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Spiritualism Abroad.

[From the London Spiritualist, Nov. 3d.] EVIDENCE IN DEFENCE OF DR. SLADE.

THE TESTIMONY OF MR. SERJEANT COX. Last Saturday, at Bow-street police court, after

Last Saturday, at Bow-street police court, after the delivery of Mr. Munton's speech in defence of Dr. Slade, the following collequy took place: Mr. Munton was, he said, anxious to call Mr. Serjeant Cox, Mr. Wallace, and another witness, upon this part of the case. Mr. Flowers: If you will limit yourself to these witnesses, I have no objection to them being called.

Mr. Munton : I intend to call four witnesses who will not take more than five minutes each. Mr. Lewis: Will you dispose of your case to day

Mr. Munton : I desire to call Mr. Serjeant Cox

and he is not here. Mr. Flowers: Mr. Serjeant Cox will probably be the judge who will try the case if you appeal from my decision.—The Court then adjourned for half an-hour.

Upon the Court reassembling, Mr. Munton (addressing Mr. Flowers) said : I have considered what should be done in rela tion to the evidence of Mr. Serjeant Cox. 1 should be sorry to cause an adjournment for that evidence. You have spoken, sir, of reading a letter by the learned scriptant on the subject. Might I ask whether that is the letter which he wrote as President of the Psychological Society of Great Britain ?

Mr. Flowers: It is. Mr. Munton: Then if your worship will allow me to read the letter in question for what it is worth, I shall not call Serjeant Cox.

Seeing this I took the pencil with which I was copring the words, and laid it at the edge of the table furthest from Dr. Slade, and far b-yond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon a table by myside. I saw the hand th torought it as dis-tingly that of a woman.

Included that the many own. It was a small matu, seem-ingly that of a woman, Again the slate was cleaned, and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writting, and i could distinctly fee the presente of the pencil upon the slate, and its motion as every word was written. written

pencil upon the slate, and its motion as every word was written: "I am Dr. John Forbes. I was the Queen's physician. God bless you. J. FORRES." While I was reading this, the hand again came from un-der the table and selzed the sleeve of my cost, and tried to pull my, arm down, but I resisted, and it disappeared. Then it came up ngain, as if from my less, and caught the eye-glass that was banging from my neck, and oponed it. During all these phonomena I', Slade's hands were be-foor me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the fable opposite to where Dr. Slade was stitung. He was sented on my left, and the hard come and selzed me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. slade's hands was warn boft and in each occasion came from the side of the table opposite two was called and fieshly as my own. Again the slate was cleaned and held under the table tight against the wood, one half of it projecting beyond the cree drawn way, and rapidly talsed aloves me and placed upon my he d. In this position the sound of writing upon it was distinctly heaved by me. On removing it, I found written upout it he following words: "Man must not doubt any more, when we can come in the say.

"Man must not doubt any more, when we can come in this way. J. F., M. D."

"Man must not doubt any more, when we can earned in this way. J. F., M. D. " Then the large arm-chair rushed forward from the cor-ner of the room in which it had been placed, to the table. Again to slate was pared under the table, and project-ing from it. A hand twice selzed and shock my lex, both of the hands of Dr. Shade being at the moment before mo, and his whole person visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done, and two what agency, is a problem for psychology to solve. For my own part i can say only that I way in the full possession of my songes; that I was wide aways; that It was in broad day-light; that Dr. Shade what in the full possession of my songes; that I was wide aways; that It was in broad day-light; that Dr. Shade was used in a full posservation the whole time, and could not have moved hand or foot without be-ing deviced by me. Thus the was not a solf-dousion is shown by this, that any person who chooses to go may see almost the same phe homens. I offer no opinion upon their causes, for I have formed none. If they be growing, it is tupossible to ex-argorate their interest and imperiance. If they bean imposture, it is equally imperiant that the tick should be exposed in the only way in which the tackery can be explay-ied, by doing the same thing, and showing how it is done. August 8/A, 1876. Mr. Munton . Now, having read that letter, if

Mr. Munton . Now, having read that letter, if Mr. Lewis does not ask for Serjeant Cox to atend here for cross-examination, I will not trouble the court with any observations upon it.

Mr. Lewis made no response.

WIDENCE OF MR. A. R. WALLACE, PRESIDENT OF THE BIOLOGICAL SECTION OF THE BRITISH AFBOCIATION FOR THE ADVANCEMENT OF SCI-ENCE.

Alfred Russell Wallace was accordingly called, and examined by Mr. Munton : I am an author. I have written works on natural history. I have written a work entitled "The Miracles of Mod-ern Spiritualism." I have been investigating this subject for eleven years. I have had many sittings with paid mediums, but probably ten times as many sittings in private fauillies. These sittings satisfied me of the genuineness of the phenomena, and that they proceeded from some unknown force. I know the defendant Slade. I have had three scances with him. On the 9th of August I sat down with him in the back room. I took up the slate, examined it, and thoroughly cleansed it myself with a wet sponge. We then both rubbed it until it was dry. A small crumb of slate pencil was then placed upon it. It was then placed under the side of the table, and held close to the woodwork. A sound of writing was

What did you understand by this message?-I understood it to be "is it proof" of a power

not his own. The slate had four divisions; a piece of, pencil

was placed between each ?-Yes. But no writing appeared except just under the lid?-No. He did not press this slate up against

the lower portion of the table. Did he explain to you that if he had pressed the slate up against the table it would be impos-sible to write inside?—No, he did not. Did that fact occur to you?—It did not occur to me that one would be more proof than the

to me that one would be more proof than the other.

Does it occur to you now that if he had pressed the slate against the under surface of the table that it would be impossible to write inside it ?-

Yes. Mr. Flowers : Even by a spirit, you know?

Mr. Lewis: Oh, no. (Laughter.) But the impossibility would be somewhat removed if the slate was not pressed up against the under surface of the table?—Yes. Before the message appeared he moved about a great deal. I believe that he could not help that; it is

Will you look at that slate (produced), which was handed in by Mr. Hutton, of the Spectator, and say whether you see any resemblance to the handwriting which you got?—(After inspection): Well, there is a general resemblance, I betieve. Does it appear to you to be writing dong under

difficulty?-No. It appears to me to be plain, quick writing, done without any difficulty what-

Before you went to make this inquiry did you insist upon seeing Slade's writing, to show you his style of handwriting ?--No; certainly not. Why didn't you ask for it ?--Because I did not

consider that it had any bearing upon the sub-Why not?-Because the only evidence I would expect would be evidence that he could not have

done it. Would you not think that if the writing on the slate was like his writing that it would be some evidence?-Not if I had direct ocular evidence

Did Stade explain to you why the state was put under the corner of the table?—That seems self evident. If it were put under any other part in would have been further from me, and, of course, further from my observation.

Was the bracket near the corner of the table?

-Yes; of the double table. But I speak of the last time you went?-The bracket was shut up where the slate was held. When, on the previous occasion, I asked Slade why the slate was put under the table in said he could not help it, that he had no power over the place at which it was held, and that the slate moved invo untarily. I believe that the motion of Slade's arm was to some extent invol-

untary. Did he explain why it was necessary to use the

bid he explain why it was necessary to use the table?—No. Did you ask him?—No. Could it not have been done on the sideboard or mantelpiece?—I did not ask him. It would have been a foolish question. Did you ask him it the spirit could write on a looked elate?—No.

locked slate?—No.

Did it not strike you as singular that writing could not be produced on a locked slate?—I do n't know that it could not have been produced. I

ily nature, involving four family names. During the twenty experiments, I never allowed the slate to be out of my sight, and during these two cru-cial experiments 1 did not allow Slade to touch the state; It was in my own hands from first to last. These facts enable me to say, solemnly, that I am not more convinced of my own existence than I am that the writing appeared on my slate without the intervention of human hands. The convulsions spoken of as affecting Dr. Slade are well known to medical men under the name of chorea; they, more or less, affect all mediums when under influence. The hoarse clearing of the throat is, also, purely a nervous affection, called hysterical throat, very commonly affecting public speakers and others when agitated. All the writing I had in my twenty experiments was beyond all doubt, the dry dusty writing of slate

pencil. By Mr. Lewis: Did you ever, Dr. Wyld, see Mrs. Guppy come through the ceiling?—No, Mr. Lewis, I never did. (Laughter.) The message convinced you?—My twenty-two

years' experience convinced me. Were you present when Professor Lankester seized the slate?—I was not; and I am glad I was not present, as I might, perhaps, have been tempted to use a little psychic force. (Laugh-tern)

ter.)

[Concluded in our next.]

Spiritual Phenomena.

MRS. HOLLIS IN BALTIMORE.

To the Editor of the Banner of Light :

George Elliot has somewhere said, "I am content to tell my story without trying to make things seem greater than they were; dreading nothing, indeed, but falsity-which, in spite of one's best efforts, there is reason to dread. The pencil is generally conscious of a delightful fa cility in drawing a griffin-the larger the claws and the longer the wings the better; but that marvelous facility which we mistook for genius is apt to forsake us when we wish to draw a real, unexaggerated lion !" Such is the pleasurable task before me-if you will allow me sufficient space. I wish to draw a real, unexaggerated lion; but, so grandly beautiful and sublime is the subject of my pencil, that, instead of exaggerating, instead of falsifying, I am sure I shall rather fall short of the actual truth. But, for the sake of the cause, in compliance with my own inclination, and at the request of those who participated with me in recent beatifying experiences, I propose to make an effort at description.

As Mr. Danskin, in his own inimitable way, has already informed you, Mrs. Mary J. Hollis, of Louisville, Ky., has been spending some months in Baltimore, holding séances for spiritual manifestations at No. 153 Saratoga street. Mrs. H. is a medium for various phenomenal phases-for materializations, levitation, slate writing, and for the speaking by spirits, on the natural atmosphere in dark circles Prior to last Thursday her seances have been confined to the last named phase-owing mainly to her health-this class of manifestations being less exhaustive, in her case, than others. In these circles very many have been gratified by the most positive assurances of the personal identity of their friends, and have rejoiced, for the first time, in the fact of a demonstrated immortality; not in immortality considered merely as an abstraction, but in the positive demonstration of the perpetuity of individual consciousness and individual affection beyond the grave—the particular feature in which Spiritualism triumphs over all antecedent or existing faiths. In these circles the most satisfactory and consolatory appeals are made to the consciousness, through the sense of hearing. But on Thanksgiving night an additional appeal was made through the sense of sight. With the use of black cambric, shawls and quilts, a cabinet was improvised, and six of us enjoyed the blessed privilege of witnessing materializations of spiritfaces, through the mediumship of this astonishingly gifted lady. And here my pen fails me in adequate description, or in the proper expression of a moiety of the intensity of joy that filled our souls during this wonderful scance ! It was most truly, with each and all of us, a Thanksgiving and joyous occasion. Two gentlemen present recognized each a son; one gentleman his father: another, his daughter; my wife's mother was present; also one of my daughters, and a friend of long years' standing, who left the form at Galveston, Texas. A very beautiful young lady, the daughter of a resident of Washington City, presented herself to a gentleman present who had come-over from Washington to attend the scance, and who was in company with her father about an hour before leaving. Many other spirits presented themselves, including Louis Napoleon ; and I also recognized the noble visage and majestic brow of Edgar C. Dayton, my longtried friend and guide, who bore a striking resemblance to the portrait taken of him in 1856, through the spirit artist, Wolcott, then residing in Columbus, Ohio, which portrait, I mention for the benefit of the skeptic, Mrs. Hollis never saw. During the scance we had speaking and singing also from the spirits; and the Indian control of Mrs. H., the noble and true-hearted Skiwaukee, brought a pair of moccasins from a trunk in the third story, and cast them through the aperture in the front curtain, very much to our astonishment-as the trunk and intervening doors were known to be locked at the time. I am told he has been known to bring material objects from a distance of miles-introducing them into the circle room when doors and windows were closed! All of the séances of Mrs. H. are directed by a spirit calling himself James Nolan-whom we

writing was there, and that was what I took par-ticular notice of. I then lifted the | time loud and distinct. He is grandly sublime slate, and there found a message of a secret fam-in the philosophy, and pure in the moral lessons in the philosophy, and pure in the moral lessons with which he often favors us. Blessed indeed are those who can listen to such noble utterances from the angel-world.

With regard to Mrs. Hollis personally, I take great pleasure in stating that I have known her since she was a child of seven years of age, as well as her estimable father and mother-the former of whom has passed to^sthe inner life. She is highly esteemed as a lady, by the most worthy of every social circle in which she has mingled, both in this country, in England, and upon the Continent. Hence she is not on trial before the public, as to character, whilst her mediumship, it seems to me, is entirely beyond question, in the estimation of any well informed and well-intentioned investigator.

But I must close, for fear I may encroach upon prescribed limits, although my theme is certainly worthy of a lengthened continuance. I am authorized to give the following names of persons who participated with me in the pleasurable experiences I have but so feebly pictured : Prof. D. Lyman and Hon. Judge Cuppy, of Washington City; Charles Dunlap, Esq., Mrs. Carrie Grimes Forster and Dr. H. J. Billing, of Baltimore.

In the freedom of a living truth, fraternally THOS. GALES FORSTRE. yours. Bultimore, Md., Dec. 5th, 1876.

ANSWERING SEALED LETTERS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Mrs. Carrie E. S. Twing has this phase of mediumship, and manifests it very readily if you give her a chance. I am led to say this because I was talking with an intelligent man the other day, who said if he believed letters were answered unseen or unread he should believe in Spiritualism, but he did not in either, for they were frauds. This was said because the "great exposer Bishop" picked out the right name by the pulse-beat. I think if he should sit with Mrs. Twing (who I ought to say lives at No. 41 Dover street, Boston,) he would see some difference between his "unconscious cerebration," that gathered in the name of "Jumes K. Polk," and the intelligent' communication that would be likely to come were her peculiar powers called into requisition.

Is it not strange that there are people of intelligence to day who doubt this statement, and know it is either the pulse-beat or fraud, notwithstanding the overwhelming testimony of the fact, and the easy way of demonstrating it? I do not know as the identity of the spirits can be relied upon in all, or many cases. I suppose --there is an invisible Mentor, or a band of them, more or less around everybody; I know there is about me, and am inclined to think it universal. It is possible, and more or less probable, that this spirit presence of the medium may read and answer the sealed letters; I know they do sometimes, and assume to be the person or spirit addressed; with my mundane sense of integrity I question the wisdom of thus aliasing an absent friend; I am happy to say, however, that some----times the identification is complete. The proof of continued existence is established in either case, for if an "assumer" survives death the "assumee" must also, for "out of one blood God made all the inhabitants of the earth," that is, any survivors, then logically all, whether they respond or not. There can hardly be any mistake in the fact that an outside intelligence does this answering, and the mediu n is but an automaton. Take an instance in my experience with Peter West: I had reason, during a scance with him, to know that Ralph Huntington was present. I wrote on a paper his name, and added, "Will I receive the money promised to me to-morrow?" This was folded up, and unread, held tight in the medium's hand, who without relaxing his grip on it, said, "Yes, I am here, and ----- too. John, you are always thinking of money; you will receive what you expect." It is of no consequence whether I received the money or not, that is not the point, but who read my question and answered it? P. West certainly did not, and nobody else in the form, and nobody knew the name where I have put the blank line. Some may say it was clairvoyance. Well, what is that? Ans. Reading without eyes. All I can say is, a believer in clairvoyance is very near the kingdom of Spiritualism, if not of heaven. If any one has not had an opportunity of testing the fact of getting intelligent answers from questions that are unknown to the medium, I think a sitting with Mrs. Thwing will give them the experience. I wrote a spirit friend's name on a paper, and folded it up. She put it at once in an envelope for protection, and held it in her hand a moment, then wrote a communication of some length, and signed the name 1 had written. The communication was rather general, but some of it would indicate a genesis in the person whose name I had written. I tried again, at another time, and wrote a letter at home asking a question, addressing it to a spirit friend, and sealed it up. The question was answered at length, and the name of the person signed to it. This communication will be no news to Spiritualists generally, for this is one of the oldest phases of the spiritual manifestations, but as the fact itself was doubted by an intelligent man as being a fact, I thought a word or two on the subject might be worth printing, and the notice it carries also.

Mr. Flowers: Very well: read the letter, if y

please. Mr. Munton proceeded to read as follows the letter in question, which appeared in The Spirit-ualist of August 11th :

Having undertaken to examine without prejudice or pro-possession, and to report faithfully, without favor, in a purely judicial splirit, any alleged psychological phenomena that night be submitted to me as President of the Psycho-logical Succiety of Great Britain, I narrate without com-legent what I witnessed at a sitting with Dr. Slado this ac-

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^{alde} of the state: ⁽¹⁾DRAR SELJ.—You are now investigating a subject that is worthy of all the time you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is our object in counting to earth, to make man and woman better, wiscr and purer.—I am truty, **A. W. SLADE.**" While I was reading this a band earling crashed my knew.

A. W. DLADE. While I was reading this a band sgain grasped my knee furthest from Ur. Slade, whose hauds were at that un-mentholding the share that i might copy the writing. As I wrote, a band, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently.

heard, and in a few seconds the slate was produced with writing upon it. The slate was close to the woodwork of the table, and Slade held it by the thumb. The message was certainly on the upper side of the slate; that which faced the lower surface of the table. Slade moved the slate deliberately from under the table. There was no shuffling on his part. I cannot say the purport of the message. Two or three messages of this kind were produced while Slade held the slate. I then wished to hold it myself. He cleaned it with his hand, and I held it close under the table, as he had done, both his hands being on there. the table upon my other hand. The result was that I heard writing as before, and taking out the slate, I read writing upon it. The next ex-periment was on the slate when it lay on the table with a bit of pencil under it. Writing was again heard, and a message appeared. No other experiment was made upon that occasion. I paid

another visit to Dr. Slade on October the 7th, since the commencement of this inquiry. On that occasion, after several trials, when nothing oc-curred, he held the slate under the table again, when we heard a faint sound of writing, and on bringing the slate out we found upon it the words "Can't now." I examined the slate, and could "Can't now." I examined the slate, and could distinctly see the dust of the slate pencil. I went to slade again on Oct. 14th, after the table had been impounded here, and found a common mahogany Pembroke table with two brackets. Dr. Slade pushed back the bracket between us, saying it was in the way. On that occasion I took a small book slate. Pieces of pencil were put between the slates, and Dr. Slade held it un-der the corner of the table. He was in a state of considerable agitation, passing the slate from the table frequently. I do not think there was more than one or two seconds during which I did not see the slate. Dr. Slade apologized for touching my body with the slate, but said he could not help it. The slate was not out of my sight more than a second or two, and it was impossible Slade could have written upon it. The message which came was in four distinct lines, with the "i" doited where it occurred, and the "t" crossed The message was, "is this proof? I hope so,"

You have heard witnesses speak of convulsive movements on the part of Dr. Slade. In your experience have you found that to be exceedingly common ?--So common as to be an almost universal characteristic of mediums.

From beginning to end of your sitting was there anything indicative of imposture?—I could

see nothing whatever indicative of imposture. Were there any raps or movements that at-tracted your attention?—I heard the raps and tracted your attention ?—I heard the raps and feit the touches which have been described, but the most remarkable thing was that the flat table, when my hands and those of Dr. Slade were clasped together, rose up, and almost instantane-ously turned completely over on to the top of my head and slid down my back. (Laughter.) Was it possible that this could have been pro-duced by Slade's feet or legs?—I think not. It appeared to me to be absolutely impossible. Cross examined by Mr. Lewis. Did you up.

Cross examined by Mr. Lewis: Did you un-derstand from the defendant who wrote this message, "Is this proof"? Witness: I did not on that occasion. On the

previous occasion he had had a message signed "Allie," and he then told me that "Allie" was the spirit of his wife. On the occasion of the message, "Is this

don't believe that Slade could not produce it. The only fact is that he did not produce it on that occasion.

You have said that you do not pay much attention to the writing?-I attach no importance whatever to the message

What do you mean by that ?-I have seen many and they possess a general similarity. I attach importance to the fact that there is writing, not to the subject matter of the writing. On the first occasion he told me the messages were written by spirits, and I understood they all were. I did not investigate Slade's history before I went

Mr. Flowers: You took your own slate, you say; did you take the pencil also? Witness: I did not.

Mr. Hutton's slate was handed to the witness and he was asked by Mr. Flowers whether he could read the writing upon it, but he was un-able to do so, although he saw in the characters a similarity to the writing on his own slate.

Reexamined: You went there to investigate the phenomena of slate-writing ?—Yes. Reëxamined by Mr. Munton : I have generally

found that there is no reliance to be placed on identity in the matter of the messages. I hav heard it said that some shade is one of the recog – I have nized conditions for slate-writing. I may add that during the whole time that the slate was be ing held by Slade his feet and knees were fully visible to me outside the table, as he was sitting sideways.

EVIDENCE OF DR: GEORGE WYLD.

George Wyld, M. D., 12 Great Cumberlandplace, was next examined. He said he had re-sided in Great Cumberland place for twenty two years, and had believed in mesmerism for thirty-five years, and in Spiritualism for twenty-two He paid three visits to Dr. Slade between years. He paid three visits to Dr. Slade between the 4th and the 12th of August, and had about twenty experiments, but to save the time of the court, he would confine his observation, to two experiments. These he called his crucial experiments. He wished to remark that, although a believer in Dr. Slade, he yet acted as if he were a skeptic, because he wished to obtain test experiments, in order to convince his brother, Mr. Wyld, Doctor of Philosophy, Edinburgh, who was a philosophical skeptic in these matters. Dr. Slade willingly submitted to Dr. Wyld's crucial tests. He proceeded to say: The first experiment was thus performed: I held both Dr. Slade's feet with my feet; I held his right hand in my left hand, and his left hand lay before me on the table. I then took up the slate, minutely examined it, and found it a dry, dusty slate; there was no possibility of there being sympa-thetic writing upon it. I examined it for a min-ute or two. I then placed a crumb of pencil on the slate, and placed the slate below the flap of the table holding it tight to the understate. the table, holding it tightly to the under surface, retaining meanwhile my hold of Dr. Slade's feet and right hand, while his left hand lay upon the Immediately I heard writing, which betable came louder and louder as I approached my ear to the slate. Three raps were given. I drew out the slate slowly and carefully, as if it had been a drawer, and there lay the little bit of pen-cil and this message: "Let this convince you." Again I took up the slate, cleaned it, and placed the crumb of pencil on the surface of the table; and now, holding both Dr. Slade's feet with my fort and big sight hand in my loft hand I con-On the occasion of the message, "Is this feet, and his right hand in my left hand, I cov-proof"? did Slade lead you to suppose it was spirit-writing?—On that occasion there was not a word spoken on the subject between us. The my elbow on the slate. Immediately writing by sweet and melodious, whilst it is at the same

"I may be buried in the earth, or sunk in the water, but I shall go to her and live with her. Gause is abundant there, and there the while man is never seen,"-Coacoo-ches, or Wild Cat, Semimole.

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OF LIGHT. BANNER

Free Thought.

SPIRITUALISM A ROCK OF DEFENCE. To the Editor of the Banner of Light:

That what is known as the nominal Church, in its different ramifications, is sorely pressed by the scientists on the one part, and by the facts of phenomenal Spiritualism on the other, is patent to every close and observing thinker. At present. our leading divines, in their supplications to the Most High, are answered neither by dreams, nor by Urim, nor by prophets. It is the medium who receives and gives responses from the world beyond, like the woman at Endor, or that other world is entirely shut away from us, the clergy themselves being judges.

