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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 Bowstreet 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. Gyrenter. The mediatrate had been good 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. Dontions 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. lgernon 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. 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

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 would be seen, from the evidence of Professor Lankester himself, that there was not the clienterway. not the slightest pretence for importing that assertion into the case. The prosecutor admitted in the witness-box that "he went to see certain 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. Doukin agreed with or endorsed the statement of their solicitor. Indeed, the former witment of their solicitor. Indeed, the former witness, in cross-examination, distinctly admitted ness, 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 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 suspicious, but it did not go beyond conjecture, and that, he contended, made all the difference in the charge against the defendant. At the assizes, 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 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 eviend of the kingdom to the other, it was accepted

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 charac-ter 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, unit 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 wordone so he would have ellcited 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 way round it, the persons who went to witness these manifestations would at once draw atten-tion 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 expended by yielders. amined by visitors; and altogether it met with rough usage, and for that reason it was desirable 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 we said on this 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; he had an idea there was no frame there, and he had resolved if he could to make good and he had resolved if he could to make good his assertion to that effect. He (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. 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 aid you, Allie," 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, ob-serving that he should compare the different

Mr. Munton said he liked to be corrected, par 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

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-lit sitting-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 there is no writing on either side of the slate. He then places the slate horizon-tally close against the table and below it, pressing the slate against the table, the little bit of slate pencil being supposed to be between the slate and the flat under surface of the table. The slate is so closely applied to the table that no hand or finger could possibly get between them in order to write. A noles as of writing is now 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, and a message is found written either on the under surface of 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 a could be readily produced by the medium slegs 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 retired by slade 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 it was resting on his knee, concealed from my view by the edge of the table, and that the slate was subsequently placed by him in the position where the spirit-writing was to take place with the message already the following description of his séance:

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 par-ticularly liked 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 of fact which had in the result so miserably fall-ed as regards proof. In dealing with the evi-dence of Professor Lankester, he was beset with 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 furnot sure on which side it was written." The furnot sure on which side it was written." The furnot sure on which side it was written." The furnot sure on which side it was written." The furnot sure on which side it was written." The furnot sure on which side it was written." The furnot sure on which side it was written." The furnom sent, without ascertaining whether in using their names he had or had not their approval. He had or had not their consent, without ascertaining whether in using their names of several gentlemen without their consent, without ascertaining whether in using their names or several gentlemen without their consent, whether in using their names or several method to such their consent, with the was the provided to the words which we as the provided to the words which we at their consent in using their names or several method to be careful to the words which we as they related to the words which we as they related to the words which we as they related to the words with the words "telling fortunes," No one said that Siade pretended to tell fortunes, while it was admitted that it had nother the country like with the words "telling fortunes," No one said that Siade pretended to tell fortunes, while it was admitted that it had nother the countr that Professor Lankester, with his high educa-tion, 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 exceptions out leard 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 freumstances 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 forcible way in which he had expressed him-self in the newspaper was in consequence of his belief that it was necessary when writing to the public. (Laughter.) After noticing other dis-crepancies in Professor Lankester's evidence, Mr. Munton came to what he described as the final and important point in the charge against said Professor Lankester saw the writing. It was necessary to consider what took place on the first and second interviews. Professor Lankester said he told Dr. Donkin what his theory as to the first message was and Dr. Donkin on the first message as to the first message was, 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 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 might as well shut his eyes to the noonday sun, was only some general expression. The evidence of both Dr. Donkin and Professor Lankester did estly inquired into. From Galileo downwards not go to facts, but was merely inference and conjecture. Professor Lankester said that he snatched the slate before it had been in position 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 second but the the tensions. 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 a conclusion was clear, but if 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 examina-tion 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 Lan kester had grave motive in doing what he had kester 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 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

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." (Lanketer.)

Mr. Munton said that with so many doctors in he case one occasionally got into a little confu-

ion. (Laughter.) Mr. Lewis said he had been listening for threequarters 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?

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 facte 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 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 discoursed by Bro for a moment that the writing discovered by Pro-fessor Lankester was necessarily the work of a departed spirit; but there was unmistakable evi-dence 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 witwould 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 prosecu he had been represented to be by the prosecu tion, 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 sitter; 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 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 controwith 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 heen said by Mr. Lawis in his opening that scances 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 him. 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 incredulous 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 Langagetar has 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 tlemen who held what were called materialistic tlemen 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

to be paid for their services as either Mr. Lewis Mr. Flowers-But yours are "material" ser-

his mind led him in a particular direction, that he sought out evidence to support a theory, in-voluntarily 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 con-clusion 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 philanthro-pists; besides which they were as much entitled

Mr. Fidweis—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 intention, and not to be crushed by an eninvestigation, and not to be crushed by an en-deavor to strain the provisions of the Vagrant ueavor 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 "coverissued. Shortly set forth, it dealt with "every person pretending or professing to tell fortunes, or using any subtle craft, means, or devices by

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

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

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

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 palmistry 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 proteoned in low 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 conjusted." What he are 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 falled 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 Eng lishmen 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 fall 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 unineness of the phenomena—gentlemen of undoubted position; for example: Archbishop Whateley, 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. Burion (the traveler), and Mr. Serjeant Cox. He did not pretend that these gentlemen were Spiritualists, but they had examined into the phenomena, and 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 cles 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, R. 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 sé

ance you describe on the evenings of October 9th and 10th, and freely attest the accuracy of your description of the manifestations. Unlike your-self, 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 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 nepoints 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 neg-lected 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,

J. E. HENDRICKS. Des Moines, Iowa.

We sometimes read of confidence men but the most astounding and unbrushing 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 cen-tury—that priestcraft is once more coiling itself around the life of a nation, and if it is not shaken off, listory 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 Contact Chair will be Greever tent out of the God and Christ will be forever kept out of that Instrument.—Cecelia Devyr, in The Shaker for

# Spiritual Phenomena,

MRS. FROHOCK'S EXPERIENCES AT THE BLISS SEARCES.

To the Editor of the Banner of Light-

Please permit a former subscriber the privilege of presenting to the public, through your valuable paper, a few of the wonderful spiritmanifestations now occurring nightly in our city. I write purely in the interest of scientific truth from a philosophic standpoint, in the sense of being utterly unprejudiced either by worldly or by religious interest. My investigation of the phase termed "Materialization" dates back about five mouths. Since that time I have had constant access to the séance rooms of Mr. and Mrs. James A. Bliss, first at Circle Hall, 403 Vine street, and latterly at their residence, 1027 Ogden street, their séances being held three nights a week at each place. For thirty evenings at least I have had every facility afforded me to study the character of the manifestations that occur in their presence.

Most of the time Mrs. Bliss has been placed under the strictest test conditions - trebly padlocked in one side of the cabinet, where through the wire door she has been seen by many of us, while "Blue Flower," a materialized spirit, walked and talked with us outside.

She was thus locked in when the "Wilmington man" grabbed a spirit-form and denounced the manifestations as frauds, because he found to be. The fact that the form vanished on the spot directly it was grabbed, and In a moment Blue Flower was running about the room in full sight, saying in a loud, angry voice, "He lie! he reporter, as he claimed-while at the same time the medium was calling from the cabinet, from which she could be freed only by drawing the three staples, was incontrovertible evidence that the form was not that of the medium. I have not only seen these forms walk about the room, stepping as naturally as living humans, and recognized some of them as relatives and friends, and heard them talk naturally - some in whispers, others aloud-but I have shaken hands with several of them, have exchanged kisses, and, by their request, have Yell and pressed their bare arms, in all of which cases their hands, lips and arms were as flesh like and tangible as those of my living friends. But while some-as in the case of the Indian spirit, Blue Flower-manifest as much strength in talking and walking and carrying about chairs and other articles as persons on the hither shore, others are exceedingly weak, while others are of mediate strength.

Again some speak naturally, as regards time and tone, and manifest their individuality in various ways, as was the case with a sister of mine who passed away twenty years ago; while my friend, whose death was recent, spoke with the same foreign accent as the medium, and was like her in manner, although different in size and differently dressed in every particular. While I offer no theory on the subject, I find that those who have been many years in spirit-life, and especially those-now grown to maturity-who departed this life in infancy, are more individualized than those of less spirit maturity. But there are many exceptions to this rule in the experience of other

Among the stronger spirit-forms is that of Clara Wolff, who left this life, when one day old, twenty-four years ago. She first appeared in material form at the Bliss scances, where she announced herself, in an audible whisper, as the sister of a young man present. I have seen her not only walk around the room with this brother, but have seen her stand, by request, for half a minute, in the exact position, with the same dress and long curl, as she appears in her spirit-photograph, standing by his side. I have also seen and heard her walk and talk with her nother, who recognizes a family resemblance in her size and features and in the color of her hair. And, what is very singular, as long as her brother attended the séances, she would invariably appear with a real handkerchief that he had bought expressly for her, and would take it away with her when she disappeared, and no trace of it could be found until she reappeared. The last night before he left for the West she gave-it back as a bond between them. Since then she appears without it.

Another spirit form, and one equally strong, says she is Mercy Winner, the daughter of a resident of our city, who passed away at the age of two years, nearly thirty years ago. Mr. Winner fully accepts her as the identical child, and recognizes many family resemblances. She is a most beautiful being. While her snowy garments appear to be in texture like those of Clara-specimens of which I have seen cut that remained permanent, though exceedingly attenuated-they are differently fashioned, being perfectly adapted to her taller and more commanding form. It is little wonder that her father feels as if already in heaven, as he walks and talks with this angel child, this visitant from the thither shore. Another form, who claims to be a Captain Davis that passed to spirit-life in a very darkened state morally, about sixty years ago, is rapidly becoming one of the principal actors at these seances. By spirit advice and promise of greater tests than could be given under any test conditions possible, Mrs. Bliss was left free in the cabinet at their home on the 17th inst. The first notable manifestation was the appearance of Mercy, who after a short Interview with her father and step-mother, disappeared behind the curtain. She soon reappeared, and stepping out to one side of the cabinet door, the curtain being held aside by Mr. Bliss, Captain Davis also stood in the door, both in full view of the entire circle at the same time. After returning to the cabinet for more strength, she appeared several times with another female: then both walked out several steps, then returned. Soon after, Mercy came out leading another female nearly to the first circle. Both of these forms were far weaker than Mercy, and their clothing less man-like. After their return to the cabinet, Mercy came out alone, and after suggesting several improvements, bade us good night.

The next to appear was the form of an elderly lady. She wore a light gray dress and white cap with long lace-like tabs. She seemed to be testing her strength by stepping out a little further after each retreat behind the curtain. Then followed several minutes of perfect stillness, when all at once she emerged again from the cabinet leading Mrs. Bliss, in a death-like trance; and this long-promised test was fully performed. As a note-taker, I was fully awake in my efforts to ascertain, if possible, the how of this performance; ascertain, it possible, the now of this performance; and judging by the ready swayings of her body chairs around the table (which do not belong to conform to the motions of the spirit, I am conand judging by the ready swayings of her body

vinced that, for the time being, the medium was less substantial than the form by which she was led. And judging from her ufter unconsciousness. I am equally convinced that in the degree the substance of the medium's body was transferred to the spirit form, in that degree was its vitality and sentience subtracted from the medium's form, on the same principle that stronger minds take captive and grow still stronger by subjecting to their wills the mental strength of those who yield themselves willing captives, as all mediums necessarily do for the time being; otherwise they could not be mediums of intercourse between the inhabitants of the spiritvorld and those of our world.

