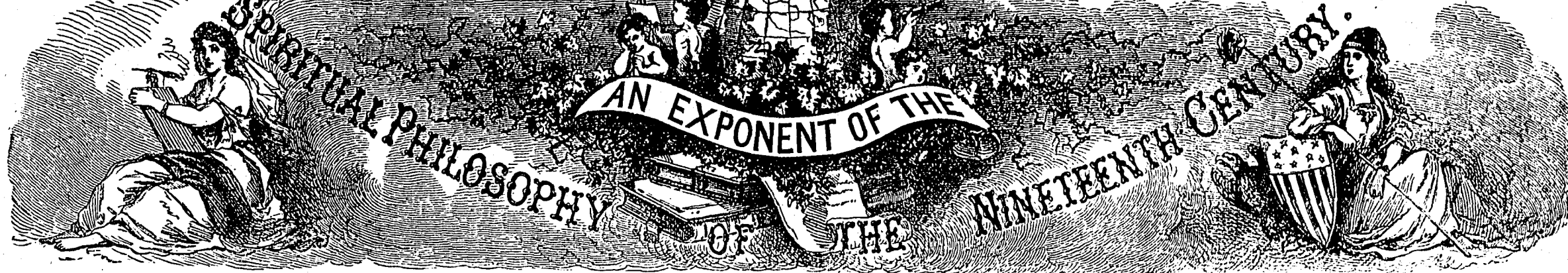


BANNER OF LIGHT.



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Free Thought.

"OCCULTISM" vs. SPIRITUALISM.

To the Editor of the Banner of Light:

In the Banner of September 23d you publish a letter from Col. H. S. Olcott, on the subject of "Occultism," under the head lines, "A Tap at Mrs. Tappan—Col. Olcott reviews her History of Occultism." As a review of the discourse delivered by or through Mrs. Tappan, in *impromptu* reply to a question propounded by one of her audience, in relation to "Occultism," Col. O.'s letter amounts to little or nothing. As an official reiteration of the objects and purposes of the American Theosophists, of whom Col. Olcott claims to be the official and duly authorized representative, it merits the attention and serious consideration of every Spiritualist. As between Col. Olcott and Mrs. Tappan, or as between the former and the controlling spirit-guide or guides of the latter, I propose to take no part, as I regard neither of them as entitled to paramount deference in respect to Occultism or any other subject which they may assume to expound.

Col. Olcott refuses to be considered as the inventor of the word "Occultism," and says, "The word did not originate with me. It was used by other writers long before I knew there was any such science." If this allegation is correct, it is a very singular fact that neither Webster nor Worcester ever met with the works of "those other writers" to whom Col. O. refers as his authority for the use of that term. In their very complete English dictionaries there is no such word as *occultism*, and no mention of any science to which such a term is in the least applicable. The adjective *occult* is defined by those learned authorities to be "Secret; hidden; concealed; unknown; latent; abstruse;" and Worcester cites *Brande* as follows: "*Occult sciences*, the imaginary sciences of the middle ages—magic, alchemy, astrology, especially the former." If, therefore, the novel term, *occultism*, has any appropriateness whatever, it can only apply to "the imaginary sciences—magic, alchemy, and astrology, and especially the former." Why *Brande* should have called those pretentious delusions "imaginary sciences" is surprising, in view of the demonstrated fallaciousness of the teachings and practices of the magicians, alchemists and astrologers who flourished when ignorance prevailed and true knowledge had hardly a foothold on the earth. An imaginary science is no science whatever; for, to be imaginary, it can have no existence but in the imagination, and must be necessarily visionary, chimerical and illusory. Science is knowledge, or that which is known, and is not in any respect dependent upon or subject to the imagination. To speak of an imaginary science is to speak of that which is the very antithesis of science or knowledge, and can only mean that which is visionary and illusory.

When, therefore, Col. Olcott says, "The word *occultism* was used by other writers long before I knew there was any such science," he asks his readers for an amount of credence which his premisses hardly warrant. Had he named any writer who, before himself and Madame Blavatsky, used the word *occultism* to designate any science which ever had an existence, his readers would have been able to judge as to the true meaning of that term and how far it can have any proper relation to anything deserving the name of science. In the absence of any prior authorship of the very modern theosophic term, *occultism*, we are forced to seek its meaning from Col. Olcott himself. In speaking of this euphemistic term, *occultism*, which he and his cotemporary Theosophists have substituted for effete mysticism, Col. Olcott says:

"I am glad that it is current, for it is so comprehensive a term as to embrace, as no other does, every branch of study connected with the secret agencies of Nature and their manipulation. Magic, sorcery, the esoteric sciences and religions of all ages, theurgy, theosophy, Hermetic philosophy, divination, Modern Spiritualism, psychometry, and all that pertains to psychology, are included in the word."

Occultism would be, indeed, a very comprehensive term if it could, with any propriety whatever, be made to embrace so wide a range of human knowledge and speculation; but where Col. Olcott derives his authority for such a definition of this pet theosophical term, he has not deigned to inform us. We may, therefore, naturally infer that he wants it understood that this comprehensive term is the result of the wisdom or illumination which he and his fellow-Theosophists derived from direct inspiration; for to be understood that to be a Theosophist is, according to *Brande*, the highest authority upon the subject,

to be "One of a sect of philosophers who pretended to derive their knowledge of God and divine matters from direct inspiration." Preposterous as it may seem, in the noon-day light of the nineteenth century and in the face of the intellectual and educational progress of the American people, we have Col. Olcott and his theosophical coadjutors industriously seeking to revive this sect in this country. Col. Olcott could, with entire truthfulness and propriety, have used the term, "*Occultism*," to designate what he has attempted to define as "Occultism." His direct inspiration led him into a serious blunder, when it inspired him to attempt to palm upon his fellow-men the vagaries and delusions of ancient mysticism, for the actual knowledge of the present century. When Col. Olcott tells us that "*Occultism* embraces in a preëminent degree" every branch of study connected with the secret agencies of Nature and their manipulation," he affords us a specimen of groundless pretension such as has been rarely displayed. What branch of study is there, within the range of human knowledge, which can lead mankind, in their mundane experience, to a comprehension of the "secret agencies of Nature," much less to the means by which those secret agencies may be manipulated by human power? What have "magic, sorcery, the esoteric sciences and religions of all ages, theurgy, theosophy, Hermetic philosophy, divination, Modern Spiritualism, psychometry and all that pertains to psychology," to do with "the secret agencies of Nature or their manipulation," which mathematics, geometry, natural philosophy, chemistry, natural history, biology or any of the most thoroughly established branches of human knowledge have not in a more eminent degree? Why has Col. Olcott confined his enumeration of the branches of study, which he comprises in the term "Occultism," to those subjects of human research which are necessarily wholly speculative, or largely so; and why has he so carefully avoided the mention of either of the exact sciences as branches of study connected with the secret agencies of Nature? That he had the best reason for doing so, is very evident. The exact and established sciences admit of no human manipulation of the secret agencies of Nature, and are, therefore, wholly unworthy of the notice or attention of the official head of a sect who falsely assumes divine wisdom and illumination by direct inspiration of God. Time and space admonish me not to protract this analysis of "Occultism" as defined by Col. Olcott, and I will proceed to analyze a few of the other *Occultian* dogmas propounded by Col. O. in his "Tap at Mrs. Tappan," and test the truth of some of his allegations in support of them.