Our theologians are in no condition to encounter materialists like Tyndall and Huxley; for in their methods of treating spiritual subjects, themselves are too materialistic. The scientists of the day, in their onslaughts upon the theological systems in vogue, are like so many ironclads battering in pieces the wooden sail that would oppose them. Protestant churches, in particular, assert we know nothing, nor can know nothing, of the world of disembodied spirits; therefore all their speculations are not worth a straw. Theological seminaries do not meddle with psychology; hence both tutors and students are in a state of profound ignorance on a subject that lies at the bottom of all right thinking. In opposing Spiritualism, professing Christians and materialists are one in their methods of argumentation. Consequently would the Almighty stay the surging tide of unbelief so threatening, some other instrumentality aside from the churches must be employed.

Our scientists mainly deal with phenomena that appertain to gross matter. Spiritualism proves that final cause is not reached till we come to spirit. The great moving forces of nature are as tangible as spirit itself, and spiritual things must be spiritually discerned. Clairvoyance and clairaudience are channels through which we get at spiritual realities, instead of through the five natural senses. Those endowed with the gifts of clairvoyance and clairaudience can speak authoritatively in their department, the range of the five senses being limited to a much narrower compass. Theologians and scientists alike claim to fix the bounds of the possible, and alike err most egregiously in opposing the facts of Spiritualism.

If there is a future state of being for those who have cast off the fleshly tabernacle, the only real proof we can have of the fact is the return of the disenthralled from the land of spirits. If the testimony of all ages and nations, including the demonstrations of Modern Spiritualism, prove nothing, then it is useless to dogmatize in favor of a future life; for what can we reason but from what we know? In phenomenal life the word impossible should be banished from our speaking vocabulary; for every week and every day are making revelations that once would have been pronounced impossible. The most profound scientist has by no means reached the ultima thule of knowledge, and our professional theologians are the most illogical of men when dealing with facts that lie in the domain of the spiritual.

No Bible or holy book extant affords us a tithe of the proof of a future existence, to be found in the phenomenal revelations of Modern Spiritualism within the last thirty years. We challenge scientists and churchmen both to conceive of stronger proofs of a life beyond the present than can be adduced from the disclosures of Spiritualism. For solid argument what are all the treatises written from the post-apostolic Fathers of the Church to the last half of this century by old school theologians, to be compared with the books of R. D. Owen, Eugene Crowell, Epes Sargent, and many others, as respects real cogency of reasoning? These men deal with facts, while our scholastic speculating divines deal

The Reviewer. COMMENTS AND DEDUCTIONS ON ED. S. WHEELER'S LATEST LITERARY

WORK.* BY GEORGE A. BACON

2

This is a broad paged, elegant book, printed in large, clear type-just the style, we like to take into our hands. Issued by the great Philadelphia publishing house of Lippincott & Co., it is every way creditable to them.

Save its "Scheyiehbl," the Indian name of New Jersey (though it looks and sounds more Turkish than Indian), its title page is all sufficlently explicit, and completely covers the contents of the book. We think the text unnecessarily long, but the preacher, in this instance, sticks to it, which is no ordinary merit. The name of the author, Edward S. Wheeler, is well known in New England and the West, as belonging to one who heretofore did good service with voice and pen toward elucidating before the intelligence and conscience of the people of these States the principles of associative psycholthese States the principles of associative psychology, a comprehensive and philosophical Spiritu-alism. We are always glad to note that members of the spiritual fraternity, distinctively known as such, are capable of seeing, saying and doing as such, are captule of secting, saying and doing something else, when occasion requires, besides continually harping by word of mouth on the everiasting Gospel of Spiritualism; that they can sing songs in other keys as well, strike other chords upon other instruments, and create a music which nor only delights the car, thrilling the sense with melody, but also makes one strong for justice, truth and righteousness, evermore filling the soul with heavenward aspirations.

Despite, however, the popular hue and cry against Spiritualism, its advocates and media, there is at this particular juncture nothing more honorable or serviceable to humanity than to be intelligently and adaptedly engaged in efforts to remove the conceit of the so-called scientific fraternity, the ignorance of the medical professor, the bigstry of the theologian, the prejudice of the press, and to help in dissipating the darkness which surrounds those who unthinkingly follow the detum of these several leading classes of

The writer of this book demonstrates in this performance that his pen is now as facile and clever as tormerly his tongue was caustic and se-While it is written for a special purpose, to awaken such reminiscences in those who know Sea Grove and its associations by residence there, and to increase their interest and pleasure in the place, by bringing before them many facts' pertaining to their favorite resort"; in other words, to judiciously set forth the many advantages of Sea Grove as a desirable watering-place in the summer time, where the popular religious habits of the people are preserved and practiced as at home-we say that, notwithstanding the work is written for this special purpose, which is a perfectly proper and legitimatesone, it is also replete, be it understood, with unusual interest to the general reader. The original purpose is faithtuly adhered to, and in such a manner that thousands who perchance may peruse this little book, will forever after feel a sort of personal interest in the success of Sea Grove.

The seeming incongruity of such a radical as friend Wheeler is known to be, writing such a work for such a purpose, is at once removed when one remembers the liberal spirit in which when one remembers the liberal spirit in which it was proposed, and the reciprocity it met with and was responded to. It was a wise selection on the one side, conscientiously and intelligently answered by the other. What does spiritual en-lightenment amount to if it can see only through one kind of spectacles! We can but hope the issuing of this book will prove a good investment to all engenment. to all concerned.

As illustrative of the spirit in which the author wrote, we copy his Dedication : "To my Chris-tian friends, who, firm in the faith themselves, can nevertheless respect the convictions of oth-ers; to carnest Christians whose spiritual trust and faith is so perfect they have no fear any fact can disprove truth, or human error annul the divine law; to Christians whose character hon-ors their creed, whose fairness and honesty command regard, while their kindness and courtesy inspire fraternal love ; to all who love truth bet ter than their lown conceit ; to all who reverence God more than any theory ; to all who seek the good, the true and beautiful themselves, and devoutly labor for the welfare and eternal happi-ness of humanity, I dedicate this volume." The first, seventy odd, pages are devoted to a

It was with a touch of romance, as well as paternal care, that Director May selected these eight newly-married Walloons, and sent them, about the first of June, in a yacht, with as many sall-ors, to abide at Fort Nassau, a place five miles below Philadelphia, on the Jersey side of the river. They were far from home, from friends, even from civilization, a mere handful in the

wilderness among avages, but they were enough; each for the other of every pair, and all for each of the quadruple family. It was a fitting and poetic thing that the valley which was to wel-come the men of peace, and grow in peace to be, the home of freedom, should owe its first historie without to work out to work bidds. with that settlement to young and joyous brides, with their free and hopeful partners. It was in harmony, also, that, they should come in the freshness of summer, when the very air was balm, when every leaf told of life and vigor, when every forest aisle was sweet with woodland fragrance, and echoing with bird songs, every note swelling the all-pervading melody, one perfect chorus, whose ghd refrain was evermore of love, and still of universal, all-embracing love.

Among others who sought to plant a settlement in the wilds of the New World was Sir Edmund hundred others, in 1685. Plowden, who in 1632 received a patent from the Indians, Puritans, Qu king-Charles I.-for Long Island and the adjanally failed, owing-to the opposition of the Dutch and others along the Delaware. Having exhausted his fortune during his stay

of about seven years, he returned to Eagland, where he was afterwards arrested for debt, and finally died in the debtors' prison in 1655 Our author says there is a pathos about the fate of the carnest Palatine of New Albion, which is be governed. . . . Sir E lmund Plowden beside the Delaware sought to establish a more liberal, wise and perfect organization of society than the world had ever known. While Rhode Island be-came a more complete "Democracie," and for-tunate Connecticut grew to love freedom by ex-Innate Connecticut grew to love freedom by ex-perience, New Albion formulated the principles of political order, and put forward her ideal pro-position, at once and entire. . . . Guarding against demagogue usurpation, the institution of New Albion enfranchised the people and de-ferred to popular intelligence; obedient to British usages, it still insisted upon independence and freedom, and thereto obtained the sanction of the throne. Mildness, humanity and justice were haracteristics of the whole constitution of the intended State, and, most glorious of all, entire' religious freedom was guaranteed ; dissent was not amenable for punishment, and heresy to be proceeded against only by education ; with the proviso that "this argument or persuasion in re-igion, ceremonies, or church discipline should acted in mildness, love, charity and gentle

language." One of the most famous of the early Dutch settlers, a Lord of the Manor, or "Patroon," one who had jurisdiction over the settlement he founded, and by peaceful purchase from the na-tives might hold and own the lands on the seashore or river bank for sixteen miles, and as far inland as situation of the occupiers would admit, wis David Piertersen De Vries, who gave his best efforts for a dozen years to New Netherland. A man of the people, he was ever a foe to despotism, injustice and cruelty. In Manhattan, where he resided so long and honorably, he was, as Chairman of the Citizens' Committee, the acknowledged head of the Dutchdemocracy. The Indians trusted DeVries as a Swannekin "who never lied like the others," and his influence with the aborigines, with his characteristic tact and discrimination, more than once saved the provnce from destruction. Wise in council, prudent in action, De Vries stood firm for right, palliated he could not avert, and constantly evils manifested that self-control and magnanimity which won the affection of the Indians from Fort Orange to Sandy Hook, and conciliated the barbarians of Swaanendael and Scheyichbi, making smooth and peaceful the ways of his successors on the Delaware.

De Vries was by nature and experience equal-ly commendable as a man, a citizen, a command-er, a diplomat or a stittesman. It would be un-true to history and unjust both to him and to his creed not to record, in addition, the fact that the first resident patroon and owner of Cape May was a man of religious sentiments, to principle, after the best ideal, a devout and consistent Christian.

Speaking, on p. 40, of the early missionary efforts of Eliot and others to educate and Christianize the Indians, our author characteristically adds, Dissent is free, thank God ! Even dissent from dissent, at last; but history must crown with a just award those to whom, whatever the THE CROSS -meant obedience patience and self-denial—who bore the symbol of a divine humanity to savage men, and in the speechless death-agony of Indian tortures, offered their cruel executioners the sign of universal love, mercy and forgiveness t The difficulty of render-ing abstract truth to the average mind, of an Inlian savage, is pleasantly illustrated in several instances, and the writer further adds, on p. 41, that Cotton Mather, who based his orthodoxy on witchcraft, gravely stated that he tested the demons around him, who made a pretense of being linguists, with the Indian tongue. These imps, Mather says, frequented his premises, and could well manage Latin, Hebrew and Greek with ease, but at the Mohegan dialect they shrank back in dismay. The pleasant inference is that the Indians were a people unknown in hell ; but the cruel old witch hunter did not tell the story as a compliment to the Mohegans, but honestly as a fact—one worthy the most fortunate Spiritualist. Deeply interesting facts, both of a personal and historical character, concerning "the original people," as the Lenapees were called, the loca-tion of the Swedish colonies, the several settle-America by the English, the establishment of the peaceful Quakers, "who practiced a blessed white magic upon the wild men, and transformed them to philanthropists," are given at length, and with original freshness. Space, however, forbids but little further reproduction, though we must quote the following noble testimony to those who more than two centuries ago, amid bitter reproach and persocution, ever obeyed the "still, small voice," and followed the guidance of the Inward Light: The basis of the Quaker State was democratic equality; methodically and clearly the "agreements" stated the sublime affirmations of the Quaker, and in harmony therewith promulgated the "fundamentals" of the highest form of actual government the world has ever known. Freedom of conscience, the ballot-box, equality before ithe law, the right of assembly, freedom of election, freedom of speech, freedom of the press, popular sovereignty, trial by jury, open courts, free legislatures—all these were provided for in West Jersey, in March, 1677. What more? No poor man could be im-prisoned for debt, none held as slaves ; there was free access to the courts, where each man might plead for himself ; the judge, an appointee of the assembly for two years only, merely announced the law, the jury gave both the verdict and the sentence; where Indians were concerned the na-tives were to make half the jurymen. The stat-utes prescribed were admirable and consonant with the Constitution, the whole wise, just and discriminating, full of justice, benevolence and protection even to the humblest denizen of the aboriginal woods. The helpless crphan became the ward of the State, and the child of misfor-tune was educated at the cost of the Commonwealth. The honor and fame of William Penn are borne toward future ages with the progress of the mighty State that bears his name; but let it be remembered, in West Jersey his inspired mind and benevolent heart first wrought out his model of a State, and there, and there alone, his will and his purpose became the law and rule of a happy people. Every acre of New Jersey has been fairly bought of the Indian tribes. West Jersey is un-stained by Indian blood. Said the sachems ; You are our brothers; we will live like brothers with you. The path shall be plain; there shall not be in it a stump to hurt the feet. Bancroft not be in it a stump to hurt the feet. Bancroft says: Not a drop of Quaker blood was ever shed by an Indian. Great principles dawn' slowly on the minds of

disorder. . . . Where avarice faiters in dis-couragement, and ambition halts in despair, the love of liberty populates the wilderness, and re-ligious enthusiasm builds the institutions of the State (p. 49). After the Restoration, the intoler-ance, faunticism and persecution of the Govern-ment measurements in flut durant the Government were sorely inflicted upon the Covenanters. The rulned Scotch Presbyterians, in whose souls a sense of duty to God forbade conformity to human assumptions, were ready, as soon as the way opened, to abandon even "bonnie Scotland," since apostasy alone could ransom their lives in their native land. So on page 55 we read that a number of Scottish Covenanters arrived in East Jersey in 1682. [George Scot, of Pitlochle, was a leader among the emigrants. "A retreat, where by law a toleration is allowed," said he to his neighbors and fellow-suffering countrymen, "doth at present offer itself in America, and is nowhere else to be found in his Majesty's do-minions." 'To America, to East New Jersey, George Scot and family, and about two

Indians, Puritans, Quakers and Covenanters held in peace and universal prosperity the soll of New Jersey. Toleration is a narrow word : they met on the broad platform of equal rights, of judgment and mutual union, for the common weal and wealth. Eisewhere he says : Ambition and avarice enlarged their efforts to aggrandize themselves in the colonization of New Jersey, but after all the settlement of the State is found to be due, through persecution, to the love of liberty and the principles of religion. Thus fol-lowing the course of events, the author sketches the carnest Palatine of New Albion, which is the doings of the times, of which the above are made more effective by a statement of the social but imperfect specimens, down to the present ideas by which he and his associates proposed to occupation of Sea Grove, and enlarges upon its Sir Elmund Plowden beside | facilities and advantages as a seasonable seaincluties and advantages as a seasonable sea-side resort. Sea Grove is a creation, and a creation by Presbyterians, we are told. Its founder is a wealthy gentleman and philan-thropist of Philadelphia, Alexander Whilldin, E-q., who for half a century, save one sea-son in Europe, has regularly visited this place. . . Presbyterians to day expect God's bless-ing of health only as they conform to natural ing of health only as they conform to natural laws, the dictates of sanitary science and good sense. Hospitable religion, broad boulevards, perfect drainage, pure, plentiful water, hygienic living—this is the Presbyterian programme to-day. Not long ago, moody, mistaken "saints," of varied sects, counted religion, or the madness they called such, godliness enough, leaving clean-liness and care for the body to be regarded almost as a vice ; herein is evident improvement. Progress involves no shifting of the grounds of principle, no change in the immutable basis of truth; it is a matter of perception and recep-The Sea Grove Association has founded this

new settlement on the basis of morality, religion and temperance, and procured such legislation as will effectually banish within its corporate limits the sale and traffic of intoxicating liquors. There are three edifices most prominent at Sea Grove—the Lighthouse, the Signal Station and the Pavilion; they typify the Nation and the Age; they actualize the beneficence of Popular Government, the philanthropy of Science, and the power of Moral Sentiment, in the sublimity of Religious Freedom; these, rather than batteries, armies and navies, are the conquering forces of the fu-

ture. The defects of the work are few and comparatively unimportant, and these will of course be remedied in the next edition. We noticed several errors not in the printed errata, and also the need of an index. The engravings are excellent, but the geological appendix at the close adds nothing specially to the book, and might with propriety be omitted.

As we said in the fore part of this notice, the book was written for a special purpose, and as such is handsomely done, but it is nevertheless crowded with interesting matter to the general reader.

Words of Appreciation.

While some minds in the community feel called upon-perchance in all due honesty-to criticise our course, it is pleasant to feel that others are favorably impressed with the efforts we are putseems that the representation growing stronger and stronger on one side, and the determination ting forth to advance the common cause which is so dear to the hearts of all believers alike. We quote the following as specimens of the notes of encouragement which have frequently been borne to us of late through the mails from correspondunderstand his "eleven commandments

by renewals of their subscriptions: "The Banner of Light has been a great com-fort to me in my sickness. Angels bless you in your mission of knowledge to the world. "Eleven commandments !" cried the bishop; "why, fellow, you are drunk. Who ever heard of an eleventh commandment? Depart, or you shall be put up in the stocks." "Put thine own pride and cruelty in the stocks." retorted the good priest, angered beyond nationee and we

to the right when the book indicated that she must 'luff' to the left. Hence the race was lost to the Ina.

"It is not otherwise on shore among those who sail theological yachts and steamers and brigs. The general merits of the case are always count-ed for naught if the soul that is sailing along does it profit a man if he sail well all the thirty or three score miles of the course of at last he should 'luff around on the Baptist side instead of on the Meth-odist side! The race is lost after good sailing by bad 'lufling' or 'tacking.' The good, moral, Christian citizen may in good works surpass all big methods his neighbors, even the theologians themselves, and yet he must be lost !! lost !!! unless ho round and yet ne must be lost !! lost !! unless he round to properly around the Calvinistic, or papal, or Baptist stake boat. So we go. 'The only won-der is how it comes to pass that those lake cap-tains have failen so closely into the theological style "

Children's Department.

Written for the Banner of Light.

LITTLE HARRY'S SOLILOQUY; OR, SANTA CLAUS IS COMING.

BY MRS, H N. G. BUTTS.

'T was only this morning my mother did say

You 'd better believe that I capered about,

That good Santa Claus was a coming this way;

And my round about jacket has got a big fear; My ball I can't find-my kulle I have lost;

My tip-cart one wheel, and that hardly a spoke;

He can't always go as if walking on eggs !

I know he is not a fine-looking gent.

Hopedale, Mass.

But kind Santa Claus, he is good to us boys,

engine and cars, they are all off the track,

And a queer looking thing is my old jumping-jack.

I 'm a mischlevous fellow, and make lots of trouble,

He brings us nice sleds, pretty books and fine toys,

For I guess we all know what old Santa 's about.

And such a big load he doth take on his back I

And mind you, he never once gets off the track .

Hurrah ! then, we say, for our good Santa Claus,

Who careth but little for etiquette laws, But comes down the chimney, or at the back-door,

All laden with treasures from toy-shop and store.

A SHORT CHRISTMAS STORY.

BY LEIGH HUNT.

A certain bishop who lived one hundred years

ago, and who was very unlike what is reported of her majesty's new almoner; also very unlike the Christian bishops of old, before titles were

invented for them; very unlike Fenelon, too, who nevertheless had plenty of titles; very unlike St. Vincent de Paul, who founded the Sisterhood of

Charity ; very unlike Rundle, who "had a heart,

and Berkely, who had "every virtue under heav-en," and that other exquisite bishop (we blush to

have forgotten his name) who was grieved to find a hundred pounds at his banker's when the

scason had been so bad for the poor ;—this highly unresembling bishop, who, nevertheless, was like too many of his brethren, that is to say, in

times past (for there is no bishop now, at least in any quarter of England, who is not remarka-

ble for meekness, and does not make a point of turning his right cheek to be smitten the mo-

ment you have smitten the left); this unepisco-

pal and yet impossible bishop, we say, was once accosted, during a severe Christmas, by a Parson-Adams kind of inferior clergyman, and told a long story of the wants of certain poor people of

whose cases his lordship was unaware. What the dialogue was which led to the remark we are

about to mention, the reporters of the circum-stances do not appear to have ascertained; but it

to pay no attention to them acquiring propor-tionate vigor on the other, the clergyman was

moved to tell the bishop that his lordship did not

And then he do n't stop for the wind or the weather,

But wades through the snow, just as light as a feather:

For I play in the sand-heaps, and wave the mud-puddle: What shall a boy do with the springs in his legs?

And never he says: "You are all good for nothing 1" But comes with each Christmas, and fills up our stocking.

And you is carcely would think he was worth a "red cent" But when he comes round all the boys give a shout,

For my last year's new sled-it has nearly played out.

And my copper-toed boots are the worse for the wear.

wonder what one that 's two-bladed would cost ?

My rocking-horse, somehow, has got his neck broke.

running history of early New Jersey life, where-In, to adopt the excellent summary of another friend and reviewer, the author has sketched the early history of its settlements, depicted its prom-inent men, outlined their lines of policy with the Indians, their religions traits, noted the rise of their churches and schools, and with numerous anecdotes and incidents has recorded the story of their trials, their failures and successes. Let it be our work, as we turn over its leaves, to cull from here and there, give detached sentences, bits of personal history, philosophical moraliz-ings, &c., which, while illustrating something of the manner in which the author has done his work, will also serve to show the reader the noble spirit which actuated certain of the founders of New Jersey

As to the origin of Cape May, we read that the extreme southern point of New Jersey derives its name from Cornelius Jacobsen May, who was formally installed during the summer of 1623 as the first Director-General of New Netherland. T is better to govern by love and friendship than by force," wrote his superiors in Holland; and May acted in the spirit of his instructions, to "the great contentment of the people.".... The admirers of Cape. May have reason to be proud of the name it bears, since it recalls only deeds of courage and goodness, such as confer anhonest fame in the history of time, and crown with happiness the pure in heart amid the glories

of eternity. On page 11 the author says the principles of the Lutheran Reformation gave permanence and character to the colonization of the United States; the hand of persecution pointed the way to New Netherland, and the valleys of the Hudson and the Delaware became an asylum from ecclesiastical despotism even while the Puritans of New England, jealous of their own freedom, denied liberty to others. - When, in 1623, the great Dutch West India Company, complete in organization, sought to people its territories, the violime of Suspite personation of word theorem. victims of Spanish persecution offered themselves as its first and most desirable emigrants. We learn that several families of these persecuted fuglilyes, natives of the Belgic provinces, called in Western that several families are the the theory of the belgic provinces. in English, Walloons, settled in the spring of 1623 in the vicinity of Albany. The industrious farmers "put the spade in the earth," and when the next yacht sailed for Holland, "their corn was nearly as high as a man, so that they were getting along bravely." Brave hearts 1 apostro-phizes Bro, Wheeler; heroic souls 1 the verdant corn you tilled struck no root so deep in the soil of the New World as the faith for which you were exlies, no harvest spread so rich a growth as the principles of freedom and toleration you planted here! Down the Hudson every year floats the wealth of granaries, richer than Egypt, but the spirit of Religious Liberty and Civil Independence, entrenched in the hearts of millions, bids defiance to intriguing priests and threaten-ing tyrants, as it breathes the benediction of "Peace on earth and good will to men," over the vast expanse of a mighty continent.

On p. 13 we read that during the two months' voyage from Holland of the "New Netherland," four weddings occurred on board the vessel; and

"SCHEYICHDI AND THE STR 4ND; or, Early Days Along the Delaware, with an Arcount of Recent Events at Sea Grove. Containing sketches of the romantic giventures of the pin-er colonists; the wonderful origin of American society and civilization; the remarkable course of political progress and material improvement in the United States, as shown in the history of New Jersey, with proof of the safety and hencfit of D-mocratic institutions, and the ne-cessity of religious freedom. To which is appended a geo-logical description of the shore of New Jersey. By Edward S. Wheeler. Illustrated with twelve full-page engravings, from original drawings. J. B. Lippincott & Co., Phila-delphia. 1876.

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JENNIE KELLOGO. Petersburgh, Mich., Nov. 20th, 1876.

"Neither money nor words can express my appreciation of the Banner of Light.

