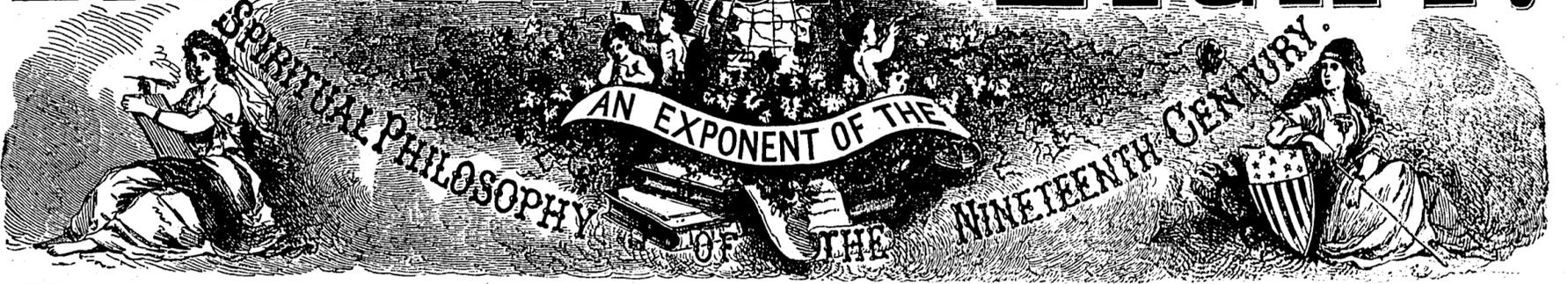


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## Spiritualism Abroad.

[From the London Daily Telegraph of Oct. 21st.]

### PROSECUTION OF DR. SLADE.

[Continued.]

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

Mr. G. Lewis, solicitor, appeared for the prosecution; Mr. Munton (of the firm of Messrs. Munton & Morris, solicitors) was for Mr. Slade; and Mr. Massey, barrister, appeared for Mr. Simmons.

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

Mr. Lewis, in continuation, asked: What did he then do?—He put a small piece of slate pencil on the slate, and placed the slate in apposition to the under surface of the table. He held it so that his thumb only was visible above the table.

Do you remember with which hand he held it?—With his right hand.

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

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

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

Ask whom?—He said he would ask the spirits. What then?—He made one or two other short remarks, and made a noise with his throat.

During that time where was the slate?—During a considerable part of that time the slate was not visible to me.

And whilst the slate was not visible, could you see his right hand?—No.

Could you see his right arm?—Yes; I saw it moving, as though he were writing.

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

Did he then again clean the slate?—Yes.

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

Did he say what he would do?—Prof. Lankester said they had, and Slade said he would try if he would write again.

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

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

Did you hear any scratching, as if some one was writing?—Yes.

Whilst the arm was moving to and fro?—Yes; scratching as of writing.

At that time I believe your fingers and those of Professor Lankester were joined?—Yes.

Did you then hand him back the slate?—Yes. And what did he do with it then?—He rubbed or wiped it quickly.

Did he say anything?—To Professor Lankester he observed that perhaps the spirits would write better if he held the slate with him.

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

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

Did you observe his arm whilst he was making these noises with his throat?—I did. It was moving the same way as before.

Did you hear any scratching?—Yes, very plainly.

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

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

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

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

What was his manner?—He looked very much agitated.

Did you say anything to him?—Yes.

What was his answer?—That either then or after it would all be explained.

What did you say to him?—I called him a "liar"—(laughter)—or something like that, I can't swear to the exact words.

Did Professor Lankester carry the slate into the front room?—He did.

Was Simmons there?—Yes.

And others?—Yes.

Did Slade follow you into the room?—Yes.

Did either of them offer any explanation?—No.

Did Simmons make any observation to you in a low tone?—Yes.

What was it?—He said, "As you have not then satisfied you will not be required to pay anything."

Did Simmons say anything about similar exposures?—He said the same thing had happened to them before.

And did Professor Lankester say whether he should write to the papers?—Yes; he said he should do so.

What did Simmons say to that?—He observed, "It will be a good thing, and the best advertisement we can have. Two hundred people will then come back to see if they have been swindled."

Was Slade present then?—No.

Did you notice any wink at the time?—Yes.

After a little time, did Simmons say anything about not writing to the papers?—Yes; that we had better not write, or we should be sorry for it six months or some months hence.

And you wrote to the Times the same afternoon?—Yes.

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

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

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

Did he tell you how he thought the first message was done?—He did. He said he thought that the message appeared on the under surface of the slate.

On which side of the slate, in your opinion, did the first message appear?—It appeared to me to be on the under surface of it.

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

Slade, I believe, was sitting with his back to the window?—Yes.

And you were opposite to him?—Yes.

held under the nail?—What I said was in accordance with that hypothesis.

I ask you again, would it not surprise you to hear that Dr. Slade's nails were cut down as low as possible, and how do you make out that if that were the case he could hold the pencil under the nails at all?—I think if the nails were cut down to the lowest point, he could not hold a pencil between the nail and the flesh.

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

But you, at all events, did not observe the condition of his nails?—No.

You say you cannot remember whether the writing on the slate on this occasion was straight or curved?—I do not recollect.

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

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

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

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

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

Do you venture to say it was turned?—No, I do not.

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

Do you say he turned, over the slate?—I believe he did.

Upon what is your belief founded? Have you any recollection of the turning over of the slate?—I can say no more than what I have said. I cannot speak more definitely.

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

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

When you wrote as you have done, had you any recollection of the slate being turned over?—I have the recollection that my impression was that the slate was turned over.

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

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

Did you write your letters—you and Professor Lankester—in concert?—I should like that term to be explained. We wrote in the same room.

Did you consult each other as to what you should say?—No.

Did you see Professor Lankester's letter before it went to the Times?—Yes.

And he saw yours?—Yes.

Did you then agree with his positive assertion that the first message was written under the slate?—I do not think he made a positive assertion.

You had four messages altogether on the occasion of your visit?—Yes.