But those at a later scance exceeded by far all preceding manifestations. After several persons had carefully examined the cabinet with a lighted candle, and pronounced it empty, except the inner test cabinet and one chair, and without any outlets or inlets except the door and apertures for face presentations, all of which are in full view of the circle, the medium seated herself in it untrammeled. Blue Flower was the first on hand. In a loud voice audible to all, she informed us that the Princess, "who came with that gentleman and his wife on the sofa," was trying to come out; adding in her usual envious manner, 'She is n't as pretty as me; and I don't like her bells. They're no good." Soon we heard a soft lingle; the curtain was thrown aside, and her royal highness stood before us in all her magnificence. She was gorgeously dressed in Oriental costume. Her white satin-like gaiters were in It to be material-just what each form purports | keeping with her elaborate turban, and extended to the bottom of her wide Turkish trousers. About her waist was a broad girdle; while from her shoulders depended a long full cloak, open in sight, saying in a loud, angry voice, "He lie he front, over which her hair hung in massive tufts slate was then held by him under the table, as lie! he no paper man"—meaning he was not a nearly to her feet. The poetry of motion chimed already described by Serjeant Cox, and some front, over which her hair hung in massive tufts perfectly with the music of her myriad bells at every step. She was the very embodiment of gracefulness.

After testing her strength by a few trials to come out, during which Captain Davis stood beside her, while a face was seen at each aperture, she closed the curtain. Then we had a few minates of perfect quiet, when she again appeared, leading the medium entranced as before, with her head drooped upon her breast, and every motion of her body in harmony with those of her leader, who on their return to the cabluet covered the medium with the folds of her cloak, Soon her royal highness came out alone and called up the lady before referred to, then bowing her good night, disappeared. I inquired of the lady what she knew about her. She said she knew nothing, only that she recognized her as the spirit-form that was on her photograph.

The next apparition was the form of Captian Davis. He first stood in the door alone. Then a female form appeared by his side, with whom he walked out several steps. After returning behind the curtain he presently came out again leading the medium, entranced, in the same manner as on previous occasions.

After shaking hands with Mr., Bliss as heartily as a living man, and trying to converse with other men, he disappeared. Then came Mercy, first alone, then another, then another, until three strange forms stood for at least half a minute in full view of all. Next Mercy came out alone and asked Mr. Bliss to bring up Mrs. Evans's two-year-old babe. When he had returned the babe to its mother, she appeared again with another female form and wanted to kiss the babe. When brought up again both forms kissed it as naturally as if living women.

While these things were occurring, several persons said they saw four distinct forms at once; while others averred that the cabinet was full of forms more or less distinct.

After Mr. Bliss became entranced by the spirit that closes the scance, I saw a spirit-face at the that closes the scance, I saw a spirit-face at the of these effects. The distance between the leg of aperture. When told that it was the same young the chair, A, and his toe, if the latter had been man that had appeared so many times and called outstretched, was found to be sixteen inches.

The distance between him in his chair and the for me, I went up and at once recognized it as the same face that appeared on the photograph taken for me by a spirit-artist; and also recognized a resemblance between its features and those of other members of my family. On inquiry if he was my spirit son, who died in infancy, he bowed an affirmative. I next inquired if | thrown in a reversed position on my head. the other faces were those of my spirit-children To this, he replied "Yes," in a distinct whisper. And when I expressed my joy at meeting him, he replied with an earnest, "God bless you." During this interview he had disappeared and reapneared several times. At his last coming his fea tures were perfectly distinct, even to his teeth, which I noticed particularly as he bowed and in a loud whisper said, "Good-night, mother."

In presenting these tests as a part of my personal observations during some three months, I assure the public that I have never perceived the least attempt on the part of either Mr. or Mrs. Bliss to deceive or misrepresent in the least particular. And judging by what I have heard and read of other mediums for materializations and taking into account the short time that Mrs Bliss has been before the public as such, I regard her powers as unsurpassed by any other.

Yours for truth, MRS. JANE FROHOCK. No. 549 North Sixth street, Philadelphia, Pa.

[From The Spiritualist, London, Eng., Nov. 17th.] DR. SLADE AT A TEST SEANCE.

BY C. CANTER BLAKE, DOCT. SCI., LATE SECRE TARY TO THE ANTHROPOLOGICAL SOCIETY OF GREAT BRITAIN.

On Saturday, the 9th of September, I was shown certain articles in the Saturday Review and the Examiner containing remarks affecting the personal character of Dr. Slade. On the same evening Dr. Slade spontaneously stated that he was willing to dispense with his custom-ary practice of refusing to submit to every test which the ingenuity or impotence of stranger might devise, and wished me alone to have a se ance with him to observe what might take place under a more cautious and skeptical method of investigation than I either had adopted or would meo proprio motu adopt toward him. It was im possible not to recognize the thorough honesty and sincerity of spirit which led Dr. Slade to

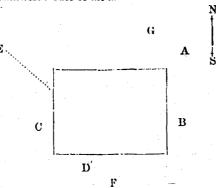
make this offer.

On Sunday, 10th inst., after mass, I visited Dr. Slade at 9:40 A. M., and found him in good health and spirits. Stepping into the back drawing room, the table, which was covered, had the cloth removed, and the cloth—as well as the table– most minutely inspected by me, as had been the carpet on a previous occasion. Dr. Slade sat at the west side of the table, and I at the south. I describe the table than by saying it is of good solid ash, and the carpentry with which it is made is good. The "strut," or "bracket," made is good. The "strut," or "bracket," which may be used to support either of the flaps of the table, is precisely similar to that in a deal table which I have in my own possession. There is, in fact, nothing abnormal or unusual about this arrangement, which I only mention because attention had been drawn to it with a view to in-fer that there was something suspicious. The

not connected with any mechanism either under the carpet, to the ceiling, or in any way deserv-The chair which I will call A was ing of notice. The chair which I will call A was placed by me after inspection at the north-east corner of the table, its front face being diagonal with the north side of the table. Another chair (B) was placed in full view of myself, parallel

with the eastern face of the table.

Dr. Slade had on French pumps, and his dress was "of the period." I had on heavy side-spring walking boots. Dr. Slade, with a view to show that it was perrectly impossible for him to produce any motion of or under the table by his feet, attempt ed to sit sideways with one of his feet on a chair moved to the south-west corner of the table between us. Falling in being able to sit comfortably this way, he placed his feet at a distance of about six inches (minimum distance) from the southwest corner of the table. I took off my own



C Dr. Slade, E A D Myself. F B G Point to which boot was thrown. A Chair, B Chair,

boots and placed them behind my chair at the spot marked F, where they could not be touched by any one but myself, and only by my right A sofa was behind me, and the boots were partially underneath this sofa. I then placed my feet on those of Dr. Slade, and rendered any action on the part of his feet impossible. The twenty others, with perfect accuracy. I do not think it necessary to say more than that on the present occasion my attention was chiefly direct ed to constater the fact that both sides of the slate were carefully examined by me and ascer tained not to have any prepared writing or mark ing. Dr. Slade permitted me to hold the slate in my own hands and turn either side up. The pen cil crumb was soon heard writing, and the fol lowing message produced on the upper surface of the slate:

DEAR SIR-1 present my compliments, and wish you to say Wm. Trippen [or Tuppen] came, and wishes his friends to know he can retuin. I left earth Aug. 16th, a No. 1, Thomas's Cottage, Bournewalk, Butler, age 68.

The meaning of the above is perfectly unintel While it was being written, Dr Slade was carrying on a conversation on another

We then proceeded with the scance.

Whilst waiting for the next manifestation, I noticed a condition which I had not previously observed with Dr. Slade. His hands being on both mine in the centre of the table, the muscles of my forearms were selzed with a convulsive motion, and the waves of this motion, according to my impression, proceeded from my elbows to the finger-tips, and not the converse, as some per sons might be led to expect. The sensation was unlike that which would have been produced by an electric battery under the table, and was more like what I should imagine was the sensation of the aura epileptica. Of course I have not the slightest pretensions to the abnormal condition which is called, for reasons unknown to me, "mediumistic," a badly-constructed word, which has apparently been coined on as absurd a model as "Ritualistic."

The chair marked A then rose to a distance of nine inches from the ground, preserving its par-allelism with the floor, and fell with a violent blow. The arm-chair, E, in the corner of the room, was slid on its castors in the direction of the dotted line in the sketch. My right boot was violently thrown over my head in the air to the point marked G. I requested that the other boot should be placed gently on the chair B, but before the words were out of my mouth, it was thrown on the table, striking the hands of Dr. Slade and myself, and producing slight excoriation in his case, and ecchymosis in mine. During all this time his hands were on mine on the table, and my feet on his. No possible motion of any part of his body could have produced any spot where I had placed the boots was three feet four inches, and that from the spot where the boots were to the spot where one of them fell was seven feet three inches, a curved trajectory being added, so as to allow for my height in the chair. I should estimate the line of trajectory at twelve The table was afterwards raised, and

In the evening I had another scance with Dr. Slade, at which was present a celebrated anatomist, who was satisfied of the bonn fide character of the manifestations. I was struck with the identity in so many cases of the phenomena. Both at this and at the previous scance short messages were written by a long pencil—six inches in length—held about nine inches under the table. The public may be amused with the statement that such pencils are invariably rejected by Dr. Slade's controls.

# MRS. MAUD E. LORD.

To the Editor of the Sunday Press:

Evidence confirming the reality of a correspondence and intercourse between this world and the so-called "land of shadows" is daily accumulations and the fact the fa cumulating, and the fact that many secular newspapers of this country and of Europe acknowledge the importance of furnishing their readers with the experiences and views of prominent investigators of this subject, whose researches have demonstrated the great truths of this supermundane communication, shows the deep concern of the public in seeking for the palpable proof of a "life beyond the grave." While many causes have combined to prejudice the public mind against the belief in Spiritualism, yet from an-cient to modern times, in one unbroken chain of evidence, reaching back into the earliest recorded history of man, and still further into the remote ages of tradition, spiritual phenomena have never ceased to exist, baffling the wise, continu-ing with the rise and fall of dynasties, and ex-erting a momentous influence on the destinies of nations. The few who have been willing to give the world the benefit of their knowledge, form little band of truth seeking believers, small in comparison with the multitude who from prudential considerations hide their light under bushel, fearing to face the dread ordeal of socia ostracism and the ridicule of those who yet " walk in darkness." The extraordinary features of the spiritual wave that is to day pouring over the world are not to be lightly held or hastily set

To the readers of your paper, the only publication in Philadelphia that recognizes the value of reliable information upon this subject, it will of interest to know that in our city the anxious secker can obtain valuable evidence of the continued existence of beloved friends and relatives passed from this life into the existence of the fu ture. Drawn hither by the great Exhibition of the world's products, many "mediums" or "senhuman instruments through whose or ganisms the invisible intelligences prove their being, have located among us, giving manifesta tions under tests of various degrees of reliability.

aside as juggling tricks, or the result of fraud and imposture, and the powerful pens of well-known scientists are now wielded in behalf of a revelation that has done much to combat the slow

but steady growth of materialism, and which

est, faith most strong, and the bliss of a here-

furnishes evidence that makes hope most earn

after as the reward of good deeds absolutely ap

the manifestations of spirit power and presence that render her scances of Intense interest to the fortunate participants. Esteemed in private life for her noble and unobtrusive charities, her wo-manly sympathy for the suffering and distressed, for her many engaging qualities of heart and in-tellect, and gifted with natural endowments of no ordinary character, attracting to her a large circle of friends, she presents her claims as an exponent of the spiritual phenomena exhibited under conditions of satisfactory and unquestioned tests. The security against fraud and deception afforded by her well-known integrity is sup-plemented by her earnest efforts and entire willingness to accede to any required restrictions that can demonstrate the impossibility of her active participation in the phenomena. Her scances being held in absolute darkness,

that great bugbear of skeptics, Mrs. Lord is seated in the centre of the circle of investigators, and placing her feet successively against those of each individual, her hands continually clapping, and her voice speaking, there is at no time any difficulty in determining her precise position. During the continuation of the scance familiar voices of beloved ones gone from earth speak in terms of affection, giving their names and many proofs of identity. Hands of various sizes, from the tiny ones of an infant to the broad palm of an adult, caress and fondle the sitters, and strike with palpable force their backs and shoulders. Musical instruments are suspended in the air, played upon by invisible fingers, and at request touch the chandeliers, the ceiling, or distant parts of the room. Brilliant specks of light, enlarging to masses of gleaming vapor, float around and above the circle, having at times the semblance of human faces and hands. Palpable hands grasp, in the mystic fraternal greeting of the Masonic brotherhood, those of the initiates pros-ent, and give other proofs of Esoteric knowledge. Perfumes of delightful fragrance are disseminated, and fans placed in the hands are taken from one to another and used to fan the circle, sweeping clear around in an instant. Rings are pulled from the fingers, combs and other personal articles are removed and instantaneously conveyed to designated persons, often in obedience to a mental request. These phenomena have occurred again and again, and are well-known to the frequenters of Mrs. Lord's scances. In a recent scance, consisting of but seven persons, in-cluding the writer, the strange scenes recited were varied by the placing of a small bunch of heliotrope in the hands of a lady, the distribution of foreign grapes, the fruit being placed to the mouth of each person, and finally a corious sprinkling of water, a spirit baptism, formed the crowning manifestation of a circle held in a pri-vate residence, in a closed and locked room, ab-

solutely free from any physical appliance or confederacy, and destitute of flowers, fruit or water!
Whence came these objects, and how were they introduced through the solid matter that formed

the bounds of the apartment?