Turkey Run City, Pa, Nov. 27th, 1876."

wishes and subscription. GEO. BOTSFORD. Fredericton, N. B., Nov. 27th, 1876.'

"I should be lost without the dear old Banner. Long may it wave in the defence and diffusion of truth and right. After I have read it, I take and place it on the library table; have done so for nore than a year, and find, when it comes back to me, that others have read it. MRS. SARAH DRAKE. Bloomington, Ill., Nov. 27th, 1876."

"I am now seventy-five years of age, and I want to take the Banner till I pass over the river, or, at least, as long as I am able to read its inspiring contents. LYMAN S. TODD. Little Falls, N. Y., Nov. 28th, 1876."

"God bless the Banner! It is a light in the window of my old age—a beacon-light to cheer my declining years. May it live to cheer millions after I have left this plane of life.

JOHN MASSURE. Redfield, Iowa, Nov. 29th, 1876."

"Enclosed I send you three dollars and fifteen cents for the Banner of Light another year. I cannot get along without it. It is the *best* paper lever read; and I would go without food and olothes, to procure the money, rather than give up the Banner. I wish that I was able to send

you much more money. Yours respectfully, NELLIE M. COUCH. Contoccookville, N. H., Nov. 29th, 1876.

"I see by your notice that my subscription expires Dec. 19th. I do not wish the Banner stopped. I enclose three dollars for another year, hoping it may continue to impart its light and lead the blinded devotees of bigotry and old musty theologies out of the wilderness of error—selfishness, pride, hypocrisy, dishonesty, and political and religious knavery—that is now sapping and un-dermining our government and corrupting our morals and social relations as a nation.

Truly yours, Altona, Rl., Dcc. 1st, 1876." O. JOHNSON,

"I would sooner eat my bread without butter, and take my breakfast without coffee, than do without the Banner of Light. It is the spiritual scripture of modern times." ALBERT LIVEZEY. Centro Bridgo, Pa., Dec. 6th, 1876."

"Marine Theology."

Under this suggestive heading the Chicago Alliance proceeds to draw the following moraltrue to the life-from the decision rendered by the judges at a yacht race occurring in that vicinage some time since :

"The captains on the water have shown the oneness of human nature by revealing the fact that a lake-race is determined just like a theo-logian cruise. The Ina outsailed the Frolic and got home first, but she did not claw round the other after the back form. She the factor stake after the book form. She 'luffed' around

paring to return to the sufferers for whom he had pleaded in vain. "I say there are eleven commandments, not ten, and that it were well for such flocks as you govern, if it were added, as it ought to be, to the others over the tables in church. Does your lordship remember—do you, in fact, know anything at all of him who came on earth to do good to the poor and woful, and who said, 'Behold, I give unto you a new com-mandment, that ye love one another?'"

THE POETICAL BEDOUIN.

A writer says: The Bedouins pride themselves on, having much more intelligence and refine ment, romance and poetry than the settled Arab finance, tombe that potery shall be secred 1140 races; they have an especial contempt for the fellahin. One day a Bedouin threw this in the face of a Christian fellah. They had some high words about it, upon which the Bedouin said, "Well, thou shalt come to our tents. I will ask my daughter but three questions; we will note her answers. I will accompany thee to thy vil-lage, and thou shalt ask thy daughter the same three questions, and we will compare her lan-guage with my daughter's. Both are uneducat-My daughter knows naught but Nature's language. Thine may have seen something of towns or villages and passers by, and have some advantage over mine.

They first went to the camp. Bedouin father-"Oh, my daughter !" Girl-"Here I am, oh, my father !"

Father-" Take our horses and picket them." The ground was stony, and she hammered at

the peg. Girl-"'My father, I knocked the iron against the stone, but the ground will not open to re-ceive her visitor."

"Change it, oh, my daughter !"

At dinner her father knew he had rice on his beard, and that the girl was ashamed. "What is it, oh, my daughter?"

"My father, the gazelles are feeding in a val-ley full of grass !"

He understood, and wiped his beard. "Wake us early, oh, my daughter !" "Yes, my father."

"How dost thou know, oh, my daughter?" "How dost thou know, oh, my daughter?" "The anklets are cold to my feet; I smell the flowers on the river-bank, and the sun-bird is singing" singing.

Thence they went to the fellah's village. It was now his turn.

Fellah---'' My daughter !'' Girl---'' What do you want, father?'' '' Take our horses and picket them.''

The ground being hard, she hammered useless-ly, and, losing her temper, threw down the stone,

crying: "I have knocked it so hard, and it won't go in." "Change it then, girl."

At dinner he purposely dropped some rice on his beard. She pointed at him, began to laugh, and said, "Wipe your chin, my father." On going to bed he said, "Wake us early, my daughter."

Yes, father," she replied.

"Father," she called at dawn, "get up! it is daylight!" "How do you know, my daughter?"

"My stomach is empty; 1 want to eat." The fellah was obliged to acknowledge the superiority of a Bedouin household over his own.

mostly in conjectures.

Unless we discard the reliability of our senses, Spiritualism is perfectly invulnerable to the assaults of so-called science, and as for the attacks of the Church, not a solitary argument comes from this source but bears equally against the ecclesiastical doctrine of the immortality of the soul.

Gentlemen of the pulpit and the religious press, invalidate the arguments of Spiritualism if you can; prove that the phenomena are all unreliable, and the world becomes so enshrouded in darkness it is beyond your power to dispel it. In your straightened position in dealing with the unbelieving world as a basis of argument, you need the facts Spiritualism furnishes you, to roll back the tide of unbelief that at present is irresistible on your part. In treating upon this subject, the well-informed Spiritualist is in a condition to bid defiance to all religious and scientific opposition. Spiritualism asks no odds of friends or foes. It simply demands fair treatment at the hands of its opponents.

In all sincerity, we ask the clerical profession to ponder seriously the following from the late Hugh Miller: "The clergy as a class suffer themselves to linger far in the rear of an accomplished laity, a full age behind the requirements of the time. Let them not shut their eyes to the danger that is obviously coming | The battle of the evidences of Christianity will certainly have to be fought on the field of physical science, as it was contested the last age on that of metaphysics. And on this new arena, the combatants will have to employ new weapons, which it will be the privilege of the challenger to choose. The old appeal to these would prove of but little avail."

When we come to those professionally set for the defence of the gospel whose main business is to save immortal souls, how amazing that such should so bitterly oppose those very demonstrations which will suffice to convince the doubter physical death does not exterminate him. What can be more opportune than those phenomenal occurrences which have saved to faith some of the ablest secularists in Europe and America. Let the religious press and the pulpit strike hands with materialists in opposing what they cannot overthrow ; truth's victory is sure ; and the stone which the builders reject will eventually become the head of the corner.

I throw out these thoughts to the religious public, because in setting aside and rejecting the proofs of Spiritualism, all rational belief in an immortal future must also be swept away. Saturated as the minds of the people are with secularism and materialism, let the arguments derived from unmistakable facts be driven home to the heart of the doubter with all the force of an invincible logic, and the world will be the better for it. No doubt rever has or ever can prove there is no hereafter-life, and for aught skepti-cism has ever brought to light, such a life is pos-sible, nay, provable in the light of revelations which no disbeliever can invalidate.

A CHRISTMAS SONG.

The oak is a strong and a stalwart tree,

And it lifts its branches up, And catches the dew right gallantly In many a dainty cup. And the world is brighter, and better made, Because of the woodman's stroke, Descending in sun, or falling in shade, On the sturdy form of the oak.

But stronger, 1 ween, in apparel green, And trappings so fair to see, With its precious freight, for small and great, Is the beautiful Christmas tree.

The elm is a kind and a goodly tree,

With its branches bending low; The heart is glad when its form we see,

As we list to the river's flow. Ay I the heart is glad, and the pulses bound,

And joy illumines the face, Whenever a goodly elm is found,

Because of its beauty and grace.

But kinder, I ween, more goodly in mien, With branches more drooping and free,

The tints of whose leaves, fidelity weaves, Is the beautiful Christmas tree.

The maple is supple, and lithe, and strong, And claimeth our love anew, When the days are listless, and quiet, and long,

And the world is fair to view.

And later-as beauties and graces unfold-A monarch right regally drest, With streamers allame, and pennons of gold, It seemeth of all the best.

More lissome, I ween, the brightness and sheen, And the coloring, sunny and free, And the banners soft, that are held aloft, By the beautiful Christmas-tree.

-Mrs. Muttie S. Russell, in St. Nicholas for De cember.

Banner Correspondence.

Michigan.

DEWITT .--- "Watchman " writes as follows : Permit an old Spiritualist, who has carefully watched the progress of Modern Spiritualism from its inception with more than parental so-licitude, to briefly refer to some incidents illustrative of peculiar phases of the human mind.

The facts herein stated are the result of my own personal observation, implanted upon the tablet of consciousness direct through the medium of the senses. Let it be distinctly understood that all the cases referred to had passed the ordeal of medical remedies without material benefit

What I have seen: Persons in a stage of collapse, evidently undergoing the spiritual birth, ty; persons, bed ridden for years, speedily re-stored to locomotion by psychologically stimulat-ing into action and equalizing the magnetic or vital forces of their own system; local organic diseases of the bones, muscles, nerves, brain, heart, lungs, liver, in brief, most if not all forms of disease to which the human system is liable cured so speedily as to appear to the uninitiated ignoranus "a perfect miracle"; more than this, the pious theologians, whilst making great pre-tensions to a belief in the efficacy of "laying on of hands," true to their ancient instincts denouncing it all as the "devil's works," aided and abet-ted by the other professions, and not a few week-kneed Spiritualists, "Jews of the baser sort," with the stale cry of "humbug," all unitedly clamor-ing for the crucifixion of the innocent operator. Why all this? For the solution of this impor-tant question let us apply that most beautiful and useful instrument, the "mental telescope," which, when properly adjusted and brought to bear upon the physiological laws of the human system, at once solves the mystery, reäffrming the wisdom of that truthful axiom respecting the fountain pouring out none but a true sample of its own water. With this clue, even the wayfar-Its own water. With this clue, even the wayfar-ing man need be at no loss in tracing all devils, demons, himbugs, &c., to their legitlinate homes in the prolific brains of their originators. More than this, church, state and professional craft, virtually issuing the stern mandate, "Thou shalt have none other gods to worship than us," but simply give outward expression to the in-mard due of a stern which is the in-" Thou

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ward idea of a stern, vindictive, triune Divinity. In fact, all professions have not only palpably outgrown their usefulness, but have become so elated with the dignity of their own conservative ignorance as to become the chief stumblingblock in the path of progression.

LESLIE .- The venerable Elijah Woodworth (now in his 85th year) writes us that he has made a tour through Ingham and Eaton Counties since Nov. 16th, holding meetings and sćances in many of the towns in those two coun-ties. He is an inspirational speaker and clair-voyant, and was assisted by Mrs. Hattle Dunham, of Ionia, a trance speaker, clairvoyant and test medium. The addresses and tests given by her were satisfactory and convincing. The ef-forts of these two missionaries to spread the gospel of Spiritualism among the people will result in much good.

carious atonement) willingly go to prison instead of Dr. Slade, should he (Dr. S.) be condemned on the hearing of his appeal; in fact, Bro. II. dis-tinctly offers himself as a substitute in such case, saying further that he would gladly contribute to the Side Fund, but like the Apostle in ancient days, he is forced to exclaim: "Silver and gold have I none." He however returns his deepest thanks to those who have united in the pecuniary movement to defend Dr. Sinde movement to defend Dr. Slade.

Ohio.

CINCINNATI .- James La Barre writes as follows : Annie, beloved wife of Dr. Barnsfather, of 320 Freeman street, Cincinnati, Ohio, recently passed to spirit life, aged 21 years. She was one of a circle of six, who for months had convened for spiritual communion. One month previous to her decease she received from the controlling spirit the name of "Rosina," and was told that she would be hereafter called by that name; also that after the 5th of November there would be a great change in the circle, and the manifesta-tions thereof. She was jubilant, and went about trying to convince her numerous lady friends of the truth of the spiritual philosophy, as she was ever in constant communion with the spiritual world. One week previous to her decease she caught cold, after attending a lyceum meeting, which brought on symptoms of myocarditis. On the 5th, which was circle night, she expressed great sorrow (it being a rainy night) at not being able to attend her usual circle, as she fondly hoped there would be a change of manifestations. The 8th was next circle, night. On the evening of the 7th she talked hopefully to the other me dium of the great change which would take place on the morrow (the next circle night). Alas for the frailty of human nature, before the hour ar-rived for the next circle she had passed into the spirit-land. On the morning of the 8th she arose, put her bed room in order, came down to breakfast at her children's call, fell in her husband's office, and expired with her arms around his neck, telling him that she was dying. The post mortem examination revealed the fact that she died from a rupture of the ventricle of the heart from fatty degeneration. The most cruel part remains to be told. Her friends were all Roman Catholics. They came and took possession of the body, and although her spiritual friends had a funeral sermon preached by the Rev. Henry D. Moore, they took her body into the Catholic church, and buried it in "consecrated ground," against the expressed wish of herself and husand, their reasons being that her soul would be band, their reasons being that her sout woatt of forever lost if not suved by Romanism! Oh, God, how long will bigotry persecute thy chil-dren! During the impressive and spiritual ora-tion over the body by the Rev. H. D. Moore, there was seen by her sister medium a beautiful snow-white wreath, and in it was the name "Recina."

Rosina."

P. S. Since passing away she has written to her husband begging him not to give up her daughter to her Catholic relatives.

Missouri.

.MILLERSVILLE.-J. J. Miller, in ordering a bill of books, adds in a postscript : Spiritualism is gradually but firmly taking hold of the best thinkers in this community. We have several young mediums well developed as trance lecturers, and also for materialization (the latter private, except to a few friends selected by spirit-managers). If our skeptical friends would take develop their own mediums, and ge tests under circumstances where deception and fraud are unknown—as many of us have donethere would be no occasion or desire to lay vio-lently hold of materialized spirits or snatch slates.

The Case in a Nut-Shell.

The following extract from a recent editorial in the London Medium and Daybreak, so clearly and succinctly opitomizes the matter of the operation of strong and skeptical wills on the mind and power of sensitive mediums, that we take great pleasure in reproducing it, and recommending it to the attention of the thoughtful:

"Place the sensitive medium, easily influenced by mental emanations or spiritual action—for they are in essence identical—in the midst of a circle of any kind, and he must in his conduct necessarily reflect the prevailing sentiment and moral quality of the circle of which he constitutes the vortex. He is a mesmeric subject operated on psychologically by the minds of those around him and the spirit-friends who are in sympathy with them. This is why we say, 'Mediums, choose your company,' for has not that ancient trance-medium Paul the apostle said, 'Evil communica-tions corrupt good mainers" (1 Cor. xv: 33), prefixing to the statement the warning, 'Be not descript the medium bimself heaving the deceived '? The medium himself becomes the victim of deception, and his 'manners' are 'cor-rupted' by those with whom he is for the time placed in 'communication.' A sly, unscrupulous Spiritualist listens to the slander that a certain niedium is a trickster; he prevails on that me-dium to give him and his friends a sitting; he carefully tells his friends that he suspects the medium, and polsons their minds respecting him; he is determined to earn a cheap fame by exposing the rogue. He searches for all those who are medium-haters-the successors of the witch-finders of olden times. He obtains the presence of the man with the mesmeric hobby, the conjurer and the disciple of the gospel of deception, the man with the doctrine of devils, the obtuse bigot, and the inflexible materialist; they all sit in circle Somehow the poor victim of a medium feels uneasy; he is shy and guarded; his sensitive nerves feel the impact of the cruel influences that are ready to work his utter ruin. He disregards the apostolic injunction, chokes his intuitions which whisper to him to flee from the accursed den, and presently he is more reconciled. He begins to absorb the psychological poison, and those that he knew and felt to be his enemies he begins to regard as friends; he is anxious to oblige them. His approbativenes, and cautiousness are called into action ; he makes great effort to make his scanty facts appear in a favorable light. Gleams of distrust arouse cautiousness, and he looks ap prehensive and suspicious in his conduct. The mesmerist, the conjucct, and the apostle of de-ception are whispering their 'See, see this,' and 'See, see that,' all around the circle, but their assassin's words are drowned in the volume of hypocritical applause with which they greet the manifestations; and the farce concluded — in which the medium has done nothing more blameworthy than to be present—he is charged as an impostor, is locked up, or is vilified in the news-

it were possible, he would (on the principle of vi- New Contributions to the Metropolitan Museum.

BY PROF. S. B. BRITTAN.

To the Editor of the Banner of Light:

The Metropolitan Museum of Art in New York City embraces a rare collection of curiosities from every part of the world. The Archaological department presents a vast number and variety of objects of peculiar interest to the antiquarian, and to every intelligent inquirer into the revelations of ideal and constructive art and universal history. The thoughtful observer is made to feel that he is standing in the midst of

the resurrected forms of dead centuries. Expressive symbols of man's earlier thought and the world's progress, from, rude simplicity to the highest conceptions of genius; the creations of ancient art, and shadowy images of departed civilizations, all pass in review. They fill many cases; they stand on numerous pedestals, or look down from shelves and walls on every side ; and nowhere else, save at the British Museum, may we hope to find so interesting an exhibiton of its class.

This institution is about to be enriched by the addition of other objects of unusual interest, discovered by General Cesnola. These were found in the ruins of a large temple at Kurium, in Cyprus, forty feet below the surface of the earth, where they have been buried more than two thousand years. The more important of these additions to the Metropolitan Museum consist of a large bowl of fine gold, elaborately ornamented with lotos flowers and various forms of still life. There is also a silver-gilt bowl, with many figures in basso-relievo, illustrative of objects and scenes in the domestic life and religious institutions of the Egyptians; a pair of fine gold armlets weighing three pounds, and many other curiosities of art from the subterranean courts and apartments" of the great temple of Kurium. Some of the signet rings are exquisitely engraved with Greek characters; while other objects, of no less interest and value, are evidently the work of Egyptian and Assyrian artizans who lived more than three thousand years ago.

A mere glance at the history of Cyprus will enable us to account for this intermingling of the art works of different periods and nations. Authentic history does not clearly determine who were the first settlers of the Island; but the Egyptians captured it two thousand four hundred and twenty-six years since, or five and a half centuries before the beginning of our era. It fell into the hands of the victorious Romans fifty-eight years before Christ; they in turn were driven out of it by the Crusaders, and Richard I. of England became king of Cyprus. Subsequently, in 1480, the Venetians made themselves masters of the Island, but surrendered it to the Turks in 1750.

General Cesnola has done much by his archaological researches to enrich the museums of several different countries. During the first year of his explorations he identified the ruins of Golgos, Idalium, Salamis and Kitium, and uncovered some sixteen thousand objects of art, including one thousand statues. But it remained for him to achieve still greater distinction by bringing to light the golden and art treasures of the royal city and temple of Kurium, on the west coast of Cyprus. Though buried beneath the accumulated dust of many centuries it was emphatically "a city set on a hill," being founded on a rock three hundred feet above the surface of the Mediterraneań.

Era of Progress.

Some years since, Robert Cooper, who is now in this country, issued from the press of Heywood & Co., 335 Strand, W. C., London, Eng., an interesting volume of over two hundred pages, wherein he gave to the public a brief recital of his "spiritual experiences, including seven months with the Brothers Davenport." From this work we extract the following (Chap. x, pages 102-3-4) as embodying a succinct generalization of the salient points presented to the student of the singular and startling history of the present age :

of the past will give impetus to further progress-ive developments, and, in the future, their effects will be seen in the physical and moral elevation of the human race and the amelioration of the

condition of its individual members. Truly the past half-century has been productive of many wonders, a hundred times more so than any similar period of the world's history, and, as if to crown them, the greatest wonder of all—the direct action of spirit on matter—is now made manifest amongst us; for in the spiritual manifestations vouch-afed to the present age we behold a marvel unsurpassed in the history of mankind, "the marvel of inanimate matter moving without mortal contact and displaying intelgence, and that intelligence embracing a knowl-edge of the alphabet, of reading, writing and arithmetic; speaking in many tongues and read-ing human thought, and revealing to us what purports to be the spirit life with details which no imagination can fabricate.'

The Prosecution of Galileo.

The Pariscorrespondent of the Scotsman writes: "The l'ariscorrespondent of the Scotsman writes: "By the treaty of Campo Formio, or in fact be-fore the treaty was signed, Napoleon Bonaparte forced the pope to accord him about one million pounds, one hundred pictures and five hundred manuscripts. Among the manuscripts carried off was the 'Prosecution of Galileo,' which, after the removal from the Vatican to Paris, was pro-nounced by the historian Denina as without im-portance. Notwithstanding this, Napoleon or dered its translation, but, strange to say, the translation was never completed. During the first years of the restoration active negotiations were carried on with the view of getting the French king to restore the manuscript in ques-tion, but his most Christian majesty refused. The Court of Rome could persuade neither Louis [XVIII., the skeptic, nor Charles X., the despot, to part with the spoil which had been seized by Recovering work that the attraction pairs Bonaparte, notwithstanding the ulterior pains and penalties attaching to the crime of keeping back church property. But what was refused by the Bourbons was accorded by Louis Philippe, and the manuscript, after remaining in France about half a century, was sent back to Rome, and was handed by the unfortunate Rossi to Plus IX. It was at once restored to the secret ar-chives of the Vallean. A short time ago, to the astonishment of the world, Dominic Berti was permitted to take a copy of the original documents, and these he has just published. And most interesting is the account which the Italian writer gives of 'starry Galileo and his woes,' of his talent, his grace, and his wit, and how he was foted and caressed at Rome and Florence until he began to speak of the system of Coper-nicus, and to demonstrate the movement of the earth. His discourse of the system of the function earth. His discovery of the satellites of Jupiter had been hailed with delight, but the inference their movements suggested caused his perdition. The astronomer was first attacked by a Dominican preacher at Florence, who accused him of throwing doubt on the authenticity of the miracle performed by Joshua. Galileo replied that the holy scriptures could not err, but that they Should not be literally interpreted. Another Dominican, called Nicholas Lorini, then de-nounced Galileo to the Holy Office, and the closest watch was kept on his words and acts by the Inquisition. He went to Rome in the hope of being able to prove his innocence, and of being allowed to continue his pursuits without inter-ference. The Holy Office, however, unanimous-ly declared it to be an absurd heresy to pretend that the sun is motionless and that the earth turns, and the pope directed Cardinal Bellarmi-ni to inform Galileo that he must no more teach the doctrine condemned or he would be thrown into prison. Galileo promised to obey. He was received by the pope, and was treated with kind-ness. He was neither punished nor molested.

"Not long after this a new pontiff was elected ---Urban VIII, of the house of Barbarini. He was a Florentine as well as Galileo, and a lover of letters. Galileo had six long audiences with the pope, but what passed between them is not known. The astronomer now thought himself at liberty to write his dialogues, in which the system of Copernicus, without being defended, was expounded. The pontiff had no sooner re-cound a conv of this work than he showed him. ceived a copy of this work than he showed himself violently irritated, and but for the supplications of the Tuscan ambassador he would have at once sent him before the Holy Office. As it was, a commission was charged to examine the 'Dialogues,' and shortly afterward the inquisitor of Florence delivered Galileo a formal order to appear before the dreaded tribunal alluded to above. Galileo, who was then seventy years of age, and ill, implored pity. The grand duke of Tuscany interceded in his behalf. The pope would hear of no delay. He gave orders that the culprit should be seized and brought to Rome in chains if he was able to support the lumrey in chains if he was able to support the journey. Galileo, half dead, reached Romo in January, 1633, and in April he was interrogated by the Holy Office. For ten months he supported, in auguish of mind, the threats and ill-treatment to which he was subjected, and then he confessed that he had gone too far in advocating the sys-tem of Copernicus. He was called upon to give a more explicit denial of the truth of what he had advanced, or the judges were to proceed to a rigorous examination, which in the language of the Holy Office means 'torture.' It is urged, but not by Signor Berti, that Galileo was actually but not by Signor Berti, that Games has descrip-tortured, and that the document giving a descrip-tion of the scene was suppressed at the suggest tion of the scene was suppressed at the suggest the other hand, it is asserted that when the pope directed a rigorous examination, if it could be supported, he knew very well that Galileo could not support torture, and that torture would not be indicted. It is clear, however, from what Signor Berti says, that the pontiff showed neither compassion nor indulgence toward his old friend. Even after his adjuration, Galileo was kept in a state of semi confinement, and was only permit-ted to see a few friends. He went blind-then died.'

