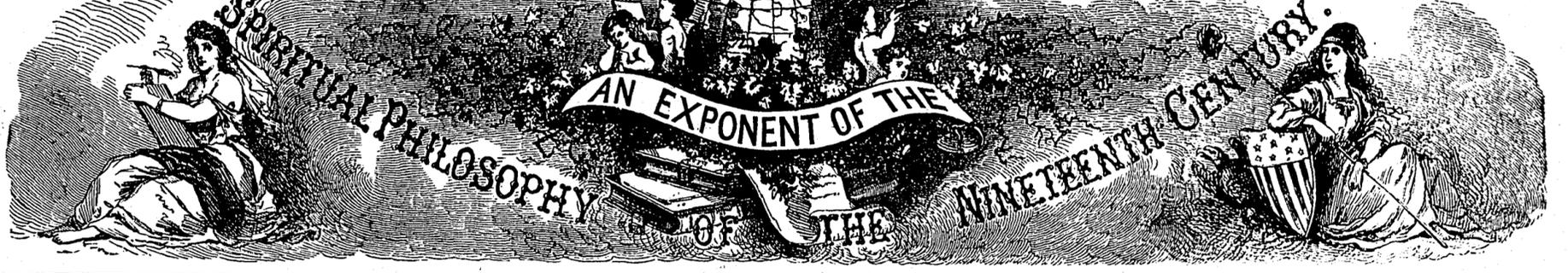


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Scientific.

Original Researches in Psychology.

An Address delivered before the Newcastle (Eng.) Psychological Society, by T. P. Barlow, F. G. S.

At the present time, great interest is being taken in the investigation of the alleged phenomena of Modern Spiritualism.

Professor Barrett's paper, read to the members of the British Association in Glasgow during the present year, and the discussion which followed, combined with the prosecution of Dr. Slade by Mr. Lankester and Dr. Donkin, have served to direct the attention, not of the general public merely, but of many men of science, to the consideration of the occult phenomena that are said to occur at seances. It is not my intention to review the proceedings of the British Association, nor do I propose to refer to the prosecution of Dr. Slade, but I desire to place before you a record of a series of psychological phenomena, which, I believe, are unparalleled in the entire range of psychological investigation.

INTRODUCTION.

Knowledge in every department of nature is cumulative. The enlightened portion of mankind may be broadly divided into two classes—discoverers and disseminators.

The discoverers are original men, of analytical and practical minds, who restlessly investigate the mysteries of nature.

The disseminators are those who have the faculty of popularizing newly-discovered facts and phenomena, by presenting them in a clear and comprehensible form to the mass of mankind.

The facts and phenomena that present themselves to the human mind for investigation are practically limitless, and our knowledge of physical and psychological phenomena is ever on the increase.

From the most remote ages, or at least from the earliest historical periods, men in natural capacity for art, science and literature, appear to have not much, if at all, improved, but their acquired knowledge has ever been on the increase.

Much that in the early days of Greece and Rome was recognized as knowledge, was, in reality, little more than learned ignorance, the result of accepting the apparent as the real. Whilst the dialecticians of antiquity trained and strengthened the mind for the eventual comprehension of the riddles which nature is everywhere and always propounding to the students of her mysteries, they did but little toward the immediate interpretations of those mysteries.

Not in metaphysics merely could the gordian knot neither be cut nor opened, but from the time of Thales and Aristotle, until a quite recent century, even in pure physics, the early notions of the peripatetics maintained their ground unimpaired, and almost unchallenged, until the period of Galileo and his learned confreres.

In the region of physics, there has been much progress since the days of Galileo and Copernicus, Newton and Bacon, but in no period of the history of the world has scientific progress been so rapid as in the present century. In psychology, however, the schools of learning are but little further advanced than were the philosophers of the Aristotelian and Alexandrian schools.

