and H. B. Drisko, Stage Manager. The audience was a good and courteous one, and the dancing, which succeeded the play, was pleasantly participated in.

Merry Christmas.—The Children's Progressive Lyceum celebrated Christmas by holding a Grand Sunlight Assembly in Rochester Hall on Monday, Christmas afternoon. Dancing from 2 until 6. Music under direction of Prof. Alton Bond.

On Tuesday, Dec. 26th, the Lyceum would be pleased to have all friends of Progression join them and witness the distribution of presents to the children from the Christmas Tree. Recitations and singing and dancing from 8 until 12 o'clock, will be the order of exercises. Tickets to each entertainment, 25 cents.

A miniature safe is on exhibition at the Banner of Light office, where donations will be received. This safe will be given away on the evening of the tree celebration.

J. B. HATCH, Conductor.

Temple's Hall.—Mrs. Abby N. Burnham has been lecturing and giving psychometric readings in this hall, 488 Washington street, Boston, Sunday evenings for several weeks past to good and appreciative audiences. Her speaking has been fine and the readings have been very accurate. Societies wishing a lecturer would do well to give her a call. Mrs. Tving, the celebrated writing medium, will speak in the above-named hall, Sunday evening, 17th inst.

F. W. JONES.

A CARD OF THANKS.—To the Editor of the Banner of Light: Permits, through your widely circulated paper, to thank our many Boston friends for the pleasant surprise and rich treat they had for us in Lutheran Hall, last Sunday night. The material presents amounted to sixty or seventy dollars; those of a spiritual order could not be estimated by gold or greenbacks. Such cases, builded by those who have known us the longest and best, are "springs of water in a parched ground." Again we say, thanks.

In this connection we may add that the circles conducted by Mrs. Stanwood, Mrs. Wright, Mrs. Nelson and others continue in Lutheran Hall every Sunday morning, our meetings every Sunday afternoon and evening.

MOSES HULL, MATTIE SAWYER.

Movements of Lecturers and Mediums.

Mrs. S. A. Rogers Heyder is engaged at Lewiston, Me., to give tests, &c., for a few weeks. She would like to lecture Sabbath days at places not too far from Lewiston. Mrs. Heyder starts for California the first of January, where she will locate. She would like to hear from those on the Pacific Coast who wish the services of a speaker.

SPRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy, \$3.00 per year, postage \$1.00.

Mrs. Nettie M. R. Fox with the month of November closed her successful labor in Cleveland, Ohio. Thence to Terra Haute, Ind., where she delivered four lectures. Her address for December will be Kansas City; January, Denver, Col.; February, Salt Lake City; filling engagements in the several cities named, thence to San Francisco, Cal.

Mrs. S. Dick would inform her friends and patrons that she has returned from the Continent, and resumed business at No. 883 Washington street. Will answer calls to lecture.

A New York writer, describing an antagonist, gives the following "fearful" pen-portraits: "He wears a mustache as black as boiled pitch, has a mop of long hair, and a voice like a howling wilderness in the agonies of despair."

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

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

THE LITTLE HOUQUET. A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1.00 per year.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. Price 25 cents. Editor: Price 20 cents; by mail 25 cents.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, *Minion*, each insertion.

RESUME CARD.—Thirty cents per line, *Agate*, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT.—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. 18w* N. 11.

"A Drowning Man will Catch at a Straw."

If he catch it, it will do him no good. Thousands of people who have neglected colds and coughs until they have become dangerous, will rush to almost every nostrum for relief. This is why so many experiments are tried by the sufferers. Go to your Druggist, buy a bottle of WISMAN'S BALM OF WILD CHERRY, and use it with confidence. It will benefit at once and ultimately cure. It is no straw, it is a cable well tried; hold on to it and be saved. 50 cents and \$1 a bottle. Sold by all druggists.

DR. WILLIS may be consulted at the Sherman House, in Court Square, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. D. 16.

THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer **SEALED LETTERS** for the public. Enclose \$2. Repeated \$1. Address Society, P. O. Box 2872, New York, or 229 Broadway, Office 55. D. 16.

A Favorite Cough Remedy.—For Colds, Sore Throat, Asthma, Catarrh, and other diseases of the bronchial tubes, no more useful article can be found than the well-known "*Brown's Bronchial Troches*."

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

Spermatorrhea.

DR. R. P. FELLOWS'S warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made "eight hundred" permanent cures. Charges moderate. Address with stamp, Vineland, N. J. 4w*—D. 9.

Removed to New York.

PROF. S. B. BRUTAN, M. D., has removed with his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtle Agents, may obtain board conveniently and at reasonable prices. O. 21.

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

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. — Gw. D. 9.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing office 200 Jerusalem street, opposite C' ty Hall, Brooklyn, N. Y. Hours 10 to 4. D. 2.4w*

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. S. 30.

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

BUSINESS CARDS.