In reply to the "guides" of Mrs. Tappan, Col. O. says:

"I beg to inform them that at this moment there are in various parts of the world nine hundred and eighty-five million 'converts' and 'advocates' of the philosophy that the Theosophical Society was organized to study. And every man of these millions not only believes that [Occultism] has a claim of existence in the world of science, but every one who has heard of American Spiritualism knows just how much relation it has to what is now called Occultism. Thousands, who stand to the great body of these advocates as Mrs. Tappan, or rather her control, does to the mass of Spiritualists, could take this control and set him in full sight of her audience and let him do his own talking. These are adepts of Occultism."

We have here a specimen of the *Occultian* way of setting forth facts. Even to a given moment Col. Olcott can by "direct inspiration"—for he can do so in no other way—state to the nine-hundred-and-eighty-five-millionth number of converts to "Occultism" in various parts of the world. Now I challenge Col. Olcott and the Theosophical Society, of which he is the acknowledged head, to show that anything purporting to be a science, religion, philosophy or teaching which was ever known among mankind, was called "*Occultism*" or was professed and advocated by that title, or any other title which in any language is analogous to it. If Col. Olcott includes the followers of Fohi in China, of Brahma in India, of Buddha in Thibet and Japan, of Zoroaster in Western Asia, or the devotees of similar mystical systems of religious belief, in his nine hundred and eighty-five millions of "converts" and "advocates" of Occultism, we need be at no loss to understand what it is that Col. Olcott and his Theosophical Society are driving at, and we can afford to laugh at their efforts looking toward the propagation of those superstitious delusions in this or any other enlightened country. That he does claim those ignorant and enslaved votaries of antiquated delusions as affiliated with himself, and his associates, he will hardly deny after so sweeping a misstatement.

Col. Olcott could scarcely have expected any sensible person to believe him when he said, "Thousands who stand to the great body of these advocates" [of Occultism] "as Mrs. Tappan, or rather her control, does to the mass of Spiritualists, could take this control and set him in full sight of her audience, and let him do his own talking." Apart from the groundless and wholly unsupported character of this dogmatic allegation, the manifest absurdity and supreme folly of it are self-apparent. If there is any sincerity in the pretence that the "Theosophical Society," of which Col. Olcott is the official head, was organized to study the philosophy of Ancient Mysticism under the pseudonym of "Occultism," they would act much wiser to study more and dogmatize less about that of which they can know as little as they do about the "secret agencies of nature and their manipulation."

But what are we to think of Col. Olcott when he refers his readers to two purely imaginative

and fictitious books, to find the description of the necessary process which enables thousands of those "adepts of Occultism" to perform such a prodigy of magic or sorcery, as to take the controlling spirits of mediums, and against their will to set them in full sight of the audience, and compel them to do their own talking through their compulsorily materialized organs of speech. This assumption of human power over spirit intelligence and the action of spirits, is too absurd to need any refutation. It is of a piece with every prior attempt of hierarchal ambition to dominate the consciences of men, by bold and desperate appeals to their superstitious fears. Suppose for one moment that there is any truth in Col. Olcott's allegation that men can and do dominate and control the action of the spirit-world, how long would it be before chaos would reign in human affairs? This reiterated pretence of the "Theosophical Society," for which Col. Olcott speaks, deserves the utter condemnation of every sensible person, and should suffice to consign the whole system to hopeless oblivion. Col. Olcott then asks:

"What excuse can these guides" [the controlling spirits of Mrs. Tappan] "give for misrepresenting the Occultists by saying that they affirm that 'there are elementary or fragmentary souls, not yet human, that partake somewhat of the nature of human beings, possessing perhaps mischievous, evil, or undeveloped qualities, who can, at the command of human beings, be made to resemble spirits, disembodied great hosts of the departed, and thus create great injury, etc., etc.'? Who authorized them to say that we regard the elementary spirits as fragmentary souls? or not yet human? What author do they study—these guides? The spirits of the elements—the gnomes, sylphs, undines and salamanders—have no immortal souls, nor ever will have. They are evolutions of matter, not like ourselves."

If Col. Olcott has not most effectively answered his own questions before he finished the paragraph which contained them, I am incapable of appreciating what an answer is. How it would be possible more clearly to define what Col. Olcott, Madame Blavatsky, Mrs. E. Hardinge Britten, Baron De Palm, and other Theosophists have written concerning the theory of elementary spirits, than is contained in the above extract from the address through Mrs. Tappan, it would be difficult to conceive; and whether the imaginary living and acting beings called by Col. Olcott "the gnomes, sylphs, undines and salamanders," are "elementary spirits," which "have no immortal souls, nor ever will have," or whether those fabulous beings are called "fragmentary souls, not yet human, that partake somewhat of the nature of human beings," is a distinction without a difference. Soul, spirit and life are synonymous terms, and either may be used to designate a state of animated conscious existence.

I trust Col. Olcott will not deem me impertinent when I ask him who authorized him so dogmatically to assert the actual existence of the purely mythical and fabulous beings with which the Greeks and Romans peopled the unseen world, as elementary spirits without immortal souls, and who never will have such souls; but who can be made by adepts in "Occultism" to influence and control human affairs on the earth? It is true he tells us that Pythagoras, Herodotus, Plato, Xenocrates, Porphyry, Iamblichus, Cicero, Plotinus, Ammonius Saccas, Proclus, and others like them, "believed in elementary spirits," and "made a mighty difference between disembodied spirits and these soulless mischief-makers of the invisible world." It would have been much more in point had Col. Olcott told us one single fact which justified either those distinguished Greek and Roman authors, or himself, in so believing. If "Occultism" be a science, as Col. Olcott claims it to be, it is a science which has no other basis than groundless speculations, and no other superstructure than dogmatical assumptions; for where is there a particle of evidence that any such beings as gnomes inhabit the interior of the earth, as the Cabalists supposed? or that beings called sylphs inhabit the air? or that undines people the waters? or that salamanders live in fires? Such reverence has Col. Olcott and his fellow retrogressionists for that which is old and venerable, and such contempt for that which is new and without the prestige of great names to support it, that they are willing to accept the long-explored mythological fables of the past as essential truth, and to reject the accumulation of instructive and light-giving facts which sweeps over them as they fruitlessly cling to their effete theories of the spirit-life.