Insufficient as is the acquired knowledge of the world when compared with the to be known, it nevertheless requires the longest life, the most devoted industry, and the highest natural capabilities to acquire a mere fragment of the knowledge already accumulated; and hence, the learned world is being rapidly divided into sections of specialists, consisting of men who are abreast of the acquired knowledge in their specific departments, and who, in other departments, possess a mere smattering of the accumulated knowledge of the world. This state of partial knowledge of the known will increase with the process of accumulation; and well informed men will be all those who, in addition to well-disciplined minds, have a general knowledge of many subjects, and a special knowledge of one or more.

It appears impossible that any man within the limited period of terrestrial life, can gather within his own mind the present acquired knowledge of the world. We cannot acquire a complete knowledge of the known, and it appears certain that we cannot, either in this world or in the next, acquire an exhaustive knowledge of the, at present, unknown. This all cultured, critical, observing and industrious men may do; they may enrich our present stores of knowledge by original research and patient investigation, and they may avoid the common *a priori* error of affirming what is and what is not possible, apart from experimental research.

The field of pure physics is open to all inquirers, and is occupied by many of the profoundest investigators of the age.

Psychology, which, in this material age, has been recognized as barren of valuable results, has been to a large extent neglected.

RESEARCHES IN PSYCHOLOGY.

I propose this evening to direct your attention to researches in the region of psychology, such as I think of importance have not been excelled, and probably have never been equalled by any previous investigations.

FIRST SEANCE.

In the year 1875 I was informed of a lady through whose mediumship written communications of a somewhat remarkable character had been received, but my previous experience of written communications, together with the fact

that I was busily engaged in the investigation of the phenomena of materialization, led me not to pay so much attention to the information respecting the mediumship of the lady as it deserved.

Toward the middle of 1876, the lady's mediumship took a new form, and instead of essays and answers to questions, she developed into an excellent drawing and clairvoyant medium. At that time I had, to a large extent, satisfied myself as to the genuineness of what is termed materialization, and being interested in the drawing phenomena, I wrote to the lady, asking permission to attend her seances. She at once kindly invited me to attend her circles.

The seances were held on the Monday evening of each week, and on the evening of Monday, July 19th, 1876, I attended my first seance under her mediumship.

During the evening I sat as a spectator of the phenomena that took place, without interfering in any way with the mode of conducting the seance.

WHO ARE THE CONTROLS?

I ascertained that the lady was subject to several controls, and that the leading controls gave the names of John Harrison, Walter Tracy, Himmur Stafford, Nina, and Felicia Owen.

I have had the privilege of reading and copying the records of the seances which had been held previously to the time of my becoming a member of the circle, and from those records, together with the information that I subsequently obtained, I ascertained, according to the statements of the controls, that John Harrison was a well-educated country gentleman; that Walter Tracy was an American student and Federal soldier; that Himmur Stafford was an American, who had devoted several years to the study of the physical sciences in a German University, and departed this life in America in 1864; that Nina was a little Spanish girl, who was burned in the great fire in Santiago, and that Felicia Owen was a young lady who had died at an early age whilst an inmate of a convent.

These are the statements those controls give of themselves, but I have not yet made such inquiries as to justify me in certifying that their statements respecting themselves are correct.

INDIVIDUALITY OF THE CONTROLS.

Each of these controls maintains a strict and sharply-defined individuality; in fact, their mental characteristics are as marked and distinct as are the characteristics of as many typical people, such as we meet from day to day. Their ideas, modes of expression, and mental idiosyncrasies, are in all their communications clearly defined, and, without being informed who the communicators are, I could easily select their communications, from differences in modes of thought, styles of composition, and calligraphical peculiarities.

John Harrison has all the characteristics of a well-educated ordinary Englishman; Walter Tracy has the peculiarities of a rather young intelligent American; Himmur Stafford those of a highly-trained, very refined, and unusually well-informed scientist; Nina those of an impulsive, simple-minded southern child; and Felicia Owen those of a refined, sensitive, poetical and religious English Roman Catholic maiden. It is not by one communication, nor by a very limited number of communications, that I am able to assert my ability to individualize the communicators. I have in my possession hundreds, probably thousands, of communications from those various controls, and throughout the whole the utmost harmony prevails as regards individuality.