Did you hear the alleged writing by Slade on each occasion except the first?—I did not hear any writing on the occasion of the second message.

Was that the time when Professor Lankester called your attention by looking at you?—No; that was on the occasion of the third message on Sept. 10th.

The next communication was partly quite legible, and in a straightforward, undigested hand. At this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirits got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. While he was clearing his throat and making short remarks I saw his right arm, now at some distance from the table, moving exactly as though he were writing on something placed upon his knee?—I wrote that, owing to my position at the table, I could not see his hand.

What do you mean by saying the message was "ready written"?—I mean to say it was written in the interval between showing the slate apparently clean and replacing it in a position for the spirits.

You do not pretend that the writing was on the slate when it was first shown to Professor Lankester?—I have no reason to suppose it was.

You have heard about long messages being rubbed out, and their reappearing?—Yes.

You do not suppose that this message was so produced?—No.

We now come to the important message when the slate was snatched away; but first state what you mean by saying the spirits were ready?—There were raps, or something of the sort, by which Slade gave us to understand that the spirits were ready to communicate with us; but I cannot remember the words. I stated, in reporting the interview, that the spirits agreed to correspond with us, but these were my own words describing the impression Slade's words or acts gave me.

Did Slade show the slate to Professor Lankester and yourself immediately prior to putting it under the table for the last message?—No.

Where was the slate immediately before he put it on the table?—On his knee.

Before the last message was written did he make any remark?—He made many.

Did you then hand him back the slate?—Yes. And what did he do with it then?—He rubbed or wiped it quickly.

Did he say anything?—To Professor Lankester he observed that perhaps the spirits would write better if he held the slate with him.

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

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

Did you observe his arm whilst he was making these noises with his throat?—I did. It was moving the same way as before.

Did you hear any scratching?—Yes, very plainly.

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

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

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

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

What was his manner?—He looked very much agitated.

Did you say anything to him?—Yes.

What was his answer?—That either then or after it would all be explained.

What did you say to him?—I called him a "liar"—(laughter)—or something like that, I can't swear to the exact words.

Did Professor Lankester carry the slate into the front room?—He did.

Was Simmons there?—Yes.

And others?—Yes.

Did Slade follow you into the room?—Yes.

Did either of them offer any explanation?—No.

Did Simmons make any observation to you in a low tone?—Yes.

What was it?—He said, "As you have not then satisfied you will not be required to pay anything."

Did Simmons say anything about similar exposures?—He said the same thing had happened to them before.

And did Professor Lankester say whether he should write to the papers?—Yes; he said he should do so.

What did Simmons say to that?—He observed, "It will be a good thing, and the best advertisement we can have. Two hundred people will then come back to see if they have been swindled."

Was Slade present then?—No.

Did you notice any wink at the time?—Yes.

After a little time, did Simmons say anything about not writing to the papers?—Yes; that we had better not write, or we should be sorry for it six months or some months hence.

And you wrote to the Times the same afternoon?—Yes.

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

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

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

Did he tell you how he thought the first message was done?—He did. He said he thought that the message appeared on the under surface of the slate.

On which side of the slate, in your opinion, did the first message appear?—It appeared to me to be on the under surface of it.

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

Slade, I believe, was sitting with his back to the window?—Yes.

And you were opposite to him?—Yes.

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

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

Mr. Flowers (to witness): I should have thought that all you have said would embarrass the defence. (Laughter.)

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

Re-examined by Mr. Lewis: At the time you wrote the letter to the Times had you any knowledge of being cross-examined in Bow-street Police-court for an hour and a half at one time?—Not in the least.

Did you write it sincerely believing that you were giving a correct account of what had taken place?—Yes.

Had you any private end to gain by writing that letter?—No.

Mr. Massey: I made no such imputation upon the witness.

Mr. Munton: Nor I.

Re-examination continued: You wrote in the public interest?—Yes.

Was the slate always cleaned before being put out of sight?—Yes, in order to show us what appeared to be both sides of the slate before it was put out of sight. He showed us the slate on each occasion that we might see it was clean.

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

Having made that observation he proposed to put the slate against the under surface of the table?—Yes.

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

And there was the message?—Yes.

Mr. Lewis: I have no other questions to put to Dr. Donkin. I now propose to call Mr. Massey.

Mr. Massey: I have no objection to appear as a witness, subject to an objection which I desire to raise against the whole class of evidence which Mr. Lewis is adducing.

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

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

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

Mr. Lewis: I do not propose to make any reply to that observation, because I do not think any reply is really necessary. You will see the materiality of the evidence which I propose to adduce when Mr. Massey is examined.

Mr. Massey: I will argue that the evidence must be confined to witnesses upon whom fraud has been alleged to be perpetrated, and who are named in the summons.

Mr. Flowers (to Mr. Lewis): You want to go on to prove other cases?

Mr. Lewis: Yes; and I wish very distinctly to say that Mr. Massey was subpoenaed to give evidence here before he appeared as counsel in this case for one of the defendants, and that on the first hearing he appeared here in response to that subpoena. I don't wish it to be imagined that I wish to intrude upon the privileges of a gentleman who had once appeared as counsel for one of the defendants.

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

Mr. Flowers: Then you do not object because you are a counsel in the case?

Mr. Massey: Decidedly not.

Mr. Flowers: Then you had better go into the box, and you can object to the questions which you deem to be inadmissible when put.

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

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

Mr. Lewis: I should rather Mr. Massey went into the witness-box.

Mr. Massey: I shall do so; but, the place being so crowded, his worship said, when I was endeavoring to pass, that I might remain here.

Mr. Lewis: Then I raise no objection.

Mr. Massey then proceeded to the witness-box, and, upon being sworn, said, in reply to Mr. Lewis: My name is Charles Carlton Massey. I am a barrister-at-law.

You know the two defendants?—Yes; I have known them since Sept. 17, 1875. I first became aware of their arrival in England in July of the present year. I have been in the habit of visiting them professionally for the purpose of sances, in order to take part.