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Weaver, Conductor; Miss Ida H, Henry, Guardlan; Chas, E. Brooks, Librarian; Miss Anna McClellan, Musical Director; Goorge Broom, Secretary.
BROOKLYN, N. Y. -Society of Spiritualists meets at Galat at Hall, 422 Falton struct. Sundays. Loctures at 3 P. M. Santh, Secretary.
BROOKLYN, N. Y. -Society of Spiritualists meets at Galat at Hall, 422 Falton struct. Sundays. Loctures at 3 P. M. Smith, Secretary, Dr. A. B. Smith. Treasurer. Children 3 Progressive Lycenum meets at 105 A. M. Mrs. A. E. Yooley, M. D. Conductor and Guardlan; Mr. Fred. Wolf, Secretary; Mrs. A. E. Smith, Treasurer.
BAY CITY, MICH. -The Spiritualist Society hold meetings in Lycenum Hall each Sonday at 105 A. M. and 74 F. M. Hon, S. M. Green, President; Mr. S. A. Webstor, Secretary.
BATTLE CHERK, MICH. -The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 105 A. S. Socretary; William Merritt, Treasurer.
BRADLEY, MK - Meetings will be held at Union Hall during the eurrent year, Mrs. Priscitlab. B. Ghodary sterements J. V. Sponcer, Scretary; William Merritt, Treasurer.
BRADLEY, MK - Meetings will be held at Union Hall during the eurrent year, Mrs. Priscitlab. B. Ghodary speaking every fourth Sunday at 10 A. M. The Children's Progressive Lyceum meets in 'same Hall each Sunday afternoon, at 1% o'clock. James J. Nortis, Conductor; John Lym, Corresponding Secretary, to whom all communications should be addressed.
CHATTANOGA, TENN. -Regular meetings are held by the "Chattamerg Spiritualists' Holon, '' P. R. Albert,

Hons should be addressed. CHATTANOOGA, TREN. – Regular meetings are held by the "Chattanoega Spiribualists" Union, "P. R. Albert, President; Col. S. J. Boyce, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Harris, J. P., Secretary.

Curtis, Treasurer; J. R. Harlis, J. P., Secretary, Chryklard, O. – Lyconin meets overy Sinday in Har-dy's Hail, 320 Kaelid avenue, at 11 A. M. Conductor, F. C. Rich; Guardian, Mrs. P. T. Rich; Treasurer, George G. Wilsey; Secretary, A. Dunlap, 53 Whitman street. ChicaGo, ILL. – The First Society of Spiritualists holds reguer meetings in Grow's Hall, 517 Middson street, every Sunday at 104 A. M. and 74 F. M. Or. Louis Hashnell, Prosident; W. T. Jones, Vice President; Mills Notice Bushnell, Treasurer; Collins Eaton, Scretary, EUREKA, CAL. – Meetings are hold on Sunday of each work at the Spiritualist Hall, Children's Lyconin meets at the same place ach Sabbath at 2½ o'clock r. M. Address W. J. Sweasy, KIRKSVILLE, Mo, – The Society of Spiritualists and Lib-

Киккуньк, Мо. -- The Society of Spiritualists and Libralls)'s meets every Sunday at 3 P. D. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

President; Robel Charrison, View Prosident; E. M. Gill, Secretary; John L. Porter, Treasurer.
 MOHLE, ALA.-Spiritual Association: Prof. H. A. Ta-tum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meet-ings at it A. M. Sundays, and scances Sunday and Tuessurer; Oliver S. Beers, Corresponding Secretary. Regular meet-ings at it A. M. Sundays, and scances Sunday and Tuessurer; Mit.WAUKER, Wis, - The First Spiritualists' Society hold meetings every Sunday at 2's r. M., In Fleid's Hall, 19 Wisconsin street. U. B. Smith, President; Georgo Godfrey, Secretary.
 NEW YORK CITY. - The Society of Progressive Spir-fuadats hold meetings every Sunday to Republican Hall, No. 55 W. 33d street, near Broadway, at 10°5 A. M. and 7°5 P. M. J. A. Gozho, Secretary 32 West 32 street. Children's Progressive Lyceum moets at 2 p. M. J. A. Cozho, Gonductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Mrs. M. A. Newton, Assist-ant Guardian; G. W. Hayes, Secretary; J. B. Sanunis, Treasurer.

ant Guardian; G. W. Hayes, Secretary: J. B. Sammis, ant Guardian; G. W. Hayes, Secretary: J. B. Sammis, Treasurer.
 NEW HAYEN, CONN.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Cen-ter streets, W. W. Show, Secretary, 30 Bradley street, New Haven. Services each Sunday at 2½ and 7½ P. M. PHILADERPHIA, PA.—The First Association of Spirit-malists hold regular meetings on Sundays at 10% A. M. and 7½ P. M., also on Thursday evenings, at chicola Hall, corner of Broad and Coates streets. Prof. Isanc Rohn, President, 521 North 7th street; F. Addle Engle. Secretary, 955 North 6th street, Lycenn No, 2 meets at Thompson st. Church, Thompson street, below Front, Sundays at 10% A. M. Guo. Jackson, Conductor: Mrs. Marther Guardian. Spiritual Greis every evening at Circle Hall, 403 Vine street, with change of mediums. Free Conference Meet-ing every Sunday, at 2% o'clock.
 PORTLAND, ME.—Aracan Hall, Congress street.—Spir-funal Fraternity meets over V Sunday, at 3 P. M. Jamos Furbish, Esq., President: William Williams. Vice Pres-ident; George C. French, Secretary; William Thayer, Treasurer.

Treasurer. Some of the second of the second s

Oak Hall, Markot street. STOCKTON, CAL. - Meetings are held at Hickman's Hall, on Hinner street, each Sunday evening, by the Spiritualist Society, of which Dr. Hadson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Stargeon, Secretary and Treasurer. SACRAMENTO, CAL. - Meetings are held at Central Hall, K street; each Sunday evening, Messrs, Wheatbey, Van-alatine and Butter, Lecture Committee, The Children's Progressive Lyceum meets each Sunday at the same hall. "SANTA BARBARA, CAL.-Spiritual meetings are held every Sunday at Crane's Hall,

CAATA DAMARA, CALT Spiritual incertings for field
 every Sunday at Unate's Hall.
 Spiringerindo, O., "The Spiritualist Society modeat Mochanic's Hall, corner of Malu and Market's recta, every
 Sinday at 10% A. M. and 7% P. M. Jacob G. Die', President; J. F. Oaks, Vice President; Mrs. Josio Kizer, Treasurer; J. W. Ludiow, Recording Secretary;
 Tinkyron, N. J., "The Pre-t Society of Spiritualists hold regular meetings in Washington Halt, Green street, overy
 Sinday at 10% A. M. and 7% P. M. Hebbert, President; Mrs. Josio Kizer, Treasurer; J. "The Pre-t Society of Spiritualists hold regular meetings in Washington Halt, Green street, overy
 Sinday, at 10% A. M. and 7% P. M. Mrs. Anna M. Melxsel, Britton, Vice President; Mr. F. Diomas, Treasurer; Mr. S. G. Fuller, Corresponding Secretary, to whom all communications should be addressed.
 They, N. Y. .-The Pre-tressive Spiritualists for the sociation of the social street of the social stress of the social

Thoy, N. Y.-The Progressive Spiritualists' Society meets every Sunday in Lycenm Hall, Nos. 12 and 14 Third street. Lectures at 105 A. M. and 75 P. M. The Chi-dren's Progressive Lycenm meets in same hall at 2 P. M.

BUTGET, LECTURES RE 100 X A. SI, MIL 7(2, F. M. 106 Unit-dren's Progressive Lyccum meets in skine hall at 2 F. X.
 UTICA, N. Y.—The Friends of Prozress hold meetings at Progressive Ha. J. Mcrritt Peckham, President; Alson T. Whiting, Secretary.
 VINELAND, N. J.—The Society of the Friends of Pro-gress meet at Cosmopolitan Hall, Plum Street, every Sun-day, at 10% A. M and 7 F. M., for lectures, conference or free discussion. H. R. Ingalis, President; Jennie Dixon, ist Vice President; S. G. Sylvester, 2d Vice President; S. S. G. Sylvestor, Corresponding Secretary; Henry W. Wil-bur, Recording Secretary; Trustees—S. G. Sylvester, C. B. Campbell, N. F. Shedd, Jeonin Dixon, Mrs. H. H. 2rdd, N. F. Shedd, Treasurer and Agent of hall. The Children's Progressive Lyceum meets at 12% F. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalis, Guard-tan: Luclus Wood, Musical Director; Miss Phebo Willour, Liburatan; Elvita L. Hull, Corresponding Secretary.
 Speakers witshing engagements will addrass the Corre-sponding Secretary.

sponding Secretary. VIACENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 7% o'clock, before the First Spiritual As-sociation, S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hannaker, Secretary. WILLIAMSBURGH, N. Y.-The Spiritual Progressive As-sociation of Williamsburgh meets every Sunday, at 30 clock

Connecticut.

WEST SUFFIELD. - H. F. Merrill writes, Dec. 7th, as follows: I send two truthful incidents in the spiritual phenomena, which may be of interest to the readers of the Banner, showing as they do how constantly the spirits of our departed loved ones are ever with and watching over us. I was called upon to take care of a gentleman stricken with paralysis. There was no hope of his recovery. He wished me to prom-ise him to remain with him. He also made the very singular request that I would watch with him after death. He lingered five weeks, and passed away on a Sunday afternoon. The re-mains were laid out, and placed in a front room near a window. A lamp was burning in the room during the night. Reëntering the room soon after the hour of twelve, I saw on the win-dow pane a face of snowy whiteness, the eyes gazing intently upon the face of the dead; as I looked it slowly uppeded enory. But Largor looked, it slowly vanished away. But I recog-nized it as a sister of the deceased, who died three years before. While watching with an invalid, this fall, and

having occasion to go into another room, I saw outside of a window, directly in front of me, a face, the eyes gazing steadily into mine, the lips seemingly about to move as if it wished to speak. It slowly passed away, and I saw it no more. I recognized, however, the face to be that of J. H. Frink, a gentleman whom I became acquainted with in New London, Conn., and who died in that city something over a year ago. I had often met Mr. Frink at his store, and talked on the one great subject, Spiritualism, in which he was a true believer.

NEW HARTFORD.-Julia A. Warren writes : Mrs. Jennett J. Clark, of Boston, was here recently, and gave us the first lecture on Spiritualism we have had for years. She also held several séances; and a little girl, who has been under treatment by the M. D.s for five years without being cured, has been restored to heath by taking Mrs. Clark's remedies.

New York.

BROOKLYN. - Dr. Thomas J. Lewis, 485 Waverly avenue; writes : "Prof. Lankester's inquisitorial prosecution of Dr. Slade will be the means of making ninety-nine converts to our spiritual science and religion in Europe where but one was gained before. Dr. Slade is a genuine, honest medium for spirit control, hence does not require to practice deception. Those ac-quainted with the subject know that spirit manifestations are as much quicker than lightning as lightning is quicker than an ox-team, or than Prof. Lankester's 'slow-motioned,' prejudiced and obtuse sight and thoughts ; hence his statements of what he did and what he did not see, appear to them perfectly ridiculous. The angels hold the spiritual whip in their own hands, and will see that justice will be done to Dr. Slade and our spiritual faith."

The above is a true picture which in various degrees of light and shade we have seen por-trayed repeatedly. By adopting these tactics the best of mediums may be caught and convicted. papers. They may be even made to do wrong unconscious-ly, by psychological or spiritual influences in sympathy with the vampires which surround them. In all such cases we hold the medium morally guiltless. He has committed an indiscre-tion in being led into had company, and the in-convenience which ensues he must regard as a salutary process to teach him to be more careful in the future."

By so much as the spirit of patronage en-ters into our charity, it is not Christian. All this may be done as truly by pride as by humili-ty. Many a man would pick a beggar out of the gutter and have him carefully tended, who would never shake hands with a mechanic on the streets or invite a modest clerk to his parlors. It is easier for pride to help a very bad man than it is for it to acknowledge that a very poor one is its equal. -W. H. H. Murray.

AUBURN.-J. H. Harter writes to say that if

"This is the patent age of new inventions." So said Lord Byron some forty years ago; and looking back to that period—the time of my childhood—what many and wonderful inventions have since been made and brought into use; invention has succeeded invention and discovery discovery with extraordinary rapidity, and soci ety in every department has been more or less affected by them. At the period referred to the steam engine was invented but not developed. Railways were in their infancy and steamboats a novelty ; the electric telegraph was not dreamt of. In fact, all these mighty agencies of progress by which work is done, labor saved, and time and space almost annihilated, may be said to have had their birth and growth during the last half century. The period has also been prolific in other important matters; great advance has been made in the arts and sciences; inventive genius has been active in a variety of ways. Machinery has been made to supersede manual labor in al-most everything. The sewing machine has su-perseded the needle ; lucifer matches have taken the place of the old-fashioned tinder-box, and are now manufactured to the extent of five hundred millions annually. Chloroform has rendered surgical operations painless. The sun paints our likeness with marvelous fidelity, and a portrait can now be obtained for a trille, more striking and characteristic, than any amount of money could before have purchased. Great exhibitions were things unknown to our ancestors, and un derground railways above their comprehension. The improved character of our war implements has, owing to their efficiency, been the means of has, owing to their enciency, been the intrins of settling a dispute in as many days as it would formerly have taken years. Our war ships are made on a principle that would be an enigma to Nelson. The Great Eastern is a grand triumph of naval architecture, exceeding Noah's Ark in its gigantic proportions. The printing press sends forth an abundant supply of useful and excellent literature at an almost nominal cost, and the deliv penny noner is the cheapert thing

and the daily penny paper is the cheapest thing a penny ever purchased. The penny post circu-lates our letters with despatch, and subserves the interests of business and affection, at the same time promoting the cultivation of the intellectual faculties among the masses. Gas has taken the place of candles and oil lamps, and the wonder ful discovery of petroleum renders it probable that coal gas will be superseded by it; and in enuthat coal gas will be superseded by it; and in enu-merating the most remarkable discoveries of the last half century we must not omit the finding of gold in California and Australia, the satisfactory solution of the north-west passage, the unsolved problem of three centuries, the discovery of the sources of the Nile, and the canal connection be-tween the Red Sea and the Mediterranean across the leftmum of succ. The avtinction of algorith the Isthmus of Suez. The extinction of slavery in America and serfdom in Russia are also nota In America and serious in reasons a fee his or his bleand most important events. In contemplating all these marvels of the past few years, which are fast ceasing, by their familiarity, to be regarded as such, and which the ignorant take as signs of the end of the world, the mind naturally asks, What next? for we cannot suppose that we have arrived at the culminating point of discovery. The probability is, we are on the eve of some thing still greater; for like a descending stone whose impetus increases in its flight, invention, like jealousy, "grows by what it feeds on ;" and therefore, reasoning by analogy, the discoveries

SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS.
 CHELSEA, MASS.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chapel, near Beilingham street, at J and 7 F. M. Mrs. M. A. Ricker, regular speaker. Scats free, D. J. Ricker, Sup't.
 HARWICH PORT, MASS.—The Children's Progressive Lycoun meets at Social Hall every Sunday at 125 F. M. G. D. Smathey, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Jircetor; S. Turner, Librarian; Mrs. A. Robbins, Sceretary.
 LOWELL, MASS.—Meetings of the First Spiritualis Society an hold every Sunday at Reed's Ital, 134 Central street. Morning, (cest circle) at 105 Lectures—Altermon at 24, evening at 65, President A. B. Filmnton; Clerk, Benj, S. Freeman; Corresponding Sceretary, M. H. Fietcher, (P. O. address, Westford, Mass.); Treasurer and Collector, James Coffin.
 SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 o'clock. Conference moetings at 3 and 7 F. M., at Hardy Hall, No. 13 Washington Street, Conductor, Edward A. Hall; Kasistant do., 40er phone G. H-oper; Edwards and Foropa, Mirs. Anders Middir, Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Balley; Guardian of Groups, Mrs. Allee Waterhouse; Assistant do., Mrs. Maria Kinkir; Librarian, Mrs. Owen, Miss E. Chappie: Treasurer, William Meat; Secretary, S. G. Hooper, All are cordially livited. Meetings are free to all. Sustained by voluntary collections.

SPRINGFIELD, MASS.-Spiritualist and Liberalist So-clery meets at Liberty Hall Sundaysat 2/2 and 7/2 P. M. Mary A. Dickinson, Corresponding Secretary.

Mary A. Dickinson, Corresponding Secretary. MARLBORO', MASS.—Meetings are held overy Sunday in Tomperance Hail by the Spiritualists and Liberalists. Sid-ney Howe, Secretary. PLYMOUTH, MASS.—Meetings are held overy Sunday in Leyden Hall. F. W. Robbins, Corresponding Secretary. The Children's Lycoum meets at 11 A. M. J. Carver, Con-ductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Doiten, Musical Director; Mr. Thos. P. Swift, Musician.

P. Swift, Musician. P. Swift, Musician. ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 1% P. M. in Phomix Hall. Ira F. Lowell. Cou-ductor; Maria Bennett, Guardian; E. Knox, Secretary: WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 2 o'clock in Wildwood Hall. M. E French, President; H M. MacIntife. Recording Se-retary; Mary L. French, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Ma s.

ANDOVER, O. - Children's Progressive Lyceum meets at Moriey's Hallevery Sunday at 114. A. M. J. S. Moriey, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, W18,-Meetings are held at Council Hall each Sunday at 2 P. M.

Cach Sunday at 2 r. M. ATLANTA, GA. – First Association of Spfritualists. – Officers: J. M. Ellis, Atlanta, President; R. C. Kerr, Ma-rietta, Wm. Coleman, Cuthbert, B. B. Alford, La Grange. Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary. BALTIMORE, MD. – Lyric Hall. – The "First Spiritualist Congregation of Bultimore," Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications avery Friday evening.

every Friday evening. Lyceum Hall, No. 92 W. Baltimore street.-Children's Progressive Lyceum, No. 1, meets in this hall every Sundar morning, at 10 o'clock, and every Thursday evening. Levi

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Sociation of Williamsburgh incolsevery Sunday, also clock r. M., in Lathan's Hall, Ninth street, hear Hope. Thoso who desire the promotion of all that is good, true and pure, in reforence to things both spiritual and temporal, are contaily invited to meet with us. John W. Fox, Sec-retary, 111 Union Place, Greenholtt, L. I. *Conference or Medium Lecture* every Sunday night at the rooms of Mrs. Hilton, Clairvoyant, No. 15 Broadway, hear the forty.

WINONA, MINN, --The Spiritualists hold regular meet-ings, Mos. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

Treasurer; Ars. Estner Dougtass, Secretary, WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at 11 A. M. and 72 r. M. at Lyceum Hall, No. 108 f street, northwost, Col. J. C. Smith, President; Prof. Brahnerd, Vice Presi-dent; O. R. Whiting, Secretary; M. McEwen, Treasurer.

National Woman Suffrage Association.

The Eighth Annual Convention of the National Woman Suffrage Association will be held in Lincoln Hall, Washlagton, D. C., Jan. 16th and 17th, 1877.

As by repeated judicial decisions woman's right to vote under the 14th camendment has been dealed, we must now unitedly domaid a 16th amendment to the United States Gonstlution, that shall secure this right to the women of

indicidly domand a foth amendment to the United States Constitution, that shall secure this right to the women of the nation.
 In certain States and Territeries where women had al-reary world, they have been denied the right by legislative netion. Hence it must be clear to every thicking mind that this fundamental right of clibzenship must use be left to the ignorant majorities in the several states; for unloss it is secured every where, it is safe nowhere.
 We urge all suffrage associations and friends of woman's enfranchisement throughout the contry to send delegatos to file Convention, freighted with manimoth p thions for a 16th amendment. Let other proposed amendments be held in abegance to the sacred rights of the women of this nation. The most reverent recognition of God in the Con-stitution would be instice and equality for woman.
 On behalf of the National Woman Suffrage Association, ELIZABETH CADY STANTON, Press MATILING JORLYN BACK, Chair, K.S. Cora, SURAN B, ANTHONY, Cor. Sec.
 Tenofty, M.J., Nov. 10th, 1876.
 N. B, Anthony, Tenafty, N.J., and contributions to the Treasarter. Elien Clarke Sargent, 17:2 De Sales street, Washington, D. C.
 Quarterly Convention.

Quarterly Convention.

Quarterly Convention. The next Quarterly Convention of the Vermont State Spiritualist Association will be holien at Curmavville, Frid vy. Saturiday and Sanday, Jao, 5th, 6th, and 7th, at Toad's Hall, the proprietor of the hole, who will furnish excellent accommodations at one dollar per day. The officers of the Association will endeavor to secure a good list of speakers, that the occasion may be especially profitable; and an carnest invitation is extended to the State speakers to be present. It is expected that the usual contresy of roturn checks will be extended. Cuttingsvillo is stimated on the Ruthand & Burlington Railroad, about ten miles south of Ratiand. A general invitation extend-ed. Per order, Dec. 2d, 1876. Leicester, Vt., D.c. 2d, 1876.

Quarterly Conference.

The next Quarterly Conference of the New Jersey State Association of Spiritualists will be held in Vineland, N. J., on Saturday and Sunday, Dec. 30th and 31st. Good speakers have been engaged, and questions relating to the good of humanity will be discussed. All friends of the cause are cordially invited to be present and partici-pale. Sugam P. FOWLER. Sec.

SUBAN P. FOWLER, Sec.

Passed to Spirit-Life:

From Portland, Me., December 6th, Daniel Winslow, aving resided in the mundane sphere to a ripe age.

having resided in the mundane sphere to a ripe age. Mr. Winslow was through ife an active, energetic busi-nessman, respected by all who knew him or had dealings with him. He was a kind husband, a devoted father, genal triend and honored clizer... His health for the past few years it is been gradually failing as time advanced, but until within a few weeks he has been unusually well for a unan of his advanced.age. Mr. W. might, with propriety, be styled one of the veteran ploneers of Spiritualism in Portland. He was a constant reader of the lisancer of Light, and had unbounded faith in the fruthfulness of the spiritual philosophy. His earth companion preveded him a few years, and was herself blessed with a spiritual na-ture, and understood the law of spirit return. Without question she greeted fim in his new home, where they are inow re inited, and will be ready to greet their children when they have lived their allotted time in the earth sphere. A FRIEND,

To Book-Purchasers.

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

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

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

COLBY & RICH.

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

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 23, 1876. PUBLICATION OFFICE AND BOOKSTORE.

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COLBY & RICH, PUBLISHERS AND PROPRIETORS.

etters and communications appertaining to the ALL Department of this paper should be addressed t ER COLBY; and all RUSINESS LETTERS to ISAA 21, BANNER OF LIGHT PUBLISHING HOUSE, BOS

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

"The New Movement" and its "New Departure."