Col. Olcott, for himself and those he represents, goes on to say, "We believe—nay, we know that thousands of so-called spirit-messages have come from the Elementary, to the confusion of the candid and the satisfaction of the materialist. How do we know this can be done? By seeing the operation, and having our personal experience corroborated by the writers I have named, and hundreds more in ancient and modern times." If Col. Olcott knows that thousands of supposed spirit-messages have come from gnomes, sylphs, undines or salamanders, the only elementary spirits imagined by the Cabalists and their modern copyists, the "Occultists," because he and they have seen the operation, he would show some little deference for the judgment of his readers if he were to tell them how he or they came to see the operation, and what the operation was like. As he knows so much about these soulless inhabitants of the elements of earth, air, water and fire, and has seen so much of their operations, why has he not given us a description of the appearance of these spirit inhabitants of the four substances, or elements, which the ancients absurdly supposed constitut-

ed the universe? I rather think that Col. Olcott, should he undertake to describe any gnome, sylph, undine or salamander which he ever saw writing or otherwise giving a spirit-message, would find himself, were he questioned about it, in the category of the frenzied Hamlet, when, in addressing his fellow-student, Horatio, he said,

"My father—methinks I see my father.
Horatio.—Where, my Lord?
Hamlet.—In my mind's eye, Horatio."

If Col. Olcott, or any other "Occultist," ever saw a gnome, sylph, undine or salamander, it could only have been "in his or her mind's eye," and not with the physical sense of sight. For Col. Olcott to declare otherwise, without citing a single fact to give color to his statement, is to defy common-sense and to insult reason. Col. Olcott is so possessed with the idea that he has the power or that he will acquire the power to control the fabulous spirits which inhabit the supposed elements of the universe, that he seems to think that he can, by his simple *ipse dixit*, compel his readers to accept the fables of antiquity as demonstrated truths. Is it not possible that Col. Olcott has drunk so deeply at the fount of ancient mysticism, that his naturally strong head has become mystified by the throng of mythical fantasies with which it inspires its imbibers? Or, may it not be that some resentful and rebellious disembodied and undeveloped human spirit has gotten the upper hand of his would-be dictator, and has, unseen and unperceived by him, influenced Col. Olcott to play the part he has done in undertaking to revive the superstitious errors of antiquity in this age of progress and true knowledge? Indeed, the latter conjecture is not unreasonable, in view of the fact that Col. Olcott says, in speaking of genuine messages from "disembodied human souls," that "*Occultists* believe that there are such genuine messages; and, for my part, I can say I have had them, often and often, without the intervention of a medium." If this admission means anything, it must mean that Col. Olcott is himself the subject of direct spirit impressions and control, or, in other words, a spiritual medium. If this is so, what more natural than that Col. Olcott's devotion to ancient mysticism should attract to him the departed spirits of those whose occupation and delight it was on earth to keep their fellow-men in ignorance of that which concerned them most to know, and to lead them to believe that which rendered them most subservient to the will and interests of their deceivers?

It would appear then, after all, that the real parties to the issues raised in Col. Olcott's "Tap at Mrs. Tappan," are not issues between Col. O. and the controlling guide of Mrs. T., but are issues raised between the spirit-guides of the former and those of the latter medium. To judge which of these guides are seeking to promulgate the truth concerning the eternal spirit-life of human beings, let us observe their respective modes of teaching. Mrs. Tappan's guide reasons thus: "That which expresses itself is an intelligence or it is not. If it is an intelligence, and manifests the attributes and qualities of humanity, then it must be human intelligence; and if any power manifests itself having human intelligence, that is not embodied, it must be disembodied human intelligence." Of this vigorous and conclusive logic Col. Olcott's control says: "This is sophistry. That which expresses itself need not be an intelligence, and yet convey intelligence." I say Col. Olcott's control says this, for it is hardly credible that Col. O. would have said anything half so absurd as that, if left free to speak and reason as he is capable of doing. "It is not necessary," says this adroit control, "that there should be a sun in a mirror for us to see the solar image of it." This simile is about as pertinent as the proposition it is intended to illustrate. A mirror neither expresses itself nor conveys intelligence. It can only reflect the intelligence which is conveyed to it, and bears no resemblance whatever to any animate and sentient being, either in its attributes and qualities or in the uses it serves.

We are arbitrarily told by this very reliable control that these gnomes, sylphs, undines and salamanders "are like chameleons—they take the hue of every object they approach. Put them in contact with a philosopher, and" (like a chameleon or a mirror) "they will frame in words his philosophical ideas, for ideas are objective to them; with a poet, and the medium will deliver her oracles in rhyme; with a re-incarnationist, and the scenes of his imaginary past lives will pass from the secret chambers of his mind, and his pictured realities be reflected back to him through the speaker."

Please explain, most truthful exponent of spirit-communion, how your mirror and chameleon-like elementary nondescripts manage to command the organs of speech of the medium. It is no more likely that they can reflect the thoughts and forms which are stored away in the memories of those whom they are alleged to deceive, than that they could make use of the physical organs of the medium to practice their deceptions. How any spirit existence possessing no human intelligence, or other human attribute, can make use of a human organism to convey intelligence to human beings, is an anomaly which has no parallel in nature, and is necessarily false. All these words about elementarys, gnomes, sylphs, undines and salamanders amount to nothing, and as they constitute the main stock in trade of the Theosophical Society, that institution is about as nearly bankrupt as its worst enemies could wish it. It is, therefore, truly amusing to hear Col. Olcott say, "Occultism is quietly leavening the lump of Spiritualism, and for the first time attention is being turned to the classic authors as the best helps to understand the great subject." This alleged leavening process

must be very quiet indeed, for it is not yet perceptible in the working of spiritual agencies.

The great mistake of Col. Olcott and his fellow retrogressionists is that they have undertaken to explain Modern Spiritualism, which is the antithesis of Ancient Mysticism, by the fables and mythological vagaries which constituted the learning of so-called classical eras. They were too prejudiced by their scholastic pride to see and understand the propriety and wisdom of studying the lessons of the gloomy past, by the effulgent light of Modern Spiritualism. Their floundering efforts to emerge from the mystical fog into which they plunged, in undertaking to reverse the order of human progression, will not avail them. They must pay the full penalty of their rash and foolish mistake in attempting to supplant Modern Spiritualism by the propagation of the feigned science of "Occultism." The former will go on spreading and extending its beneficent influences everywhere, in spite of their efforts to belittle and misrepresent it, while the latter will sink into oblivion with the other delusions and errors of the past.

With no feeling of personal unkindness toward Col. Olcott, I have felt it my duty to freely and severely criticize his public teachings and to demonstrate the fallacy of them, so far as they relate to that most important field of human inquiry, the future spirit-life of man. With heartfelt sympathy with you in your labors in the propagation of Spiritualism,

I am, most fraternally,
Burlington, N. J. J. M. Roushars.