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

Do you mean as to changes being produced upon a slate, or as to how changes are produced?—Mr. Munton: I object to such a question as this, unless it can be shown that Professor Lankester and Dr. Donkin were present.

Mr. Flowers thought, on the whole, it might be better to go on.

By Mr. Lewis: I would ask you whether you have paid any money to either of the defendants?—I have.

How much?—

Mr. Munton: I must suggest that this question is irrelevant.

Mr. Flowers: It will merely be taken down that the defendant has paid money. I think it will be better we should stop there. Is there any use in knowing how much was paid?

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

Mr. Munton: Really I must object. (Laughter.)

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

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

my own behalf and £3 or £1 on behalf of others. That includes what I paid in America.

But since you have been in England?—£2 less—altogether about £3. I paid the money to Simmons in the drawing room at Upper Bedford-place, except once on the landing of the staircase. I paid the money after I had attended the sances in every case. I have also attended several sances without paying. Dr. Slade was always "chattering" about "Allie." (Laughter.)

Mr. Lewis: What did he say?

Mr. Manton: I object to the question.

Mr. Lewis: I object to the question. No real reason given for objecting to the question.

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

Did he tell you whether that spirit ever appeared and wrote on slates?

Mr. Manton objected to the question.

Mr. Flowers: I object to the question. It is inadmissible.

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

What has he said about "Allie"?—He has said, "It is my wife's spirit who writes this."

"Who writes what?"—The messages signed "Allie."

Were they messages on a slate?—Yes.

Did Mr. Slade repeat them?—Mr. Slade did not repeat his statements, because I was supposed to know them from what had occurred elsewhere.

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

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

Did the mediums appear to be suffering?—Yes; all mediums suffer more or less. (Laughter.)

Did you require any explanation?—I was told a hand to require an explanation.—(Laughter.)

Was any statement made?—He never made any distinct statement that they were not written by himself. I understood that the whole object of my going was to see.

Did you believe they were conjuring tricks?—I did not believe they were conjuring tricks. I went there to investigate.

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

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

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

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

Did you receive a sum of £50 from Mr. Blackburn?—No; not a penny.

To whom have you paid money?—I have not paid money to anybody other than the defendants in reference to these sances.

On these occasions has Slade said that he saw lights in various parts of the room?—Yes; but I have never seen them.

Has he represented any light to be present on your shoulder?—I have heard him say, "There's a light here," and "A light there," pointing to a light.

Have you ever seen a light?—No; never.

Upon any occasion, have you observed anything with reference to a chair?—I have seen a chair raised in the air on these occasions. I cannot say it was always the same chair, but it was in the same position or nearly so. The chair was within a few inches of the corner of the table.

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

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

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

Has Slade ever produced a message in a locked slate?—Not to me.

Have you had a conversation with him on the subject of messages in locked slates?—I have.

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

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

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

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

Well, the other long message?—I have told you I am rather hazy about it.

Did you put your hands on the slate?—I think I did.

Why were your hands put on the slate?—Well, it is a very obscure subject.

I know it is—(laughter)—but tell me who asked you to put your hands on the slate?—I suppose Dr. Slade did.

Did he put his hands on it also?—I think he did.

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

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

I don't know whether you can form an opinion whether the heat from two hands was more likely to dry the slate than from one?—That is a point upon which anybody can form an opinion.

A discussion ensued as to the probable duration of the case for the prosecution, in the course of which Mr. Lewis said that he had witnesses to call from Oxford and Liverpool, whose evidence was necessary to complete his case. Under these circumstances it would be impossible for him to close the case for the prosecution that day.

Mr. Flowers: Is it really necessary to have these witnesses?

Mr. Lewis: Certainly, in my judgment it is.

Mr. Manton: When will it be convenient for you to sit after to-morrow (Saturday)?

Mr. Flowers: Friday and Saturday next week.

Mr. Lewis: I cannot bring all my witnesses to-morrow. If you will take the responsibility of saying that a jury would be satisfied upon the evidence before you, I could shorten my case.

Mr. Flowers: I must say that Mr. Massey has done a great deal for his client Simmons. At present I don't see there is much against him.

The Court then adjourned for luncheon.

After luncheon the examination of Mr. Massey was continued by Mr. Lewis.

When you knew Mr. Simmons in America, what was his business?—I was occupying the same house as Slade. I did not know he had any business. I did not know his name.

Did you pay him or Slade in America?—I paid Simmons.

And they were apparently occupying the same house?—Apparently.

Did you ever inquire where Slade got his degree of "doctor"?—No.

In reply to Mr. Manton, Mr. Massey then said:

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

What led you to interest yourself in this subject?—The first thing that led me to investigate was reading two articles by Mr. Wallace in the "Fortnightly Review" of April or May, 1874, entitled "A Defence of Modern Spiritualism." Previous to that you had no experience?—None whatever. I first thought these were the results of fraud, but I afterwards thought the subject worthy of investigation.

You have attended sances?—Yes.

Some of them in the dark?—Yes.

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

Had you any sances?—I had two sances. One was on Sept. 21st, when the slate was against the lower side of the table.

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

On how many occasions have you seen messages written under the circumstances described?—Frequently; and on all those occasions the writing has been as described, except when the slate was laid on the table.

Have you had messages when sitting with Slade with the slate on the table?—Yes; on several occasions. The slate was on the table and a bit of pencil under it. Then writing was heard occasionally, without our hands being on the slate, which was then turned over, and a message was there. This occurred twice with short messages under a dozen words. My first experience of Slade was at New York, and was very remarkable. I was rather struck on the first visit by the chair on which he sat moving to a considerable distance while he sat upon it. I then drew back my chair, and said, I should like to have it moved, and it was moved two or three inches. On the second occasion of my visit, when I was sitting opposite Dr. Slade, a chair was flung down with considerable violence, and lay at a distance of five feet from the nearest point of Dr. Slade's person. There was a clear space between the table and the chair within my view throughout. I asked that chair should be picked up and replaced by my side, and in a minute or two that was done, and I am prepared to swear that Dr. Slade had nothing to do with it.