When any number of men start out with an avowed purpose to perform a certain action, or to compass a specified end, and embody their aims in preambles and resolutions, constitutions and rules of order, it is fair to suppose that they mean business, and business in the direct line of their nublished utterances-else why are those utterances placed on record before the world? And if, in'a short time, it be found that the prime movers and abettors of the enterprise-whatever it may be-disagree as to the meaning of the chief articles of agreement which they have signed, and are inclined to give other reasons and to present other plans for their action than those with which they embarked at first, is it not patent to the observer that the organization as inaugurated is really, and for all practical purposes, a dead letter, and one which has outlived even its brief day of usefulness? And under such circumstances is it not a proper use of language to speak of that particular movement, whatever be its nature, as dead, whatever may afterward arise from its ruins and claim the support of those who lent their aid in its initiation?

On the 5th of July, 1876, a body of men-and a very small one-met in Circle Hall, Philadelphia, and on the ground that "the time has come for the organization of Spiritualism in America." proceeded in the name of the cause to express their views, and to concentre them into written instruments after the order of "Declaration of Principles," " Address to the People," etc., in which, if language has any meaning, it was clearly set forth that crystallization into some sectarian form, and upon the basis of Christ as the spiritual leader, was to them the panacea for every ill known to the Spiritual Dispensation. the prime point in the new enterprise was the forming of a sect, read the following extracts from an editorial in the Religio Philosophical Journal, of Nov. 18th, wherein Bro. S. S. Jones replies to a letter from Rev. Samuel Watson, President of the Philadelphia movement, in this regard : " They [the Spiritualists of the country] were represented, nor had they any know-ledge of the gathering of the few persons there assembled—hence it was no voice of the 'Spirit-unlists of America.' unlists of America.' Re-peruse the 'Plat-form,' 'Statement of Aims,' and 'Declaration of Principles' put forth by the friends of the 'new movement,' and consider well if you can see wherein this new movement is any less sectarian in its platform of principles than are Universalists, and surely they are more so than the Unitarians. ¹⁰ Read again the declaration of principles, and tell us if you find-anywhere in the Catholic or any of the Protestant churches a more dogmatic declaration than the statement. 'We recognize in Jesus of Nazareth the spiritual leader of men. This is the identical thought which a class of bigots of all Christian denominations are desirous of having incorporated into the Constitution of the United States! and they have a national organization that convenes annually for that pur-"Indeed, to our own apprehension, our Chris-tian friends who essayed to frame a platform of principles for the Spiritualists of the nineteenth century, have simply culled the spirit of the 'Winchester Creed,' held by the most bigoted branch of the Universalist Church. It is the legitimate culmination of the religlous dogmas of past ages, through the process of mental filtration. As centuries have come and gone, the sentiments most repugnant to rea-son have, from time to time, been eliminated by religious chieftains in national conventions as-sembled; yet the fundamental dogma of supersembled; yet the fundamental dogma of super-human Deific qualities of 'Jesus of Nazareth,' 'as the spiritual leader of men,' has been pre-served. And here we find it again reiterated in the Declaration of Principles of the religious savants assembled at Philadelphia, 'We recognize in Jesus of Nazareth the spiritual leader of man, and accept,' etc., etc. Now we have no hesita-tion in saying that ninety nine one hundredths of the Spiritualists of America accept no such dooma. dogma. Upon the question of name, for the purpose of showing exactly the true intent and object that a majority of the members of that meeting had in view, and to show that the JOURNAL has not mis-represented their true sentiments, we further quote from their address to the people:

People's Convention," was not so well kept in hand in after days, for we find Dr. J. E. Bruce, Secretary of the this so called "National Conferference of Spiritualists," boldly avowing, in his address before the Highland Lake Grove Camp-Meeting, that Jesus Christ was the rock and the hope of the Spiritual Dispensation, and that to an acknowledgment of that fact the movement must one day come. To use his figure of rhetoric, Modern Spiritualism was like the maniac of old who wandered among the tombs, but by-andbye it would be found sifting, clothed and in its right mind; at the feet of Jesus Christ! If that statement, put forth officially by its acredited missionary among the people, did not embody in a few words the whole creedal animus of the Philadelphia movément, then no dependence can be put on the usual means of conversational intercourse between man and man.

With Dr. Bruce, as a private individual, we have no issue whatever, but in his character of missionary-as the one who in the New England (and possibly other) States has been empowered to unfold to the people the aims of the New Movement-we feel that we have a right to cite his views and criticise his positions. We'find him reported in the Merrimac Journal as saying :

The Christian Spiritualists are seekers of city which hath foundations, whose builder and maker is God. This movement is not exclusive, but inclusive. It is hold, outspoken, positive. It knows its own mind, and is bidden by the spirit which animates it to speak that mind, whether men will hear or whether they will forbear to hear. Its flag is nailed to the mast-head, and its battle-gauge is flung down in the face of the world. . . . To other denominations it comes with the olive branch in its hand, yot with the spirit of fearless action and discussion in its heart. To the vast army of Spiritualists it comes, of necessity, with criticism, but criticism whose spirit and intent is like that of the great German leaders in politics, who, but yesterday, found the heart of Europe distressed and broken into forty petty fragments, the laughing stock of the world and the grief and disgrace of all Germans, but to day rejoice in citizenship in an empire which stands at the top of the world. "Spiritualism now, like the German States

before 1870, is broken in fragments. It wants a battle cry. It lacks coherency. No spiritual fire hot enough to weld its elements into one gigantic instrument of God, has ever touched it This new movement goes back directly to Jesus, and puts Spiritualism on a Bible basis.

"Spiritualism is as old as the world. It builds its house on no less broad a base than the spiritual history of the human race. It reverently reads the sacred books of all races. It sends friendly greeting to the 'Theosophical Society,' and doe not despise the magic, 'white' or 'black,' of the of the ancient and mediaval worlds. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eyes in Zoroaster and Confucius, Buddha and Mahomet, and many magicians, ancient and modern, have flitted through this twilight, the summits of revo lation, have alone been attained in Jesus of Nazareth—the full-orbed sun gathering all scattered rays into the one celestial light, shines forth only from Him who is 'the brightness of his Father's glory and the express image of His person.' "To the test of this light we are bidden to

bring all facts, all theories, all systems, all men, and all spirits. We wait with awe in the presence of every spirit, and we listen attentively to every word every spirit, ancient or modern, has to say. Yet we believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world, and every spirit that confesses not that Jesus Christ is come in the flesh, we know by that test not of God.

"The leadership of Jesus, then, is our first word. This is our battle cry. Let us not be misunder-stood—the absolute headship of Christ; this we ac-cept as the sign of a standing or falling church."

These words occur in a lecture report forwarded to us in a copy of the paper quoted above, and corrected in the margin by Dr. Bruce himself, and the closing paragraph, added by the editor of that paper, embodies our idea exactly :

"Dr. Bruce having thus stated his general platform, passed at length to the reasons for the action which he and his friends proposed to take, which, if successful, seemed to us to be little more or less than the institution of a new sect in religion denominating themselves "Christian Spiritualists.' Its advent seems to be made here, and now we shall watch its development."

Here we see Rev. Mr. Bruce figuring prominently in the opening days of the movement, and we submit that once having come to the surface he has continued to be the accredited representative of the new organic effort, and is at present As proof that we are not alone in the idea that its official representative. What, therefore, is more clearly certain, than that the secret desire of the leaders-albeit expressed so openly by the least cautious of their number-was to found a spiritual church? The matter, for obvious reasons, was not stoutly pressed to a conclusion, but by an informal counting of probosces it was settled that the idea was the popular one with those in attendance. Therefore if the New Movementas inaugurated in Philadelphia-ever had life, it had it on as clearly sectarian a ground as any upon which the church denominations rest, and had a backward look toward the flesh-pots of the creedal Egypt. As such we could not feel to give it the right hand of fellowship. But hardly had the movement been introduced by its managers, with profound bows, upon the stage of being, than straightway dissensions arose in the ranks of the members, and we need only refer our readers, in proof of this fact, to the letters and counter letters which passed. through our columns, between Drs. Brüce, Dewey, Main, and others ; and now, to further point the moral, and show that we were indeed right in saying that "'the New Movement' is, as far as we can perceive, a "dead letter," witness the earnest denial on the part of Rev. Samuel Watson (which appeared in the Religio-Philosophical Journal for Nov. 18th), wherein he, as the editor recapitulates it, "ignores any desire to sectarianize Spiritualism," and, in addition, behold its epitaph in the second resolution, as read by Dr. Bruce himself, and accepted in the Annual Convention of the New Hampshire State Association, held recently at Washington, N. H.:

officers. The leaders themselves see that their efforts have fallen flat upon the masses-that they have mistaken the temper of the peopleand are either hastening to retire from ground which they find untenable, or are endeavoring to make the public *think* they are. Fime will show whether the retrograde is made only in seeming, and for the popularization of their scheme, or whether it is an honest step taken because of conviction. But if men's words mean anything the New Movement has passed from active being, as far as its inceptive aims were concerned, and the "New Departure " taken by those who have advocated it, is totally another thing, claiming at least to be merely a system for local organization on principally a financial basis-and with this project we have no quarrel.

Since our paragraph concerning the premature decease of this enterprise, which (looked to the upbuilding of a spiritual temple by an effort to sustain the dome in mid air, while the ground tier of the foundation stones were not yet laid, we have received a word from Bro. Peebles, and others, criticising the statement, while Bro. S. S. Jones, editor of the Religio Philosophical Journal, is of opinion that we are premature in our verdict. But we think we have shown the effort to be abortive. We could not from the outset feel that this movement was to be a success, inasmuch as it was started in the old downward sloping groove in which so many efforts have been placed before, and at the termination of whose deflection they have been dumped so incontinently into the murky waters of oblivion. But some of our correspondents are mistaken, in our views on organization in general, though those were certainly not who have accused us of lacking fellowship with any effort to graft Spiritualism upon the effete church systems. We have never opposed practical organization; but we have always maintained that the work of forming the battalions in the army of Free Thought must begin with the raising and enrolling of companies, rather than the appointment of generals. We have always said, let there first be local societies, organized at least on a financial basis, if no further agreement is practicable, then will come naturally and in due time the State Associations, and after, if needed, a National Association. Such, at least in our opinion, is the true path toward a solid and abiding organization,

We cannot fully agree with the editor of the Religio-Philosophical Journal that great dangers to Spiritualism reside in this "Movement," for its sectarian basis having been abandoned, it is now powerless-"a dead letter" indeed-and in no condition to work harm. The effort to spring a church trap—openly at least—upon Spiritualism has failed, and if the seeming surrender of the creedal' point is not a real one, we trust to the well-known intelligence in the ranks of the Modern Dispensation to discover and unearth the deception, and show up the abetters and allies thereof to merited contempt. But we do agree, heartily, with the recommendations which Bro. Jones embodies in other portions of his editorial, viz :

"We feel in duty bound to agitate thought upon the subject of benefits growing out of organic efforts, so liberal in sentiment that no man can find any reason to complain that it in the least degree restricts the utmost freedom of thought and expression thereof—indeed upon a basis that recognizes the motto THINK FOR YOURSELF AND EXPRESS THAT

THOUGHT !

'FREE THOUGHT WILL GIVE US TRUTH !' "Such a basis of organization will afford room enough for the most religious, through all grada-tions of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

"A basis of organization so liberal would call together all who have a desire to know of and hold communion with their friends in spiritlife. . . . Let no religious dogma, from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life. . . . "We are upon the eve of one of the most mighty revolutions in public sentiment ever ex-

The Evolution Discussion.

This question has come into commanding prom inence of late, and chiefly by reason of the fact that it has forced the clergy out of their fastness es into the open field. It is extremely interesting to observe the different ways in which they meet it. Rev. Mr. Savage, a well-known Unitarian preacher of this city, recently delivered a lecture on the subject before the Boston Amateur Scientific Society, under the title of "Moses and Evolution," at the opening of which he said that his theme included the universe. It was the Mosaic account of creation that he specifically considered. He regarded it as an intensely practical question, no question of Reform now before the public mind surpassing it in practical interest, Man is a being that asked questions. Man's asking questions is no modern thing.

There were two principles, he said, that emerged from this age long study. The first was, that the true way to find true answers to Nature's questions was to go to Nature herself and ask those questions. Yet we were warned off from the pursuit of certain investigations in the name of religion. The second principle was, that in searching for causes we were to rest in none but known and active ones. If a thing cannot be explained by a known force, we must not offer a only amounted to saying that we did not know. Science having achieved such marvelous results in other fields, biology.must be compelled to yield to the force of the investigations. Men should beearth but if life on the earth could not be taken out of the realm of myth, tradition and authority, and added to that of knowledge.

Darwinism had thus naturally come forward as a problem of the time. It simply puts the question, by what method had the world come to be what it is to-day? But Darwinism does not presume to account for the origin of things. Evolution as a doctrine does not attempt to account for the development of life from the notliving. It has, in fact, nothing to do with it. Prof. Huxley said, in the first of his three lectures in New York, that there are three possible theories by which to account for the condition of things as seen to day : first, that things have always been as they are now; second, the creation, or Mosaic, theory; and third, the theory of Evolution. Prof. Huxley glanced at the Mosaic record, to characterize it as an Oriental myth. with no more claim on scientific attention than to none of our reverence merely because it is old. We are ourselves the ancients of the earth, and the further we went back the nearer we approached the world's childhood.

The Mosaic theory put in no claim to be the result of a study of the facts. It holds its place in men's belief only because it was the foundation of an established system of theology, involving man's hopes and fears of a future life. But for this consideration, it would be deemed childish by all persons of intelligence. There is so little scientific truth about it, it had so little basis in fact, it would not hold its place for an hour, if it were not so closely associated with theology. Yet that supplies the very reason why any arguments in its support should be placed under suspicion. Theology involves the strongest bias and passions of the human mind.

The Mosaic theory Mr. Savage asserted to be no theory at all; it merely explained a mystery by assuming a still greater mystery. Science does not, he said, how God out of the universe. It simply holds a higher and grander conception of God than he who holds the older and cruder idea. If the doctrine of Evolution is materialistic, he thought that the teaching of the Bible of and ate. The doctrine of the New Testament less materialistic. The Evolution school he asserted to be the very one that, by its philosophi- | fering and indescribable discontent. cal reasons and teaching, had utterly demolished

PSYCHOPHONETICS-THEIR DEVELOP. MENT, LAWS AND WONDERS.

BY A. J. DAVIS.

To the Editor of the Banner of Light :

"Happy they," said Father à Kempis, " who penetrate into internal things, and endeavor to prepare themselves more and more by daily exercises to the attaining to heavenly secrets."

Among the treasures of the human mind, which are more numerous than the stars and more precious than all the constellations combined, is the power, or sense, of hearing sounds which are, and forever have been, perfectly unknown in the outer universe. These soul-sounds. so to speak, which are absolutely inaudible to the physical ear, I term "psychophonetics." Who can believe, without at least some items of private experience, that there exists a boundless ocean of intelligent sounds which is never, because they cannot be, heard by bodily organs of hearing?

The ears of the spirit are seldom opened in this life. Clairvoyance, in comparison, is a familiar power. "Their eyes were opened," occurs in the most ancient fables concerning mental illumination. "The scales fell from his eyes," and then he heard a voice ; but vision came first and led the miraculous or unknowable reason for it, for that | other senses ; because sight is the handmaid of intellect, and is the sunlight of the whole interior. With his open spirit ears he heard only "a voice," but with his newly-unfolded vision his understanding became illuminated, and love flowing gin to ask if not only the present condition of the in with the light, his whole heart and soul hastened over to the side of truth and deity. Sounds of spirit lips disturb and vibrate through

an ethereal sea as much finer than the common air as electricity is finer than the common water. The waves of these sounds can touch nothing less refined than the internal ear of the spirit. Yet, when once the spirit ear is open, the inmost of all sound-waves can break their music within its labyrinths. Hence the voices of the external universe exert some influence upon the listening soul. There is a telephony between stars and suns. They communicate with each other in a speech unheard and unknown to the ordinary human car. A most exquisite insight into the laws of psychophonetics is indispensable to a correct comprehension of the wonders heard by the spiritual tympanum. Distance is seemingly no impediment to the flight of these sounds. Neither the interception of currents of wind, nor the presence of immense masses of common the cosmogony of any other people. It is entitled | earthy matter, can prevent the words of the spirit from entering the ear of the prepared listener. Whisperings from Mount Starnos in the Summer-land have been heard by the writer, when he was tranquil and absorbingly listening, and the words from those immortal lips sounded as distinctly in his internal ear as did ever the sounds of ordinary speech. But such an experience is rare, and necessarily, because of the great and constant demands of the body and of the present world in which it appropriately exists.

Hearing of sounds inaudible to the common ear. is a truth which foreshadows the glorious ultimate life that is to be ; although, unlike the power of vision, it is a part of mind very slightly under the sway of will or desire. It may be suddenly developed, and the happy or astonished possessor may receive in a few moments the voice

of warning or of government for a lifetime, and as quickly it may be closed and sealed until after death. Or, it may be only slightly unfoldedjust enough to admit the speech of distant earthly babblers, of rollicking diakka, or of the groanings and moanings of sorrowing and imprisoned persons afar in this world-bringing to the unfortunate hearer nothing but confusion, agony, and uncontrollable feelings of wretchedness and Moses and the Jews was far more so. They despair. This unhappy form of psychophonetics taught that God had a body, and walked, talked is, alas I quite too common, and inasmuch as this sense is not subject, as sight is, to the control concerning the resurrection of the body is not and government of will, or reason and desire, it is exceedingly often the source of exquisite suf-

To overcome this incipient phase of clairaudi-

"As an illustration of this, the question of name is an in-stance in point. Several names for the New Movement were suggested; and there can be little doubt that if the matter had been pressed to a vote, "Christian Splritual-ism" is the name it would have been christened, "

It seems that the "restrained omniscience" of those who-according to the same paragraph in the "address"-"were the most interested in

"Resolved, That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mahometan Spiritualism, nor Ancient Spiritualism in any of its separate forms, nor yet Modern Spiritualism in any of its single phases—but SFIRITUALISM itself, as seen under the light of all the leaders, and as written in all the Bibles of every great re-ligion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that we aim to organize and estab-lish in the earth."

Rev. Mr. Watson, the President, and Rev. Mr. Bruce, the Secretary, Missionary, etc., etc., have at last ignored any sectarian ends on the part of the enterprise.

Here then the matter stands. Now if that sectarian ground at first taken be abandoned, what becomes of the New Movem nt, which perhaps some of its inaugurators at least hoped would supply pulpits to those accustomed to fill them, and provide for the payment of pew rent from those who had heretofore escaped from the tax this name," and yet who "were the movers in | levied by the regular Christian collectors? It is

mighty revolutions in puolic sentiment ever ex-perienced by mankind. Spiritualism, or rather the power of intelligent spirits, through the me-dium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to aid the invisible benefactors of mankind in inaugurating the neecssary means to accomplish the most good, without the least hope of self-aggrandizement."

Church and Education.

The whole power of the Established Church in England is at present engaged in a war with the National Boards of Education over the schooling of the poor and uncared for children of the kingdom. It was just seven years ago, according to a recent statement, that the persons who organized these National Boards awoke to the fact that England was "behind every other civilized country in education and workmanship, before all others in brutality and drunkenness." Within six years they have accomplished what may with perfect truth be called a noble work. They have erected schoolhouses all over the kingdom, and fairly inaugurated a system of universal education. The children that the regular Church Schools have turned away as poor and ragged, these Board Schools have taken up and instructed, charging but one and two pence per week where the Established Church Schools charged four pence, and even charging nothing at all where the parents were too poor to pay that pittance. In the National Schools are taught general morality, and parents of tender or scrupulous conscience are at liberty to withdraw their children from school while this branch of the instruction is going on. The Church Schools, on the other hand, teach little besides the catechism, and that they make compulsory upon the children. These National Schools are rapidly multiplying and their popularity is increasing. But the Church has opened war on the new and liberal system, fighting it through its vestry machinery and all the resources at its ready control. The spectacle is not a very flattering testimonial to the influence of ecclesiasticism, and as such is to be noted among the other significant symptoms.

The Spiritualists of Kansas City, Mo., though but lately organized for associative effort, are ready to receive proposals from lecturers and speakers. Address W. O. Huckett, Secretary Kansas City Independent Spiritualist and Liberalist Society. Mrs. Nettie M. P. Fox lectured for this organization during December. The local papers referred liberally to her discourses.

197 The spirit message from Rev. Sylvanus Cobb, which appeared in last week's Banner, is pronounced by several who knew him as intergetting this, with other questions, put over to the | dead | dead upon the very showing of its own | esting and characteristic of the man.

the old-time materialism. All that the Rev. Jomaterial movements does not account for consciousness, does not explain mind; and that is nothing new among ideas at all.

Mr. Savage thought it a melancholy sight to see Boston theologians listening to teachings like this, as if it were a new revelation instead of an every-day thought, and keeping silent under it. But allowing that the thought was an ignominious one, that man did indeed descend from the monkey, Mr. Savage regarded it as just as noble an origin as to be formed directly from mud. Evolution, however, teaches no such thing. Of the many facts to be adduced in support of it, he said that Darwinism was not competent to explain all, however true it might be as a theory ; that it is contracted only on the basis of facts, not on tradition, myths, or guess; and that it stands the highest tests of a good theory. Science knows no dead matter, and cannot find the link between the animal and vegetable. All that we know of life demonstrates that it proceeds always by genetic derivation. Thousands.die to one that lives, and those best fitted to their condition are the ones that live and perpetuate their kind. If links can be found, the proof is complete. Their absênce, said Mr. Savage, is not strange. Geological research has been limited, and had been pursued only in connection with the sinking of a shaft, the boring of a tunnel, or the construction of a railroad.

Evolution, he concluded, gave us the grandest conception possible of God ; a God above all, before all, under all, through all. It also gives the grandest hope of man. It is built on the same basis of fact and induction with all that we know; and it rests upon the sublime human confidence that "the Maker of this universe will not put his intelligent creations to permanent hope to man, that he will continue to develop higher and higher, as he had so far done, until he shall stand free from diseases, vices, poverty, crimes-the living idea of his Divine Maker.

Closed for Christmas Day.

The Banner of Light Bookstore and Publishing Office will be closed during Monday next, that all connected with the establishment may be enabled to participate in the celebration of the timehonored festival of Christmas. Tuesday morning (26th) the visiting public will find all at their posts and ready for business.

It is whispered abroad that Livingstoneof Tennessee, Louisiana, and Texas notorietyand George Everett, materializing medium, wear the same clothes.

Visit the Children's Lyceum on Merry Christmas day, for the little ones expect you tothen do n't say "Nay,"

ence, I recommend a persistent attention to subseph Cook has done is to show that the chain of | jects of sight, thought, feeling, reflection, and especially of action.

Orange, N. J., Dec. 19th, 1876.

Investigator Hall Meetings.

The popular series by distinguished women speakers received at this hall last Sunday evening a fine adjunction at the hands of Mrs. Jennie B. Browne, who gave a review of civil law and theology-their effect on society, morals, education, and happiness. She fully proved, in a wellwritten production, that neither law nor theology are beneficial except as they are permeated by liberal or reformatory principles. It was, says the Boston Investigator, an excellent lecture, and afforded another proof of the capability of intelligent women to occupy successfully the useful position of public teachers.

Next Sunday evening Mrs. Emma Hardinge Britten will speak in this course on "Religious Revivals."

Col. Thomas W. Gibson,

Who died at Louisville on the 30th of November. was a profound thinker and cultivator of Spiritualism. Col. Gibson stood in the very foremost rank at the bar, and was preëminent in learning, general culture, and diversified attainments. A correspondent of the Courier-Journal says, 'He was absolutely the best read man I have ever met. His information on a great variety of subjects was prodigious." A most cordial tribute to his memory and his superior character and abilities was paid by the members of the bar.