REG. E. RAY LANKESTER et al., vs.
SLADE AND SIMMONS.

To the Editor of the Banner of Light:

I have just read a report of the proceedings at Bow street, relative to the prosecution of Dr. Henry Slade, in your columns, and from its nature and lengthy continuation presume it is intended to be made a case testing the true intent and meaning of an act of William IV. relating to vagrancy, which in itself might be well enough had common judicial fairness been exercised, instead of being strained and one-sided, and an endeavor made to twist it into the shape of an old act of George II., which I believe was repealed in the reign of George IV.

And here I would remark that I think our English friends peradventure made a mistake in the selection of the legal talent engaged for the defence of the prosecuted, or rather persecuted parties. I say this in no spirit of detraction from the legal acumen of the gentlemen engaged in that defence; but one thing is self-evident, that unseemly liberties were taken with and passed by, by the court, by the solicitors and others for the prosecution without rebuke from the Bench, the Court itself not scrupling to indulge in bandying repartee, wit, or whatever else you may please to term it, at the expense of the defence and its counsel, to the latter of whom it owed as much courtesy as to the former. The English Justices of the Peace, so ably drawn by Fielding and Smollett, have happily long since passed away, and to the honor of Queen Victoria's reign be it said that the legal fraternity as a body is made up of refined, intellectual and cultured gentlemen of unquestioned integrity and honor, and it is mostly from these ranks that the local judiciary is supplied—their salaries are proportionate to the sustaining of the social position to which they have been accustomed—and hence is the reason that as a rule justice is meted out impartially to high or low, rich or poor, without fear, favor or malice against corruption.

In the administration of the law there are disagreeable and unpleasant duties to be performed by public functionaries and legal satellites the world over, and that sometimes much against their own inclination. Now, Mr. Flowers, who without doubt is a very estimable and kindly gentleman in his private capacity, has from long experience, judging from the frequency of his name in the English journals for many years past in one of London's largest Police Courts, become somewhat stultified and his better feelings warped, partly by native prejudice and partly by the impure moral atmosphere of his daily surroundings, so as to be incapable of discriminating between a so-called offender brought before him in the shape of a mild-mannered American gentleman of well-known and unblemished reputation in his own country, and that of a wandering, pliant mendicant, who will defraud the servant girl of her sixpence under pretence of revealing to her the age and complexion of her future husband.

I presume that when the righteously indignant Lankester became well convinced in his own mind that he had got a good hold on the Yankee trickster, and while his bosom was ablaze with the desire of becoming a public benefactor, by annihilating Spiritualism in the person of Henry Slade, he rushed wildly to the family solicitor in Bedford Row or Pall Mall, and stated his case and what he wished him to do, and doubtless received a reply something like the following: "Certainly, my dear sir, what you say is very good, and your intentions in a public point of view are, doubtless, very laudable; still, I do not think I would advise you to pursue such a course; but then, if you insist, I fear you will have to excuse me for not appearing in the premises, because, you see, this is a class of business which we call—call—ah—well, not exactly 'blackguardly,' you know—but then—why—you see! Well, my dear sir, in point of fact, it is not altogether in our way; it is what we call low business, and we generally leave it to another class of the profession, who devote their principal attention to prosecuting or defending criminals,

Wm. Margaret E. Blanchard; William Totman; George E.
Snow; Moses Hunt (Cal.); Maggie; Charles Vinal.
Silvanus Coates; Alfred Adams; Sarah J. Gartside
John Hill; Anna L. H. Emery; Lucy A. Hopkins; Jo-
seph Penfield; Eliza Turner; Johnnie; Nathelsa Brown
James B. Richardson; Mary Elizabeth; W. Anger;
Charles C. Adams; H. S. Scriven.
Horace Mann; Helen —; Benjamin Glover; H. Bab-
ham Smith; George Minot; Elizabeth Smith; W. Beth-
am; Julia Thomas; A. G. Joel; Fredman; Bob Ray-
mond.
Anne Higgins; Thomas Legendrum; Mary Powell; Joseph
W. Harwood; George W. Tomlin.
Joseph B. Adams; John Kendrick; G. Orge Dowland;
Eliza Gould; Isabella Elliott Smith; Minnie St. Clair;
Mary Ann.
Hannah B. Haskell; Sarah B. Gilchrist; John; Joseph
James Whittfield; Fanny Stacey; Charles Emerson
Smith; Katie Thynghorn; Katilda Durean; Peter McCon-
non.
Arthur H. Dunn; Medora Alexander; Mary A. Hill; John
C. Croki.

Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1877.

Cause of Feeling and Effects of the Emotions.

To the Editor of the Banner of Light:

The sensibilities of the body are caused by vibratory impacts, emanating from the rhythmic tremors of outside objects, which, thus impacting upon the nerves of the senses, convey those rhythms in measured cadences along the nerve cords to the brain, and there similarly affect the material mind, attuned in vibratory accord with their pulsating expressions or import.

The emotions originate exclusively with the mind in vibratory impulses, and thus, by their impacts upon the brain, are reflexly conveyed along the nerves and muscles for outward operations; thus effecting muscular labor by expansion and contraction of muscles, or by mere rhythmic expression, affect the nerves of sense in other bodies, attuned in vibratory accord—the more perfect that vibratory accord in other minds the more sensitive is the sympathetic rhythm pulsating in unison. This constitutes the waste or wear of brain matter by the vibratory friction of the pulsations of mind; life being ceaseless motion, these vibratory motions of the mind are sometimes so excessive that their rhythmic tremors become painfully apparent in nervous agitations over the whole body.

So all nature—subtle minds and correlated matter—is in vibratory accord, vibrating in unison with its investing life, which finds all matter to be a medium of sensation, and thus originates all impulses and rhythms of motion throughout cosmos for an intelligent purpose, which alone constitutes Teleology—creation; as for all finite performances.

The emotions originating in the mind only clearly prove that mind is not a function of brain, but a separate entity, its master impulse or all outside expressions; as it is the impressible point of the impulses upon the brain from the nerves of the senses, for all knowledge of outside matter to weave into coherent thought an index action.

Matter, and its inseparable associate, mind—its most subtle part—is attuned in vibratory accord. Matter, if it could exist dissociated from mind, would be lifeless, without motion, inert; with mind force it acquires, or is stimulated into motion—action for a purpose, as our minds stimulate our bodies into coherent actions. Therefore matter vibrates with the forces, the impulses of mind; and, as all matter is a medium of sensation, it reflexly conveys to the infinite investing mind its corresponding vibratory actions, as our bodies do their actions upon our minds; and thus all minds and all matter, reciprocally, are attuned in vibratory accord.