DR. E. D. SPEAR. So much celebrated for his remarkable cures, (coffee and residence, 807 Washington street, Boston, Mass.) may be consulted at all times, on any charge, or by letter, with stamp. References: The many in New England and elsewhere who have been treated by him at different times during the last 20 years. Medical Hand Book sent by mail on receipt of 10 cents.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act in aid of the Banner of Light, by the sale of the *Banner of Light* at fifteen shillings per year. Parties desiring to do so subscribe can address Mr. Morse at his residence, 201 Wick Cottage, Old Ford Road, Bow, E., London, Eng.

CLEVELAND, O., BOOK DEPOT. LEWIS BAZAAR, 12 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANSKIN, 221 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*, and the *Spiritual and Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 518 Spring Garden street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for Colby & Rich's Publications. Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritualist Meetings. Parties in Philadelphia, desiring to advertise in the *Banner of Light*, can consult Dr. Rhodes.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILL, 229 Broadway, New York, keeps for sale the *Banner of Light*, and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 421 street and 6th avenue, and Republic Hall, 55 West 33d street.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 223 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

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

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

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

ST. LOUIS, MO., BOOK DEPOT. B. T. MORAN, 230 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. KELLY, 515 South 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 219 Kearney street (upstairs) may be found for sale the *BANNER OF LIGHT*, and a general variety of Spiritual and Liberal Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Pen and Ink, and other Stationery. Orders for the *Banner of Light*, and other Spiritual and Reform Works, sent by mail, and postage stamps paid free. HERMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL., BOOK DEPOT. W. PHILLIPS, 333 Madison street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

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

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale all the works on *Spiritualism*, *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH,
Publishers and Booksellers
No. 9 MONTGOMERY PLACE,
BOSTON.
KEEP A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reform,
AND
MISCELLANEOUS BOOKS,
AT WHOLESALE AND RETAIL.

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

Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

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

**THE THIRD OF
A COURSE OF 10 LECTURES
BY DISTINGUISHED WOMEN,
IN THE PAINÉ MEMORIAL BUILDING.**

WILL BE DELIVERED ON
SUNDAY EVENING, DEC. 17, 1876.
These Lectures will be of a very Liberal and Radical character, on various topics, interesting and instructive. This Lecture will be by
Mrs. JENNIE B. BROWN, of Connecticut.

Subject—"The Tangled Skein."
Tickets to the course of ten Lectures, \$2. Single tickets 25 cents. To be had at the office of the *Investigator*, *Banner of Light*, and *The Index*. 18—Dec. 2.

**READY FOR AGENTS—THE
CENTENNIAL EXPOSITION
DESCRIBED AND ILLUSTRATED.**

A graphic pen-picture of the grand and beautiful exhibition, with its exhibits, curiosities, great days, etc. Profusely illustrated, thoroughly popular, and very cheap. *Selling immensely, 5,000 AGENTS* wanted. Sent for full particulars. This is the chance of 100 years to earn money fast. Get the only reliable history. *RODMAN BROTHERS, Publishers, No. 309 Main street, Springfield, Mass.* Boston, 122 Spruce street.

CAUTION.—Do not be deceived by premature prices assuming to be "official," and telling what will happen in August and September. Dec. 16.—3w

ANNOUNCEMENT.
THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued the first and fifth of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1.50; less time in proportion. All letters and communications must be addressed to the undersigned (post-paid) to the undersigned. *Specimens copies free.* "The Halo," an autobiography of the undersigned, for sale above. Price 25 cents. D. C. DENSMORE, Publisher VOICE OF ANGELS. Dec. 16.

**BEST HOLIDAY GIFT,
OR
WEBSTER'S
New Illustrated Dictionary,
For Parent, Child, Teacher, Pastor, Friend.**
Sold everywhere, in common and fine bindings. Dec. 16.—1w

Magnetic Healing.
DR. C. C. DUSENBURY, of the Hahnemann Magnetic Movement, No. 14 West 11th street, New York City, will heal the sick of Philadelphia and vicinity after Wednesday, Dec. 13th, and during the balance of the year. Astronomical, clairvoyant, and hundreds of superb paintings. I wish to correspond with persons desiring lectures, or having control of halls lighted by gas, and will come to feel the magnetic force of the human body. DR. P. H. J. DUSENBURY will heal the sick at the above number, New York City. 6w1w—Dec. 9.

WANTED.
\$1000 for 10 Years, \$500 for 5 Years.
FIRST Mortgage on Real Estate, assessed \$200, in a thriving village 30 miles west of Boston. Parties wishing to loan as above may address, giving lowest rates, SECURITY, care NILES'S Advertising Agency, 6 Tremont street, Boston. 1w—Dec. 16.

Mrs. Maggie Folsom
will still continue giving Medical Examinations and Business Tests at 41 Power street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storrs. Dec. 16.

SPECIAL NOTICE!
MRS. JENNIE GOLDSMITH, Magnetic Physician and Business Medium, has resumed business at her office, No. 21 Chapman street. Hours from 9 A. M. to 5 P. M. Dec. 16.—3w

MRS. S. DICK.
Trance Medium, 883 Washington street, Boston. Dec. 16.—3w

AFTER the 1st of January, 1877, I shall be prepared to illustrate my lectures on Geology, Archeology, Astronomy, Clairvoyance, and hundreds of superb paintings. I wish to correspond with persons desiring lectures, or having control of halls lighted by gas, and will come to feel the magnetic force of the human body. DR. P. H. J. DUSENBURY will heal the sick at the above number, New York City. 6w1w—Dec. 9.