The numerous proofs related of the presence of intelligent forms, not clothed in human bodies, but visible to the super-sensual vision of the me-dium, were further increased by the giving of names, and the relation of incidents of earth-life, confirming their individuality, and each description contributing largely to the interest of the scances of this gifted lady. Unheralded by any advertisement in the public prints, seeking no notoriety, but challenging the most obdurate skeptic or rigid investigator to detect imposition or fraud in the almost interedible phenomenes of or fraud in the almost incredible phenomena of her scances, Mrs. Lord's mission is faithfully and conscientiously fulfilled, as can be attested by the experience, not only of the writer, but of many intelligent seekers after the truth, in many prominent cities where she is well and favorably

With many thanks for the use of your columns pardon me if I trespass a little more on your generosity, with a quotation from an able writer. that may encourage the timid searcher after the

"light of knowledge":

"Let those who would emulate the Divine plan, and work from the centre to the circumference, from Delty to his creatures, and from soul essence to created forms, despise not the results of human experience, and the strivings of the human mind for light and knowledge in any age, ancient or modern. Regarding the past as a steppingstone to the present, and the lower chambers and galleries of the great temple of humanity as the foundations upon which the integrity of the superstructure depends, let us with an humble and reverent spirit avail ourselves of the successes and failures of our ancestors, as the warnings and encourage nonts by which our own steps may be safely guided, and holdly push on in those transcendent paths of research in which angels are our guides, ministering spirits our strength, the elevation and culture of the Divine Spirit within us our goal, and God, the Spirit, the quenchless beacon-light by which our faitering footsteps will be ever illuminated, until we find our perfect rest at last in 11m."

—E. D. M., in Philadelphia Sundan Press 'light of knowledge'':

-E. D. M., in Philadelphia Sunday Press.

# A SEANCE WITH DR. SLADE.

SIR-I wrote a letter to the Daily News, to say performing very exactly the cabinet manifesta-tions of the Davenports, he had entirely failed to explain, as he pretends to do, how the slate-writing through Dr. Slade is produced.

Of course, it is the veriest farce to be told that the long messages are always written before the slate is put in position, because any one can take, as I did, a new one with him, and hear the writing being done while both the slate and Dr. Slade's hands are in full view on the top of the table. I regret that my communication was not deemed worthy of admission in that journal, because Mr. Maskelyne's audience seem quite sat-isfied with his explanation how the writing is done, and it is a pity that the fallacy of his assertions cannot be exposed in a public newspaper.

On my double slate there came, at Dr. Slade's, writing in Greek, Arabic and English. I had asked for a communication in French, as I wished to present the slate to the Spiritual Society in Paris. From what I saw of Dr. Slade's medium-ship, I do not believe that there is any necessity nim to put the slate under the table, as it is quite likely that he has only to resist the influ-ence which urges him to do so, and to put a double slate at once on the table. Had this been double slate at once on the table. Had this been done on the occasion of the visit of his accusers, there would have been no color for their accusation, and he would have been spared much trouble and annoyance. On the other hand, it may be said that the conduct of these skeptical gentlemen has unintentionally done much injury to their terrible creed, by publicly ventilating the interesting question of direct spirit-writing; at the same time they are public benefactors in causing Dr. Slade to remain longer in England than he had intended. More time is thus given for inquirers to assure themselves of the genuine-ness of this manifestation; they have afterwards to account for the phenomenon as they best can.

-London Spiritualist. Junior Carlton Club.

To see nothing fine in the Bible is to imitate the fault of those who see nothing fine else-where. Bible worship is one thing; it is a very different thing to bring the test of an independent and thoroughly instructed intellect, a vigorous and delicate moral sense, a warm and honest human heart, to the reading of the Bible, and to vinnow out the much wheat from the more chaff which that ancient book contains. We should be just as much ashamed of an inability to perceive or a reluctance to acknowledge the merit of many parts of the Bible as we should be of a similar inability or a reluctance in the case of any other scripture. Let every broad mind avoid the equal narrowness of supposing any venerated book to be the sole fountain-head of all civilization, and of supposing any venerated book not to be included among the innumerable fountainheads of that mighty river.—Index.

In 1754, Joslah Quincy, then eighty-two years old, made this memorable entry in his liary: "July 23 (Sunday)—From the doctrines which metaphysical divines have chosen to obscure the word of God-such as predestination, election, reprobation, etc., I turn with loathing to a refreshing assurance which, to my mind, contains the substance of revealed religion: 'In every nation he who feareth God and worketh righteousness is accepted of Him.'"

The first step toward making a man of your son is to train him to earn what he spends; then the best way to teach him to be frugal is to take away his money as fast as he earns it, and spend it wisely for yourself. There is nothing like teaching the young by example!

# Original Essay.

CLAIRYOYANCE-ITS ORIGIN, POWERS AND PROGRESSIVENESS.

BY ANDREW JACKSON DAVIS.

To the Editor of the Banner of Light:

Blinded by prevailing materialism, and deeply perplexed by the conflicting claims of an incoming Spiritualism, the candid and brave, yet cautious, searcher after pure truth finds himself unable to fix a just valuation upon the natural powers of the human mind. On the materialistic side he beholds man's mental attributes as so many exquisitely refined galvanic forces, or self-conscious currents and throbbing emotions, evolved by the combined action of cerebrum and cerebellum; on the other hand, on the Spiritualistic side, he beholds man's feelings and thoughts as so many manifestations of various superintending intelligences, of spirits and angels more or less perfect, who perpetually originate and feed whatever he may think or feel. The first party consign him to the bottomless pit of oblivion at the moment of death; while the party of the second part, although opening the sky to him on leaving the earth, consign him to a mixed and dubious existence well-nigh unintelligible. The first teaches him that mind is the most perfect fruit-the superlative degree of organization - upon the matter-tree of the universal world; the second teaches him that mind is at best but a medium for the demonstration of disembodied mentalities.

But is there not a third party who should be summoned to yield testimony upon this important question? Of this other group of witnesses the writer is, and from the first has been, a wellknown member and illustrator.

Clairvoyance is as certainly a power of the human mind as is memory or consciousness. It is not derived or borrowed; it is innate and natural. That clairvoyance, as to its manifestations, can be simulated, I do not deny; but I do deny the doctrine, with the authority of knowledge, that the real power of vision can be projected by another's will into man's mind. And yet it is true, and this truth is of the first importance in all investigations, that magnetism, or some influence equivalent, is indispensable to its origin and growth. The insistent materialism of the physical body acts like a clog to the feet of the interior spirit. The blinded eyes, behind the bodily organs of vision, must be rubbed and brightened up by magnetism. But once truly opened, once perfectly developed through the cloud of brainmatter, they can never again be wholly closed. To the eyes of the inward mind amaurosis is an impossibility; although, by the force of disease or the oppression of circumstances, the exercise of these wondrous eyes may be, nay, often is, suspended.

Terrestrial or celestial magnetisms, and sometimes nothing but the refinements of certain attenuating diseases, are required to originate clairvoyance. But when fully established, when it is consciously a part of the mental operations of the mind, and under the control of the will, which stage is the highest atttainable in this world, it is a power of most wonderful scope. It has four phases, or, more properly, in different persons it is manifested in from three to five forms. The very highest is telescopic; I mean exactly what I say-telescopic. For example, the sun is some 92,000,000 of miles from where I now write. Clairvoyance can bring it so near that it can scarcely be seen! Its extreme nearness strikes and blurs the mind's eyes. And yet, these eyes do not see anything of that external sun which is contemplated by astronomers. It was a long time before I had perfectly and practically acquired this essential truth. Everything is seen from its vital points; thence outwardly and successively, until the outmost or matter-forms are fully discerned. Thus clairvoyance is the vision of the natural eyes exactly reversed or inverted. And here it may be remarked that the mistakes and blunders of persons gifted with clairvoyance, find in this fundamental fact a complete and all-sufficient explana-

The forms of clairvoyance are, first, a glimmering perception of things, as in somnambulism: second, a narrow and limited vision of disease, of personal acts, of metals, and of things terrestrial exclusively; third, a discernment of personal states and emotions, thence thought-reading, psychometry, fortune telling and prophecy. But there is in reality no clairvoyance of much value until the higher phase is fully developed.

And yet development is one of its ever-present possibilities. The mind must be harmonious, or at least considerably self-poised and tranquil, and the purposes of the seeker unselfish and exalted. Then the will is pure, and under its direction the eyes of the immortal may be unclosed. A steady progressiveness will be likely to characterize the spiritual perceptions, which should be systematically exercised. The temple of the starry heavens will swing wide open its flaming doors, and the gardens of the summer-land come as near as are the fields of earth to the bodily eyes. The very near worlds of matter melt away, and the very far off spiritual universes sweep into your immediate presence. This is what happens to every worthy mind a few hours after death.

Orange, N. J., Dec. 4th, 1876.

To the Editor of the Banner of Light: The enclosed lines were copied some twelve or more years since from the narrative of the death of a member of the Church of England, and they so fully represent the faith of "Modern Spiritu alists" that I send them to the loved "Banner," for re-publication. MARY A GOOLD. 1303 Ontario street, Philadelphia, Pa.

Alasi for the fetters that mourners wear,
And alasi for the burdens that faint hearts bear,
And the haunting sorrow and bungry care,
And the life that has grown so weary;
For there is no \*\* Death, '' though the valley is deep,
And the eyes are fastened in cruel sleep,
And the lips cannot comfort those who weep,
And the home has become so dreary. But across that valley we all must go,
To the sound of music so sad and slow,
To the sounds of farewells so faint and low,
Yet where welcomes mingle with sighing;
For the angel of death is kind and true,
And tenderly beckons the faint heart through
Where the way is dark, and the golden blue
Must be placed in the hands of the dying.

One moment of shrinking, of sweet surprise,
When the poor lids droop o'er the sightless eyes.
Then voices of angels, 'Awake' arise''
And a whisper of loved ones calling;
A whisper so gentle, so sweet, so clear,
Like the voice of the absent, but ever dear,
Like the music that steals on the inward ear
When the shadows of night are failing.

And the eyes that were blind at last can see;
And the secret is told, and the soul is free;
And the spirit has gained its liberty,
Which inheres in all things purely.
What greetings from friends of the years gone by t
What welcomes from lost ones for whom we sight
Who have seemed so far, yet who are so nigh,
Not lost, but ours securely.

Ab, mel to that country who would not go,
To the light and the love that draws us so,
That dreaming no more we might see and know,
With our doubts no more debating?
But the task of to day must first be done,
And the battle of life must be fought and won,
And heaven on earth must be begun
While the quiet heart stands waiting.

To the fresh evening wind, that rolled

Away the locks of silken gold,

And left that fair and radiant face

Unvelled, which yet could never be

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,

Of gauzy light, that seemed to hover,

Like mist, around the Spirit-Lover. Fair were his features, though not pale,

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.