Our minds thus analogously interpret the waves or vibrations from light, heat, sound, etc., by our material minds being in vibratory accord with our brains, our nerves of sense, and all outside matter, quivering with the investing, impelling Infinite Mind—its life giving property—and thus all minds are made to feel and so learn to apprehend their import. Thus all matter and associate (inseparable) life—subtle mind—oscillate in unison, in vibratory accord; the mechanical relations of all matter with material minds, as the cause of action for all Teleological works or creations; equally the moving impulses with the finite as with the Infinite, for all mental impressions and will-force expressions.

CHAR. E. TOWNSEND.

Locust Valley, Queens Co., N. Y.

Lecture in Parker Fraternity Hall.

(Reported for the Banner of Light.)

Mrs. Emma Hardinge Britten on Sunday afternoon gave the last of the four lectures proffered by her. Owing to the unfavorable state of the weather the audience was not so large as on the former occasions, nevertheless there was a very good gathering, and the lecture, which was marked by the same ability that has characterized the preceding ones, was listened to with great interest and attention.

Owing to the wide range of subjects taken by the lecture, it is somewhat difficult to epitomize what was advanced. It took a general view of Spiritualism, and embraced the speaker's own experience, setting forth in a forcible manner the effect it had wrought on her own feelings and sentiments. All she said, had a meaning now. Duty was the watchword: "I was changed. I knew I was planning for eternity. I knew I should go to a land where all my aspirations should be fulfilled—I should lose nothing. Still another revelation—that my destiny was in my own hands; according to the purity of my motives would be my realization of happiness in the future. Who knew my happiness so well as myself. The world became transfigured—all was changed. My experience may be yours." The world, sunk in materialism, was unprepared for the tangibility of spirit-power, and started back at the idea that spirits could be seen in our midst. Although Spiritualism was at the foundation of all religions, the ecclesiastics gave it a cold reception; but there was a saying that curses returned upon those who uttered them. Spiritualism came to the individual, and each one believed for himself and not for another; and thus people were thrown upon their own responsibility, which was unlike any other faith. "We know that Spiritualism shall go forth to do mighty work in the field of reform. We ask that all our workers be honest, and then politically, socially and scientifically we shall be recognized as a mighty body. We shall have our temples and hospitals, and be a power in the land. One dead reformer must be excluded from our ranks; they will disintegrate and break up our ranks. Although a sorrow and a gloom prevail, and our influence is weakened and impaired, the watchword of 1877 is, All is well!"

Miss Harrington contributed two effective songs, "Looking Back," and the "Songs of Old," and Mr. Cooper then said that he was not in a position to announce whether the lectures would be continued. The experience of the past four Sundays was highly satisfactory. It proved that there was the material for lectures—good speaking talent was available, and there were willing and appreciative hearers. There was the machinery, and it only required the push to set it going. For this purpose an effort was being made to organize a committee of ladies, who would endeavor to collect the necessary means from the well-to-do Spiritualists to sustain a lengthened course of popular lectures, to which the public would be admitted free. Whether this effort will be successful or not, the public are under an obligation to Mrs. Britten for her liberality in giving her services for the present course, and good cannot fail to result from the very able and excellent addresses she has been the instrument in the hands of her spirit-guides in giving to the world during the past month.

A new truth has to encounter three normal stages of opposition. In the first, it is denounced as an imposture. In the second—that is, when it is beginning to force itself into notice—it is cursorily examined and plausibly explained away; in the third, or "cui bono" stage, it is derided as useless, and hostile to religion; and when it is fully admitted, it passes only under a protest that it has been perfectly known for ages, a proceeding intended to make the new truth a-hamed of itself, and wish it had never been born.—Dr. Herbert Mayo.

Miss Jennie Collins has a fair in full blossom in Boston for the benefit of her brother's Bower, which is one of the most useful and best managed charities of that city.—New York Graphic.

The church said Jesus "hath a devil," and that Paul was deranged—we are in good company.—Rev. Samuel Watson.

The following paper is now ready for signatures at our office. Let all persons who want to see justice done to Dr. Slade and the cause of truth, whether they be Spiritualists or anti-Spiritualists, come forward and give to it the weight of their names.

Get Out and Circulate this Memorial for Signatures.

Memorial from the Spiritualists of the United States.

TO THE AMERICAN MINISTER IN LONDON:

HENRY SLADE, an American citizen now in London, long known and thoroughly tested in this country as a medium for certain abnormal phenomena, supposed by many intelligent persons to be spiritual, was arrested in London, on his way to St. Petersburg, last October, under circumstances which call for the especial examination of the American Ambassador in London, whose duty it is supposed to be to look into all cases of injustice toward American citizens in the country to whose government he is accredited.

On the confused and contradictory testimony of two young men, Lankester and Donkin, who seem to have been deeply prejudiced against the subject of abnormal phenomena, and densely ignorant of the subtle conditions affecting the exercise of medial power, a Bow-street Justice sentenced Mr. Slade to the House of Correction for three months as guilty of vagabondism and palmistry, whatever this last may be.

We will not here enter into the particulars of the trial. Suffice it to say that we see nothing whatever in the testimony of the two accusers to prove that there was the slightest approach to the practice of fraud on the part of Henry Slade; that having ample cause to believe in the genuineness of his mediumship, we are convinced that the phenomena, set down by Messrs. Lankester and Donkin as the mere result of trick or fraud, are attributable to no such origin, and that the testimony in behalf of the genuineness of the phenomena on other occasions is, as Justice Flowers himself admitted, "overwhelming." The same Justice said, however, that he could not go against the "course of nature," by which we understand that he assumed to make his own experience the measure of what nature permits in the way of phenomena.

An appeal was made from the decision of the Bow-street Justice; but now the British Government itself has taken up the case against Henry Slade, and on the slender, wavering, and inconclusive testimony of Lankester and Donkin, placed itself in the position of prosecutor, and assumed the responsibility of their construction of the phenomena occurring in Slade's presence.

Under these circumstances we, the undersigned, Spiritualists and non-Spiritualists, think we are justified in calling on your Excellency, the American Minister at the Court of St. James, to give to this case your especial attention, and to see to it that an American citizen, accused under an antiquated law of which he was not cognizant, of a questionable offence, and made the victim of a government prosecution, is not grossly wronged and outraged through an ignorant misconception of the medial phenomena occurring in his presence.

BRIEF PARAGRAPHS.

SHORT SESSION.—The best things, in the hands of a poet, may be turned to his destruction; and out of the worst the wise will find the means of good.

WANTED AT THIS OFFICE: The present address of Mrs. Scattergood.

According to the Statistical Abstract of the Government, British India has a population of 139,000,000, of whom 139,000,000 are Hindus, 41,000,000 Mohammedans, 3,000,000 Buddhists, 1,000,000 Sikhs, and 800,000 Christians.

Capt. Nares is to be knighted for not finding the North Pole.

In Russia, coffins covered with pink cloth are used for children and young unmarried persons, crimson for women, brown for widows. Black is to no case employed.

Only sixty-two hundred organs are played in the streets of Paris. Instead of one hundred ten years ago. Most of them have emigrated to a new world—this world, one regrets to add.