PHILADELPHIA BOARDING, Permanent and Transient, 1231 Callowhill street, where Spiritualists and other persons, desiring to board, can find comfortable and cheap accommodations. Rooms for sale, D. G. H. HENCK, Dentist. 1w—Dec. 16.

SAMUEL MAXWELL, M. D., Clairvoyant Physician, Peabody Hotel, 250 S. Ninth street, Philadelphia, Pa. 4w7—Dec. 16.

TO LET.
SUITES of Rooms in the new building, 85 Montgomery Place. These are heated by steam, easy of access, and eminently suitable for lawyers' offices, etc. Apply for particulars to COLBY & RICH, No. 9 Montgomery Place, Boston. 1w—Dec. 9.

"THE MILLER-STICKLAND DEFENCE," by Geo. Miller. Mailed free for 20 cents. At dress MATTHEW STICKLAND, St. Johns, Mich. Oct. 7.—13w1w

PROF. LISTER, ASTROLOGER, 319 Sixth avenue, 4 years' practice, 27 in Boston, send for Circular. Address all letters P. O. Box 4823, New York. Oct. 14.—1w

MRS. L. PARKS, Spiritual Medium, 841 North 12th street, Philadelphia, Pa. 1st—Oct. 21.

AGASSIZ AND SPIRITUALISM:
INVOLVING THE INVESTIGATION IN 1857
By HARVARD PROFESSORS.
BY ALLEN PUTNAM.

In this work, Mr. Putnam, who was present at the so-called investigation of Spiritualism by certain Professors of Harvard University, has given a carefully-written and authentic history of the famous transaction which exhibits very clearly and forcibly the delusory and unscientific spirit and methods of that tribunal. The motives, character, and conduct of the parties then concerned are commented upon kindly and yet with freedom and obvious candor. Though he was himself one of those who had much to feel the magnetic force of the human body, he generously defends the motives of several of the prominent actors opposed to his views, and puts forward such facts in their lives as tend to palliate their doings.

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

**REVIVALS;
Their Cause and Cure.**
BY HUDSON TUTTLE, ESQ.

The demand for this able article has induced the publishers to issue it in a new form of eight pages. Price, per hundred, \$2.50; single 15 cents. Single copy 3 cents; postage 1 cent.

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BEAUTIFUL**HOLYAY BOOKS!****Gifts for the People,**

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The Spirits' Book.

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life; the Future Life; and the Destiny of the Human Race according to the Teachings of

Foreign Correspondence.

An Italian View of Dr. Slade's Prosecution.

To the Editor of the Banner of Light:

The Spiritualists of this southern part of the Continent are perfectly amazed at what is happening in that England, which has hitherto been considered as the brain and the heart of Europe. Two foolish and heartless young men, ignoring that some of the greatest minds of their land and of the world have adopted the spiritual theory; that half a dozen London periodicals have for the last twenty years been chronicling the exploits of scores of English mediums; that the Spiritualists are counted by millions in every part of the world; not in the least suspecting that Spiritualism is the great event of the age; but believing themselves more canny than the Wallace, the Varley, the Crookeses, the Gregorys, the Hares, the Mapases, and, who knows, than Socrates and Plato, felt themselves so safe in their wisdom as to go forth to burst the "bubble of Spiritualism" by bringing Dr. Slade before the law. And "how begin the doleful notes," Mr. Lewis, the prosecuting council, evoking the shades of James I. and George II., demands the immediate erection of a pillory, whereupon the doctor might be exposed, to be pelted by the mob. Very moderate of Mr. Lewis, this, considering that by going a step backward, when such cases were judged by the Canon Law and *Corpus Juris Civilis*, he might at once have asked of the judge to order a few fagots to be placed in the middle of Smithfield, with a match at the bottom and Dr. Slade at the top. Mr. Lewis's moderation was no doubt in direct ratio to the number of guineas he got for his pains.

With the moderation of the Council was the wisdom of the magistrate, when he assured the Court and the public that he was not going to decide according to any new theory, but "according to the common sense and the evidence that is generally given in this world." I would tell that magistrate that there was a certain Signor Galileo Galilei, a native of Pisa, who lived about three hundred years ago, and who, because the learned judges of those times took, in his case, the common sense view of themselves and of the world that it was the sun that went round the earth, and that it was folly to think otherwise, were going to make of that deluded and impious rascal a goodly bonfire. But now for the justice of that justice. Had Donkin and Lankester been rogues instead of simpletons, and had they said that they saw Dr. Slade do the writing, the judge would have been bound to convict the Doctor. Their testimony was instead a compound of *I think, I believe, I am almost sure, I suspect, because the Doctor chattered, coughed, started, the muscles of his arms moved, etc., etc.*; nothing but surmises; and it was on this rickety evidence that Justice Flowers thought fit to convict Dr. Slade.