Tinged her cheek, and warmed her bosom, Woke the bud into the blossom.

With the sweet thoughts that were waking, While the halcyon was making,

For their othercal whiteness seemed

Neither did he speak, nor stir; But the light beamed richlier.

Itays of blessing came unto her.

Though he did not seem to woo her,

Thus the Spirit and the Malden Drooped like bees, all honey laden,

With the dove-down at her breast.

For there sprang in either heart

Blessings that would never part— Looks of love, that come and go,

Sped their messengers of light, Merging all around, above,

The Angel, with a gentle eye,

In the Infinite of Love.

Streams of life, that interflow, Back and forth, in currents bright,

And a folded wing, stood by, While his love and blessing sweet

Lit the wood and shadows heary,

Brightening them until the glory

With a hand outstretching fair

Unto each, he thus began: Maiden, with the brow of care,

Flowers of love I now entwine,

Which, upon the holyshrine Of a union pure and free,

And hear, thou of human race,

WHOLENESS of Humanity.
All the want thy spirit heeds-

All the love thy wisdom needs-All the gentleness of truth-

And the purity of youth— All that's noble, fair and good

By its fresh life to renew thee-

God, and saints, and angels, now Bless the silent marriage vow.

The Angel was not there. As if absorbed

Present but to each other, his bright form

To read, and read again, the mystery— Divinest of all myths that made them one.

The fullness and the boundary and richness

Of memory and hope, and thought and feeling,

Of all that was remembered, or foreshadowed,

Dreams, visions, glimpses, transient as a flash Of some divine ideal, that should come

In this most sweet enchantment. Rays of love

The Earthly in the Heavenly, there they stood

That went from heart to heart, from eye to eye, Were better speech than words. And thus enfolded,

When she came

To be the young heart's destiny, awoke

In beatific union, which, even then, Although the Maiden truly knew it not,

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 consecrated

By this one beauti(a) presence, that had come To feed her life with its immortal sweetness,

And only then, had all things learned to love;

And they 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—moon and stars—

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-went 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-

Had still this one expression. But the bloc

And they were loving angels. As they leaned

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 Betrothed in bloom, and wedded with sweet incense,

That should survive their forms, and waft away

To wake immortal blooms by Living Waters.

The morning had new beauty; and the lark,

And with his highest notes invading Heaven, Bore off her listening Soul along with him,

By whose fine power inspired and recreated,

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 in-

herent "love of fair-play" which rules in the

great heart of common humanity, in the ordina-

ry conditions of life, is not more generally ex-

tended to Dr. Slade and to Spiritualism itself,

which in his person is receiving the rebuffs of

legal ignorance, the taunts of educated materi-

alism and the frowns of narrow-minded theolo-

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.

Our greatest glory is not in never falling, but in rising wery time we fall. - Confuctus.

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

To the Edltor of the Banner of Light:

gians:

She entered on the INFINITE OF LOVE.

Mounting with music to the Gates of Day,

Until the song, outsoaring, she arose To the fair dwelling of that Other Life,

And every simple song of bird or insect.

Of her own sacred lilles was enshrined;

The darkening midnight and the beaming noonday-

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

ne with transcendent lustre.

Had recognized their oneness.

Had vanished from between them; and they stood

By the intenser life that made them then

Still looking at each other, as if bound By a resistless spell in soul and eyes,

The essence and the ultimate of life-

By its love to cling unto thee-

In this marriage rite divine Thou art hers; and she is thine.

In the truest womanhood-Crowned with beauty soft and meek-Now 't is thine to love and seek-

Loving heart, and saintly grace; Take what now I give to thee,

And the destiny of Man Yet upon thee, listen, now;

For upon thy virgin brow

Blossom for eternity.

Fell in white waves at his feet,

Her own soft and silken nest;

Effaced from her fond memory.

Softened by a pellucid vell

# 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 rehave 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 barie 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 foam-

ing 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 pa-ri-ent" 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,

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 the Thunderer, and he sent the maiden forth to tell her people that a monstrous serpent was dwelling beneath their 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.

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 ing to cross the narrows some distance above the

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.

It almost entirely ruined the home of the Thunderer, for it reduced the great space behind the waters to a very narrow compass. He still oc-

waters to a very narrow compass. He still occupies it as a sleeping apartment, however, and you may now hear him snoring under there asyou stand on the shore; but if he would exercise him-self in his favorite pastime of throwing thunder-bolts he is forced to come forth into space less

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 throegafter 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

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. 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 continuance. 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, spliting 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 stir-ring and shifting about, so that an equal degree of heatis 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 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 the strips are then the sides respectively. 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 in-serted in and pasted for the lid to silde upon.

> For the Banner of Light. THE BAPTISM OF LOVE. A Scene from the Crown of Fire.

NO. 111. BY FANNY GREEN M'DOUGALL. Scene : Bower of Lilies.

Before a crucifix of blooming littes Knelt the fair maiden, offering prayers so pure The snotless flowers, with their out-breathing fragrance That mated them in loving sisterhood, Were happy emblems of the pure white soul, Whose sweetness folled its fairness, offering up The first fruits of its beauty unto Him Whose loving smile had fashloned 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 biossoming from flowers.

The purple bloom upon the western hills Had faded into umber, till the saffron, Losing its rose-tinge, melted in the sky; And then the gold and sapphire, blent 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, holler 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, Saintly 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 dews had won from every fragrant flower.
Then from her gathering shades, the nightingale, Combining all together, poured them forth Into the mellow richness of her song. Spice-breathing odors and exhaling dows, Deep stars, fair moonbeams and the waving woods, The whispering winds and dreaming forest blooms, Murmur of insects and the flow of streams, All blent together, in one matchless tide Of deep and all-pervading harmony, Which, in its clasping sweetness, bushed the heart, And led the soul out through the charméd 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 loneness, Might heal itself with 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 low words were lingering Upon her lips, she felt the power inflowing 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.

Daughter, hall . I come with blessings laden.

MICHAEL.

JOAN. Ever thus Thou comest. Oh, I 'm weary of the hours, The tardy-footed lingerers, 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 fine energy that lifts 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 of I bring to thee; for not the laden blooms, 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 inmost As that had been from Heaven. The drooping lids Trailed their long lashes on the filly cheek, Throwing the expression down, until it seemed Like light in alabaster, flowing 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 swept In one rich wavy 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,

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 Walting 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.

That brought all lines of beauty into one.

The Angel held himself from loving speech, To gaze upon the picture, scarcely living In the unmoving marble fixedness, And yet had such intensity of life As seldom can be manifest in action. The very struggle had brought equipolse; 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 divinest 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, Truest sympathies to bind 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 glooms Of the 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 at her through the bending shade,

\*An unpublished poem, drawn from the life of Joan of

As half abashed, and half afraid?

† Venus.

#### Banner Correspondence. The eyes dropped down again, nor dared To look into those other eyes, Which, like two loving mysteries, Beneath the fair brow, high and bared

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 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 then 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

said to me, that if she should lecture here for six months, Spiritualism would have more followers than both our churches together. Mrs. It 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 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; 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 inter-

WATERTOWN. - Abel Davis writes, Nov. 5th: Last fall there seemed to be a strong wave of spiritual light sweeping over our beautiful of spiritual light sweeping over our beautiful city, haptizing 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 inspirational speaker; his wife is a writing and test medium, and another young lady is a good seeing means. um, and another young lady is a good seeing me-dium, and, through her organism, many good tests have been given. We have also been hold-ing 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.

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. 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 set-tled policy in business, and many a man has been tled 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. Hardinge 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 Hull, of North Charlestown, made the presentation to Mr. and Mrs. S. of various articles, to the value of about forty five dellars (more, then, buf of of about forty-five dollars (more than half of or about forty-five dollars (more than hair or 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 'Spe cific Payments Better than Specie Payments, Bunker Hill District, Boston, Mass., has been paralytic over ten months, and was not a Spirit 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 in others to see it, were my informants. Will Prof. Lankester have Linton and the chair, (and the spirits, if 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 hunris weekly visits; it is a mental reast to our fungering 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 seven-tieth year, and it is owing to knowledge gain: d 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, [upe averages ten words.]

under the protecting wing of an incorporated and 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 lik.) 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 1804, at Scott Wisconsin just before I crossed the plains 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 creedists. 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 MEMNONS."

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 inclosed 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 misun-derstand me, and that misunderstanding was in-tensified by the subsequent remarks of a rival. I said nothing that any honest mun 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, 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—, 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 brazen statue of Memnon warned the people by the proper of the Glods in warned the people, by the power of the Gods, in words of music, of the rising of the sun, and now, at the dawn of our new Spiritual Millennial Day, a thousand Memnons, by the same power, are telling the world of the glories of Immortal Life. But, alas! With this thousand true Memnons have come a host of cormorants and vultures barefaced charlatans—who would have the peo-ple believe themselves the called of God. It would seem as if hell had been scraped of her dawned 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 segred hones of our souls."

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 hid you a long farewell. Kind ter, I will have to bid you a long farewell. Kind regards to all the friends, your wife, self and M—. Frat rnally 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:

suggested by War-The discussion, originally ren 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 W. II. OLIN.

# Missionary Work in Minnesota.

The Spiritualists of Minnesota are informed that after nearly three months' vacation, the services of Brother Phomas 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 lie 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 cloquent 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. Gook 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 And in Bro. Cook all they desire, for I believe him an earnest worker in the cause of progression.

S. JENKIMB, Pres.

# Passed to Spirit-Life:

From Boston, Dec. 1st, Mrs. Lizzle M. Foster, wife of James M. Foster, aged 39 years 7 months 9 days.

For some years she has beenfafflicted with severe rupture of the tissue of the abdomen; while making a visit sile was suddenly attacked, and the result (after surgical operation) 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 Hallon Sunday, Drc. 3d, by the writer and Miss Lizzie Doten. Appropriate music by Miss Prince. On Monday the closing services by Dr. Storer were held at Norton, Mass. Thus has a faithful wife, devoted mother and true friend gone to the home of rest. May her husband be cheered by her spirit presence, and feel that he has not lost a wife, but will meet her again; and may he be a faithful instructor to his little boy, now ix years of ago, teaching him that his mother lives and loves him still.

Same L. Grover. James M. Foster, aged 39 years 7 months 9 days.

From Palmer, Mass., Nov. 29th, Mrs. Mehitable Marshall, wife of Enoch Marshall, aged 67 years.

She has been a great sufferer for many years. She was a firm believer in Spiritualism, and took great pleasure in reading the Banner of Light.

E. MARSHALL.

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

### To Book-Purchasers.

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

Having, recently purchased the stock in trade at Andrew Jackson Davis's Progressive BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, ; are; quiet and gentle; unobtrusive and radiating and hope to hear from the friends in all parts of

tions 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.

Солву & Віси.

11 in an illing from the BANKER OF LIGHT, careshould be taken to distinguish between editorial articles and the common acations (condensed or otherwise) of correspondences. Our columns are open for the expression of imperium) free in aught; but we cannot undertake to endorse the carried stades of opinion to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1876.

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

### 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 taint 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 with innocent and affectionate inclinati 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 mediaval 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 KARDEC, 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 DOTEN'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 PUT-NAM, in "Bible Marvel-Workers," gives a narration which will deepen in interest, rather than lose it, as the years passaway; Dr. Wolfe contributes "Startling Facts in Modern Spiritualism;" Dr. Crowell treats of "The Identity of Primitive Christianity and Modern Spiritualism;" BARLOW'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 BARRETT's "Immortelles of Love" and "Spiritual Pilgrim,"

which the lovers of free thought may justly be proud. Many more volumes are to be had in the large and valuable repertory 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

combine to make up an array of excellence of

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 "Psychophoner-ICS - THEIR DEVELOPMENT, LAWS AND WON-

### 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 be has proclaimed thoughts than which none ever flew straighter to the opposing target of ecclesiasticism. He is a silent and a deep man, as thoughtful men generally a truly spiritual atmosphere all around him. The basis of his writings is, that spirit is substance, We are prepared to forward any of the publica- and matter but the shadow. And of course he positively affirms the welcome doctrine of the ex-

istence of a spiritual bodyl 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 yell of all deceits 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 Swedenborgianismit 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 supernatural 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 re garded as the vital force. It extends beyond the surface of the body, and encompasses each one of us with an envelope of nerve atmosphere, vary ing in depth and intensity in different individu als. 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 jibes, and for believing in whom they would many of them like to see their fellow-beings cast into prison as vagrants and nuisances.