1877.

The bluest and that winter blows can chase these away. And shower blessings in the snows That hide the earth to-day. And every where a thousand gifts To give us to-morrow. To give us more for days of joy, That fade a thankful voice. That tells us, the best of the world was fair In years that are no more. The earth, and sky, and sea, and air, As lovely are to-day.

Horace Walpole once remarked: "The world is a comedy to those who think, and a tragedy to those who feel."

Next to throwing kittens into a mill-pond, the saddest sight is that of a young lady at a church fair drawing two or three poor little oysters in a gallon of milk milk.

They have captured a fish in Florida near Cedar Keys, which the inhabitants have given the name of the carpenter. It was the head of a carpenter, the body of an eel, and the legs of a bird. It is said to be the work of a man in Florida, and where habits have been made the study of Florida. In the summer time, when the carpenter is in the water, it is said to be the work of a man in Florida, and where habits have been made the study of Florida. In the summer time, when the carpenter is in the water, it is said to be the work of a man in Florida, and where habits have been made the study of Florida.

Moody and Sankey haven't converted Chicago yet. At a fashionable ball there the other night, the most enjoyable dance of the evening was one in which the waltzers swung about to the airs of Sankey's "Almost Persuaded" and "What shall the harvest be?" The band was led by a German, who put on the programme, "Waltz-Selections from Moody and Sankey."

Where goes the candle when it dies? The last, the music, summer's sighs? A finished thought, a world, a death? Where is the home of parting love? Where goes a year, a page, a life? Where is the end, the great goodbye? All, all centre round their being. The Great Unchangeable. All things Unending and unchangeable forever. In vain the end from him we sever—All ends are hid in God!

The steamship *America*, from Havre for New York, went ashore at Seabright, four miles north of Long Beach, N. J., at 3 o'clock Sunday morning, Jan. 7th, having on board two hundred and sixteen persons, including officers and crew, all of whom, with the exception of three sailors, were rescued in the life-car from the life-saving station.

Cornelius Vanderbilt, known as Commodore Vanderbilt, the great railroad and steamboat operator, one of the marked men of his time in his special department, died at nine minutes to eleven o'clock on Thursday morning, Jan. 4th, at his home in New York. Commodore Vanderbilt was born on Staten Island, May 27th, 1791, and was consequently nearly eighty-three years of age. He was a man of comprehensive views in all that related to transportation of men and goods, and he knew well how to make a profit in this business. He was buried at half past ten o'clock A. M., on Sunday, Jan. 7th.

His fortune has been variously estimated at from \$70,000,000 to \$100,000,000. It is his will be made no public bequest, but after remembering several personal friends, among them his pastor, Dr. Deems, to whom he gave \$20,000, his family, \$100,000, an old and faithful clerk \$20,000 and the wife of Gen. Gordon Granger \$10,000, he bequeathed the entire estate to his family, making his son, William H., his residuary legatee. It is rumored that a legal contest over the money is already on the tapis.

The steamer *Montgomery*, bound from New York to Havana, was wrecked off Cape May on Sunday morning last by a collision with the schooner of New York and Savannah line, and thirteen men were lost. The cargo was valued at \$100,000, which with the vessel was fully insured.

On an area of 300 acres in India there are 2,705,000 cinchona trees. The bark is sent to London for sale, and brings \$1 per pound.

According to Herr Schekelheimer, the celebrated entomologist and German philosopher, a flea takes just 64 bites before he is satisfied.

The Boston mail train on the Rutland Railroad was thrown from the track near East Wallingford station, Vt., Monday afternoon, 8th, and eight or ten passengers were more or less injured. The accident was caused by a broken rail.

Whenever a lot of men undertake to crowd women out of a legitimate calling, they make 8. Paul responded for it.

The celebration of the one hundredth anniversary of the battle of Princeton took place Jan. 31 (so says a Trenton, N. J., despatch), about five hundred persons participating. The battle was fought over again. General Madison Drake

personated General Washington; Lord Cornwallis by Col. Allen, and General Mifflin by W. G. Vandewater. The troops were handsomely entertained at the University Hotel. In the evening an address was delivered by John P. Hoganman.

While riding in a railroad "sleeper," We heard discussed McCormick's reaper; One was a farmer from the West, Who said by it he had been blest. The other, a printer down in Maine, Who didn't take much stock in Blaine, Thought the machine a capital thing. With him would make McCormick a reaper-king. "But the way to do it," said Mister Gulse, "Is to reap away, and—advertis!" —CONSUL DIGHT.

The Turkish Embassy is as far from settlement as ever. The Newark Presbytery was so nearly divided in opinion that it was sort of a tickle-see-saw; but the see got it.

When the stars twinkle violently it is a sign of moisture in the air and of coming rain. So says the French astronomer Montigny.

The one hundredth anniversary of the declaration of Vermont's independence as a State will be celebrated at West-Union on Tuesday evening, Jan. 16th, with appropriate ceremonies. The address will be delivered by Hon. Henry Clark, of Rutland.

A fashion paper says that dummies will be popular with the ladies this winter, and society men have taken a fresh hold of life.—Northwich Bulletin.

George L. Fox, the invalid comedian, received a Christ mass present check for \$100, the purse being made up by Jarrett & Palmer, John A. Duff, Austin Daly, and Birch, Wambold & Backus.

England's national air, "God save the Queen," will have the honor of being ordered to be sung at the wedding of the Sovereign. Now it is said: "God save Victoria, by the grace of God, of the United Kingdom of Great Britain, Ireland, and of the Colonies and Dependencies thereof, Empress of India, Defender of the Faith." It will henceforth be rendered as a recitative.—Boston Post.

The funny fellow of the New York Commercial, who takes his whiskey straight, says: "Died of hard drink" was the verdict of an intelligent jury upon the body of a man killed by a falling telegraph.

According to an annual compilation known as "Behm & Wagoner," the world's population amounted in the year 1876 to 1,429,977,000, an increase of about 27,000,000 over the estimate of the same authorities for 1875.

The man who sells buttons is grocer; but the man who sells molasses is grocer.

It seems to us that a very little improvement might be made in the cunning little chronicles which people hang over their doors and round their rooms. Instead of "In God We Trust," and "God Bless our Country," and lots of other less sensible ones, how much better it would be to have "Shut the Door." Don't lean your greasy heads on the door frame, and don't let the devil in. And ready to go, go, go. "Don't talk unless you have something to say." We make this suggestion to Mr. Prang. The list might be very usefully extended.—Gardner (Jr.) Home Journal.

Celery, it is said, strengthens the nerves. Nervous old women should eat it often.