Again, the Doctor is supposed to have written already on the slate, because the writing was found complete a few seconds after it was placed under the flap of the table. Now, if the learned magistrate had not been prejudiced, and had admitted the testimony of Prof. Wallace and Sergeant Cox that these phenomena were genuine, it would have occurred to him that time could be no consideration in the matter, because the new force-producing them had neither been timed nor properly measured, and being yet under consideration, it might, for aught he knew, do in half a second what no known force could accomplish in an hour. It has hitherto been the universal custom for English judges to give the prisoner at the bar the benefit of the doubt; only in the case of Dr. Slade, that pink of magistrates would not abide by the time-honored custom. Such are the effects of ignorance and prejudice. Better for Lewis and Donkin, Lankester and Flowers, if posterity will forever forget their names!

Yours truly,
G. DAMIANI.
Naples, 9th November, 1876.

and school property; of libraries, secular and religious, public and private; besides an immense amount of information that strictly belongs to the State's existence. The illustrative, explanatory and inferential comments that accompany the various tables and statements impart a permanent value to the work, which all citizens will unite in saying has been done in a complete and masterly manner.

CONFESSIONS OF A PRETTY WOMAN, and THE RIVAL BEAUTIES, are two new novels by that very popular authoress, Miss Julia Pardoe, whose productions fascinate their readers, male and female, for their power, skill, grace and inventiveness. Everything about her stories is attractive, and her readers number high up among the thousands. These two last novels from her facile pen will be sure to be widely in demand. T. B. Peterson & Brothers, publishers, Philadelphia.

SNIP AND WHIP, and Some Other Boys, by Elizabeth A. Davis, illustrated, is a juvenile story that the little fellows will everywhere be glad enough to read. It contains a lot of things for their fathers and mothers. It is a pretty story, and full of the sort of life that children love to have described to them by the professional story-writer. Published by Lee & Shepard.

THE YOUNG TRAIL HUNTERS, or, The Wild Riders of the Plains, by Samuel Woodworth Cozzens, is a fascinating story of the veritable adventures of Hal Hyde and Ned Brown, on their journey across the Great Plains of the Southwest. It is of course a story of boys' adventures, and for that reason will be doubly interesting to all boy readers. But it is told with remarkable vigor and verve, so that the exciting scenes stand right out before the youthful imagination. In addition to this, it serves as a book of travels, from which the young can draw a considerable stock of information, impressed on the mind in a manner they will not soon forget. It is a handsomely illustrated book, and published by Lee & Shepard.

THE LADY'S ALMANAC for 1877 is about as near a perfect little work in point of typography and illustration, as ordinarily comes from the American press. It contains a variety of varied and attractive miscellany of choice readings in prose and verse. To say that George Colledge is its printer, his name being in fact identified with this annual, is to commend the Lady's Almanac to all ladies who want one. The New England News Company have it on their counters.

VINE AND OLIVE is another volume of the second series of "Young America Abroad," by that now universally known writer of juveniles, Oliver Optic. It is a book of travel and adventure in Spain and Portugal. We confess to no liking for Oliver's stories of travel such as we had for his "Boat Club Series," and some of the other earlier ones, but there is no doubt that his favorite name will sell this series equally with the former ones. This is an illustrated volume, handsomely produced, and of course bears the popular imprint, which in itself is a guarantee, of Lee & Shepard.

THE BIBLE AND THE SUNDAY SCHOOL, is a pamphlet record of the proceedings of the "parliament" of Sunday Schools at one of the Thimble Islands last summer, by Wm. F. Crafts, its secretary. It is full of views and suggestions on the best way of studying the Bible and making it effective in Sunday School instruction. There are some pretty thorough schemes in it for Bible study. The evangelist Moody is brought into the story.

THE READING CLUB is Number Four of the series of selected readings and recitations which is edited and compiled by George M. Baker. It is handy for general use, and will not fall so well as its predecessors. Published by Lee & Shepard.

POPPING THE QUESTION, or, The Belle of the Ball, is a reprint of a popular novel by the author of *The Jilt*, The French of Promise, etc. It is an entertaining novel, written with great vivacity, abounding in fine personal descriptions and strokes of wit and humor, and will not meet with a ready sale. Published by Peterson & Brothers, Philadelphia.

THE ATLANTIC MONTHLY for December—H. O. Houghton & Co., corner Beacon and Somerset Streets, Boston, publishers—introduces its table of contents with an installment of "The Abolition," Henry James, Jr.'s, current serial; the same author also discusses (in the shape of an imaginary conversation between two hypothetical individuals) on Daniel Deronda; Sir William Phelps's attack on Quebec, is stated in a graphic manner by Francis Parkman; Mark Twain contributes a side-splitting article entitled "The Canvasser's Tale"; J. W. DeForest offers some "Crumbly Travel"; The "Romble" (Gossip) continues; Charles Hale speaks of "Municipal Indebtedness," and what conditions render it proper to be incurred; and other articles, together with the departments, go to make up this capital number. Nearly seven pages of the issue are devoted to the publication of "An Ode for the Fourth of July, 1876," by James Russell Lowell, and T. B. Aldrich and others furnish the remaining poetry. The January Atlantic will contain poems by Longfellow, Lowell and Steadman; a series of travel notes, by Aldrich; an extravaganza, by Prof. Greenwood; a short story, by G. P. Lathrop; an account of Christmas in an old Sicilian convent, by Luigi Monti; the first appearance of "The Contributors' Club"; and a song by Bayard Taylor, with original music by J. K. Palme.