Not only have I communications from controls whose names I have recorded, but there are also several, other communications from friends and companions of our other world communicators, who occasionally address us through the instrumentality of our lady medium. These intelligences, who are only occasionally present at the seances, or, at all events, who do not announce their presence, are numerous. One is a medical man, who gives the name of Willis, and is as well informed in anatomy and physiology as are ordinary professors at our Universities; another gives the name of Dr. Aaron, and professes to have been a disciple of the Alexandrian School of the sixth century; another control gives the name of Luther; another professes to be Nero; another, a lady, who gives the name of Katrina Schrouder, writes in mixed German and Russ; besides other occasional visitors.

IS IT HALLUCINATION?

The facts I have just stated will, probably, impress nearly all those who become acquainted with them with the idea that hallucination in this world is terribly rampant, and that special means should be taken to check it as speedily as possible. Permit me to say to such, that I have MSS. of all the communications to which I have referred; that I have the names and addresses of all the ladies and gentlemen who have attended these seances; and can refer inquiries to any one, or to all of them. I have attended every regular seance since July, 1875, and during that time, the majority of the questions were asked by myself. No one but myself knew the questions. The answers to many of the questions were entirely unknown to myself or to any one in the room. Many accurate answers given were contrary to opinions I held. The range of the subjects was so extensive, and the answers, generally speaking, so accurate and appreciative, that I do not believe there is a single living man in this world who could have answered the whole of the questions as well, under similar conditions to those in which they were answered, through the mediumship of a very ordinarily educated lady. To me it would be more extraordinary that any ordinary, or extraordinary, lady should answer the whole of the questions I put, than that they were answered automatically through the hand of the medium by the controls who profess to be the answerers of them.

A NEW WORK ON PSYCHOLOGY.

When the work is published on which I am at present engaged, it will embrace the whole of the questions asked and the answers received, together with explanatory chapters and footnotes; it will readily be seen, on its perusal, that no single person could, under the conditions, answer the questions; and, as neither the lady medium nor myself have any pecuniary interest in the forthcoming work, and it will entail upon me a large amount of onerous but agreeable labor, I, with the more confidence, commend it to your earnest consideration.

When the work will be ready I am not yet prepared to state, because I hope to continue the investigations through the instrumentality of the same medium, until I have received replies to all the useful questions I may feel it important to ask, or have exhausted the information of the very communicative and very intelligent friends who have hitherto so ably answered my queries.

MODE OF CONDUCTING THE SEANCES.

Before proceeding to describe the phenomena that took place at the seances, and the replies

given to some of the questions I asked, it may be desirable to place before you a description of a typical seance, so that you may know the conditions under which the communications were received.

The seances were held in the residence of the medium; the sitters were generally seven in number; they sat in chairs round an oblong deal table, about three and a half feet long and two feet broad, which was without a cover. The medium sat at one end of the table, Mr. Armstrong sat on her left, I sat on her right, and the other sitters sat round the table. A candlestick and lighted candle stood on the table, and a fire burned with ordinary brightness within the fire-grate.

I provided MS. books, crown folio size, and at the commencement of each seance I wrote on one page of the MS. book the date of the seance, the names and order of the sitters, and any remarks about the weather, or amount of light. I thought proper to make all my writing on the MS. book in phonography, and when I wrote questions I read them aloud, so that the medium might learn the drift of each question, although she could not be supposed to understand its precise meaning, because of its technicality.

At the commencement of the sittings we placed the MS. book before the medium, our hands being in contact with each other on the surface of the table. We extinguished the candle, leaving the room lighted by the ruddy glow of the fire, there being sufficient light to see each other and objects perfectly. When we had sat thus for about two minutes, the hand of the medium began slowly to tremble; she then took up a pencil, and sat with the pencil pointing to the MS. book. In the course of another minute the hand began to write, and a communication of welcome was generally written, such, for example, as "I am glad to meet you this evening, and shall be happy to answer any questions."