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

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

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

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

I believe you were much satisfied with the result of your investigations in New York?—Yes.

And, notwithstanding your previous skepticism, you at once joined a well-known society in London?—I did.

What is the name of that society?—It is called by a slightly magnificent designation—"The British National Association of Spiritualists."

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

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

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

Have you ever heard of false hands being used in conjuring?—I have heard of false hands.

Did you at any time look under the table when you were touched?—I did not.

Was anybody there when you were touched that could have done it except Slade?—Nobody.

Have you ever seen a spirit?—I don't know what a spirit is.

Mr. Flowers: These cannot be spirits because they use muscular force. (Laughter.)

When the chair was thrown down at New York, did you examine the floor to see if there was any machinery?—No, it was a carpeted floor, but I examined the chair and found no wires.

What was "Allie" wrote?—"He has some power, and can be influenced."

Who was the "he"?—

What happened to you then? What effect had it on you? Did you dance about, sit still, or produce a message?—No.

Did you ever try to produce a message?—I never did. I do not attach the slightest importance to those messages, because I do not believe them to emanate from any trustworthy source.

What was the pencil put on the slate for?—To be written with.

By whom?—I am unable to say.

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

Mr. Flowers: Was it his spirit-wife or the spirit of his wife? (Laughter.)

Witness: He spoke of the spirit of his wife. (To Mr. Lewis.) You must not understand me to believe all that about "Allie." (Laughter.)

Mr. Lewis: I do not understand what you believe. (Laughter.)

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

At sances, in the dark, have you seen something more done than Slade has done?—There has been moving of objects in the room.

Has furniture ever moved from one part of the room to the other?—Yes.

Did you ever see it done in the dark?—When it was a dark sance it was not light. (A laugh.)

But have you seen objects moving about—have you seen the clock go from the mantelpiece to the table?—No, never in the dark. I could not see in the dark.

Have you ever seen any of the furniture moving about? Have you discovered that when the

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

Have you noticed that in the light sances?—Whenever it has happened.

And you have seen a chair taken up?—Yes.

With you upon it?—No. I have told you that the chair on which I was sitting was pushed a couple of inches forward.

Was that toward or from Slade?—From Slade.

It was done at my request. I saw his feet the whole of the time. I asked that the chair might be moved with me upon it a little backward, and it was moved in an opposite direction from Slade accordingly.

Have you had any conversation with Simmons about this?—Never.

Do you know whether Slade and he are in partnership?—I don't.

Which is the showman and which the conjurer? (A laugh.)

Mr. Manton: I must object to the question.

Mr. Lewis: Well, do you know which is the exhibitor—does Simmons exhibit Slade?

Mr. Manton: Really, this is assuming guilt before it is proved.

Mr. Flowers (to Mr. Lewis): I don't think the cross-examination entitles you to put these questions.

Mr. Lewis: Very well. (To the witness.) Then you have never made any inquiries as to the relations between these two men. You have told us about the writing on the slate. I don't desire to go into anything that has happened since these proceedings—you being their counsel—but have you ever seen a prepared slate; that is, a slate, with a message already prepared on it, and which message appears when it is rubbed or wetted?—No.

Would you be surprised to hear now that that is a very easy thing to do?—Not in the least.

You don't think that would account for anything you saw?—It would account for a certain proportion of what I have seen at some places.

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

A clever conjurer could do that?—Probably he could.

Mr. John Algernon Clarke, Secretary to the Central Chamber of Agriculture, was next examined by Mr. Lewis.

On or about Thursday, Sept. 14th, did you go to No. 1 Upper Bedford-place?—I did. I should like to state what led me to visit Dr. Slade.

Mr. Lewis: I think you must not. Mr. Manton may give you an opportunity in cross-examination, and then it may slip out. (A laugh.)

Mr. Manton: I must object to this witness's evidence entirely. Mr. Lewis has no right to go outside the summons, and the charge therein stated. As Mr. Clarke does not appear in the summons, I must ask you to rule that his evidence is inadmissible.

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

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

Mr. Flowers: The charge is that they have defrauded Professor Lankester and Dr. Donkin.

Mr. Clarke's name is not in the summons, and therefore you cannot examine him to prove they have defrauded him also.

Mr. Manton: Surely the defendants are entitled to particulars as to the persons the prosecution intend to call. If others are to be admitted, which I object to, we must have proper notice of them.

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

The magistrate then retired, and on re-entering the court.

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

Mr. Lewis: But I intend to give evidence to show a conspiracy.

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

Mr. Lewis: That is what I am prepared to do.

Mr. Lewis was proceeding to examine the witness as to what part Simmons took in the transaction, when Mr. Manton objected, to which Mr. Lewis assented that he desired to show how the so-called spirit agency was obtained.

Mr. Flowers thought the case was now going beyond the bounds of the summons in introducing a new instance of alleged fraud.

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

Mr. Manton: That would be most irregular. Let the present summons be withdrawn.

Mr. Flowers: When will the case for the prosecution close?

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

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

Mr. Lewis: Indeed, you do not.

Ultimately it was ordered that new summonses should issue against the defendants for the following (Saturday) morning, these summonses to include other names.

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

THE GOLDEN PERIOD.

Altogether at variance with the preconceived opinions of those who hold that still man appeared in a ready-made state, and that he was a creature of the reign of violence and outrage did not begin. —Hugh Miller's "Testimony of the Rocks."

An aged pierodactyl sat upon the river's brink: His open countenance broadly beamed—he gave a knowing eye as he said, "A tender granddaddy is just my style, I think."

"My digestive apparatus is getting weak, I see; I can eat but forty fishes where I once ate seventy—three;" And he pounced upon a gannet and ate him greedily.

An infant iguanodon disported on the shore. A strangely meek and saint-like look the youthful creature wore.

Alas, upon that sandy beach were traces deep of gore! An enormous pterodactylus grined a most sardonic grin.

"Let me, my weaker brother, if thine armor be not Then his stinger sharp inserting, caring not for kith or kin.