A. WILLIAMS & Co., 23 Washington Street, Boston, (corner School Street), forward us the December number of SCHUBERT'S ILLUSTRATED MAGAZINE and ST. NICOLAS, which they have for sale, together with a full line of current literature. The ILLUSTRATED has, for its chief pictorial attractions, views appropriate to "Bay Shooting," Lafayette College, "Wood Lane, Richmond," "An American in Turkey," etc. Chapter I of Nicholas Minstrel, the promised story of J. G. Holland, adds interest to the table of contents, which embraces a wide variety of poetry (by Rose Terry Cooke, Mary Anne De Vere and others), miscellany, tales, sketches and choice filled departments. The announcements for next year which are made by Scribner & Co. concerning this magazine, are of a very taking character. ST. NICOLAS is a holiday number. Its frontispiece "The Heart of Winter," (engraved by F. S. King) is alone worth the price of the issue, and "Poems and Carols of Winter," by Lucy Larcom, is a fitting supplement (in combined prose and verse) to the superb "Hymn," "The Kingdom of the Greedy," by J. C. Squire. A Clock in the Sky, by Richard A. Proctor, is of practical value, and the "Horse Hotel" in the guise of a pleasant presents a fine idea of how these servants of man are cared for in the cities of the land. William Cullen Bryant talks to the children on "The Boys of my Boyhood," J. T. Trowbridge begins a new story, "His own Master," which is to run through the year, and other attractions are added, tending to fill the cup of juvenile enjoyment to the brim. ST. NICOLAS for 1877 will not lag in rear of its predecessors, if one may judge by the announced preparations for its service.

THE GALAXY for December—Sheldon & Co., New York City, publishers—is a champion number. "Madcap Violet" is continued, by William Black; "The Story of Aspasia" is recounted by George Lowell Austin, who seeks to throw a new light upon it after two thousand years have passed; A. H. Guernsey writes of "Macaulay's" Gen. Hancock replies to Gen. Howard, concerning the battle of Gettysburg; George F. Herie's treatise of "The Site of Constantinople," and the future glories of that city; Dr. T. M. Coan speaks of the art department of the Centennial, and other sketches, essays, and poems, (the latter by Mrs. M. L. Dickinson, William Winter, et al.) are given—the whole closing with twenty pages devoted to the well-edited and entertaining departments of current events, science, and book reviews. Remember the Galaxy for 1877.

WIDE AWAKE for December—Ella Farman, editor, D. Lothrop & Co., publishers, 30 and 32 Franklin Street, Boston, Mass.—is received. It opens with an amusing story of some young outlaws, by Kate W. Hamilton, entitled "Robin Hood and Another Hood," "Rescued," a double-page, richly illustrated, sea-shore poem, by Colla Thaxter, "Prince's Feather," a full-page illustrated poem by Mary E. Bradley, together with the four-page pictorial legend of "Cinderella," by Mrs. Clara Doty Bates, fully sustain the reputation Wide Awake has earned for publishing fine poetry. "Carrier-Pigeons," "A Turkish Wedding," and "A Rare Exotic" give entertaining information. The "Behaving Pigeon," upon behaving at a party, will be a blessing to many a bashful girl and awkward boy. The small people get their share in the large print pages, "Learning to Count," and "The Little Pigs that went to Market." The latter pages of the magazine provide generously for the home amusements of the children, among the features being a Christmas Pantomime, by George B. Bartlett, to practice for Christmas Eve, and a pretty Marching Game set to music.

THE RAPID WRITER, published bi-monthly by an association of the same name at Chicago, Ill.—Eastern Office, Fernwood Pa.—continues to do excellent work as a disseminator of information, not only concerning D. P. Lindsay's superior style of short-hand writing, which teaches rapidly, but also with regard to means of earning of legitimate reform and kindred topics. A truly important and useful department is found in the tables of word signs which are given in each succeeding number.

THE AMERICAN SPIRITUAL MAGAZINE for December—Samuel Watson, editor and proprietor, Memphis, Tenn.—leads off with its regular "Inner Life Department." Mrs. Annie C. T. Hawkes, medium, gives extracts from a lecture by Mrs. Cora L. V. (Tappan) Richmond; has a view on organization by Dr. Peebles, J. W. Seaver and others; presents a strong defence of the physical media, and Dr. Slade; refers to the work of Thomas Walker, the "boy orator," and furnishes other matter of interest. The present number closes the second year of the existence of this enterprising magazine, and its editor states that he goes onward toward the new twelfth month with the

most flattering omens in the sky. We really wish this worthy man and brother length of days and fullness of strength, that he may be enabled to establish on the firmest foundations this excellent pioneer-spiritual publication of the South.