We all know that this natural body of ours is in a state of constant decay, completely chang ing 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 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 Jahuary 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

mpression 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 criticise 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 worthly 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.) objects, yet, when occasion arises, its maniy editor 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 any other form of matter, but when it falls off 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 insance is more than we can conseive. 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 Spirit-

# "More Ignorance."

Under this heading the London Medium and Davbreak 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. Thursfield 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.

Do n't forget to visit the Spiritualist Children's Progressive Lyceum Christmas afternoon. and Mr. Hartman has our thanks for the same.

### 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, bribetaking or corruption will always remain con cealed. 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 longcontinued wrong does, in the corruption which has broken out all over the body politic. The Indian Ring has done a large part toward putrifying 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 destroving 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 Spirit-lalism. —Spiritualists know the laws of influnce, and they ought to see the dangerous possi bilities 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 countermovement?—Spiritual Scientist.

The above is timely and well put. Spiritual ists 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 Liberalists 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 characized 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 Home Journal, on the matter of Spiritualism. | present the whole matter is a question of ve-Though that paper is distinctly secular in its racity. Mr. P. denies "the soft impeachment" in tota, while the Times editor s

# Persecution of Mediums in California.

Dr. J. M. Peebles writes us as follows under 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 his imps' 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 exposer of Spiritualism, a la Bishop, and played himself out just as rapidly.

Henry Ward Beecher compares a panicstricken 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,

### The Davis Testimonial Fund.

The final report of contributions to the "Davis restimonial 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 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 simmeant 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, besott d male citizen, who was not disqualified 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 graviation. 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 lighly 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

# Prof. William Denton

for the four lectures composing the course.

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 muchvaunted (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 deliver-

A friend writing us from Maitland, Fla., under date of Dec. 3d, says: "We have been having it terribly cold here-mercury at 280-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, 81/4 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.

ing it.

### Cremation of Baron de Palm.

The process of cremating the body of the late Baron de Palm' at Dr. LeMoyne'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. LeMoyne, Dr. Arsdale of Pittsburg, 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 windingsheet 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 shrunk 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

### 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 real 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 is 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 compeers. 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 fellewship 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 hear-

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, Til., \$1,00: S. Bates, St. Ansgar, Ia., 80 cents; Chas. Chittenden, Boston, Mass., \$2,00; Geo. E. Lewis, Peabody, Mass., \$2,50; Mrs. II. M. Crispin, Ai, Ohio, 50 cents Wm. Brotherton, Tom's River, N. J., 50 cents; C. B. Bidwell, Eureka, Nev., \$1,00; Thomas Wardwall, 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 readjusting the names in the mailing-ma-

#### Scaled Letters-New Phase.

The Society of Spiritual Sciences, New York, eport their medium to be capable of reproducing the image of the writer of the scaled letter, givng 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 three 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.

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

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

PYTHIAN TEMPLE, 176 Tremont street.—The Spiritual ist Ladies' Ald Society will hold a Test Circle every Friday evening, commencing at 7½ o'clock. Many prominen mediums have volunteered their services. Admission 2 cents. Mrs. John Woods, President; Miss M. L. Barrett.

cents. Mrs. John Woods, President; Miss M. L. Barrett, t Secretary.

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

The Independent Dramatic Association, whose mem bers are alike active workers in the ranks of the Children's Lycoum, 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. Stickney, F. L. Union, H. A. Johnson, H. B. Drisko, W. T. Thompson, R. L. Bickford, B. P. Weaver and Miss Lizzie J. Thompson, Miss Lizzie T. Kendall Miss Florence E. Collier-II. B. Johnson being Manager, and H. B. Drisko, Stage Manager. The audience was a good and evidently appreciative one, and the dancing, which succeeded the play, was pleasantly participated in.

Merry Christmas .- The Children's Progressive Lyceum will celebrate Christmas by holding a Grand Sunlight As-sembly in Rochester Hall on Monday, Christmas afternoon. Dancing from 2 until 6. Music under direction of

Prof. Alonzo Bond.
On Tuesday, Dec. 20th, 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. SARAH A. HARTSON, Guardian.

Templars' 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. Twing, the celebrated writing medium, will speak in the above-named hall, Sunday evening, 17th inst.

A CARD OF THANKS .- To the Editor of the Banner of Light: Permitus, through your widely circulated paper, to thank our many Boston friends for the pleasant surprise and rich treat they had for us in Lurline Hall, last Sunday night. The material presents amounted to sixty or sev enty dollars: those of a spiritual order could not be estimated by gold or greenbacks. Such oases, 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 Lurline 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. test and business medium. She can be addressed Lewiston, Me., or Haverhill, Mass.

Mrs. Nettle M. P. Fox with the month of November closed her successful labor in Cleveland, Ohio. Thence to Terre 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 Francis-

Mrs. S. Dick would inform her friends and patrons that she has returned from the Centennial, and resumed bustness at No. 863 Washington street. Will answer calls to lecture.

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

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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 Brinitualist: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 60 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3,15 per year.

THE LITTLE HOUQUET. A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1,00 per year.

year,
THE SPIRITUAL MAGAZINE. Published monthly in
Memphis, Tenn. S. Watson, Editor. Price 20 cents; by
mail 25 cents. \$2.00 per year,
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
OULTURE. Published monthly in New York. Price 15
cents.

# RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lrst, and fifteen cents for every subsequent inertion. SPECIAL NOTICES.—Forty cents per line, Minion, each insertion. BUSINESS CABDS.—Thirty cents per line.

lgate, each insertion. Payments in all cases in advance. 47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

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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 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 WISTAR'S BALSAM 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.

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THE SOCIETY OF SPIRITUAL SCI-

ENCES 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. Favorite Cough Remedy. -- For

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

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers 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, (office and residence, 897 Washington street, 310 stone, Mass.,) may be consulted on ALL diseases free of 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 past 30 years. Medical Hand Rook free, sent by mail on receipt of 10 cents.

28teow—Nov. 27.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng. ion, Eng.

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PHILABELPHIA BOOK DEPOT.

DR. J. H. RHODES, 818 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Ruodes.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES 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 Republican Hall, 55 West 33d street.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Hannes of Light for sale at retail each Saturday morning.

HOCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritani and
Reform Works published at the BANNER OF LIGHT
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WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Beform
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B. T. C. MORGAN, 2South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Liberal and Beformatory Works.

MRS. M. J. REGAN, 620 North 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.

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W. PHILLIPS, 100 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.

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 Npiritanniam. LIBERAL AND REFORM WORKS, published by Colby & Rich. Boston, U. S., may at all times be found there.

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We also publish on this page reports of sploit Messages given each week in flattimere, Md., through the medium-

Riven cach was a ship of Mrs. Sarah A. Danskin.

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

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

The Banner of Light Free-Circle Meetings Are held at No. 9 Monty-mery Place, (second story,) cerner of Province street, every TUESDAY, THURSDAY AND FRIDAY AFTERNOOD. The Had with he spent at 20 cheek, and strivers commence at the chock precisely, at which time the dears will be closed, neither allowing entrance for agrees until the conclusion of the settine, every focus of absolute necessity. The public are confully mented.

257 O restlons answered at these Sciences we discontinue to the controlling Intelligence by the Chairman, are sent in by correspondents.

or controlled.

y correspondents.
LEWIS B. WILSON, Chairman,

#### REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDICMSBIP OF MRS, JENNIE S. RUDD.

### Questions and Answers.

Ques.-[From J. Dunn, Portland, Me.] Was Jesus of Nazareth superior to any man ever born

of woman? If so, in what respect?

Ans.—The question, Mr. Chairman, is peculiar. We will endeavor to answer it to the best of our ability. We have never known of any man born of woman under the same circumstances which governed the birth of Jesus. We believe him to have been the best medium that existed during his time, but we believe that if he, with his peculiar gifts, were to appear in your city to day, he would be obliged to run the gauntlet of many peculiar conditions, because there are many who have—with the exception of the peculiarities of his birth—many phases of mediumship which he had, and can beat the sick, give sight to the blind, cast out what were called devils; the lame are made whole, the sick are made strong. In fact, all manner of suffering is treated magnetically, as it was by Jesus of Naza-reth. But to say that any human being since that time has been born, under the same conditions that we believe Jesus of Nazareth to have been born under, we shall say we know of no such individual; but it is not necessary that mediums should be born under those peculiar conditions. If they are harmoniously born, as he was, through the love element, through the magnetic element, they can do more good than they could if they were born of inharmonious ele-ments, and only brought into harmony by the

Q.- (By an honest inquirer.) In 1st Timothy vi: 16, it is stated that God dwells in light. In 1st Kings viii: 12, it is stated that God dwells in darkness. Will the spirits please explain the

contradictory passages referred to above.

A.-God is said to be everywhere—in sunshine and in darkness. We may go into the highest heights of heaven, and God is there; we may go into the deepest depths of hell, and God is there. I would like to see any individual extend. Cod from his barren. I would like to see clude God from his being. I would like to see him or her say I can get into a place so small that God cannot get there. Why, friends, in every leaf of this little floweret I hold in my hand God is there. In this room where you congregate to day, God is here. And why? Because God is a part and parcel of all things. He permeates all; he is the great whole; and yet he is a part and parcel of all the small things of life. This floweret personates God as intelligibly, as reliably as does the greatest tree in the forest. If God is everywhere and in everything, then it needs not light to call him, for he can be in light as well as in darkness. He is a great central power, sording out his magnetic and electrical rays of love and beauty to all the earth. He per-meates all things; he shines forth in the faces of the men and women before us to day; but no less do we see him in the little flower, no less do we see him in the grand old oak, that sends forth its roots, and takes hold of the granite rock, and says, "I can stand the breezes that may blow on me for a hundred years;" no less do we see him in the tiny violet that hides its head in the grass, for he sendeth the dew upon the little violet as well as upon the grand old oak. God is every-where, in everything. Wherever there is life there is God. He permeates all.

# William G. Bausman.

Mr. Chairman, I understand that this is free to all people, whether they are black or white, gray or brown, or whatever they may be. I have but little to say, yet I will say this, that I stand with utter astonishment when I view the spiritual world and its connection with the material world. do n't know as I can make myself understood. I did not profess, when I was here, to be any great theologian, to understand anything great of life. I am an humble individual; but since gaining freedom from earth, and the liberty of the angel-world, I feel as if I would like to say something which, perhaps, may lead others to look into this matter. Friends, it is the deepest of ideas; this Spiritualism comprehends everything from the things atom, up to the grander thing, from the tiniest atom up to the grandest science. I would call on every scientist in America to sift this thing well. I would call on every humble individual to give it his thought. My friends, your world seems to me to be but a fable. It seems impossible to me that there can have been so much of the real world that I have not appreciated. I have many friends in the Middle States and in the South. I went out from St. States and in the South. I went out from St. Louis. My name is William G. Bausman. I was about forty-six years old, but I stand to-day as an inquirer. I come here to learn the way of life. Why, this little tiny flower that I hold in my hand seems to contain more of life—seems to have more spirituality—than anything that I ever conceived of in earth-life. I thank my friends for the hind core civil to provide the side of the seems in the seems of the seems o for the kind care given me while sick, for the kind care given to the old box which contained me while on earth, and for the careful laying away of it—but I am not there. I have ascended to my Father—to mansions not made with hands—to a spiritual home.