THE NEW YEAR. Ring, bells, ring, with a merry din! The old year has gone with its care and sin! Smiling and fair, at the eastern gates, Glad in tinted light, the new year waits! Welcome him and bid him to the round, Who wait the wave of his beckoning hand. Hope, with her wreath of sweet spring flowers—Joy for the summer's glowing hours, Peace and peace for the fruitful fall, And love for all seasons—best of all. Ring merrily, bells! Over the blushing skies See the beautiful star of the new year.

—THE ALDINE.

Tony Pastor has received a badge of the Order of the Elks from admiring friends in recognition of his moral talents.

Men have packed in so much that it is not possible for them to get it out all at once, and they evolve that in successive stages, and come up gradually into full development.—H. W. Beecher.

Brevet Brigadier-General John J. Abercrombie died at Roslyn, L. I., Jan. 31, at the age of seventy-three. He was one of the oldest officers in the United States army. He graduated at West Point in 1822, and entered the service as brevet second lieutenant in the first United States infantry.

People with limited means, Digby thinks, need not go hungry or shelterless in Boston. If one may judge by the following toothsome bill of fare put forth, in good faith, by a firm in this city: "Boiled dinner, 10 cents; beef stew, with coffee, 10 cents; baked beans, with bread, 5 cents; baked beans, with coffee, 10 cents; hashed meat, with coffee, 10 cents; fried liver, with coffee, 10 cents; pie—one-half, 5 cents; pie—one-quarter, 3 cents; milk, per glass, 3 cents; good lodging-rooms at 25 cents."

Vanderbilt gave his private clergyman and theological tutor \$20,000, "because he never crossed religion on him."

Ambitious young ministers will not be slow to take the hint.

The recent advance in boots and shoes is thirty per cent., and manufacturers have orders largely in excess of their capacity.—Boston Transcript.

The litigation between the trustees of the Lick estate and the heirs has been amicably adjusted, the natural son of the testator receiving \$53,000, from which he is to pay \$72,000 to other heirs in various amounts. The estimated value of the estate is \$1,300,000.

"A Force in three shots" is the way the Boston Herald dismisses the recent Bennett-May duel.

Gen. Diaz is gaining strength rapidly in Mexico. The troops of Iglesias are joining his army in large numbers as he advances into the interior.

The Morals of "Good Society."

Every newspaper reader is now familiar with the late encounter between Mr. James Gordon Bennett and Mr. Frederick May, and with all the incidents which led to it. It is safe to assume this, since, though we may estimate the morals involved in that affair as low a standard as possible, few of us can deny the deep, the all-absorbing interest we take in the social scandals and sensations which lead certain over-punctilious but not scrupulous persons to appeal to the code of honor. Mr. Bennett for years has been a standing reproach to the later generation of "Good Society" in New York. Naturally a good-hearted and generous fellow, inheriting his father's aptitude for business, but also inheriting that which his father never indulged in himself, a reckless extravagance and carelessness of personal habits, growing and increasing with an idle youth up to manhood, he has developed into a notorious rake, whose private character has become public property. For a long time he has paid his respects to a young lady of good family, and several times within a year the day of their marriage has been set. The marriage never took place. This gave a new impetus to the public scandals about Bennett. Finally it was arranged that the marriage should take place on a certain morning in December, and that the pair should immediately sail for Europe. The day came, but not Bennett. It is said that on the previous night he went on a lark with his companions, and the next morning found him in a condition of mind in such a state, as was common in his dissipation. He did not appear at the wedding, but he did appear among certain persons at the club, and there and to whom he uttered certain false and indiscreet reflections upon the woman to whom he was betrothed. The brother of this woman is Mr. Frederick May, who, upon being informed of this, naturally felt aggrieved, and proceeded to lay his wrongs by horse-whip to Bennett.

The life of Mr. Bennett, like that of a good many other young men born to fortune, has been a constant warring to the younger men of the day. Yet it has been accepted rather as an example of comparative virtue under circumstances of positive difficulty. Good Society has said: It is a wonder Bennett has done as well as he has; any other young person of generous impulses would have wasted his fortune on his jovial companions; we marvel that he is so more reckless and more dissipated. Good Society, as usual, made a lot of itself and continued to sport Mr. Bennett. It pelted him as a remarkably good young fellow, who would come out of the wild oats period an exemplary man and a pattern of propriety. The same type of a man, having no money, and therefore having to build upon Good Society, would have been considered a disgraceful disgrace by that remarkably refined and astute judge of good morals, Bennett in the gutter is a noble example of an unfortunate youth, and Good Society would turn up its eyes in horror should the vulgar officer of the law assume to arraign him for punishment or reprimand; but the impetuous fellow, with more brain, a greater heart and better impulses, perhaps, than Bennett, in like circumstances, is a lousy object, fit only for the outcasts' ranks, and beneath even the passing contempt of Good Society. This is why such men as Bennett have continued in the disgraceful path they have trodden. They are shaming marks for social gossip; they are respected and quoted because they are no worse; they are held up to the eyes of the youth as "so much better than those who have been expected under the circumstances." In truth, the few virtues which they practice are so magnified that their ugliness is glided over completely, and they become heroes where every day gentlemen, in whom virtue is nature, whether they have money or position or not, are more drones of inconsiderable importance. In short, Good Society has been responsible for a great many just as disgraceful affairs as this of Bennett, when it might have cured them by the stern rules which even it lays down for young men of plebeian blood.

This cowardly affair will have the effect to strip the tinsel of many of Good Society's heroic sots and gentlemanly boys. When a man gets as low as Bennett had descended, it seems almost impossible to conceive any remedy for him or any punishment that could protect society from his attacks, except his punishment administered by May.

We do not defend the assault for that act; it was morally and legally without justification. But we do say that Good Society was responsible for the offense; that May felt this to be the fact; and that there was no redress except personally to disgrace the fellow who had insulted his sister. Outside the circles of Good Society, with an emphasis, Bennett has no sympathy; but there is a hope, very widely expressed, that a sentiment will grow up, even inside New York Good Society, admitting that moral character counts for something, that temperance and rectitude in general are essential to reputable character in the upper as in the lower circles, and that the label of glittered refinement cannot always save the pets of fortune from disgrace as low as the most vulgar social outcast can experience. This scandalous case goes to show clearly that the greatest impediment to moral progress in this country is the mantle which Good Society throws about the immoralities of young men of fortune.—Boston Trap, after, Jan. 8th.

New Publications.

THOUGHTS ON THE WORLD; OR, THE DISCARDED WIFE. By Bertha M. May. This tale appeared originally in the New York Weekly, a well-known story paper, to which the authoress is a favorite contributor. It possesses the fascination that testifies to original power, its author combining many of the distinctive traits of several popular writers. It is a story of pathos and humor, of passion and poetry, full of character in action, and abounding with spirited narration and stirring incident. A very little of the story suggests its author's distinctness to the reader what is the controlling purpose of its author. It is neatly published by G. W. Carleton, and for sale in this city by Lockwood, Brooks & Co.