A mid-eyed vesperbird perched upon a large palm-tree: "Oh, joy-looking, big black bug, come to mine arms," quoth he.

"No one can tell, oh fairest one, the love I bear to thee." To lend additional emphasis he snapped his cruel jaws. And rucked his lips! Alas! there was sufficient cause— For suddenly on buggie's life there fell a fearful pause.

And this "the golden period," before rapacious man To waste and devastate the earth in cruelty began.

"No sickness, suffering, or death—believe it if you can. But I tell you plainly, brethren, my trachea don't expand To an extent sufficient to meet this large demand; And I would trust my carcass in a pierodactyl's hand. Cedar Hill, E. M. A.

Children's Department.

LITTLE GOLDEN HAIR.

How drowsily passed the soft summer day! How drowsily hummed the bee on her way! Still were the birds in their leafy den, While silent and lazy lay woodland and glen. Swinging her basket of white forest stream, Like the changing scene of a passing dream. Here little Golden Hair wandered along, Singing her basket of white forest stream song: "My love he wist me a fairy bower, And twisted thistles-rose over the door, And made me a seat of violets blue, And called me a love ever so true." So sweet little Golden Hair thought in song, "My love shall be handsome, and tall and strong, And his hair be soft with a loving light, And he'll hold my hand so tight, so tight; He will love me more than the world beside, And he'll dance by the light of the silvery moon, Nor think of the hours that pass too soon."

Slowly the shadows crept on and grew long, While caroled the birds their sweet evening song. But the clock, striking over Golden Hair, Were seeking for lovers in water, in air. "Golden Hair! Golden Hair!" murmured the stream, "See the sun set red through the forest green." Golden Hair! Golden Hair! nodded the flowers, "The west is all golden and evening lowers." Slowly she rose in the fast waning day, And, as the clouds came on to no longer stay, Wandered back by the setting sun, And dreamed of a life not yet begun. People she thought of, and of knights, And in fancy soared to fairy heights. She stood at the gate and watched the gold Turn pale and paler and then grow cold. "The flowers are dead, and the golden Hair, And a tear dropped down through the evening air, "Why is my darling so sad to-night?" "Asked her dear mother for the reason bright: "What has gone wrong through the sunny day? Is my sweet-eyed baby tired of play?" "Oh! 'tis not that," sighed the little one: "I was watching the fays in the setting sun, And now they are gone, I know not where, And I cannot find my love in the air."

Dear Golden Hair, like you we aspire, And dream of a life that is higher, Something beyond this mundane earth, Something of new and glorious birth, Longing to soar to the golden dawn, And being ourselves in a golden dream. —[J. R., in N. Y. Evening Post.

THE STORY OF BUZZY.

[Continued from last week.]

Then the elder bee could hardly help laughing; but he did not laugh aloud, for poor little Buzzy was in trouble, and his brother was too kind to laugh, even if the thing did seem to him very funny. He only flew up to Buzzy, and patted him with his own wings, and said: "You cunning little fellow; you don't know that you've as good a mouth as ever you had, only now you've got a long tongue, which you can thrust into the flowers and scrape off all the nectar from the inside. See how I do it; now you had better try. I turn my tongue over and over, and get out all the flower-juice, which is called nectar." Then Buzzy tried, and was delighted to find that he, too, had a long tongue, which would reach a way down into the flower cup. He thought he had never tasted anything so fresh and sweet as the nectar that the morning-glory gave him. So he flew to another blossom, and tried to get juice from that; but this time he threw back his head quickly and flew to his brother and crossed his antennae and hummed out: "Oh, A ppy, look! my head is all covered with yellow dust; see! it is on my pretty wings, too. Oh, brush it off. That's not a clean flower, I'm going to another." A ppy said: "Oh, little brother, how many things you have to learn! You don't seem to know that that yellow powder is 'bee-bread'; the gardener calls it pollen, and it is from that we large bees make the wax boxes which hold our honey." "Oh, but it sticks to my hairs, and I don't like it," said Buzzy. "Why, Buzzy, that's what our hairs are for. We just scrape it off, then carry it home in the baskets in our hind legs." "Have I baskets in my legs, too?" asked Buzzy; and he lifted one of his back legs, and there he found a little triangular kind of spoon, just like the old bees—made to hold the pollen. He watched the other bees take the powder off their heads with their front legs; from these they passed it to the middle pair, and then carefully packed the little baskets in the back legs. By this time for his own work to begin, for he did not want to be an idler. So he went to another blossom and tried very hard to get a load of dust, and though he spilled a good deal on the ground, and tore a good many pretty flowers, he succeeded pretty well; and never was there a happier bee than Buzzy when he reached the hive with his first present to his Queen mother. Mrs. Queen showed him how to mix the powder with juices which he got out of his own body, and soon he had made a pretty little wax box with six sides, all as even and as neatly done as any little cell could be.

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

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

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

THE CARTILAGES OF THE EARTH.

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

RED JACKET.

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

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

Spirit of the Press.

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

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

Hon. J. M. Peebles delivered the discourse of the evening. It was a fine effort, and one no orthodox could possibly take exception to, unless the part in which he claimed he holds communion with departed spirits. The gentleman believes in prayer, in temperance in its strictest sense, and living an upright and holy life according to the teachings of seers and sages, Christ and the apostles. He gave some very fine illustrations of what he believes to be the apartments in the spirit-land for the different classes of the human race after death. The only point of difference between Spiritualism, as Mr. Peebles represents it, and the orthodox belief as we understand it, is in his rejection of future endless hell torments, and the communion with the spirits of the departed with those in this life; also, that in infants, even in embryo, are immortal, and are taken care of by the Great Spirit of the Universe as lovingly as the spirits of those who arrive at man's estate. The whole discourse was intensely interesting. The horrible pictures drawn of the mebricate, the libertine and suicide could not fail to be visibly felt by the audience. A closing prayer by Mr. Walker, in a trance state, brought the exercises to an end."

Approval from a Pastor.