# Sylvanus Cobb.

Mr. Chairman, ladies and gentlemen—or perhaps I should address you as gentlemen and ladies, but the time has gone by when the ladies come last and the gentlemen come first. It is some years since I first investigated these phenomena. I remember well the first time I came into the house of a friend (that friend is now better the first time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend (that friend is now better time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into the house of a friend time I came into th side me in spirit-life), and he said to me, "I have a peculiar person in my family, one who is called a medium. She is a medium, but she does n't understand the phenomena. She is a strict member of the Methodist church; but you and I, being Universalists, can look into this thing and see what it is made of. I will call the young lady, and you can catechise her according to the best ideas you have." Accordingly a young lady, with a pleasant, innocent face, made her appearance, and placing her hands upon a heavy dising to ble it at the contract of the fills at the contract of the co appearance, and placing her hands upon a heavy dining-table it at once appeared to be filled with life. I must say, notwithstanding all my study for a long life, I found here something which puzzled me. I had studied the phenomena of mesmerism and of phrenology, but here was something I could not and did not understand—that, table, apparently nothing but a common managery heard, secured endowed with life. mahogany board, seemed endowed with life and intelligence! I looked at the young lady; she seemed interested in everything else but that part which she was performing. With her hands carelessly laid upon the table she gave me information of my family, told me of one that was sick, gave me the characteristics of my wife, and of each member of my family, and I must say I was puzzled. This was some twenty-six or twenty-seven years ago, in the home of a well-known

ing the table, the influence seemed to go to the Missinge Department. brain of the young lady and she without any hesitation answered my duestions, whatever the asked, in a straightforward manner. I looked at her phrenological development, I called up all the mysteries of mesmerism, yet I could not ac-count for the intelligence which I found there. and as I found her in a most independent condition, answering my questions without the least the station, while her manner was in fact almost saucy (it seemed so to me, to address a member of the ministry in the manner in which she ad-dressed me), I received the intelligence that my little boy, who had met with an accident in his childhood and was really disabled for life, could be made an instrument by which the spirit-world would communicate with me—I listened to all this with perfect astonishment.

When the scance closed and the young lady came to herself, I noticed that instead of preserving the bold front which she had carried through the hour in which the scance lasted, she really had a most honest looking face and was modest in demeanor. I questioned her, saying:
"Did you ever see me before?" and instead of
the bold manner with which she had answered
me heretofore, she replied to me with the simple
words, "No, sir." "Did you ever meet my wife
or children?" said L "No, sir." And I found me heretofore, she replied to the with the Shiphy words, "No, sir." "Did you ever meet my wife or children?" said L. "No, sir." And I found whatever I asked her in regard to this matter she was totally ignorant of it. I remarked, here is a phenomenon; and placing my hand on the al-most child's head; said to her, "Be careful! be careful! do not enter this condition often (and l thought I was doing God service in saying this), for it is an unnatural condition of the brain. Do not, my child, have anything to do with it; ignore it and throw it away." She answered, "I would be very glad to, sir, but it follows me and I cannot throw it away. I do not believe its thought, could understand my desire, and so doing, could respond in oral or written word, or by

It was a puzzle to me. I went home only to astonish my wife by the recital of what I had seen. The strangest part of it was that the disabled boy I had been told so much about became a medium, and gave to us, before his passing away many proofs of the spiritual phenomena; and when I came to spirit life, I found that the first lesson which I received in the home of a brother Universalist was a truth, that it was only the opening of the door into the spiritual, and was corroborated through the lips of the little child I loved so well, and whose body lies in Woodlawn cemetery to-day, but whose spirit is with me in

I hover around those of my family that are left, and oh, how gladly would I shield them! How much would I do to hold them! But there is an influence surrounding them that I cannot keep off, consequently they walk the devious way of life. But when my hand can hold them, when my voice can be heard, then they write the stories which give light and life to the public.

I fear not; I know that the Spiritualist doctrine is true, and I would say to every member knowledge of the great hereafter. It was to me a treasure before I passed from earth; it is a grander treasure to day. I would say to any friend who would be glad to meet me, that old Sylvanus Cobb would be glad to shake hands with all his old friends.

### Deacon William H. Kent.

Would you be willing to say that Deacon William H. Kent, of Elmwood, R. I., puts in an appearance at your office, and would like to communicate with his friends; that he finds the spiritworld very different from what he expected; that he would like to speak with friends connected with him; that he would like to give them some idea of what he has experienced since he came to spirit-life? He would like to tell them of the reality of the life beyond; he would like to say to them: Stop where you are; take a new track, walk in a new path, and you will know what life is, what death is, and what immortali-

# George A. Crocker.

I have no desire to express myself in public I have no desire to express myself in public; in fact, I would rather keep in the background. I was a business man, and probably strict attention to my business and the affairs of my family affected my brain more or less. I have been gone away some years. Really, sir, I cannot tell you how many—perhaps sixteen. It seems like a dream to me. I feel as if it was a dream. I know that there are many who, when they hear my name, will know me, and will say, "It cannot be him! he would not go to that Spiritualist paper and deliver a message!" But I would like to per and deliver a message!" But I would like to ask them where in God's world I can go? Where is the place my friends will meet me? Where will they take my hand and say they are glad to see me? Where will my children greet me? I have tried to influence them, and, in fact, have sometimes manifested. I long to have them unsometimes manifested. I long to have them understand and know that I still live beyond the grave; that the same power with which I was endowed when on earth I have to-day. Yes, that dazed condition lasted many months, ay, many months, and it seemed to me as if I could not have it so; and the dear ones brushed it all away, and then the brain was clear and the thoughts came and went, and I took cognizance of all my affairs—of the affairs of my business connections—and I knew all that transpired.

Many are the ones that have come to spiritlife since I went away, and I have greeted each

Many are the ones that have come to spiritlife since I went away, and I have greeted each
one of them with a friendly grasp of the hand,
and I know there are some that are almost here
now, that will soon come, and I shall kiss them
with a spirit-love kiss; I shall hold their hands.
I had no theological teachings which would make
me war with the teachings of spirit-life, Mr.
Chairman for I was horn and brought up a Hal-Chairman, for I was born and brought up a Unitarian, and if I worked for any religious view whatever, it was for that religion. It was dear to me; I felt that it came nearer to my heart than any other. What the last blow was that crushed me I have no need to say; most of my friends understand that. I have no fault to find with any. I only ask that my children will be true to themselves now—that they will live according to the best idea which correct to them. cording to the best idea which comes to them: that they will treat those entrusted to their care kindly, lovingly, and I will be to them a strength and a power. I give my name as George A. Crocker (of the firm of Crocker Brothers), Taunton, Mass.

# George W. Hurd.

It is a dark day, Mr. Chairman. My name is George W. Hurd. I come from Nova Scotia. I have some friends in earth-life, here in your city, that I would like to reach. I am told they take your paper, and that if I will send a message to them they will receive it. Now I would say: Mary, when you see my name, do n't be frightened, do n't be scared, but remember that I died—well, a natural death, because it was n't any use to talk about anything else. If a man dies use to talk about anything else. If a man dies —no matter how he dies—it's natural, because if he takes something to kill him, it's natural for him to die. If he takes it, it is a natural death anyhow. I'd like to tell Mary if she'll go back home she'll find there some property which I tried to leave to her, and it will be all table. right. She has asked this question a good many times. I come now to answer it. I'll follow the question to the one who wants the question asked; that's all. I thank you, sir. I don't know much about it. I came because I could n't

# Lizzie.

Mr. Chairman, is it allowable for one individual to come more than once? I came to your circle a few months ago, and gave a message to my parents. I don't know how long it will be before they get this. 'T was only a short one, and ever since they received it they have been wishing I would come again, until their thought has, as you might say, driven me here, and I felt that perhaps you would excuse me if I returned once more. I want to say to both my father and mother, not to look on the dark side, that there's a bright opening for them, by and bye, not to be discouraged, but know that I am holding their ty-seven years ago, in the home of a well-known discouraged, but know that I am holding their Universalist, to which faith I belonged. Leav- hands, and that I try and bring sweet music to

the home, and if they will listen when the even-ing lamps are lighted, and when it is quiet, they will find me there.

And tell them sometimes to look on the mes-

sage which I gave them through the medium that now stands condemned across the waters. Tell them to look on the slate, and read the lines there, and feel reassured that I am near them. But more than that, I ask them to look on the

You can direct it to George Perry, of Dover Plains, N. Y., from Lizzie.

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

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

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

### BY WASH. A. DANSKIN.

Among the investigators of the phenomena of Modern Spiritualism, there are persons who seem ever in search of "tests." No matter how often the wish is gratified, the effort at each succeeding scance is still to obtain some form of communi-cation from which a test, or tests, may be deduced.

This was not our method when entering upon the investigation of the then newly announced r cannot throw it away. I do not believe its thought, could understand my desire, and so doing, could respond in oral or written word, or by am a Methodist, but I cannot lay this on one side!" impression given to my own brain. This fact once placed beyond the possibility of cavil, I never again approached the table merely for that

When we have once learned that felegraphic communication has been established between the two continents, although the Atlantic rolls be tween them, we do not employ the telegraph daily to reassure ourselves of the fact. When we use it, our object is swift communication with our friends or business correspondents at the other end of the line. We apply this grand discovery of Morse to intelligent use. We do not waste our time or money in daily repetitions merely to reaffirm the fact of its existence.

Although I was not a test-seeker, tests of the most unmistakable character were frequently given. On one occasion, there came to me the spirit of a young lawyer, named Thomas Berry, who had recently committed suicide. His corpse had been found with a bullet in the brain, evi-dently placed there by his own hand. He was a young man, unmarried, possessed of considerable wealth, was apparently of robust constitution, seemed to enjoy life, and his friends could not imagine what had prompted the rash act. There were many speculations, but none satisfactory. In his conversation with myself, he disclosed the cause, and deeming this the only mode by which he could escape a most unpleasant dilemma in which he suddenly found himself, he justified the act, and said he passed into spirit-life without a single regret.

I mentioned, casually, to some of the members of a Club to which he belonged, that his spirit had conversed with me, not giving, however, the particulars of his statement, and in a day or two after, one of our most prominent physicians called on me to know what I had received. He was not a believer in Spiritualism, but when I

was not a believe in ispiritualism, out when I told him the cause of the suicide, he exclaimed, "How could you possibly have learned that? It was certainly unknown to any being on earth except Mr. Berry and myself." My reply was, "Mr. Berry told me."

### Henry Strauss.

I knew nothing of this existing law that awards to the dead man privileges superior to those enjoyed by the living. Henry Strauss was my name. My residence was in Sackett's street, Brooklyn. I died on a Saturday, in the month of October. "To be or not to be," is the question that arises in the mind of the full-statured man of the death. He has better the way with attributes. after death. He is what he was, with attributes fashioned, formed and made complete, to transact that work which will in due time bring for-ward the latent qualifications and fit him to become a worker among the gods.

The strength of the body, says some author, is the food of the mind. Well spoken, but not well defined. "Man, I understand to be the outgrowth of God's will, power and wisdom. His mechanism is artistically and beautifully fashioned for the work of either the living or the so called dead. I have form, I have shape, I have outlines, and the grave holds me not, for I have power to rove at will, and do the work of one

who is higher than myself.

I am not a preacher; I do not wish to be a dictator, but I have common sense, and, with the aid of a power stronger than mine, I am in the midst of mortals to teach—not to be taught. The day is passing, thank God, in which the human mind could stand and catechize and teach dog-matically of the vengeful will and the vindictive

power of the overruling soul.

How clearly now I see their motives: money is the deep interior cause; and just as a man lies is the deep interior cause; and just as a man lies upon the brink of the grave, they will speak to him so as to fill his soul with awe, dread and fear. Now, I give thanks in every thought that the darkened days of past centuries are dying out, and that man stands to day not afraid to search into the mysteries of the other life, but has strength and force given him by those who have gone before. gone before.