APPLIES OF GOLD, and Other Stories. By Susan H. Wixon. This is a make-up of charming little tales for young folks, the idea being to impress manners and morals on the youthful mind by some other than the superstitious methods known to Orthodoxy. The stories are in themselves very pleasing, and will attract young people strongly at once. We commend this beautiful little book to all who would like to find something for their children that will inculcate in their lessons of genuine liberality of view and healthfulness of thought. It is published by J. P. Meadum & Co., at the Investigator Office.

SYLVESTER SOUND, the Sonambulist. By Henry Cockton, and KURET HALL, a Love Story, by Mrs. Henry Wood, are two excellent republications, the former of a standard novel and the latter of a popular one, by Peterson & Brothers. It is not necessary to say a word in praise of either of them. Henry Cockton is a fair-remembered novelist, whose "Valentine Vox" is the fair companion story to Sylvester Sound. Mrs. Henry Wood's reputation needs "no bash" to proclaim it. The authoress of "East Lynne" does not require introduction to any modern reader. Her novels would almost make a library, and each one is stamped by the strong and peculiar genius of its author.

Movements of Lecturers and Mediums.

C. Fannie Allyn will speak in Lowell, Mass., the 14th and 21st of January; in Springfield the last Sunday, and during February.

E. C. Leonard writes from Binghamton, N. Y., that A. A. Wheelock (of Progressive Hall, Utica,) gave great pleasure to the Spiritualists in that town by a trance lecture which he recently delivered there.

Mrs. Zella S. Hastings, of East Whately, Mass., is about to embark on a lecturing tour through New England. She can be addressed as above by those desiring her services.

John P. Brown, M. D., has left Illinois, and removed to Whitesboro, Texas. He will attend to calls to lecture on the Spiritual Philosophy at reasonable terms.

Dr. L. K. Conoley, of Newark, N. J., has recovered his health sufficiently to admit of his again going abroad into the lecture field.

Lyman B. Larkin writes us from Ballston Spa, Jan. 8th, that E. W. Wilson (in November), and Mrs. P. W. Stephens, of California (in December), have performed excellent work in that locality toward arousing inquiry in the domain of spiritual truth.

C. B. Lynn may be addressed at 250 South 9th street, Philadelphia, till February.

ONY-CALCULUM STEREOPTICON and over 200 beautiful pictures to illustrate my new course of lectures. In view of the "hard times," I will give six lectures, two on Sunday free; four week evenings (illustrated) admission, in any locality where hall will be furnished by the Society. Address W. F. Jamieson, Albion, Mich.

The "Friends of Progress," in Mansfield, Mass., reorganized Sunday evening, January 7th, 1877. The following officers for the Society's ensuing year were chosen by ballot: John C. Meats, President; Hiram Phillips, Vice President; Bessie A. Follansbee, Secretary; William C. Beeson, Treasurer.

The Slade Defence-Fund.

Amount previously acknowledged, \$2,001.43

Received since our last issue:

W. Neal, Brownsville, Tex.,	1.88
M. D. E., Philadelphia, Pa.,	5.00
J. S. M.,	5.00
C. Wilson, Alameda, Cal.,	10.00
H. J. Howell, Corsicana, Tex.,	5.00
An Enemy to Persecution,	5.00
Mrs. H. W. H., Brooklyn,	1.00
H. Glasgow, Caron, N. B.,	2.00
Amos Fahs,	1.00
John Bowen, Mobile, Ala.,	5.00
Leonard K. Hall, Groton, Mass.,	1.00
T. T. Howland, New York City,	1.00
Friend, Boston, Mass.,	1.00
Daniel Buxton, Jr., Peabody, Mass.,	1.00
Mary Jane Stewart,	1.00
The Spirits controlling the Mary Hollis Circle, St. Louis, Mo.,	30.00
S. Bates, Pawtucket, R. I.,	1.00
Wm. Sherman, Gage's Lake, Ill.,	1.00
Jas. Bell, Oxbow, Ont.,	2.65
S. H. Jones, Needham, Mass.,	1.00
John D. Powers, Woodstock, Vt.,	2.00
H. K. Kelly, Ridgeway, Kan.,	1.00
E. B. R., Portland, Me.,	1.00
Dr. Charles Van Guelder, Sonoma, Cal.,	1.00
G. H. Faxon, Charlestown, N. Y.,	2.00
J. Broadhurst, Clayville, N. Y.,	35

THE PROTECTION OF THE INNOCENTS.—When Dr. Carpenter, Lankester's senior in years and superior in science, has made an arrangement with Dr. Slade for a full and searching investigation of the phenomena, the young professor, with a modest assurance that is overwhelming, snatches the inquiry from the hand of his senior, and, with a smartness that calls for admiration, carries off all the honors. As he admits in the "Times," he sets to work to trap him "like a wild beast." Still, all through the business, the professor acted solely on a pure desire for the public good. This is his assertion, and we are bound to believe it—as much as his assertion that Slade tricked. How noble to devote his time, his young talents, and his money so unselfishly to preserve the world—especially the simple London world—from fraud! How kind, and yet with what delicious modesty, to show young and innocent lambs like Alfred Russell Wallace, William Crookes, Lord Lindsay, and Sergeant Cox how they had all been fleeced and fooled! Above all, how touchingly filial his desire to protect his venerable friend, Dr. Carpenter, from imposition, and to spare his gray hairs the disgrace of inspecting the bubble of Spiritualism.—*Sussex (Eng.) Daily News.*

STRANGE NEWS.—The Treasury of England is to be used against us. The public purse against the social one. Government has consented to lead the attack against the Spiritualists of Great Britain. Queen's Counsel are to wig us in the law courts. Our mediums, our witnesses of God's power through "ministering spirits," are to be badgered by the reckless, unrestrained imputations of Queen's Counsel, paid by the State. They will be paid to hold up the black curtain of nihilism in front of the evidences of a future life to man as a spirit.—*J. Emma Jones, in Medium and Daybreak, London, Dec. 22d.*

THE TRUTH SEEKER.—D. M. Bennett, editor, 141 8th street, New York City—introduces its current twelvemonth with the opening number of its fourth volume, and bids fair to make a pleasant and profitable voyage during the year.

Passed to Spirit-Life.

From New London, Conn., Dec. 7th, of consumption, John L., son of Lewis and Frances Daniels, aged 35 years. By request of the deceased the writer was called upon to speak words of healing to the spirit, making the second time we have rendered a like service in this family, and never before have we seen any complete resignation than in the present instance. With the greatest deliberation he made every arrangement concerning his burial, and the controlling intelligence remarked at the grave that this fact of itself proved that he was firmly anchored in the belief of Spiritualism, and had opened up the gates of transition, and said that his mind was no death, beside casting out all gloom, and leaving only sweet reflections in the minds of those whom the world calls bereaved.—*E. A. R.*

STRANGE VISITORS: A SERIES OF ORIGINAL PAPERS,