By reference to our seventh page the reader will find the business announcement put forth by Mrs. C. H. Wildes, who enjoys a fine reputation as a trance medium, and who, to our intellectual confusion." Evolution holds out the knowledge, is doing a grand work among the skeptical and inquiring, as well as among the firmest believers, concerning spirit return. The communications which she has been the instrument of giving in the past have cheered hundreds of sorrowing hearts in community, and the business advice which she has presented has been of the greatest value to the many who have availed themselves of her remarkable powers-powers which time appears to increase rather than diminish.

> A. A. Wheelock, in the course of a letter enclosing the \$30 for the Slade Fund which was raised by the Progressive Society of Spiritualists of Utica, N. Y., and was acknowledged by us recently under the proper heading, says :

> "The universal feeling [in the Slade matter] is to assist, and if each Spiritualist will give even a small amount there will be an abundance. . . . I know Henry Slade is a genuine, true medium, a public soul and an bonest men, and though all a noble soul and an honest man, and though all others forsake him I will stand by him and de-fend him until he is proven to be something else."

> > · .

The Christmas Holidays.

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

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

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

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

EPES SARGENT, ESQ., in "The Proof Palpable of Immortality," and "Planchette," furnishes books which all should read who are desirous of becoming thoroughly acquainted with the philosophy and phenomena of Spiritualism; ROBERT DALE OWEN discourses on "The Debatable Land"; Poems are offered by GER-TRUDE MINTURN HAZARD and ANNA PEACE HAZARD; GEORGE M'ILVAINE RAMBAY, M. D., speaks of "Cosmology"; and among other works may be mentioned: "Nothing Like It; or, Steps to the Kingdom," by LOIS WAISBROOKER ; the works of THEODORE PARKER, " Historic Americans," etc. ; "Principles of Nature," etc., etc., etc., by ANDREW JACKSON DAVIS; "Our Planet, its Past and Future," etc., by WILLIAM DEN-TON; "A Kiss for a Blow," etc., by HENRY C. WRIGHT; "Clock Struck One, Clock Struck Three," etc., by Rev. SAMUEL WATSON; " Real Life in Spirit-Land," etc., by Mrs. MARIA M. KING; " Heathens of the Heath," by the author of "Exeter Hall"; "How and Why I Became a Spiritualist," by WASHINGTON A. DANSKIN; "Mental Cure, and Mental Medicine," by REV. W. F. EVANS; "Miracles, Past and Present," by REV. WILLIAM MOUNTFORD; "Nature's Laws in Human Life, and Vital Magnetic Cure"; "Old Theology Turned Upside Down," by Rev. T. B. TAYLOR, A. M. ; "The Report on Spiritualism " of the London Dialectical Society, etc. We have also a full line of Popular Juvenile Works, including books from the pens of "OLIVER OPTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL COBDEN, GEORGE M. BAKER, L. MARIA CHILD, ADELAIDE F. SAMUELS, SOPHIE MAY, REV. ELIJAH KELLOGG, MRS. II. N. GREENE BUTTS, HANS CHRISTIAN ANDERSEN, F. M. LEBELLE, and others. Many more volumes are to be had in the large and valuable repertory of the Banner of Light Bookstore, which will prove to be the very gifts of which numbers are in search for dear and loved friends, and of which they will be grateful to be reminded. Here will be found the alphabet of the new faith and philosophy, and here the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer to the reading public ought to be a boon, for the opportunities are few for finding so wide and rich a collection. Illustrated volumes are profusely interspersed with the others, tales with poetry, and essays with revelation. The whole collection may be fairly said to form a library of Spiritualism. The public is freely invited to make an inspection of the contents of our BOOKSTORE, to examine our books and compare our prices, and to purchase as largely or as prudently as may seem fit. This is the time especially for all who hold to the demonstrated truths of Spiritualism to do their part individually in spreading that blessed Faith, silently but effectually.

Contributions to the Davis Testimo-

nial. The committee having the matter in hand forward to us the following report, and state that they will soon mail to each contributor the complete printed list, which is now considered closed. We wish the amount chronicled below was twice as large, for no one deserves a richer tribute at the hands of Spiritualists than Andrew Jackson Davis. We are, however-in view of the inauspicious circumstances which have combined to surround the movement from its inceptionpleased to see even this measure of success accorded to a plan which it was our privilege to pioneer, and to which his immediate friends at once lent ready aid, strengthened in after time by the offerings of many who, while they only knew "the seer" by reputation (not being also acquainted with his kind and genial nature), yet felt their hearts stir with gratitude at the rich unfoldments of mental and spiritual good which he had given to themselves and the world. We sincerely thank the donors to the Davis Testimonial, and hope that long and pleasant years of healthful life in mortal may be their lot, and that also of Brother Davis and his estimable companion.

	FINAL REPORT.	
Oct. 11, amou	int previously acknowledged	1,269,70
** 12. from	"Two Lady Friends," California	5,00
1 11 15, 14	Cora L. V. Tappan's collection	21,00
	H. C. Whiting, Canada	1,00
	John Margaele, "	1,00
** 26. **	Wm. Dealinger, Illinois,	1,00
	Enoch W. Přimm, "	1,00
	Alex, B. Russell, "	1,00
	"Ilkley," England	26, 114
Nov. 2, 14	Wm. H. Terry and others, Australia	105,50
• 13, •	M. Audier, Wiscon-in	10.00
1	Julia A. H. Colby, Missouri	1,0)
** 16, **	J. N. T. Martheze, Treasurer of the	
	English Contributions	607,20
	G. Sweet, New York	2,00
	"Incog, " " " "	10.50
17, 11	D. C. Thayer, Pennsylvania,	5,00
	W. E. Lowell, Minnesota	5,00
	R. O. Old, Colorado.	
	A.J. and M. M. King, New Jersey,	• 5,00
20,	Amos Shellenberger, California	1.00
	A. M. Garffeld, Mass	2,00
	Benj, F. Wade, Ohlo	20,00
11/00.44	Gad. Norton, Conn "A Friend," Nova Scotia	5,00
	J. Wilmshurst, California	2 00
. 8,	"O. P. H.," New York.	10,65
1 91	Robert I. Robison, New York,	5,00
" ⁰ , "	MONOLO I. MUDISUR, NEW JUIK,	25,00

Astonishing Cure by Dr. J. R. Newton. This well-known healer is at present located at

Keppler's Hotel, 230 Fourth street, Cincinnati, O. We are informed that he is accomplishing many remarkable cures by means of the magnetized letter system. His power is reported as largely increasing, and each day adds to his successes. The following is a specimen case: On November 25th, at 7:40 P. M., Dr. Newton received this telegram :

"DR. J. R. NEWTON-Child fifteen months old sick with lung fever. Act at once. JOHN PRIEST.

Decatur, Rl., Nov. 25th, 1876.

The Doctor immediately operated on the child, and continued the treatment at intervals during the evening. A few days afterward he received the subjoined letter :

"DR. NEWTON-Receive my thanks for the prompt attention you paid to my telegram. Baby is now well. The fever left the child about nine o'clock of the same evening of my despatch to you, and it went about as if it never had been sick. I felt the shock sensibly myself. I wish you great encours in your puble work I wish you great success in your noble work. JOHN PRIEST.

Decatur, Ill."

Defence of the Indians.

The commanding officer at Fort Sill recently received a message from a band of Apaches num bering about five hundred, who were encamped on the headwaters of the Brazos, begging for subsistence and for permission to go upon the Masculora reservation. The message was sent up to General Sheridan, who directed that the rations should be refused, and if the Indians refused to come in and be dismounted and disarmed, he thought they should be attacked. Indian Commissioner Smith getting possession of this despatch, laid it before President Grant Dec.

referred it to the Secretary of the Interior, to be brought before the Cabinet at its meeting on the residence is 55 North Liberty street, Baltimore.

Notice to Subscribers.

BANNER OF

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

Christmas Entertainment.

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

Prof. W. D. Gunning, the geologist, is lecturing, this winter, in the West; address 174 La Salle street, Chicago, Ill.

197 On our first page Thomas Gales Forster gives a graphic pen portraiture of Mrs. Hollis and her present work in Baltimore.

Probably Spiritualism never got so thoroughly and cheaply advertised as in the unjust and foolish persecution of Dr. Slade. There was

absolutely no evidence of fraud or deception produced against him; while Prof. A. R. Wallace, Gerald Massey, the poet, and other distinguished men testified that they had got the phenomena under conditions in which there could positively be no fraud. Under this state of things we doubt not our readers will ask, why was he convicted ? The reason why the Dogberry of a justice con-victed him was this: He said the evidence for and against the prisoner was conflicting, and so he should decide "in accordance with the facts of Nature." As much as though Prof. A. R. Wallace was not quite as much of a judge of the facts of Nature as this ignorant and bigoted Flowers I

The English newspapers are giving the matter widespread notice, and as the case has been appealed the end is not yet. Any one who reads the report of the trial impartially must be con vinced that Slade triumphantly proved his medi-umship.—Gardiner (Me.) Home Journal.

Spiritualist Meetings in Boston.

TEMPLANS' HALL, 488 Washington street. - Spiritus) meetings every Sunday at 24 and 75 P. M. Mediums' meeting every Friday evening in the month except the first. F. W. Jones, Chairman.

LURLINE HALL. — The Universal Reform Association holds meetings in Lurline Hall every, Sunday at 2% and 7% P. M. until further notice. Moses Hull is the regal a speaker.

BPEAKET. I'YTHIAN TEMPLE, 176 Tremont street.—The Spiritual-ist Ladies' Aid Society will hold a Test Circle every Fri-day evening, commencing at 7% o'clock. Many prominent mediums have volumicered their services. Admission 25 cents. Mrs. John Wooss, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Junnhos Hall. -Spiritual meetings are held in this hall every Sunday afternoon, at 30 clock.

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

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

to each entertainment, 25 cents. A miniature safe is on exhibition at the Banner of Light office, where donations will be re-ceived. This safe will be given away on the evening of the tree celebration.

J. B. HATCH, Conductor. SARAH'A. HARTEON, Guardian.

Lurline Hall .- Moses Hull speaks in this hall next Sunday afternoon and evening ; subject of evening discourse—" Biblical Spirit Materializa-tions." Mrs. Charter, by request of her spirit-guides, will distribute flowers through the audience.

Movements of Lecturers and Mediums.

18th. The President shook his head over it and her health as to be enabled to make an engagement with Mrs. Rachel Walcott, of Baltimore, has so far regained

Prof. M. Milleson (spirit-artist) is still lecturing for the First Society of Spiritualists of Brooklyn, N. Y., and will remain during December. With his fine paintings lone under spirit-control, he is illustrating truths relative to the vital currents and magnetic circulation of spiritual forces, that are of vast importance to the magnetic heal-ers and clairvoyant physicians. These lectures are listend to with profound interest by all who have the cobwebs brushed away from the skylights of their souls. Societies who wish to change the usual round of instructions will do well to give Prof. Milleson a hearing.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Disgnosissend lock of hair and \$1,00. Give age and sex. Address MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18w*.N.11.

LIGHT.

A Case of Consumption. East Stoneham, Me., May 12, 1873.

East Stoneham, Me., May 12, 1873. Messrs. Seth W. Fowle & Sons : Gentlemen—I feel it my duty to write a few words in favor of DR. WISTAR'S BALSAM OF WILD CHERRY. In the early part of last winter I took a severe cold, and shortly afterward a dis-tressing cough was added to it. My friends did everything they could for me, but without avail. The best physicians that could be procured did not relieve me, and my cough continued with me all through the winter with increasing severity. I spit blood three or four times a day, and my friends considering my case hopeless gave me up as a confirmed Consumptive. I was in this con-dition when I heard of DR. WISTAR'S BALSAM of WILD CHERRY. I began its use, and before I had taken half a bottle of it my cough and all my other troubles leftme and I was cured. I feel so truly indebted to this great remedy for what so truly indebted to this great remedy for what it has done for me that I send you this voluntary testimony, hoping it may be the means of in-ducing others, who are suffering as I was, to make use of it. It is the best remedy for lung com-plaints that I ever heard of, and I am constantly recommending it to my friends. Yours, with respect, MRB. MELIBSA M. BALL. 50 cents and \$1 a bottle. Sold by all druggists.

Sudden Changes of the Weather often

cause Pulmonary, Bronchial and Asthmatic troubles. "Brown's Bronchigt Troches" will allay irritation which induces coughing, oftentimes giving immediate relief.

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

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

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

Spermatorrhœa.

D.9.3w

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

Removed to New York.

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

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

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

J. V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. S.30.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the woll-known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Kur. don, Eng.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodhand avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

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THE FOURTH OF

A COURSE OF 10 LECTURES

BY DISTINGUISHED WOMEN, IN THE PAINE MEMORIAL BUILDING, WILL BE DELIVERED ON

SUNDAY EVENINO, DEC. 24, 1876.

These Lectures will be of a very Liberal and Radical character, on various topics, interesting and instructive. This Lecture will be by

MRS. EMMA HARDINGE BRITTEN. Subject-" Religious Revivais."

Age Tickets to the course of ten Lectures, §2. Single tickets 25 cents. To be had at the office of the *Investigator*, *Banner of Light*, and *The Index*. Is-Dec, 2. OUT-SELLING IMMENSELY-THE

CENTENNIAL EXPOSITION

DESCRIPTED AND LLUSTRATED. The only complete rickly illustrated, low price work, 750 pages, only 2.50. Treats of the entire history, grand hubdings, wondertarexhibits, cornellies, great days, etc. The best chance of 100 years to colo money inst, Steve-erybody wants this work. 1.00s agents apped a ted first four weeks, 5.000 wanted. For thil particulars, ad-dress quickly, HEBARD BROTHERS, Pubs., 309 Main street, Spitoghold, Mass. street, Springheid, Mass. CAUTION Be not deceived by premature

MRS. BOSWORTH, Clairvoyant, 244 Harrison Avenue, Boston. tw- Dec. 23,

The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

Science is unable to explain the mysterious perform-D ances of this wonderful little instrument, which writes intelligent answers to questions asked either alond or menally. Those unacquainted with it would be astonished at some of the results that have been attained through its some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avait themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decrased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

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A SIMPLE and ingenious apparatus for the development of writing mediumship. It can be readily attached to any Planchette, and is designed to eluminate all theories of fraud and unconscious nuscular action on the part of the medium. All persons who can successfully work Plan-chette, can ascertain by the use of the attachment whether they possess the true mediumistic writing power. With this attachment, Planchette becomes a scientific instru-ment for investigators.

Magnetic Healing.

DR. C. C. DUSENBURY, of the Habnemann Magnetic Movement Cure, No. 14 West 11th street, Now York (ity, will heat the sick of Philadelphia and vicinity after Wednesday, Dec. 130, and during the balance of the month and January, 1877, at No. 1123 Sprace street DR. P. H. J. DUSENBURY will heat the sick at the above number, New York City.

IST John Wetherbee endorses (first page) the sealed-letter-answering development of Mrs. Carrie E. S. Twing, of 41 Dover street, Boston. We have received, ourselves, the most indubitable evidence of her reliability in this regard, and cheerfully bear witness to the same, advising skeptics to visit her and be convinced, as we have faith to believe they will.

Mrs. Helen Bullock Webster (nee Croly) desires that the expression "perjured judges," occurring at the close of the last paragraph of her letter from Naples-in Banner of Dec. 9thmay by the reader be construed "prejudiced judges."

Amos Kent, Rock Island, Ill., writes: "Can't you stir up John Wetherbee a little oftener? Western people like his style."

19th, when directions were given to have these Indians brought into the Kiowa and Comanche reservation. They are to be furnished with assistance in getting in. Another account puts in the mouth of the President the sentiment that "he had always tried to give the Indian peace policy a fair showing, and he should continue to do so as long as he was in his present position."

Free Circle Notice.

After next Tuesday's circle at the Banner of Light Rooms, a vacation for the remainder of the week will occur. The week following the Free Circles will be held as usual, on Tuesday, Thursday and Friday. The public cordially invited.

Mr. J. M. Dean, of Willard, N. Y., writes to the Religio-Philosophical Journal that he has seen Mrs. Markee sewed up in a bag, with her mouth plastered up so she could not speak, her hands tied behind her, and sometimes she is dressed in men's clothing; and he has seen, after the cabinet had previously been examined, a little girl come out of the same, walk to her father (who was a stranger to the medium and all present), and tell him her name, age, the disease she died with, how long she had been dead, etc., all of which her father said was true to the letter. He has also, he says, attended scance after scance, at Mrs. M.'s home, with the utmost satisfaction to himself, and all present. Now what will those who aver Mrs. Markee is not a bona fide medium say to this? There are reliable persons in this city who have witnessed equally as wonderful spirit manifestations in the presence of this medium as has Mr. Dean, who have recorded their experiences in the Banner; yet the enemies of Spiritualism-" good, pious churchmen" -continue to assert that Mrs. Markee is an impostor. The Jews called Jesus an impostor. So the Pharisees of this day are not one whit better than the Pharisees of old. May God soften their hearts.

ST Our readers will find in another column an interesting and valuable article from the pen of Andrew Jackson Davis, on "Psychophonetics -their Development, Laws and Wonders." We have received from him, and shall print next week, an essay on "Consciousness-its Sunshine, Delights and Storms," which cannot fail of being a treat to the peruser.

Joseph Beals, M. D., writes us from Greenfield, Mass., Dec. 17th, renewing his subscription, and saying: "I should as soon think of trying to get along without an overcoat as without the Banner. E. V. Wilson was with us last week, gave three fine lectures and many remarkable tests which were recognized. He gave universal satisfaction."

Miss Lessie Newell Goodell is lecturing to good acceptance in Newburyport, Mass. A word concerning her work will appear in our next.

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

Among the exhibitors at the Centennial Exhibition nay be mentioned the well-known Organ manufacturer of Brattleboro, Vt., Messrs. J. Estey & Co. The "promi nent absence" of such a firm from the "list of awards" has doubtless occasioned many questions as to the reason The explanation is simple indeed. They did not compete They simply exhibited their instruments on their own in trinsic merits, with no efforts to obtain recognition except from the public.

We cannot too highly commend such a course, as con nared with some exhibitors, whose sole aim seemed to be not to give the public pleasure in examining their ware, but to obtain the bronze medal.

Inquiry elicits the fact that Estey & Co. are the largest manufacturers and the heaviest exporters of their class. one-half of the entire amount of organs shipped to Euro pean markets being from this house.

RICHARD WAGNER, of whose ability to judge there can be no doubt, writes, "The tone of the Estey Organ is very beautiful and noble, and gives mo the greatest pleas ure. My great friend Franz Liszt is also charmed and de lighted with them."

MME. ESSIPOFF says, "I can play with exquisite en joyment for hours on these beautiful instruments."

OLE BULL,--'' Excel in fine, powerful tone.'' MME. LUCCA,--''l am surprised at their full, noble nd organ-like tone."

RUBENSTEIN,-"Tone full, noble and exceedingly animating."

There is no doubt about the meaning of such expressions as these from the leading musicians of the age, and Estey & Co. may well claim to lead the world.



1 :

PHILABLE LPHIA BOOK DEPOT. DR. J. H. BHODES, 918 Spring Garden street, Philadol-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coartes streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR. RHODES.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Room 4, 42d street and 6th avenue, and Republican Hall, 55 West 33d street.

THILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, S28 Marked Concal Depot. WILLIAM WADE, 826 Market street, and N. E. cornet Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHENTER, N. Y., HOOK DEPOT. WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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HAN FRANCINCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Mpir-liuniist and Reform Books, al Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Npence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Storre's Nutrilive Compound, etc. Catalogues and Circulars mailed free. Memittances in U.S. currency and postage stamps re-ceived apar. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

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"OLD ABE,"

The Inspired Eagle of Wisconsin.

BY J. O. BARRETT.

This history of the war-eagle, "Old Abe," that served a threa-years' campaign in the West, is the most thrilling episode of the late rehellion ever produced for the public. The author has traced the bird's entire career, dating from 1861, when he was captored by A-ge-mah-we ge-zhig, on the Plambeau River, Wis., through all his strange and eventful experiences of military life in the South, and his subsequent travels and exhibitions as a Bird of State. He is famous the world over as the live emblem of American sovereignty. It is a most remarkable testimonial of in-spiration from the heavens of designs in behalf of our coun-try.

try. Price 50 cents, postage 3 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Oh! Why should the Spirit of Mortal be Proud? A Companion to "Nearer, My God, to Thee."

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In the World I

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paid for. ST Spectmen copies sent free. ADVENTIERMENTS published at twenty cents per line for the frst, and, fitten cents per line for each subsequent insertion.

BANNER LIGHT. - O F

DECEMBER 23, 1876.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JRSSIRS, Rivin, are reported wrbatime and published onch week in this Department, We also publish on this page reports of Spirit Messages

we also prove to Ealthoute, we have been been also been as a second structure week to Ealthoute, through the medium-ship of Mrs. S on out A. DANSKIN.

so messages itelie ate that spirits carry with them the characteri-tics of their earth-life to that beyond whether for good or coll consequently those who pass from the earth-sphere in an older loped state, eventually progress sashtzher copditions

We ask the realer to receive no doctrine put forth by antrits in these columns that does not comport with his or her reason. All expresses much of truth as they perceiveno mote.

The Bauner of Light Free-Circle Meetings The Banner of Light Free-Circle Meetings Are held at No.9 Montgomery Place, Genoued-bury, Per-ger of Prevince street, every Trasstay. Thrussbay AND Finitexy AFTERSION. The Harl will be epen at 20 effects und stylession more the eleck preview 3 which time the dots will be a could nother allowing entrance nor spress mathethe robits on a the source, every by a could also the the order show of the source, every by a could also the the order show of the source, every by a could also the termination of the source, every by a could also the termination of the source are defined by constellay indications in a grade an hence. Those read to be control by indications

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REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MUDIUMBBIP OF MRS, JENNIE S. RUDD.

Invocation.

Thou who art from everlasting to everlasting, and hast no beginning and no end, thou who art our Father, thou who art our Mother, we hesitate not to say that my home in spirit life is stand in thy presence to day with uncovered head, feeling that thou art near us, and that thy angel messengers are to bear to earth some mes-sages of love and truth, feeling that the platform on which we stand is holy ground, and that it is free to the sinner and free to the saint ; and feeling, as we clasp hands with all, whether rich or poor, high born or lowly, that we are giving help to humanity ; that we are doing the Christ-work that we are fulfilling our mission here on earth.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have questions with which we can cope, we will ondeavor to answer them.

QUES - [From the andience.] What do you think of the new science of Universology as taught by Mr. Stephen Pearl Andrews?