THE PHRENOLOGICAL JOURNAL for December—S. R. Wells & Co., publishers, 737 Broadway, New York City, offers to its readers an entertaining table of contents, from which we make the following citations: "Harriet Martineau," with portrait; "W. W. Hall, M. D., late editor of Hall's Journal of Health," with portrait; "Observations and Experiments as to the Function of the Cerebellum," "Who would be a Woman?" "Clubbing Plans for the House," illustrated; "The Ex-Convict and his Remorseful Work," "Abigail Scott Duniway," with portrait; "How to Teach," "An English Savant on American Science," "How to Draw," "Man's Proper Drink," "Hygienic Counsel for Schools," "The True Economy of Right Living," Its "Monthly Scientific Record," and general departments are excellent. The January number will be amply provided for.

WAKE'S VALLEY MONTHLY for November—Marcus J. Wright & Co., publishers and proprietors, northeast corner Fifth and Chestnut streets, St. Louis, Mo.—presents, in addition to its regular departments, the following attractive table of contents: "Victoria, Queen of England," "Catalaetia," "From Wakarusa to Appomattox," "John Chittiman again," "The Art of Laughing," "Our London Letter," "Clara the Queen; her Life and her Reign," "The Duty of Woman, from a Chinese View," "Just Twenty Years," "On Noses," "The Good-Servant Troubles," "Johnson," "Goldsmith," "Sailing Under False Colors," "My Utopia," "A Fragment," "Day-Dreams and Cypress Wreaths," "Leone," "A Universal Friend," and "Hudson."

THE COTTAGE HEARTH for December has come to hand from the publisher, D. L. Milliken, 101 Milk Street, Boston. It is filled with pleasant miscellany, entertaining biographies, sketches, music, engravings, etc., and well sustains its claim to be a useful magazine of home arts and home leisure.

THE SHAKER, for December, reaches us with a smiling face. G. A. Lomas is its editor, N. A. Briggs, Shaker Village, N. H., publisher. At this number Vol. 6 ends, and with the January issue the magazine will commence not only another, but an enlarged volume, as it is the intention of the managers to increase the size and also the scope of the publication at the opening of 1877. We wish the enterprise every success.

THE FIRST FORTNIGHTLY TEACHER. This is a pamphlet of 25 pages, issued at Amherst, Mass., by John Brown Smith, inventor of the style. It aims to be a guide to a practical acquaintance with the literary form of the art of Phonography, an improved substitute for long-hand script, and has also a wider range, with which the reader will become familiar by perusal. It is illustrated with many exercises which are reproduced by the "New York Graphic" process.

THE HERALD OF HEALTH—Wood & Holbrook, 13 and 15 North Street, New York City, publishers—has come to hand. Its contents are graphic, and of marked attractiveness to those who hold to dietary reform, etc. Among other things, Dr. Winslow (deceased) is criticised as to his ideas on muscular development, and an interesting biography of an English vegetarian is put at the head of the table. The Herald will be issued next year at one dollar.

RECEIVED THE PROOF SHEET, issued by Collins & McClester, type-founders, No. 705 Jay Street, Philadelphia, Pa.

VALENTINE & COMPANY, Varnish Manufacturers, 323 Pearl Street, New York City, have issued a fine collection of silhouettes (grotesque and otherwise) on subjects connected with their business, the receipt of a copy of the sketch-roll of which we hereby acknowledge.

AYER & SON'S MANUAL FOR ADVERTISERS, published by W. M. Ayer & Son, Advertising Agents, No. 733 Sanson Street, Philadelphia. The announcement is made that this interesting little book is about to be removed to larger quarters in the new "Times" Building, southwest corner Chestnut and Eighth streets, that city.

VICK'S FLORAL GUIDE—first number for the New Year, 1877—published by James Vick, Rochester, N. Y.

From E. Steiger, 22 and 24 Frankfort Street, New York, a copy of SCHUBERT'S MAP OF TURKEY AND GREECE. The work is well executed, and the letter-press concerning Turkey is opportune and readable.

BRIEF PARAGRAPHS.

SHORT SERMON.—Believest thou? then thou wilt speak boldly? Speakest thou boldly? then thou must suffer. Sufferest thou? then thou shalt be comforted—for faith, the confession thereof, and the cross, follow one upon another.—*Martin Luther.*

Every soul has some road to travel, companionless except by angels.

Eight Wesleyan students have been suspended for introducing a cow into one of the college buildings. That's cow-reck.

By the bursting of a boiler at the Shoe Factory of Winslow & Rogers, Salem, Mass., recently, two men were fatally injured, and two seriously.

Bro. Jones, do "not sob!"

A law has passed the Spanish Cortes making education obligatory. The Junta of Bileay has permanently organized itself in the face of the clear intimation that it may be dissolved by the government. Deputies from Alava and Guipuzcoa have joined the Junta. This matters in the opinion of the Dons begin to look equally angry.

A despatch to the London Standard from Alexandria announces that the envoys from the King of Abyssinia, who had been kept under surveillance in Cairo for some time, recently managed to escape to the house of the British consul. They were re-arrested during the night by order of the Khedive. The continuation of the war with Abyssinia is now certain.

The Newark papers tell of a man who was "dangerously stabbed in the twelfth ward." That blow must have struck "right where he lived."—*Alla California.*

The British Parliament was prorogued on Saturday until February 8th, when it meets for the despatch of urgent and important business.