To the Editor of the Banner of Light: Ever since the modern spiritualistic movement commenced I have been a constant observer and reader of all that has been connected therewith. I have fervently hoped that Modern Spiritualism would establish itself, nor is that hope yet relinquished. In my ministrations as preacher and pastor I have quietly endeavored to remove prejudices against Spiritualism, and every way prepare minds for its reception. The broad views of Spiritualists, their grand, gracious philosophy, have delighted me. It has been to me an exquisite pleasure to point to the Banner of Light—its candor, its fairness. When I see one medium jealous of another's gifts, when attacks and replies are made in pride or anger, then am I grieved and somewhat shocked at least. If one is unjustly suspected or accused, nothing is so becoming as silence, nothing so dignified, unless the individual can make an explanation for the enlightenment of all parties interested. And with this sentiment and course not a few mediums and others consistently accord. The Banner has steadily kept on its noble course in allowing each party in the great body to get a hearing, and its eloquent rebukes of sharp, biting asperities have met my most hearty approval. A PREACHER.

The Light Within.

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

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

Why not of your own selves judge ye what is right?—Jesus.

The demand of intellect and reason must be met in order to satisfy a reasonable being.—Prof. Moses Stuart.

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

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

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



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Banner of Light.

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While we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great mental lights of the world. The generations of men come and go, and he who walks in the light, reverent and thankful before God, will be self-centered in his own individuality. Prof. S. B. Britton.

Slade Defence-Fund—Let All Spiritualists Subscribe!

Having incurred the expenses of a first trial in the case of Slade, English Spiritualists now confidently look to those of America to provide for the expenses of the new trial, soon to come off. We learn authoritatively by cable telegram that for these at least \$5000 (\$3000) will be needed. On our last page will be found the commencement of a subscription paper, and we hope it will receive many additions during the coming week. What is done should be done promptly. Let all give what they can, but give something. Colby & Rich, Banner of Light office, Boston, will publicize and acknowledge all sums received, and transmit the same to the proper Committee in London.

Spiritualism again Exploded.

The Index, through one of its contributors, makes the following announcement: "The Spiritualists are having a hard time. In London Dr. Slade has been sentenced to the work-house as a vagrant, after a trial of unusual interest, during which his most important tricks were performed in open court by Mr. Maskelyne, a noted juggler. In Boston, the Herald has not only driven from the city a Mrs. Bennett, who was becoming known as a most wonderful 'materializer,' and whose deceptions were fully exposed by that paper. It has followed up its defeat of Mrs. Bennett by a very damaging attack upon a Mrs. Hardy, another worker in 'materializations,' who has been visited and approved by many well known men—Gerald Massey and others. And last Saturday evening a Mr. Bishop gave a lecture in Music Hall, during which he performed successfully (although watched by Oliver Wendell Holmes, the Rev. Rufus Ellis, and Professor Horsford) all the cabinet, rope-trick, and other feats of professional mediums, and subsequently repeated and explained the most important of them in full view of the audience."

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

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

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

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

not yet been able to procure. The effect of Mr. Bishop's attempt is very truthfully set forth in the little fable of "The Titmouse," which we publish in another column, and which we commend to the attention of The Index. It is not true that Mr. Bishop exposed anything (except himself) or explained anything affecting the well known phenomena of Spiritualism. It is only those persons who have never instituted a thorough and patient investigation into the phenomena who are fooled and bewildered by such shows.

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

Like to the Post-Ke Sea, Whose cry is not at all compulsory course, Ne'er feels retiring ebb, but keeps due on To the Proprietor and the Hellespont."

Mockery of Justice in Slade's Case.

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

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

Impatient of the amount of testimony brought forward to show that the mysterious writing could be produced without any manual effort on Slade's part, this unjust Judge, addressing the defendant's counsel, exclaimed—"Your evidence is already overwhelming—supposing that I take it into consideration!" Thus contemptuously did he dismiss all the counter testimony that could be offered by eminent men like Wallace and Cox—pre-empted, as he had been from the commencement, to allow no proof of medial action to affect him otherwise than as a proof of "vagrancy" under the statute. He did not need even the impotent testimony of Lankester and Donkin: he had enough for his purpose in the mere assumption that Slade had claimed to have dealings with spiritual intelligences or forces.

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

Now let the intelligent Spiritualist weigh well the testimony here condensed by this shallow and arrogant Judge. "The two young men saw Slade's hands move as if he was writing." And if they did, it proved nothing; it may have been simply nervous unconscious action on Slade's part. If he had been a juggler, perpetrating a fraud, would he have been so stupid as to allow his two visitors to see him make a show of writing, when the object was to have them suppose that the writing was independent of his agency? The supposition is too absurd. His act, supposing it to have occurred, was consistent only with passive mediumship.

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

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

Here it is clearly shown on what utterly untenable grounds the Judge bases his sentence so far

as any proof of Slade's guilt could be got from Lankester and Donkin. Their testimony, as Mr. Munton says, is mere inference and conjecture; and these could have been prompted only by an utter ignorance of the admitted facts of psychology and somnambulism bearing upon this question. But Lankester is an out-and-out materialist, believing with Dr. Buchner that there never was such a thing as clairvoyance or a supersensuous phenomenon; and consequently he brought the most furious prejudice to his pretended examination of the subject.

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

Transfiguration.

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

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

"The spirit came out again, and then I entered the cabinet, looking carefully everywhere, and feeling cautiously but thoroughly all about, but, as before, finding no vestige of the medium. The chair was there, but no bodily presence sat in it. "I then asked the spirit-girl to make herself lighter if possible, and she stepped again upon my scales. As rapidly as before I got the beam at poise, and, she retiring as usual, I read the figure—fifty nine pounds. "She appeared yet again, and this time passed from one to another of the spectators, patting this one's head, the other's hand, sitting upon Mr. Hardy's knee, laying her hand gently upon my head, stroking my cheek, and then mounting the scale for me to make my final test. This time she weighed only fifty two pounds, although from first to last there had been no apparent alteration in her dress or bulk."