I left kindred behind me; may they read this, and when so doing, may the mournfulness of their hearts pass away; for through this little page they may learn that I have not been idle, but up and doing my work with a hope of educating them. Silver threads may be in your hair, but fear not God nor the grave. The grave holds

you not, and God's power is ever with you.

An acknowledgment of thankfulness for a privilege that has made the heart beat in unison with the laws of life, not death.

# John Swindell.

If you please, my name is John Swindell. I died suddenly at-Santa Barbara, Cal., in the twenty-ninth year of my age. The why and wherefore of this linking chain, which holds the spirit to its mundane home, is incomprehensible; spirit to its mundane home, is incomprehensible; for I stood in equilibrium between the two countries, neither expressly courting life nor seeking death; still, when the functions were not able longer to sustain the grand circulation of the vital fluid and the heart ceased its throbbings, then, of course, death of the bod, was inevitable. All these things I knew before. I never shrank from responsibilities, for I felt that the atoms of which my body was formed had been created by a mind more powerful than my own. Thus I reasoned, and in reasoning after death, I have found my ideas to be correct and just. God the

found my ideas to be correct and just. God, the power of all universes, cannot lose one atom, for

in its loss his power would grow less.

Now, standing here in your midst, and speaking through mortal lips attuned for the task, I do not proclaim that I have met God in all his wondrous ways; I have met him in his works, and through his works. I am arriving at the po-sition which will be allotted to me, as a spirit disrobed of the flesh.

The pictures to the spirit eye are more fine and more beautiful than any language which I can master can outdraw in words, or paint upon the canvas. Ifeel gifted to know that the spiritlies not in the ground to be eaten by worms. My mind is not delving in the earth, but soaring to gather in all the treasures which lie upward, and at the present beyond my reach.

I feel grateful for this privilege of a return, and the power of speech. I greet you, my friends. Though my lids grew heavy and my heart ceased to beat on earth, it now throbs with the memories of the past. Good by.

Frances Ogden Edwards Hoyt. West New Brighton, Staten Island. Frances Ogden Edwards, wife of Hoyt, and daughter of

the late Daniel Edwards, of New Haven, Con-

The credulous may smile, the scoffer may denounce, but of what import is that to me, when I know it is all owing to their ignorance of this subpect? If in general conversation the topic had been touched upon, I too, like the many, might have placed it at the door of fanaticism; but hav-ing entered that narrow path which leads to life everlasting, with the power of unfoldment, I have become a devotee at the shrine of truth, beauty, and usefulness. Frame my sentences as I may, they must all run into the channel of self and self-unfoldment. "Bigotry," did you say, "and superstition," to believe that the all-wise, omnipotent Greator has given to his children perpetual life worthy of his own life! Were I to speak contrary to the views which I now express, I would be helical under a bashed the great light. would be hiding under a bushel the grand light which the Divine Mind has given me. I stand not in awe of the world's condemnation, neither do I ask its praise, for I am only doing that which comes to me to do. The heart throbs and beats, the mind knows and understands all things which

it left behind it.
Sometimes the heart-strings are stricken in sorrow over the grief which death has caused in the nousehold; but that sorrow is only momentary. When we leave earth and pass into the broad ex-panse of the eternal life, all sorrows and all cares are placed upon the atmosphere and we are free! What a grand advantage have we over you of the earthly existence. We neither ponder nor meditate over going here or there. Where the will is, there are we. With such conditions, friends and there are we. With such conditions, friends and relatives, why mourn my going out? I have only thrown off the worn-out remnant of the lower life and partaken of the new. Though I speak through one who is a stranger to me and a stranger to my kindred, believe me when 1 say, "It is beautifulto die, for you have the assurance of a broader and more practical existence." Farewell; may the sunshine of the beautiful angels warm and thrill your being as it has mine.

### Elizabeth Johnson.

My name is Elizabeth Johnson. It was the heart that suddenly ceased its throbbings, and other ailments which the physicians could not divine. I was in my forty-eighth year. I have kind and tender friends in Worcester and Sommer Countries. erset Counties. I want them to know that God is good to the friendless. Though we may err, according to the rites of men and women, God never denies us entrance into his household. Oh how beautifully are my feet slippered! Oh how tranquil is the brain! how calm the beatings of my heart! for now I know I have a home not made with hands, but eternal. Fear not the change, whether it comes in the night or in the broad noonday. To those who seek light the pathway is strewn with flowers, and their fragrance makes me feel I am not dead, but alive in the courts where angels dwell.

It is a grand surprise to know all those who have passed and gone before us! The welcome which they give us! the harmony and the peace with which they surround us! And when the mind grows calm and quiet, then all things present themselves as if you were at home.
With such a picture as this before them, who can

ever fear death? Death is only closing the door on one side, and finding it opened by friends on the other. Thank God and the angels, I am at

# Emma Josephine Swann.

It was in October, after a short illness, I died. I was the wife of Charles Swann. My name was Emma Josephine, the oldest daughter of Joseph Houlby. I have my reasons, like every one else, for not stepping any further in this communication than I have done. I will be viewed and criticised, condemned, and possibly praised; but why should I, with the experience I have had, be afraid to test a matter in which is involved so much of the destiny of man?
Theologically we have been taught "there is

Theologically we have been taught "there is no repentance after death—as the tree falleth so it lieth." That passage, when interpreted with learning and understanding, gives confidence; but when badly understood it gives terror and anguish. I have learned, since the body gave up the spirit, that life is continuous, and, with life, unfoldment is perpetual. What a grand theme it is for the human mind to contemplate!

We are taught, in our first lessons, that we

it is for the human mind to contemplate!

We are taught, in our first lessons, that we must die, but not always truthfully taught that we must live, and with that life know our kindred and be reëstablished, one with the other, excepting there will be no strife, for perpetual harmony reigns where the learned are.

To many whom I have left behind this will be like sounding brass, for they will dive into earth to find out from whence this comes, instead of turning their senses and their souls upward. I did not know of this grand and beautiful unfold-

ment of a new existence until it was presented to my spirit, and with ecstasy I accepted it. And now, once again, like the glow-worm, I am in the midst of mortals, to shed that light which is so much comfort to me. Truthfully speaking, to die is gain, when you have the power to pass through the valley and feel no fear. Oh, friends, comprehend me; I am trying to do that which my Heavenly Father has commanded me to do. In carrying out his commanded. In carrying out his commands I have placed one more diadem in my crown of glory.

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Quarterly Conference.

# 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 ers, publishers, Philadelphia. of the world have adopted the spiritual-theory; that half a dozen London periodicals have for 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 Wallaces, the Varleys, the Crookeses, the Gregorys, the Hares, the Mapeses, and, who knows, than Socrates and Cato, 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 "now begin the doleful notes." Mr. Lewis, the prosecuting council, evoking the shades of James I, and George II., demands the imme-; diate 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 Cirilis, 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. | their counters. Slade at the top. Mr. Lewis's moderation was no doubt in direct ratio to the number of guineas he got for his pains.

Vying 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 cridence that popular imprint, which in itself is a guarantee, of Lee & is generally given in this world." I would tell Shepard. 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 Ithink, I believe, I am asmost sure, I suspect, because the Doctor chatted, coughed, started, the muscles of his wrists moved, etc., etc.; nothing but surmises; and it was on this rickety evidence that Justice Flowers thought fit to convict Dr.

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 Serwould have occurred to him that time could be no consideration in the matter, because the new eration, 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 the bar the benefit of the doubt; only in the case of Dr. Slade, that pink of magistrates would the effects of ignorance and prejudice. Better for Lewis and Donkin, Lankester and Flowers, if posterity will forever forget their names!

Yours truly,

Naples, 9th November, 1876.

# New Publications.

LIFE BISTORY OF OUR PLANET, by William D. Gunning, illustrated by Mary Gunning, is a book whose title merely suggests the character and variety of its contents. The writer is a popular lecturer, of striking originality of view, and possessed of marked ability and force. He sets out in his preface with saying that with a great deal of what is called Popular Science he has little sympathy. His idea about facts, as given in the wonderful accounts of modern writers, is that they do not enlarge the mind unless they are fertifized by principles. He alms in this most enter taining and instructive volume to conduct the reader through methods to results. He describes the leading types of life which have possessed the earth from age to age, re-constructing the more significant ones, part by part, with so little of the phraseology of comparative anatomy that the reader will readily traverse the methods and make them his own. There are nine chapters in the book, with whose contents the reader can become familiar only to acknowledge their marvelous scope and meaning. He describes, as in a picture, the origin and development of all created life, and takes us back to the dim and awful beginning of things only to bring us on with the sweeping operation of natural laws and land us in front of a future whose greatness and magnificence fairly defies adequate conception. This book is just what it styles itself, a lifehistory of the planet; and it depicts the movements of the globe itself no less than the progress of its occupants. Rocks, seas, animals, vegetation, all the wonderful mysteries of life, are described with a masterly hand, and compel the awe of the fascinated reader. The illustrations are not less wonderful than the text. We should call it the wonder-book of the day. It is published by Keen, Cooke & Co., in Chicago.

DAVID AND ANNA MATSON, by Abigall Scott Duniway, is the name of a versified story by a lady well known as a preacher of new and welcome ideas, and the editor of the weekly New Northwest. Her volume is inscribed to the poet Whittier in some graceful lines, to whose muse she frankly ascribes the fructification of her own. The pathetic story of David and Anna Matson occupies the larger part of the volume, the remainder being devoted to brief pieces. We cannot recite the course of the tale, but will say that it takes the reader's sympathies and carries them along with it, on sea and land, through storm and calm without a break or a rest. The whole is perraded with a truly poetic fancy, and reveals a warm and strongly-colored imagination. The author's portrait, which faces the title-page, shows her to be a lady of poetic gitts. She is a resident of Oregon, where her labors for human advancement are recognized by the wide public to which she effectively addresses herself. The book is handsomely printed and elegantly bound, and bears the impress of S. R. Wells & Co., of New York, as its publishers.

ON THE ROAD TO RICHES is the title of a stout pamphilet of 160 pages, withch is issued at Toledo, O., by T. J. Brown, Eager & Co., and is from the pen of W. H. Maher, The object of the volume is to present, in readable form, serviceable hints to clerks and young business men concering the "ins and outs" of trade, and the proper dis charge of duty in every sphere of mercantile life. The book is simply invaluable to the young man commencing his career, and indeed old voyagers on the sea of traffic will flud it useful and instructive.

THE STATE CENSUS forms a stout volume in paper covers, from the Bureau of Statistics of Labor for Massachusetts, and is the essential volume of the projected series of four which are to constitute, when completed, the sta-tistical story of the Commonwealth. It was prepared under the personal supervision and care of Hon. Carroll D. Wright, Chief of the Bureau. The amount of labor involved in the preparation of this single volume it would not be easy to estimate. We get from its teeming pages a full-account of the population and pursuits of Massachusetts as a State. The several industries of the State are set town; the number of persons employed about each; the tot. I value of the products; a statement in detail of schools

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 per-manent 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 factle pen will be sure to be widely in demand. T. B. Peterson & Broth-

SNIP AND WHIP, and Some Other Boys, by Elizabeth A. Davis, illustrated, is a juvenile story that the little fel-lows will everywhere be glad enough to have brought home the last twenty years been chronicling the ex-ploits of scores of English mediums; that the and full of the sort of life that children love to have described to them by the professed 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 scross 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 outbefore the youthful imagin-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 ALMANAE 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 all that belongs to an almanae, and also presents an instructive, varied and attractive miscellany of choice readings in prose and verse. To say that George Coolidge is its printer, his name being in fact identified with this annual gem, is to commend the Lady's Almanae to all ladies who want one. The New England News Company have it on

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 blook 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

THE BIBLE AND THE SUNDAY SCHOOL IS a pamphlet record of the proceedings of the last "parliament" of Sunday Schools at one of the Thousand Isles 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 evangellst Moody is brought into the story.