Six hundred pounds of glycerine exploded at Patrolia, Pa., Dec. 10th, with terrific force, tearing the wagon (in which it was placed) and the horses to shreds, and instantly killing Daniel Smith, of Holmes's Tanned Company, and Mr. Humphreys. The bodies were blown to atoms, and only the portion of one foot and some pieces of charred flesh have been found. The men were unloading the charged can, and it is supposed that one of them slipped and dropped a can.

Intelligence from the Interior of Mexico states that President Lerdo and his cabinet have been captured by the revolutionists near the city of Mexico. Escobedo has been shot, and the entire northern frontier, with the exception of Matamoros, is in possession of the Iglesias party.

No philosophy can measure, no language can tell, the beauty of the human face. When the pure fountains of parental love are opened in the heart, a new life begins. New feelings, sober and tender and full of beginning grand spring up in the soul, new visions are opened, new motives are supplied.—*Washington Gladden.*

Gaining speed the city for malarial affliction. A medical witness testified, "Malaria affects the cerebrum and cerebellum. The corpuscles and sporadic fungi evaporate moisture, and heat will, by capillary attraction, superinduce an inflammation of the cerebral formation, followed by remission and relapse." And the story—where they gave poor Gaining only six and one-quarter cents for all that.

War is the statesman's game, the priest's delight. The lawyer's jest, the hired assassin's trade. Aid to the crown, and to the throne, whose thrones are bought by crimes of treachery and gore. The bread they eat, the staff on which they lean. Their palaces, participate the crimes That force defends, and from a nation's rage Secures the crown, which all the curses reach. That famine, frenzy, and penury breathe. These are the hired bravos who defend The tyrant's throne—the bulwarks of his fear. These are the slaves and champions of worst vice. The refuse of society, the dregs.—*Shelley.*

The Unitarian exhibit for the current year claims for that body 362 parishes. Of these 105, or a little less than one-third, are without settled ministers; 267 have a pastor. Thirty-eight were founded between 1600 and 1700 A. D. Boston furnishes six of these. Plymouth is oldest (1620), and founded, as a note in the Year Book tells us, at Leyden, Holland, 1602.

Advertise, distribute handbills, for the life of business to black ink.—*Rev. Mr. Spurgeon.*

OMITTED FACTS.—You will search the history of the ancient Jews in vain for an instance of a man's clawing around in the dark after a boot-jack to throw at a cat. It is the absence of these little details that makes the history of the ancient Jews so uninteresting.

Small service is true service while it lasts; Of flattery, however humble, scorn not one. The slave is the slave of his master's will. Protect the lingering drop from the sun.—*Wordsworth.*

The following story is current in some English papers: Recently Mr. Disraeli, ex-prime minister, was asked how clergymen dangerous to the church should be disposed of. "Make ecclesiastical dignitaries of them," was the reply. "Bishops, if possible. Look," said he, "at Bishop Tem-

ple. When he was plain Dr. Temple he was a model of heterodoxy. Now that he is Bishop Temple there is no more harmlessly orthodox man in the church."

"Shall I try a homeopath or an allopath?" "My dear fellow, it is six of one and a half-a-dozen of the other. The allopath kills his patient; the homeopath lets his die. 'Tis all the same; the allopath—the poor woman will suffer less."—*French Wit.*

An old lady from the rural districts astonished a clerk in one of the stores a few days ago by inquiring if he had any "yaller developments such as they did up letters in."

Ay, call it holy ground. The spot where first they trod, For they left nothing where they found. Freedom to worship God.—*Mrs. Hemans.*

A Swiss inventor envelops the driving axle of locomotives in coils of insulated copper-wire, and by the passage of an electric current, converts the wheels into powerful magnets, with increased adhesion to the rails.

The terrible catastrophe at the Brooklyn theatre has been the theme of sorrowful comment for the past week. It is now supposed that upward of 400 persons lost their lives in the flames—many of the bodies being entirely unrecognizable when taken from the ruins. The public funeral of these unrecognized victims took place in Brooklyn on Saturday, Dec. 9th, one hundred bodies being buried in a single trench at Greenwood Cemetery. The obsequies over the remains of Harry S. Murdoch and Claude Harrois were held Sunday afternoon, the 10th, at the Church of the Transfiguration in New York. A large number of the professional associates of the dead actors were present, and the ceremonies were of the most impressive character. Memorial services were also held on the same day at the Brooklyn Academy of Music, the Park Theatre and Hooley's Opera House, the attendance being very great.

Twenty-four houses in Remington, N. J., were destroyed by fire Sunday morning, Dec. 10th, rendering fifty families homeless in consequence.

The French say that "genius is the capacity for making an ass of yourself at the unexpectedly right time."

There have, at the Jardin des Plantes, been some interesting experiments as to the effect of music upon animals. At the conclusion of a piece of music some elephants have been known to fondle the musicians with their trunks—whether through rage or pleasure is not stated, however.

There's a rule with the printers when type they are "setting." That is often repeated the trade to advance. Giving speed, when applied to the musical eliciting Of the letter and the sound, constitute an artistic danger. And the rule it is, to let it down in your creed: "Never make a false motion if you wish to succeed."