Some other forms came out, among them an Indian chief, who had some conversation with Mr. J. H. Hardy, of Elmira, N. Y., who had lived some time among the Western tribes, and who now testified to the reality of the speech uttered by the spectre chief. After the brave's retirement, the circle closed. Col. Oleott says: "I went inside with a lamp, and found the medium just as I left her at the beginning of the séance, with every thread unbroken and every seal undisturbed! She sat there, with her head leaning against the wall, her flesh as pale and as cold as marble, her eyeballs turned up death-like damp, no breath coming from her lungs, and no pulse at her wrist. When every person had examined the threads and seals, I cut the flimsy bonds with a pair of scissors, and, lifting the chair by its back and seat, carried the cataleptic woman out into the open air of the chamber. "She lay thus inanimate for eighteen minutes; life gradually coming back to her body, until respiration and pulse and the temperature of her skin became normal. . . . I then put her upon the scale. . . . She weighed one hundred and twenty one pounds!"

These curious facts will be found paralleled and corroborated in a statement in Allan Kardec's "Book on Mediums" (American edition, p. 159), from which we make the following very pertinent extracts, which it should be remembered, were written some twelve years ago, long before these phenomena of transfiguration came up to puzzle American investigators and to throw unmerited opprobrium on innocent mediums:

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

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

"123. Transfiguration, in some cases, may be caused by a simple muscular contraction which can give to the countenance an entirely different expression, so as to render the person unrecognizable. We have often seen it with somnambulists, but in such cases the transformation was not radical; a woman could appear young and old, beautiful or ugly, but it would be always a woman; and her weight neither augmented nor diminished. In the case we are considering it is very evident it is something more: the theory of the *psérispiti* will put us on the right road. "It is admitted that the spirit can give every

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

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

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

Aspersions on Mr. Slade—Contributions for his Defence.

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

"The trial of Dr. Slade is going on as I write (4 o'clock). The excitement has been more intense to-day than at any previous time. One of the chief points of the case of the Tribunal trial. A large invasion of ladies took place to-day, some of them bringing camp-stools. By a curious coincidence the testimony was to-day, for the time, entirely in favor of the defendant. I thought, however, should have heard. It has no secret that evidence of gross improprieties in the Slade case existed. Incidents had occurred which contained certain Spiritualists that 'Ally' preserved in the spiritual world a good deal of the Holy and civilized others—such as Sergeant Cox, Mr. Charles Lankster, Mr. Lewis had decided to suppress it. But when Mr. A. J. Clarke got on the stand to-day he took the matter into his own hands, and swore to the fact that he had been touched in the most indecent manner under the table, and that he had been touched in the most indecent manner. The sensation caused by this evidence was very great, and Mr. Massey leaped from his seat, and protested that he had been touched in the most indecent manner. In the ear, has been to day proclaimed from the house-top; it cannot be recalled, but it will be corroborated by the fact that the mediumship will be torn and inhibited in a way that all the portunes of Arabia cannot sweeten."

The following seem to be the facts on which Mr. Conway's aspersions are based: At the examination of witnesses, Oct. 21st, Mr. John Algonron Clarke was called and sworn, according to the full report in the London Telegraph of Oct. 23. I. Being asked if he had any hand in the invention of "Psycho," the automatic contrivance with which Maskelyne, the juggler, puzzles superficial observers, Mr. Clarke replied: "Mr. Maskelyne and I are the joint inventors of that automatic object. Certainly I am a little proud of my bantling, but I do not object to any one finding it out if they can." And in reference to his sitting with Slade: "Were you touched? Yes, in various parts. Slade said: 'Is it pleasant for you to be touched? I do not like it myself, but some people do.'—You say you were touched in an indecent manner? Yes.—Were Slade's hands on the table when that occurred to you? Yes."

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

We had heard long ago rumors of the kind referred to, and wrote Mr. Simmons, the agent of Mr. Slade, on the subject. The following are extracts from his reply, dated London, Oct. 11th, 1876:

"I infer from what you say that immoral manifestations have been connected in his case with his mediumship. If such has been the case you may rest assured that Dr. Slade was totally innocent in the premises. I assure you that all the years we have been together he has never for one moment been guilty of the crime of immorality, or of any other kind of that sort in others. I can also say the same for his guides. Therefore if anything may have occurred in the way of an immoral manifestation, the spirit manifesting is alone responsible and not Dr. Slade. Spirits giving currency to by the unthinking have annoyed him in the past, and in his sorrow he has appealed to all his efforts to do good, and labor for the benefit of the cause of truth, he is constantly accused of things of which he is entirely innocent. With his sensitive nature and love of approbation you can understand that such reports have a very depressing influence upon him. Knowing as I do that he is in every way the highest type of morality that I have ever been my fortune to meet with, I never for one moment entertain anything of that sort against him. I have seen many of the same kind of things that some persons have over mediums, which can hardly be appreciated by those who have not had personal opportunities for observation, and therefore the possibilities take a very different form in my mind. The status of a medium also extends from a highest ideal of purity to its opposite; this being so, an instrument, or medium used, is held responsible for the results of its operations. As you let me say I do not believe the doctor guilty in the slightest sense; and any charges against him must be proven before I can believe them. I am at your service for his guides."

That the most sensitive mediums whose surroundings are bad may be most open to attacks from impure spirits, is highly probable. That persons visiting a medium may themselves bring bad influences through which the operation of an impure spirit may be facilitated, is also highly probable. In his "Eyes Palpable of Immorality," page 206, Mr. Pees Sargent remarks: "I have heard of a powerful medium for physical manifestations through whom impure spirits, partially materialized, he came and their character was very different. This shows that the repeated warnings of Swedenborg and other seers against low and unscrupulous spirits, should be carefully heeded. Purity of heart and purpose,

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

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

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

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

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

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

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

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

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

Cost of the Slade Trial.

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

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

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







Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1876.

Claims of Science and Theology.

BY S. B. BRITTAN, M. D.