THE READING CLUB IS Number Four of the series of selected readings and recitations which is edited and complied by George M. Baker. It is handy for general use, and will not fall to self as 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 Breach of Promise, etc. It is an entertaining novel, writteh with great vivacity, abounding in fine personal descriptions and strokes of wit and humor, and will no doubt 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 another Installment of "The American," Henry James, jr.'s current serial: the same author also discourses (in the shape of an Imaginary conversation between two hypothetical individuals) on Daniel Deronda; Sir William Phips's attack on Quebec, is stated in a graphic manner by Francis Parkman; Mark Twain contributes a side-splitting article entitled "The Canvasser's Tate;" J. W. DeForest offers some "Crumbast Travel; "the Kemble "Gossip" continues; Charles Hale speaks of "Municipal Indebtedness," and what conditions render it proper to be incurred; and joint Cox that these phenomena were genuine, it tother articles, together with the slepartments, go to make up a capital number. Nearly seven pages of this issue are devoted to the publication of "An Ode for the Fourth of July, 1876," by James Russell Lowell, and T. B. Aldrich force producing them had neither been timed nor and others furnish the remaining poetry. The January properly treasured, and being yet under consid-eration, it might, for aught he knew, do in half Stedman; a series of travel-notes, by Aldrich; an extravaganza, by Prof. Greenough; a Short story, by G. P. Lathrop; an account of Christmas in an old Siglian Convent, by Luigi Monti; the first appearance of "The Concustom for English judges to give the prisoner at tributors' Club; " and a song by Bayard Taylor, with original music by J. K. Paine.

A. WILLIAMS & Co., 283 Washington street, Boston, (corner School street, ) forward us the December numbers not abide by the time-honored custom. Such are of Schinner's Illustrated Magazine and St. Nich-OLAS, 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," "Lampette College," "Toad Lane, Rochdale," "An American in Turkostan, "etc. Chapter 1 of Nicholas Minturn, 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 Ainge De Vere and others), miscellany, tales, sketches and choicely filled departments. The announcements for next year which are made by Scribner & Co. concerning this magazine, are of a very taking character. St. Nicholas is a holiday num-ber. 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 atting supplement (in combined press and verse) to the su-perb liming. "The Kingdom of the Greedy," is con-cluded. "A Clock inthe Sky," by Richard A. Proctor, is of practical value, and the "Horse Hotel" in the guise of pleasantry 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. Nicholas for 1877 will not lag in rear of its essors, if one may judge by the announced prepara tions for its service.

THE GALAXY for December-Sheldon & Co., New York City, publishers—is a champion number. ''Madcap Vio-let'' is continued, by William Black; ''The Story of Aspasia" is recounted by George Lowell Austin, who seeks passed; A. H. Guernsey writes of "Macaulay;" Gen. Hancock replies to Gen. Howard, concerning the battle of Gettysburg; George F. Herrick treats 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 als.) are givthe whole closing with twenty pages devoted to the welledited and entertaining departments of current events, science, and book reviews. Remember the Galaxy for 1877

WIDE AWARE 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 doublepage, richty illustrated, sea-shore poem, by Colla Thaxter, "Prince's Feather," a full-page illustrated poem by Mary E. Bradley, together with the four-paged pictorial legend of "Cinderella," by Mrs. Clara Doty Bates, fully withing fine poems. "Carrier-Pigoons," "A Turkish Wedding," and "A Rare Exotic" give entertaining information. The "Behaving Paper," 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 l'igs that went to Market." The latter pages of the maga-zine provide generously for the home amusements of the children, among the features being a Christmas Panto mime, by George B. Bartlett, to practice for Christmas Eve, and a pretty Marching Game set to music.

"THE RAPID WRITER, published bl-monthly by an asso ciation of the same name at Chicago, Ill.-Eastern Office, Fernwood I'a. - continues to do excellent work as a disseminator of information, not only concerning D. P. Lindsley's superior style of short-hand writing, yelept tachygraphy, but also with regard to matters treating of lin-guistic 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 views 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 twelvementh 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 firmes foundations this excellent pioneer spiritual publication of the South.

THE PHRENOLOGICAL JOURNAL for December-S. R. Wells & Co., publishers, 737 Broadway, New York Cityoffers 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; "Observa-tions and Experiments as to the Function of the Cerebelhim;" "Who would be a Woman?" "Climbing Plants for the House," Hustrated; "The Ex-Convict and his Remarkable Work;" "Abigall 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.

WARE'S VALLEY MONTHLY for November-Marcus J Wright & Co., publishers and proprietors, northeast corner Fifth and Chostnut streets, St. Louis, Mo.-presents, in addition to its regular departments, the following attractive table of contents: "Victoria, Queen of Eng land, " Catallactics," From Wakarusa to Appomattox, " John Chinaman again," The Art of Laughing," "Our London Letter," "Clara the Queen; her Life and her Reign," "The Duty of Woman, from a Chinese Turko-Servian Trouble; "Johnson and Goldsmith," Sailing Under False Colors, "My Utopia," "A Fragment, " "Day-Dreams and Cypress Wreaths," "Leone, "A Universal Friend," and "Huston."

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 letsure.

THE SHAKER, for December, reaches us with a smiling ace. 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 inten-tion 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 FONAKIGRAFIK TEACHER. This is a pamphiet of 25 pages, issued at Amherst, Mass., by John Brown Smith, inventor of the style. It aims to be a Brown Smith, Inventor of the style. It aims to be a guide to a practical acquaintance with the literary form of the art of Phonachygraphy, 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 Laight street, New York City, publishers—has come to hand. Its contents are varied, and of marked attractiveness to those who hold to dictary reform, etc. Among other things, Dr. Winship (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 & M'Leester, type-founders, No. 705 Jayne street, Philadel-

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 N. W. Ayer & Son, Advertising Agents, No. 733 Sanson street, Philadelphia. The announcement is made that this enterprising firm is about to remove to larger quarters in the new "Times" Building, southwest corner Chestnut and Eighth streets, that city.

VICE'S FLORAL GUIDE—first number for the New Year, 1977—published by James Vick, Rochester, N. Y.

From E. Steiger, 22 and 24 Frankfort street, New York copy of Schedler'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 will speak oldly? Speakest thou boldly? then thou must suffer, Sufferest thou? then thou shalt be comforted-for faith, the confession thereof, and the cross, follow one upor another. - Martin Luther.

Every soul has some road to travel, companionless except

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

By the bursting of a boiler at the Shoe Factory of Wins low & 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 abligatory. The junta of Biscay has permanently organized itself in the face of the clear intimation that it may be Deputies from Al Guipuzcoa have joined the junta. Thus matters in the ountry of the Dons begin to look squally again.

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 reirrested 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 stabled in the twelfth ward." That blow must have struck him "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 Petrolia, 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 Roberts' Torpedo 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 wagon and it is supposed that one of them slipped and dropped

Intelligence from the interior of Mexico states that Pres ident 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 Matamoras, is in possession of the Iglesias party.

-No philosophy can measure, no language can tell, the good that children bring to their parents. When the pure fountains of parental love are opened in the heart, a new life is begun. New feelings, sober and tender and full of purifying, grace, spring np in the soul; new visions are opened, new motives are supplied.—Washington Gladden.

Ganung sued the city for malarial affliction. A medical witness testified. "Malaria affects the corebrum and core bellum. The corpuscles and sporadic fungi evaporate moisture, and heat will, by capillary attraction, superinduce an inflammation of the tissular formation, followed by remission and relapse." And the stony-hearted jury gave poor Ganung 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, And, to those royal murderers, whose mean thrones Are bought by crimes of trachery and gore, The bread they eat, the staff on which they lean. Guards, garbed in blood-red livery, surround 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 blired braves who defend The tyrant's throne—the builtes of his fear; These are the shiks and channels 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; 257 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 is blackink,—Rev. Mr. Spurgeon. p

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 If the ancient Jews so uninteresting.

Small service is true service while it lasts;
Of friends, however bumble, scorn not one.
The dalsy, by the shadow that it casts.
Protects the lingering dew-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.

M. B. Fisher, Nantucket, Mass L. D. Fisher,

M. B. Sisher, Nantucket, Mass L. D. Fisher,

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M. B. Fisher, Mass L. D. Fisher,

M. B. Fi

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." "Then I will call an 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 sich as they did up letters in. "

Ay, call it holy ground,
The spot where first they trod,
For they left unstained what there they found,
Freedom to worship God. — Mrs. Hemans.

A Swiss inventor envelopes the driving axle of locomotives in colls 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 ives in the flames -many of the bodies being entirely unrecognizable when taken from the ruins. The public fuieral of these unrecognized victims took place in Brooklyn on Saturday, Dec. 9th, one hundred bodies being puried in a single trench at Greenwood Cemetery. The obsequies over the remains of Harry S. Murdoch and Claude Burroughs 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 he same day at the Brooklyn Academy of Music, the Park theatre and Hooley's Opera House, the attendance being

Twenty-four houses in Bennington, 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 "sticking."
That is often repeated the trade to advance.
Giving speed, when applied to the musical clicking
Of the letters and points in their magical dance;
And the rule it is this, jot it down in your creed:
"Never make a false motion if you wish to succeed."

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

glories in it. Lord Palmerston is said to have replied to the commis sion 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

opportunities. Gambetta is an Opportunist, and says he

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

One thousand persons died of yellow fever during its

"Sailing Directions."-Old Gent (in the vicinity of the docks): Can you direct me to Charing-cross? Ancien Mariner: Charin' cross? Lo's see, wind 's about nor' west by nothe-you keep the sun on your weather bow, and you 'll jist about fetch - Old gent hurrles off.

Hon, Caleb Cushing has gone to Spain-returns in the

One hundred and twelve houses were burned recently a 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.

Truth never iz in a hurry, but a lie iz allwass 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 Docember, Bayard Taylor is credited with the following neat satire:

n Scribner's lilustrated, for Docember, Bayard Taylo credited with the following neat satire:

"Far on the hot Apache plain I sinched the girth and I buckled the rein. The glorious girl behind me sang. But I sprang to the saddle without a pang. And a coll of the loose riata's fold Over his flanks 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 stabbed and stung, The sun beat down on my skinless tongue, The sun beat down on my skinless tongue, The dust was thick in my simmering mouth, And a whirlwind of flame came out of the South, From the dry bananas, whose flory hair Singed the monkeys and parrequets there. I crashed through the flaine. I dashed o'er the sand, Bearing the songs of the Western land, Tender and glowing, and flerce and grand. Take them and read them, and yled me the crown Which the old Slerras on me cast down From peaks untrodden, of gorgeous glare, Cast down upon me and bade me wear! And whose denies it, he shall be Struck, and despised, and spit on by me, As a loathsome snake, as a venomous thing, Fit but to swelter and crawl and sling, And build his cell in the rotten, rank Recess of a nolsome toad-stool bank, While I, like a hawk in the splendid sky, Scream revenge 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: Received since our last issue:
David Sylvester, New Bedford, Mass.,
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J. R. Pe.ry, Wilkesbarre, Pa.,
O. N. Bancroft, Tom's River, N. J.,
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Wm. A. Kirby, Auburn, N. Y.,
C. B. Bidwell, Eureka, Nev.,
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Jas. A. Dakin, Greenfield, Mass., 1.00 T. B. W., Mrs. Sarah Compton, Hyde Park, Pa., A. A. Wheelock, in behalf of "The Progressive Society of Spiritualists" of Uti-

ca, N. Y., Mrs. Sarah Smith, Albany, N. Y.,

L. E., Detroit, Mich., George Dewey, Kent. O., M. B. Fisher, Nantucket, Mass., L. D. Fisher,

The next Quarterly Conference of the New Jersey State Association of Spiritualists will be held in Vineland, N. J., on Saturday and Sunday, Dec. 30th and 3ist. Good speakers have been engaged, and questions relating to the good of humanity will be discussed. All friends of the cause are cordially invited to be present and participate.

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