"Opportunism" is a new word in French politics, and is applied to the creed of those who are in favor of pushing Republicanism only so far as the condition of the country seems favorable to it, and wait for time to afford further opportunities. Gambetta is an Opportunist, and says he glories in it.

Lord Palmerston is said to have replied to the commission from Glasgow who prayed for the appointment of a day of fasting and prayer to avert the spread of cholera: "Gentlemen, the whitewash brush has been found more effective."

The London Spectator pours balm upon the ruffled soul of the British farmer by informing him that it is not *Doryphora decemcostata*, but the *Doryphora funesta*, that has arrived in England from America.

One thousand persons died of yellow fever during its prevalence in Savannah, Ga.

"Sailing Directions."—"Old Gent (in the vicinity of the docks): Can you direct me to Charing-cross? Ancient Mariner: Charing-cross? Let's see, wind's about north-west by north—you keep the sun on your weather bow, and you'll just about fetch— Old gent hurries off.

Hon. Caleb Cushing has gone to Spain—returns in the spring.

One hundred and twelve houses were burned recently at the New Orleans fire, and very many families lost almost everything they had in the world. One man was killed, and the return of wounded is large.

Hon. George A. Trenholm, an eminent merchant of Charleston, S. C., and Secretary of the Treasury of the Confederate Government at the time of its end, died Dec. 10th, aged 70.

Truth never is in a hurry, but a lie is allways on the jump.—*Billings.*

"The cost," says the New York Tribune, "of conducting a first-class church in this city with an audience of 800 to 1000, is about \$15,000 a year."

In Scribner's Illustrated, for December, Bayard Taylor is credited with the following neat satire:

"Far on the hot Apache plain I slithered the giraffe and I buckled the rein. The glorious giraffe had come from the East, This sprang to the saddle without a pang, And gave the spur to my wild mustang; And a roll of the loose rein I gave for a sign. Over his back like a serpent rolled, As his hoofs went forward, and forward, and on, Till the plain and the hills and the girl were gone. The forests of cactus stunted and stung. The sun beat down on my skimming tongue. The dust was thick in my slithering mouth, And a whiff of the flame came from the South, From the dry bananas, whose fiery hair Slugged the monkeys and parrots there. Scattered through the flame, I dashed over the sand, Bearing my soul in my right hand, Hearing the songs of the Western land, Tender and glowing, and fierce and grand. Take them and read them, and yield me the crown Which the old stories on the east down From peaks untrodden, of gorgeous glare, Cast down upon the desert floor. And who denies it, he shall be Struck, and despoiled, and spit on by me. As a loathsome snake, as a venomous thing, Fit but to swell and crawl and sting. And build his cell in the rotten rank. Recedes of a noxious toad-look bank. And like a hawk he hawked the splendid sky, Screamed revenges as I wheel on high. And the sound of my screaming shall never die!"

The Slade Defence-Fund.

Amount previously acknowledged, \$1,667.38

Received since our last issue:

David Sylvester, New Bedford, Mass., 1.00

Friend, Marblehead, Mass., .50

J. R. Perry, Wilkesbarre, Pa., .50

O. N. Bancroft, Tom's River, N. J., .50

Wm. Brotherton, " .50

Wm. A. Kirby, Auburn, N. Y., 1.85

C. B. Bidwell, Eureka, Nev., 1.00

Mrs. H. L. Eubank, Newburyport, Mass., 1.00

Thos. Seward, New Dundee, Ont., 1.10

H. M. P. Baldwin, Mo., 1.00

W. G. Rathburn, Rahway, N. J., 1.00

Benj. Cross, Providence, R. I., 1.00

S. Haywood, Charlton Depot, Mass., 1.00

Two Friends, 1.00

J. C. Hannum, Clifton, N. Y., 1.00

A Lady Friend, Hartford, Conn., 1.00

Lucius Bond, Dalton, N. H., 2.00

Sarah Lewis, Cambridge, Pa., .50

Robt. B. Lamborn, " .50

Wm. Thompson, Monroe, Ohio, 1.00

Jacob Onderkirk, Maquon, Ill., 1.00

Jacob Booth, " .50

John Jones, " .25

E. V. Allen, " .25

John Onderkirk, " .25

Louis Hannick, " .25

I. L. Sage, Frankfort, Ky., 3.50

A. J. Kenney, Pana, Ill., 2.00

D. T. Davis, " 1.00

John Emerson, " .50

Chas. Hamilton, " .50

B. E. Bogue, " .25

J. D. Hartless, " .75

J. D. Andrews, Danvers, Mass., 1.00

A. H. Willits Pringham, " .50

Mary S. Doty and S. B. Smith, Peru, N. Y., 5.00

E. F. Curtis, Farmington, Ohio, 1.00

Drs. Wm. R. and J. A. Joselyn, Santa Cruz, Cal., 1.00

Mr. C. S. Wilkins, Santa Cruz, Cal., .50

Mrs. Warden, Outer Station, Ill., .25

Mrs. Cyrus Aldrich, Minneapolis, Minn., 1.00

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