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

It is the Sabbath, and while I write the prayers of the *Zita* of the elect—the bejeweled saints, like Dives, so gorgeously arrayed in "purple and fine linen"—ascend and mingle with the delicate aromas of Lubin's Extracts. How high they ascend we may or may not conjecture. And then the piping voices of many little children, hungry and half-naked, who have no homes, the feeble accents of delicate, sick and destitute women in the next street, and the tremulous words of old men stricken by many years and the shafts of a cruel fortune, all come up in remembrance before God, while they seem to be neglected and forgotten by this saintly aristocracy of the church. But it is not our present object to moralize on this expensive mockery of the true religion, and this absolute neglect of God's poor. We can now only, here and there, gently touch the superstructure of loose logic by which Dr. Hall and other modern divines attempt to fortify their theological assumptions. The world has witnessed a long and earnest controversy between the known—all-demonstrated truth and actual knowledge—and the dogmatic but uncertain faith which essays to grasp the existence of the invisible and unknown. In this discussion the church sets up the wavering standard of its faith in the unseen, and with a view to determine what is true in the nature of things. And yet St. Paul, the most learned and philosophical reasoner in all the canonical books, completely reverses this method in his emphatic declaration to the Romans: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." (Rom. 1: 20.) Thus while the modern Gentile Church insists, on our looking through its faith—in other words, into some creed of a mythological theology—to ascertain what is true in Nature, the great Apostle to the Gentiles would have us look into the visible creation for a clear index to whatever is true in respect to the Divine Nature and the Invisible World.

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

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

The learned Doctor of the Presbyterian Church refers to the fact that St. Augustin, a man of "scientific attainments, suggested the theory that the world was created during periods as distinguished from days;" and from such hypothetical premises he advances *per saltum* to the following conclusion: "We find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements, and that upon further progress of science its perfect truth has been established."

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

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

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

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

The following passage from the World's report, in which Dr. Hall expresses his views of the proper office and mission of science, will be likely to surprise the reader of average intelligence: "The office of science is to corroborate the Word of God, even in those most advanced in their condition. It is publicly confessed, and especially in geology, where materials are so scattered and the gaps so many, that it cannot be relied on for evidence against the testimony on the other side."

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

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

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

New Books Received.

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

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

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

THE RELIGION OF EVOLUTION, and LIGHT ON THE CLOUD. Both by M. J. Savage. Boston: Lockwood, Brooks & Co.

KATE DANTON, OR CAPT. DANTON'S DAUGHTERS. By May Agnes Fleming. New York: G. W. Carleton & Co.

THE SALUTATION, by L. O. Emerson. Oliver Ditson & Co., Boston.

LEE & SHEPARD, Boston, furnish us with the subjoined list: NEDDY KINNARD'S KINGDOM, by Amanda M. Douglas; LIVING TOO FAST, by W. T. Adams; DAISY TRAYERS, by A. F. Samuels; OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD? by William Knox (illustrated); and FLAXIE FRIZZLE, by Sophie May.

CHARLES F. SOMERBY, New York, forwards the appended: THE ULTIMATE GENERALIZATION; HEROINES OF FREE THOUGHT, by Sara A. Underwood; and THE CASE AGAINST THE CHURCH.

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

"LOCK UP THE FORMS."—William A. Jones, who served in the New Orleans Times composing room for many years, and for some time past was librarian of that office, died a few days after a sudden illness. During a momentary gleam of consciousness preceding his dissolution, dwelling upon the business habits of his life, he sternly exclaimed: "The gods are all right, Sherman! lock up the forms, and let's go to press."

American Spiritualists to the Rescue!

SUBSCRIPTION PAPER.

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

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

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

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

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

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

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

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

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

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

Table with columns: NAMES, RESIDENCE, AMOUNT. Lists donors and their contributions to the Slade Defence Fund.

Spiritualist Meetings in Boston.

TEMPLE'S HALL, 488 Washington street. — Spiritualist meetings every Sunday at 10 1/2 A. M. and 2 1/2 P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman.

PHYLIAN HALL, 176 Tremont street. — The Spiritualist Ladies' Aid Society will meet every Friday, at 2 1/2 P. M., until further notice, at this hall. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

LUCINE HALL. — The Universal Reform Association holds meetings in Lucine Hall every Sunday at 2 1/2 and 7 1/2 P. M. until further notice. Moses Hall is the regular conductor.

ROBEKOR HALL. — The Children's Progressive Lyceum assembled as usual at this hall, on Sunday, the 12th inst. Mrs. Wiggins, of California, occupied the time allotted for instruction in a very interesting talk to the children. Lizzie Thompson read "The Beautiful Snow," giving us usual, general pleasure. Little Alice Bond and Nellie Thomas rendered songs in their sweet childish voices.

Mrs. Carpenter, Johnny Hatch, Florence Kitchin, Lincoln Hickey, Clara Rosenfelt, Minnie Stegmann, George Francis, Mary Linneman and May Carter read selections.

JULIA M. CARPENTAR, Cor. Sec'y.

Temple's Hall, 488 Washington street. — Mrs. Abby N. Burnham spoke and gave tests in this hall, Sunday evening, Nov. 12th. The place of meeting was well filled with

a very intelligent audience. Mrs. Burnham gave several very fine tests during the evening, to persons who were entire strangers to her, which were recognized as correct in every instance. She will be at this hall next Sunday evening, at half-past seven o'clock, and will speak and give tests. ... Mrs. Burnham has occupied the platform in this hall the first two Sundays in this month, and has given good satisfaction to a large and intelligent audience. Her style of speaking is pleasing and interesting, and quite interesting to a public audience. Mrs. Burnham will speak and give tests in this hall Sunday afternoon, Nov. 19th, at three P. M.

(From the Boston Daily Advertiser, Nov. 18th.)

Mrs. Hardy vs. her Enemies.

To the Editors of the Boston Daily Advertiser:

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

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

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

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

Yours respectfully, M. M. HARDY.

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

Movements of Lecturers and Mediums.

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

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

C. B. Lynn will speak in Springfield, Mass., till January.

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

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