Ass.-We know but little of this science as saught by Stephen Pearl Andrews ; but if Universology means love to man and universal bro-therhood, recognizing the fatherhood of God and the brotherbood of man, if it means this, its teachings will be pure and in consonance with God's teachings of morality, Q_{-} [From the andience.] Can our spirit-

triends aid and protect us when there is no mo-

fium near? A.-.That is according to the mediumship of the individual. Every individual has more or less of mediumi-tic power, and according to that mediumi-tic power, according to the faith with-in, can we approach and aid him or her. If the Individual bas no faith in spirits whatever, cares not for them, has but small mediumistic aura, then we can do but little for him; but if he has mediumistic power and a belief in the spiritual, and works from the internal—works from the spiritnal instead of from the external, the mate-rial, then can we aid him every hour and every moment of his life. We can be with him, direct-ing, guiding and helping him; if in danger, we can warn him ; we can assist him in his business; we can be with him in his household; we can walk with him in the streets; we can hold his hands in public places—if he will only have faith in us; for, if you will only recollect, it is said of one of old, that he did not many mighty works in a certain place, because of their unbelief. Why? Because of their unbelief they became positive to the power which was given to The angel-world, consequently, could not do many mighty works in that place. Now we have in our mind's eye one who is sensitive (notwithstanding his emphatic assertion to the con-trary), yet we know that he is sensitive to the healing power; yet he is diseased, and is crying out in his very soul, "Help me, oh, God, to regain a perfect state of health?" Yet at the same time, while soffering thus, he says, "I believe not in any magnetic power! I believe not in any power of the spirits ! True, I know the spirits communiwith earth ; but I care not for that ; they Sannot approach me. I care nothing for them." Sonsequently, although surrounded by the most mistin ha trated has no faith, and he calls not unto the spiritworld to aid him. In my mind's eye I have an-other individual, just as susceptible to the mediunistic power as the one just referred to-one who calls upon the influences day by day to as-sist him; who begs them to help him in his studies, to assist him in the daily walks of life to make him more of a man, to assist him in all that is spiritual; and the angel-world gets so near him that he feels the very touch of their fingers ; he almost listens to the whisper of the spirit-world as it comes near to him. That is the difference between faith in the angels and a lack of faith; and while one individual may almost move mountains, because of his or her faith, another individual, because of his lack of faith, can scarcely move a straw that lies in the sunshine. Have faith in the angel-world, and then the spirits will never fail you. We never ask you to accept of anything that does not accord with reason or with scientific law, but we ask you to have faith [n] us, and to assist us in our great and mighty work upon earth—that we may prove, without doubt, the immortality of markind.

change, and I will be the first one to greet her

I thank you, Mr. Chairman, for your forbearance with my long story. I will return it as well as I know how.

there.

Hermann Rhieman.

CONTROLLING SPIRIT : A German wishes us to say for him that he passed away by drowning in the Connecticut River. He would like to send a message of love to his friends. I cannot undertand the name well ; it seems like Rhieman. He wants them to visit his wife, to guide and guard her as carefully as possible, and says that If they see this, it is from their friend Hermann. They will understand; they are Spiritualists, and will see the message.

Cynthia P. Dodge.

Mr. Chairman, I came from Rochester, Minn. My name is Cynthia P. Dodge. I have freen gone away two years last spring. I believe I passed away in April, somewhere about the 18th. I don't distinctly remember, for I took no note of time. My disease was an internal cancer, and all you who have any knowledge of the disease can realize and understand that I must have suffored intensely. It was my privileges to be the mother of a large family. Most of them were with me during my last sickness. I lived at one time in Montague, Mass. To me Spiritualism has been a treasure, and I promised long ago that I would return. Many times have I come, but I come now from a point where all may know that pleasant, that the changes which have come since I passed away make me not one moment of sor row. I know the end from the beginning, and those that have come to me since I went on to those that have come to me since I went on to the summer land I have gladly welcomed with the warm hand of friendship. I am glad to meet my friends. I am glad to meet all who belleve in the spiritual philosophy. Oh, how much more of faith, how much more of power, how much more of religion there is in this belief than in all where of religion there is in this belief than in all others put together. I mean if Spiritualists prac-tice what they believe; but if they only take Spiritualism as a cloak, why then I can't go hand in hand with them ; but if they believe Spiritual-i-m from a true standpoint, and try to live it out, then I know they can't fail to live a good, true, pure life, and the angels will be close beside them. Mr. Chairman, it seems to me that your circleroom is as near heaven as anything your can get on earth, for I recognize many old, dear friends here, and I recognize those that it seemed to mo should be held with as much reverence as even do we reverence Jesus of Nazar-th, for only can he be the Saviour to us as he saves us from some

unfortunate circumstances of life. Say to Harry, "God bless him and help him ; assist him and keep him strong." To those to whom I promised to come back, say I have come with power, with delight, with joy and pleasure."

Benjamin Dealing.

I suppose, Mr. Chairman, that it will create surprise in some circles that I come before you to day. I believe sometimes when we have built up quite a pyramid that it is best to put on the

crowning stone. Is it not so? Well, I am a Spiritnalist, Mr. Chairman, from the crown of my head to the soles of my feet. I believed it worm I was here, notwithstanding that some of my church friends said I had gone back on Spiritualism. Gone back ! Mr. Chairman. I went back far enough to have it take deeper root, if you understand that. I tell you that I never have seen the time since I have come to splittlife but that I have considered it the best doctrine that ever was taught on earth, and when I say to my friends I am having a tip top time, perhaps they will understand me. Now, I do n't want to add insult to injury to any of my townsmen or townswomen, but I do want them to understand that we spirits in the town from which I come have joined hands and made one strong circle, and have vowed that if there was any such thing as shaking up that little orthodox town we would do it. I want you to understand, Mr. Chairman, we have taken hold with a will and power, and shall never give up until we see Spiritualism taking hold there. Now, I know that some of my friends will say

that this is very far-fetched, and that I am doing more harm than good, but I don't care a snap. I lived the life I did for the sake of peace. I

shut out Spiritualism from our home because my most intimate and beloved opposed it, those that I loved the most (God knows I loved them more than myself), and because I loved them I shut that individual goes begging, day by day, and no settled influence from the spirit-world reaches him. Why? Because of his lack of faith. He forbear to use her name lest she feel bad, and forbear to use her name lest she feel bad, and yet I will say this: "Nettie, listen to the angels, yet I will say this: "Nettle, listen to the angels, as they come to you. Do n't be afraid of them; they never will hurt you. Yes; I've sympa-thized with every day of sorrow you have had since I passed away. I have sympathized with every tear that you have shed, and I know all about it." I thank my brother Masons for what they did I thank my brother Masons for what they did for me. I would say to those that are accused so wrongfully, "Hiram, George, John, don't waver one particle; you have got the right and are all right, and I 'll help you all I can, and don't be afraid. You know I have given the right hand of friendship to you. You know that I still live, that I have been with you day by day, and it matters not." Oh I would like to fold my family in my arms; I would like to have them understand how much I loved them, how much I cared for them, how much I would do for them, and I would not have them offended because I said it was "no funeral of mine." I know they could not have it otherwise-it was all for the best : neither could I restrain my na-I had left the body, as a perfect mockery. I have been here, Mr. Chairman, several times, and been crowded out by other people who came, and I come again with strength, and I hope and trust that I shall be heard, that my message will be printed, and that my friends will receive it, no matter what may come. I assisted the in-dividuals who have come here from time to time. and will assist others. I want all to come. I want this great power to be felt all over the land, want this great power to be felt all over the land, in every State, in every town, in every village, in every city, for it seems to me the grandet of all philosophies, and I tell you that you need not be afraid of it. There's nothing to fear. My home is a happy one in spirit life. I have not to keep down one single thought, not one single feeling, but I am as free as a bird that files across the sky. It seems to me so glorious I I have not forgotten my wife or my children. I love them to day with just as much love as ever. Neither do I forget those that watched over me, Neither do 1 lorget those that watched over me, those that closed my eyes, that worked over the old box after I was gone. Why, I seem to see with what deep interest they worked for me, and yet I fled because I said: "Here, all that was chained to that old body is mine now. While it was chained to that old body I lived a consistent life, because I wanted to hurt nobody's feelings. New I've cot out and am area work of there is Now I've got out and am away, and if there's any such thing as having a good time I am going to have it." I have traveled where there were mediums and Spiritualists, and I enjoyed it. I have enjoyed every communication, I have enjoyed every grasp of the hand I have given my brothers. I trust I shall meet them all in the great hereafter. Not one moment of flinching. I would say to the minister that attended my funeral, that I had not one moment of darknes or sorrow. I had laid hold of the great truths of immortality before I went away. My name, Mr. Chairman, is Benjamin Dealing. All who see it will know where i come from and who I am. I came to assist another spirit, who is having a bard time, to communicate through your Banner of Light Circle. I feel that I am strong enough to take him through, and all the others that come with me.

mine. I would save her every heart throb, I few days; but I said, if possible, I would con o would give her all the love that I can impart. I here and give my name, if nothing more. As would ask her to remember the past, ask her to soon as I get strength I'd like to come again. I have needium powers, and my band have helped selves as I am now doing. have medium powers, and my hand have helped me, but it's such hard work I can only report-myself and say it's me-Lizzie M. Foster. I have done the best I can.

Harry S. Murdoch.

Mr. Chairman, I do n't know as you will grant me the privilege of coming, and I don't know as I can express myself as I wish to. I am one of the sufferers by the fire at Brooklyn; my name Harry S. Murdoch. I come here, this afternoon because I would reach some of my friends. God knows I have resisted this power all that it was possible for me to do. When I came in contact with a medium, and my brother came; I resisted the influence; and wherever it was possible l have thrown it one side. I know now that I was a medium, I understand that the spirits worked, or manifested themselves, through me, else I could never have done the work I did. And, Mr. Chairman, as I visit you to day, I have some shrinking, for 1 know that they will say that it is not me; yet I would visit my friend, Fred Williams. I know that she-Katic-has been to my mother's side, and given her that which was entrusted to her care. I know I have given cer-tain proofs to others, and they know it is me. I then the them all for the hind ear they how given given thank them all for the kind care they have given me.

I have looked upon the old burnt body; I care not for it now, for I realize that 1 live beyond; that my life on earth was only a preëxistence, and that there is a real existence in the spirit-world. I thank you, Mr. Chairman, for the privilege of coming. I only wish to say I am here, and that if friends will visit any medium of note, any medium of thought, that will give me sufficient nower. I will come to them, and give such proof that I am Harry Murdoch as never was given before. I know 1 turned my back on this thing, and ridiculed it, but I am ready to accept it to-day, for I find there is a truth here, and hope they will give me the privilege of talking with them. I have already controlled one Mrs. Marks.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

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

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

BY WASH. A. DANSKIN.

In the year 1858 an incident occurred which in

a marked degree demonstrated the watchful care We were spending a few days at the house of a very intimate friend, one of whose children was named after myself. He was a beautiful boy, about three years old, with a fine head and sturdy, robust form ; and, as usual with children in strong health, he was a lively, romping fellow, the idol of the family, and a general favorite with the neighborhood.

The weather was warm, and his mother and Mrs. Danskin were sitting in one of the window guards of the second story front room, while he and the father were in the other. Ho was dressed very lightly, with nothing on the shoulders or arms, simply his underdress and the little white slip usual at his age. In his restless activity ho suddenly placed one foot upon his father's knee, and either leaning or folling the father was in and either leaping or falling-the father was in doubt which-he went over the iron guard and was precipitated to the pavement below. He fell eighteen feet upon the hard bricks of the sidewalk in this semi-nude state, and all who witnessed the fall took it for granted that he was killed.

At the moment this occurred I was approaching the house, and though not in sight of it I felt a thrill pass through my structure, that caused me to hasten my footsteps. I intuitively knew that, some accident had happened to one of the family. As I turned the corner I saw a group of persons gathered about the doorway, and some of the children came running toward me, exclaiming, "Oh, Mr. Danskin, little Washy Dan-skin fell out of the window and killed himself."

Hurrying to the house I found the child in its mother's arms; the little one moaning, and the parent frenzied with grief. In a few minutes three physicians were present, and their report

was that the child must die. As soon as I could draw Mrs. Danskin away from the scene, I went to the table, and received the following communication : "Feel no anxiety about the child; we upheld him; he is not harmed." This came from a sister of Mrs. Danskin, one of her guardian spirits. After the doctors retired Mrs. Danskin took the little fellow from his mother, and he went guletly asleep in her arms. In the morning, to their utter astonishment, he was as lively as ever, and not a mark or bruiss upon his plump little form to tell the story of his misadventure.

selves as I am now doing. A woman, a stranger to myself, by a law I do

not understand, allows my spirit to communicate through her organization, controlling the organs of speech and the faculties of mind. I can go no further until I have been faught; then I will once again sound the glad tidings that he who was dead has arisen in glory, and found a new-born happiness in the eternal world.

Albert Carvere.

Carvero was my name. I died suddenly of congestion of the brain. Albert Carvero. I was in my thirty fifth year, and was buried from the residence of my parents, on Morton street, Brooklyn. I do not know where to commence, because I thought that when one died the chapter of life was ended; but not so; figures of speech, ups and downs, ins and outs, appear to belong to the dead man as well as to the living. Here a voice, soft and gentle, says to me : "For-tunately for you, you are not dead," and my re-sponse is, I am dead until I learn something bet-ter. I see the sun come and go, I see the flowers bloom and fade, I hear the birds, I listen to the materfail. I see the rade and the mountains and waterfall. I see the rocks and the mountains and the cataracts; all these things are perceptible to that vision called spiritual.

A query comes to this troubled mind of mine: A query comes to this troubled mind of mine: Why are we placed in the earth-llfe? From the cradle to the grave some persons know of noth-ing but sorrows. I have heard it said, "in the eating of the pudding you test its qualities." This is what I am doing. I am not seeking favor from others but working out my own salfavor from others, but working out my own salvation in my own way. I, Albert, now come back again, not forsaken

or despised-not robed with flesh-but as an immortal spirit I come, seeking to find out the better way of life. If I find stumbling-plocks in my path, I will upset them; if a cloud hangs, about my reason, I will, by my own exertions, try to dispel it; and if I do not succeed the fault will be my own. No one can answer for my misdoings or omissions; but after 1 have done my work it will be mine-not borrowed of another.

You who read this may say, " poor fellow, the brain is affected." But when we meet on the other side of life we will compare notes, and then we will see who was right and who was wrong.

Mary McDermott.

My name is Mary. I was the beloved wife of Dennis McDermott, and daughter of Patrick Case. I died at Blissville, Long Island, in the twenty-ninth year of my age And now another has gone and left the hearthstone lonely, for he and I were as one. My mind was his, and his mind was mine. No personal regrets for having died and paid the grand debt to mother earth; that which legitimately belongs to her. The spirit, that part of me which has the essence of deity within, has passed into those realms of

light and beauty where harmony dwells. I was in part a stranger to this new law that gives us life here after our friends have consid-ered us dead. I see, I know, I have power of speech, the same that belonged to me when I was a dweller on each of the the code against the trut a dweller on earth. That is a sadness that will creep over every one who has to part from one they love. If they had the same light that I have now, instead of weeping they would rejoice; for all sorrows, and sickness, and pains of an earth-life bave subsided. I am now a participator in those joys that are prepared for each and all who live an upright earthly life.

Do not censure nor condemn me, for I am doing that which gives me pleasure, with a beautiful prospect of giving pleasure to those who now mourn me. Think not of me as dead and afar off, but think of me as being with you daily, administering to your comforts, and giving you spiritual ideas of the life beyond the grave. I go now, for this has added one more blessing to my spiritual unfoldment.

Edward Tresser.

[Addressing Mr. Danskin:] Are you the man that takes down the messages? [Yes.] Mine is not of great importance, but at the same time every one likes to tell of where they have been, where they are going, and where they are likely to stay. My name was Edward Tresser, former-ly of New York. I died in Hayana, Cuba, in the forty-sixth year of my age. Now, it seems sup-posable that the advantage in this is to the one who gives the communication; how about it with the one who takes it down—what advantage is it to him? You know we are selfish beings; there is

Sally W-th; Desire Mason. John Hayward; Cyrus B. Eddy; Francis Breen; Mary Moran: Addie M. Williams; Starlight; Rosa; Choate;

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Jonaw Winship. Jonah Woodruff: William H. Ingall; Desire Ely Jones. Rodolphus B. Hubbard; Jacob Kname: Maria Beals: Joo Downes; Julia Valentine Fox; Dr. Shute; Joseph T. Ben-

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George Hill.

Mr. Chairman, gentlemen and ladles, I am not used to public speaking, but I am called upon by a certain consin of mine to give my experience of Spiritualism.

Yes, I had my experience in life, Mr. Chairman. I believe every man loves some time or other. I suppose that was my fate. I am not ashamed to tell of it, not ashamed to say I got disappointed, that 1 did not care a snap of my finger for life afterwards. I went among the Mormons, and received very many tests of their friendship. In a curious way I came into the hands of the Indians, and there being half-starved to death, I coaxed them to let me go on to Cali-fornia. I visited many of the ports of California and much of the interior region. In fact, I could almost say when I came home I was a good Californian. I did not get a great deal of this world's goods, yet I got something. I was patriotic in one sense, and yet not, for I tell you after that peculiar heart experience I did not care for life. I knew I should never again meet with one that I knew I should never again meet with one that I could love. I do not blame her. When these lines meet her eye I do not want her to feel one bad feeling. She has suffered enough already, in the care that she has to-day of the institution which she has charge of, and the many trying experiences she has had. Surely, if I wanted re-venge I have it. I have her little boy, that passed through the waters up to spirit-life, in my care I entered the army, and was taken prisoner.

They attempted to send me home in one of the old hulks. I guess it was a good way of getting rid of us, but, at any rate, the waters settled over

her, and I am a free man in spirit-life. Some of the friends in New York State may understand who I am. I will simply sign my name as George Hill. I had some faith in Spiritualism before I went away; and, friends, I have greater faith to day, and I know that a home awaits me yet in the summer land, and all those heart-longings, those longings for tender ties, will yet be made sure to me. I know that I shall see the vines unfolding on that lattice, I shall see the flowers blooming about the door, I shall greet a loving one there. No matter what has been here. 1 know there's a home waiting thereyes, a home waiting for the heart that I call

. . .

Lizzie M. Foster.

Mr. Chairman, I don't know as I can make myself understood. I have only been gone a

James Hawley.

I died - and no mistake but that I died of cholera morbus-in the seventy sixth year of my age. My name was James Hawley, and I had age. My name was James Hawley, and I had sufficient years upon me and sufficient experi-ences of an earthly life to be perfectly willing to accept the chances on the other side; and this I have done in the fullness of my own manhood. I am not asking anybody's opinion as regards the manifest truth of a spirit having power, after the shell is broken, to make a sensible communi-cation to those he left behind him. My interest is very slight in the mundane, consequently there will be very few asking about me, or anxious to know where I am or what I am doing; still every man owes a duty to himself.

Having found out this chapter of life, I thought a voyage back to earth might be of some import-ance. There are many, however, who, when reading this, may condemn it, and say, "Even the saints may be deceived, for the evil one has many ways to do his work with the human." But every man has his own reason to guide him, and I would not, for all the kingdonis that lie be-yond me, throw a stumbling-block in the way of any one. I am here only to say there is a progressive

life beyond the grave, attainable by every one who investigates the law. Some may say I was not a religious man. I can say this-that going to church or making long prayers to be heard of men will never bring one into the courts of heaven. My heart was always in the right place; when I had alms to give, I gave without a noise; that was my religion. Now the chapter of my passing out and passing back again has been ended, and I will go. I have done that which I was desired to do.

Samuel Homer Dosh.

I am not asleep. Samuel Homer, son of the I am not asleep. Samuel Homer, son of the Reverend Hanna Dosh. In the twenty-first year of my age, at Monkton, Baltimore County, I died, or to all outward senses, seemed to die. Even so to myself; when the quiet stillness of the hour was stealing over me, my senses were borne away on the wings of the morning to a bet ter and more beautiful home. My youth gave me advantage, for there was no clashing of the spirit. To study this and to become master of its artistic inner and outer lines, will take some

atistic inner and outer lines, will take some time. I am now only the sketcher of the outer lines of an inner life. I know full well there will be doubters, scoffers and upbraiders, but I must not stand in fear of the human. I must work out the beautiful mission which has been given me by those who accept the crown of freedom.

I do not know whether it will be right for me to particularize, lest I trespass on my father's feelings. He has a grand assurance which I left behind me, that I have a place in heaven; and we are faught to believe the saints have no regard for the homes which they leave. Not right, not right ! We are also taught to believe that those who pass into the flery furnace of an eternally damned life, have no power to return. The bright side of the after-life I have seen

a purpose always in the thing that we do for another; consequently I am an inquirer—whether this is proper or improper? This is my method of transacting business. [Have you never done an act beneficial to others without a selfish motive?] I am not to be cornered in that way. Before I answer that question, I'll try and fathom

fore I answer that question, I'll try and fathom this mystery. Search, and the interior life will be unfolded. "Seek, and ye shall find ; knock, and the door shall be opened;" all this has been said, but whether divinely uttered or only spoken by men, is not for me to say. The plain fact is just here: I am what I was, without the ficshy part; that appears to have dissolved, or been consumed by some process; but here I stand, the same man in type and foure. type and figure.

It will not be said that learning has made me mad, for I am not overstocked. Among the or-dinary run of men I stood as well as they. By force of habit I did this, or that, and oftlimes was called wise but 1 do not know whether I deserved it or not. Stormy seasons were commenc-ing in my life, but fortunately the whispering angel came and bid the casket give up its jewel, and thus I stand disrobed. I feel confidence in the omnipotent power of the one who rules the universes. No man or men can sway my opin-ions, for I feel that God has endowed me with reasoning faculties, and I commence at the beginning of my work and will follow it through to the end. I am commencing to understand and comprehend in part the analogies that exist be-tween the celestial and terrestrial worlds; why it is that the terestrial is peopled, and then its inhabitants have to pass through the change called death, whereby the celestial may gather in its constituents to add to the glory of the Overruling Soul called God. I have thus far gone. The infinite could not exist without the finite; or in other words, the one could not be without the other. Strike out any part of this wondrous creation and chaos must follow. Look upon that magnificent world, Jupiter, bounding, rolling, flying, as it were, through space. Who would not die, to take in at a glance the grand picture which now spreads out before me! My God, my Father, through whom and in whom my life commenced, and with whom it can never have an ending, to thee I give all the honor and all the glory, for thou art God supreme. With grateful acknowledgments to yourself,

sir, I withdraw, not of my own wish, but in obedience to the law.

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DECEMBER 23, 1876. (/

Pearls. And quoted odes, And jewels five words long, That, on the stretched fore-fuger of all time, Sparkle forever. PRACE AND HEALTH. From toll te wins his spirit's light, From busy day the peaceful night,

8

Rich from the very want of wealth, In heaven's best treasures, peace and health. -(aray - "Dile." To confide too much is to put your lemons into anothe

man's squeezer. She showed me roses in my morning dream, So fragrant, fresh and exouisite of hue, In no cold earthly pasture could I deem Things of such grace and beauty over grew The hand that held them owned no mortal mold, , she had been dead for years; and on her face Glancing, 1 instant felt the wish too bold To track the secret of her dwelling place.

Aigns are small, measureable things, but interpretations are tilimitable. - George Eliot.

C FIRST SHOW Before all leaves are shed While yet the gold and red Brighten the bough-A sudden flarry shakes, And Winter sends his fisker Before the plow. So ere our days are sped -While yet the white and red Cling to the cheeks-

Time flatters with his wings, And whitehed feathers flings,

As rest he seeks.

Orthodoxy is the Bourbon of the world of thought. It tearns not, neither can it forget. ... Husley.

The Rostrum.

Mrs. E. H. Britten on "The Signs of the Times."

(Reported for the Banner of Light.)

The Boston Spiritualists may congratulate themselves on the reappearance among them in public of that able and experienced exponent of the cause, Mrs. E. H. Britten.

The occasion that brought her from recent comparative retirement, is the attempt on the part of Mr. Robert Cooper to establish regular Sunday services in Boston for Spiritualists. Sympathizing with the scheme, she offered her serwhere in the shape of four inaugural lectures on the "Signs of the Times," of which the address at the Parker Fraternity Hall on Sunday last was the first. The numbers that assembled to listen to the familiar voice once more gave indication that the scheme met with general favor, and it is to be hoped that the attempt will culmi-

ante in the long felt need being supplied. The discourse treated of the inherent spiritu ality of man, and its ceaseless yearnings all down the ages for satisfaction. Those longings had been specially answered by the modern restoration of spirit communion, which constituted the great and paramount sign of the times, for it was that which is destined to revolutionize the world --not by the din of war, but by the peaceful revelations of truth that would eventually permeate the darkest corners of human society, providing ever those blissful elements that can never oper-ate without an elevating influence. The world is already vibrating to the spirit-forces, and men are turning their backs upon cold materialism, to meet the more glowing eye of spirit. Theol-ogy is losing ground, because spirits can speak with clearness and certainty on those subjects on which it perforce keeps silent tongue. It has lessons for man on the Great Spirit of the Unilessons for man on the Great Spirit of the Uni-verse, more cheering than the teachings of the sects with their "many Gods." These spiritual views are more akin to the ideas of the, ancient man whose grander conceptions of Divinity were taken from the sublimities of Nature. On this fundamental "God-idea" Spiritualism was doing an incomparable work. The immortality of the conditionality to the durabasi in so upportain an incomparatole work. The minortancy of the sound, is might by the churches in so uncertain sound, is <u>might</u> a *demonstrated fact*, as much so as any fact of science. Thus has all mystery been removed from man's relations to the Infi-

All this bad been done by showing that there All this had been done by showing that there was an *invisible* man of which the natural man was but the expression. And the mode of proof was such as to appeal at once to the judgment and intelligence of mankind as opposed to a forced, implicit and blind belief. Step by step a grand spiritual philosophy is being built up, which will put to shame the philosophy of the world, for it is a philosophy not woven in the dreamy cloisters of men's brains, but one that reaches down to the whole life of humanity, and equal to all its domands. It is the philosophy of spirit that will regenerate the age. spirit that will regenerate the age. But, unhappily, said the lecturer, Spiritualists to-day are standing in the shadow of a great sor-row. The Pentecostal days of Spiritualism, where are they? Gone! Yet the same spiritpower is all around, the intents the same. This decline is also a sign of the times. Whence the change? Solely on the mundanc plane. A demon has been let loose, has gained ascendency in every class of American society, and has tramped with its cloven feet among the ranks of Spiritualists. That demon is self lore. The wrecker of governments, the destroyer of politi-cal honor, the poisoner of domestic life, the wily serpent that coils around the social fabric, has invaded Spiritualism. And the impostor, the with what result? The moral and religious have returned to their seats in the church pew. The influential seek more congenial quarters. And the wealthy find other openings for their charity. When Spiritualism was fresh, and young, and trangth and offered pure, enthusiasm gave it strength, and offered power for the angels to work with. But of late years the demon that stalks abroad has over-cone the work of the angels. Thus are we in a prison-house, and the labor of the angels has to be devoted to preaching to the "spirits in prison, from our midst. Shall it never return? Not until Spiritualists awake to a sense of their responsibilities. Not until knowledge sheds its brighter light into the dark corners of human action. Not until they who know the truth dare come forth fearlessly to sustain it. Not until men rally to the aid of the angel-world to effect its benign and holy puppess. But that time should be Now. Now, when the arm of persecution is stretched forth, when the enemy is in the field, and wild rumors are in the air, now is the hour of deliverance for truth if those who know it will show their love in its defence. For every such effort here, there will be a fruition in the here-after. And the effortless soul here shall but sur-At the close of the cloquent discourse Mr. Robert Cooper referred to the anomaly of Boston as the centre of American Spiritualism, yet with out its regular services. And he invited any who would respond to the able appeal of Mrs. Britten to meet for conference after next Sunday's lec-ture. If aught is to be done it must be by united effort.

SPIRIT-PREVISION AND INTERVEN-TION.

MRS. RUDD'S CONNECTION WITH THE BANNER CIRCLE A'SPIRITUAL WORK.

To the Editor of the Banner of Light :

At the Banner Circle on the 8th of April las Frank Slater communicated, a lad some ten years of age, who it appeared had been corrected for getting a spot of ink on his jacket sleeve. This seemed to be a special burden on his mind. He alluded to me in his communication in a way which indicated that we had previously con-versed on his appearing at the Banner Circle, Such was the fact. He came to me through Mrs. Rudd, in Providence, about eight years ago, ex raind, in Providence, about eight years ago, ex-ercised about the ink-spot, and querying wheth-er he would get a whipping. I endeavored to quiet his fears, assuring him that he had passed out of the sphere of whippings. I suggested that he repair to the Banner Circle, manifest, and speak of his interview with me. He promised to do so if he could. In the course of a fortnight he came again, said he had been at the Circle Boom but could not mentions as there was a Room but could not manifest, as there was a great crowd, and he did not know what to do. He was somewhat chagrined at his failure, but I told him to try again; perhaps he could find some one to assist him. He signified he would make the second attempt. A few days after, he again manifested himself, grieved at his want of success. He relterated the fact of a great crowd, and furthermore said an old man at the circle accosted him and somewhat roughly said, "Little boy, what do you want here? You can't do any-thing ; you are too small "Frank thought this hard usage, but consoled himself, because, said be, "They told me sometime I should communi-cate at the Banner Circle through this medium," meaning Mrs. Rudd, whom he was then controlling. I did not know who was meant by "they," whether spirits belonging to the Banner Circle or some of Mrs. Rudd's controls; I inferred the former, from the connection of the remark with the rebuff by the old man. Mark that this was eight years ago, while Mrs. Conant was in full life, and apparently destined to do the spirits' work for many years. Nevertheless there was a forecasting that some time in the future Mrs. R. would officiate at the Banner Circle. In this connection I would state that fourteen years ago, in the city of Taunton, Mrs. Rudd was dis-tinctly told by a medium that in time she would

be the medium at the Banner Circle. This was in the most positive terms. This latter prediction 1 think Mrs. Rudd informed me of when I told her of what was said to Frank Slater. She was amused, but had no idea that the prediction would be fulfilled, so improb-able was it. Her own health was somewhat frail, sie was not ambitious to fill such a public position, and had no aspirations in that direction. Her limited sphere of mediumship was distasteful personally, but impressed with the truth of Spiritualism a sense of duty led her to submit to the control of spirits. When Mrs. Conant passed over, she might have thought of the prediction, but even then she did not apprehend it was so soon to be fulfilled. At length her guides, notasoon to be immed. At length her guides, nota-bly Dr. Mann, began to gently broach the sub-ject, and suggest that possibly she might be called to fill the vacancy. These conversations were with Mr. Rudd, and in a short time it was announced that it had been definitely decided she should become the Banner medium. The arrangement had been entered into between the spirits of the Banner Circle and those controlling Mrs. Rudd. Nothing had been said to Mr. Colby or Mr. Rich, and it was supposed a lady in Bos-ton, then sitting to more fully develop her medi-umistic powers, would fill the position. She was spoken of in the Banner as the one in due-time

During the sittings of this lady, Mrs. Rudd, then being on a visit to Providence, 1 had an inthen being on a visit to Providence, 1 had an in-terview with her. Dr. Mann controlled, and de-veloped the entire programme to me, enjoining secrecy. He said the lady then sitting in Bos-ton, prospectively to be the successor of Mrs. Conant, would not persevere, and then was con-templating a notice to Colby & Rich that they seek some one else. They said the subject had not been broached in Boston, but would be at the prop-actions that Mrs. Radd was raluated to the destroy er time; that Mrs. Rudd was reluctant to undertake to fill the position, and of herself would not seek an interview with Mr. Colby ; that she would be put under spirit control, if necessary, and in an unconscious state taken to the Banner office. In the meantime it was designed she should be fitted for the work by labors in Connecticut, where she had a call to resume her missionary

performed an incredible amount of labor, I think for about a month. She spoke twice Sundays, and held circles every week day evening, some of them very large and of intensely skeptical material. On her return from Connecticut I saw her again, and had another conference with Dr. Mann on the circle business. He said everything was working admirably, and in a short time Mrs. Rudd would be forced to an interview with Mr. Colby. She was still, when in her normal condition, averse to undertaking the projected position, and of her own accord would never have sought it. Finally the time ripened for an interview with Messrs Colby & Rich. Mrs. R. being in Boston on business, was taken to them under spirit control, when Dr. Mann became the spokesman, and stated the object of the visit. The whole matter was discussed, and the arrangement was finally consummated whereby Mrs. Rudd became the successor of Mrs. Conant It was the work of spirits emphatically, for from the first Mrs. Rudd shrunk from the position. much preferring that her labors should be in a less public field. Even after the arrangement had been made, she had many misgivings, and

BRIEF PARAGRAPHS.

#2" MERRY CHRISTMAS TO ALL.

The London Standard's correspondent at Alexandria telegraphs that it is stated on good authority that the Kbe-dive is dissatisfied with the American military officers, and has notified them that their contracts will not be re newed. The policy of this step is questionable, as a re newal of the Abyssinian war is considered imminent.

Four hundred employes of the government bureau of en graving and printing, two-thirdsof the unfortunates being women, were discharged on Saturday, Dec. 16th. The printing is to be done by private parties hereafter.

CADMUS.

CADNUS, The ancient Greeks a fable had, that he Who brought fhem leiters sowed a dragon's tooth, And armed men sprung up; some wisdom we Perhaps may find the fable's form beneath. No gift so great but may be turned to ill; Thus e're with leiters may be born hreo strife, And armed men spring up to fight and kill, And that bring death while should have brought us life. The Press may grow corrunt, deceitful words, The press may grow corrunt, deceitful words, Thi men shall beat their plowshares into awords, And armed men - pring up on every hand i An, when will God's great gift of human speech Naught but his love to all his children leach ?-J. V.

Good men should live in Archangel; murderers in Kil-dare; cold men in Chili; brokers in Stockholm; circus men in Somerset; geometricians in Cub(e) 1; fools in Folly Island; wags in the Bay of Fundy; perfumers in Muscat of Cologue; brewers in Malta; gluttons in Turkey; men who do n't have enough to est in Hungary; laconic men in La-conia; mourners in Si-beria; oil men in Gresse; gamblers in Faroe Isles; tumblers in Trip-oll; ourlous man in Pekin; soldiers in Warsaw.

The struggle for supremacy in Mexico between Diaz and Iglesias continues, both protendors to the presidency evincing no disposition to succumb.

The French chamber of deputies has passed all the estinates, and abolished the tax on salt.

There is misery in the palace as well as as in the hovel, ecauso ** misery loves company. **

A Bilbao dispatch says that in consequence of the refusal of the Basque provinces to pay the 18,500,000 reals demanded from them for the maintenance of the Spanish army of occupation, the treasury of the provincial deputation was seized by Gen. Quesada's orders, when it was found to be empty. The resignations of the deputation and the municipal council are probable. Troops have been despatched, and great excitement prevails.

Phelps, Dalton & Co., 3 Court Avenue, Boston, have our thanks for fine specimens of calendar work.

> THE CANARY. The CANARY. The gruesome whiter spicals around The chilly covering of the snow, And wood- in dreary silence bound. No more with sounds of joy o'erflow, But by my hearth 1 sit, and hear The sime sweet music ringing clear, And summer-time within 1 know.

The bleachery of B. B. and R. Knight & Co., in Pontiac, R. I., was destroyed by fire Sunday, Dec. 17th, involving a loss of nearly \$200,000.

Maj.-Gen. William P. Bartlett, a brilliant soldler of the Union in the course of the recent civil war, died at Pitts-field, Mass., Sunday, Dec. 17th, at the early age of 3).

Italy is to abolish the death penalty.

"Could n't you give nfo something to do ?" asked a poor boy at a Michigan shingle factory the other day, $(*, N_0, *)$ said the owner; "we are full now," The boy looked sail and was about to go away, when a bright thought solved upon him, and, turning again to the owner, he inquired: "Don't you need a boy to test shingles on ?" But even then the lad could get no position, for the man had a boy of his own.

Mr. Huxley says that the ple-losanrus is especially dis-tinguished by its powerint jaw, but it is due to the com-munity to state there into an ertion was made before he was marited, --Norvoich Bulletin.

Some one has defined an individual who is "constitutionally tired " as "a man with an infinite and profound espect for to-morrow, but no regard for to-day except as a day of rest. "

The South American rebels have been defeated at Garrapata, (so says a Panama dispatch of the 8th inst..) and their retreat is cut off. The next news may be that of unconditional surrender.

Madras is in a starving condition.

There is a quiet screasin in the following item from the Gold Hill (Novada) News, which renders it quite a gem in its way :

Its way: JOIN DOR. - John Doe, the man who is arrested so fro-quently in Virginia for offences ranging from burglary and wife-beating to assault and battery and simple drunk, is a pocular lowsing pieron. He is tail and thin, short and stout, has red hair and drab eyes, dark hair and blue eyes, dresses poorly and richly, is by nativity an Irishman, but was born in Germany. At one time his mother gave him birth in America, and at other times in nearly every com-try under the sun. However much John Doe may differ in appearance at different times, he is always sure of respect-ful irrestment from the notice, for John is a along a able to prop his fine-and that is to by his name is John Doe.

The examining board of U.S. naval officers recommend in their report just made to Congress, that the navy yards

The Slade Defence-Fund. It will be seen by the subjoined list that money still continues to come in-as it should-from various parts of the country to swell the aggregate for the worthy purpose of defending Dr. Slade against the persecutions and prosecutions of his scientifico theologic enemies in England. We are glad to see that the Spiritualists of the United States are waking up to the importance of de-

fending their mediums. Amount previously acknowledged, . \$1,761,78 Received since our last issue : 1,00 1,00 Friend, Friend, James Holland, No. Brookfield, Mass., A. J. Van Duzee, Wilmington, Del., M. S. Barnett, Neenah, Wis., J. Limbert, Cairo, III., Jas. C. Marshall, La Cygne, Kan., Henry S., St. Louis, Mo., Friend, Medfield, Mass., 1,00 85 1.00 Friend, Medfield, Mass., ...
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New Publications.

THE NATIONAL ODE - the Memorial Freedom Poem. by Bayard Taylor-is the well-known and widely-admired centennial contribution of this distinguished author to the mmemorative services of the year in the Great Exhibition Building at Philadelphia. It was delivered by its au thor himself to the vast assemblage gathered there on the Fourth of July, and since then has been honored with a translation into several languages. There were too many pletures scattered up and down the winding current of its text to escape the attention of the capable artist, and the enterprising publishers, Wm. F. Gill & Co., of this city, have concentrated their effort in bringing the work of both artist and author into a most happy and permanent union in the present elegant volume. The illustrations are in truth profuse, and there is such an air alternately of realness and dream ness about them that one scarcely knows whether the text was produced to illustrate the drawing, or the latter to illustrate the former. The names of the several artists, among whom are many of the highest distinction, are appended to the list of their productions. We can say not less of this timely volume, so perfectly suitable for a holiday gift in Centennial Year, than that it is as exquisite in mechanical finish as it is vigorous and happy in its conception, successful in its execution, and artistic ir its illustration.

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Home-Femme Heroic and Mis

Mrs. Britten will lecture at this place (same hour) on Sunday afternoon, Dec. 24th, continuing her consideration of "The Signs of the Times;" music by Miss Hattle Harrington will (as on last Sunday) add interest to the meeting.

IF The national life is the average life of the people, and the only guarantee of permanence it has is the virtue of their characters and the no-

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would have been heartily glad to escape the or-deal prepared for her by the spirits. We here see the prevision of spirits, as well as their planning and consummation of a work to be performed in this mundane sphere. The first prediction was fourteen years in advance, the second eight, both at periods when all the probabilities and apparent possibilities of the event were against its happening. The direct consum-mation, too, was a marvel, the whole procedure being in the hands of the invisibles. That their work was wisely done, none can doubt. The channel of communication between the two worlds, a most important adjunct of the spiritual movement, was represented, and is now, as of old. sending forth streams of light and consolation over this dark "vale of tears," dispelling doubts and making assured the fact of the immortal life. WILLIAM FOSTER, JR.

Providence, R. I., 1876.

Maryland.

To the Editor of the Banner of Light:

The Children's Progressive Lyceum is, I am sorry to say, now the only organization of Spiritualists existing in this city under whose auspices public meetings are held. Whilst the belief in spirit communion is probably shed as broadcast over this community as most others, still it has been difficult, ay, almost impossible, to induce citizens who are believers in the faith and who could aid in its establishment, to come forward and lend a helping hand; therefore we are compelled to struggle along with our little society, the burden of which fails upon a few. At present our rostrum is filled by our much

esteemed townswoman, Mrs. Rachel Walcott, who has, I am glad to say, in a great measure regained her health. Her lecture upon spiritual chemistry was replete with information, and de-

livered in an eloquent and touching manner to an audience whose strict attention proved a marked depth of interest. The subject is one that she has taught from the earliest days of her bility of their aspirations. You cannot build a mediumistic life, and through it she is enabled to nation out of stone, and brick, and wood. You explain much that now seems mysterious. The nation out of stone, and brick, and wood. You explain much size in a stone out of stone, and brick, and wood. You explain much size in a stone and brick, and wood. You explain much size in a stone out of stone, and brick, and wood. You explain much size in a stone out of stone, and brick, and wood. You explain much size in a stone out of stone, and brick, and wood. You explain much size in a stone out of stone, and brick, and wood. You explain much size in a stone out of stone, and the stone out of stone out of ideas, out of ambitions that are been composed in the main of persons of dispute and noble enough to stand as prayers be criminating minds. The outlook at present is fore him in whose eyes all lesser ambitions are encouraging. LEVI WEAVEE, Conductor. Baltimore, Dec. 13th, 1876.

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and stations at Kittery, Me., Boston, Brooklyn, League Island, Washington, Norfolk, Pensacola, Mare Island, Key West and Sackett's Harbor be retained by the Gov

Scaling-wax is not wax at all, nor does it contain a single particle of wax. It is made of shellac, Venice turpentine and cinnabar. The cinnabar gives it the deep red color, and the turpentine renders the shellac soft and less brittle.

The highway of life lies in the mean— A read on each slide and a pathway between; He who would scan manklud and their ways Has a great deal to blame and but little to praise.

The formal presentation of the statues of Samuel Adams and John Winthrop to the national statuary gallery was made in the United States Senate Tuesday, Dec. 19th, by Messrs. Boutwell and Dawes, and in the House by Ropresentative floar of Massachusetts.

Little Rock, Arkansas, was visited by another serious fire Tuesday night, 19th, property to the amount of over \$150,000 being destroyed.

- "In the perfect circle of creation, not an atom could be spared From earth's magnetic zone, to the bind-weed round a

- From earth's magnetic sone, we use sensitive hawthorn. Were there not a need be of wisdom, nothing would be as it is: For essence without necessity argueth a moral weakness. We look through a glass darkly, we catch but glimpses of truth: truth; But doubtiess the sailing of a cloud hath providence for its
- pilot. Doubtiess the root of an oak is gnarled for a special pur-
- The foreknown station of a rush is as fixed as the station
- The chaff from the hand of the winnower is steered as the station of a king. The chaff from the hand of the winnower is steered as the stars in their courses."-Tapper.

Midhat Pasha has been appointed grand vizier of the Turkish empire. The Eastern question continues to threaten the peace of Europe. Russia and Turkey are rapidly arming, and the conferences held by the represent atives of the Great Powers seem to have no abiding influ ence.

name of "spelter River Chronicle.

Prof. Nichols has proved, beyond dispute, that disease In summer is frequently caused by the *impurity of the ice* used. Among the valuable conclusions arrived at by the professor, we find: 1. That water is in no degree purified by freezing. 2. That water which is unfit to drink as wa ter, should never be used as ice, for human consumption.

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger to assist the wary spirit to pass from the oil bonse to the new; they can meet the change with rejoicing, knowing that just before them like a field of usefulness that will yield pleasures to the faithful soul.—John Murray, in the Olive Branch.

A little girl asked her mother, "What kind of a bear is consecrated cross-eyed bear?" The mother replied that she had never heard of such an animal; the child insisted that they sang about it at the Sunday school. "No," said the mother, "it is ' A consecrated cross I bear.""

A five-year-old boy heard the Bible story of Samson a few Sunday evenings ago for the first time. He was much im-pressed with the efficiency of the weapon which Samson used in one of his hand-to-hand conflicts with the Philis tines. A day or two after, his mother, just before getting into a carriage, was attempting to break a niece of candy which she had promised to div de between the little lad and his brother. The candy was tough and resisted her efforts. In this emergency the smaller boy looked up at the coach-man, and said; "Say, James, you have n't got the jawbone of an ass about you, have you? "

quarter of the world. The Preface leads the reader to the contents through appropriate quotations from many ad-vanced and liberal thinkers. There are numerous frosh and invigorating thoughts to be found within these covers, all of which show that the human mind is beset with the same activity in all quarters of the globe. The style of the volume is highly commendable.

HIS YOUNG WIFE, IS a new novel by Julie P. Smith, whose "Courting and Farming " was recently received with such favor. It is a bulky volume, and promises entertaining reading for a good many evenings. While the narrative is rapid and racy, the dialogue sparkling, and the whole story spirited and full of movement, there is hardly any strikingly new and positive character in the circle it portrays. The plot is sufficiently ingenious, but the machinery is old. Yet the authorees works off a fine tale which will find a large number of delighted readers. Many of her expressions are free enough to be admitted at once into the list of originals. New York : Geo. W. Carleton & Co. For sale by Lockwood, Brooks & Co. Boston.

JOSH BILLINGS'S FARMER'S ALLMINAX for 1877 (pub lished by Carleton & Co., New York.) comes from the same Boston dealers, decorated with its quaint and amusing designs, and still more with its very "phunpy" sayings, which Billings terms philosophy. There are many thousands who like this annual, and of course will buy and read the present one,

JOHN MARIBAL is a novel by Maria Darrington Desonde, author of "The Miller of Silcott Mill" and other romances, which one has got to read for him or herself to get a proper idea of. It funs through fifty-nine chapters. and the heading of every one is a quotation. We canno ourselves pass on the merits of this story, from the fact that we have not read it; but we have seen it well spoken of, as one of a most attractive and popular character. It is published in very handsome style, at \$1,75, by G. W. Carleton, and may be found on the counter of Lockwood, Brooks &Co., of this city.

LION JACK is a story for boys and girls by no one else but P. T. Barnum. It tells of startling adventures among wild men and of the chasing and capturing of wild beasts thus showing how menageries are made up. The young folks who crowd every year to see Barnum's great shows will be no less eager to ask for this book of his. All that he writes about in this book interests the boys personally: the countries visited, the animals captured, the boys and girls who have grown to be men and women in his employ, and the mode of conducting shows and exhibitions. There are a dozen full page illustrations with the story, and it is got up altogether in splendid shape and will meet with a great sale. Published by G. W. Carleton & Co., New York.

THE JEALOUS WIFE is a love story by Miss Julia Pardoe, whose numerous other stories have won for their writer a large popularity. It sparkles with originality, and is pervaded with a moral tone. The plot is fresh and full of va-riety, and the dialogue scintillates with wit and humor as the narrative and description glow with color. Published in paper covers for seventy five cents, by T. B. Peterson & Brothers.

CORINNE; or, Italy, is that classic story of love and ro nance by Madam de Stael, whose scenes are laid in Italy, and whose mages far surpass in richness of description all the books of travel. It would be very late in the day to commend Corinue, of which the renowned Sir James Mackintosh, among others, spoke in such high terms of devoted praise. To have read Corinne once is sufficient reason for wanting to read it again, and yet again. There is in it philosophy, the powerful painting of passion, the description of Italian churches, convents and cities, the interchange of love between human hearts, and such fascinating thoughts, fancies and sentiments as are rarely ouchsafed to any writer to scatter for the delight, instruction and elevation of the world. Published in paper covers by T. B. Peterson & Brothers.

The genius who invented wooden toothpicks for hotel use has made over \$50,000 out of the patent, and is still picking upminey.

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cellaneous Poems.

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