We, after this invitation, proceeded to ask questions, generally on scientific subjects, usually restricting them to one department of science at each sitting. The subjects embraced frictional electricity, magnetism, galvanism, light, heat, acoustics, music, the laws of harmonics, the structure and functions of the eye, the structure and functions of the ear, the brain and nervous system, the conditions of the future life, and the philosophy of what are termed spiritual manifestations.

To the questions on all these subjects, we received able answers, such answers, in fact, as could only be given by a person, or by persons, familiarly acquainted with the subjects.

When an answer to a question was written, the candle was re-lighted, and the answer read aloud. Another question was then put, and answered with great readiness and rapidly, and this questioning and answering rapidly proceeded during the entire sitting, which generally occupied two-and-a-half hours.

At the close of each sitting, I brought away with me the MS. book, and copied the proceedings *verbatim*, so that a duplicate *verbatim* copy of the entire records is now in my possession, and both the original and the copy may be seen by any representative lady or gentleman.

ARE THE QUESTIONS EASILY ANSWERED?

In order to give a general idea of the nature of the several questions asked, I shall select two or three questions and answers from various seances embracing different subjects. They will enable you to judge of the relevancy of the answers, and the ability of the controls.

As some of my audience may be under the impression that questions such as I asked the controls are comparatively easily answered, and that alleged psychological phenomena are really the shams which Mr. Lankester and Dr. Donkin appear to believe them. I am quite prepared to rest the issue of the difficulty of answering the questions on the answers that these impulsive young men would give to them under similar conditions; and I shall be very much surprised if these two gentlemen, professors in London Universities, and members of learned professions, answer the questions one-half as well as they were answered by the controls of this very moderately educated lady medium.

To come nearer home, I may take another test of the probability of the questions being easily answered, by reading a few of them to the audience now assembled, and after each question, waiting for a short period, in order to afford any lady or gentleman present an opportunity of answering them. I shall adopt this course, and wait for answers by my hearers.

I shall select questions and answers from various seances.

HARMONICS.

Q.—Is Helmholtz right in supposing that the harmonics occur simultaneously with the tonic?

A.—This must be incorrect, since the fundamental sound is the tonic, the harmonics only give intensity and brightness, as it were, to the sound of the tonic.

VITAL ACOUSTICS.

Q.—How is the sense of sound conveyed to the mind?

A.—This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by the particles of air being set in motion, amplitude of vibration, as you call it. These particles, which move in a backward and forward motion, cause a sound-wave to be propagated, which, falling upon the ear in close contact with the tympanum, causes the auditory nerves to vibrate, and thus convey the sense of sound to the sensorium.

INTERFERENCE.

Q.—Please to inform us how it is that two similar sounds produce silence, and two dissimilar sounds do not?

A.—Because the waves meeting each other stop the progress of each other. Take two tuning forks and try, and I will explain.

Q.—We have not two tuning forks; please to explain to us how to use them? I know how to produce the effect by using one.

A.—Take the two forks in either hand, strike them both with equal force, and touch the ends on the table, the waves meeting in this manner. You will see the crests of each wave will intercept each other. The experiment is worth trying.

HARMONY.

Q.—Please to inform us what, in your opinion, is the origin of harmony?

A.—I will re-write the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this: that the waves of sound reach the ear in isochronous vibrations, music or harmony is the result. When the vibrations are not sufficiently rapid, the ear is only conscious of noise; when, again, the vibrations are too rapid, the ear is not conscious of any sound at all.

Toward the end of the fifth seance, after I had

asked many questions having relation to science, it occurred to me that probably those scientific questions and answers would be very uninteresting to several of the sitters at the circle, who do not profess to have any knowledge of scientific subjects, and I, therefore, to change the topic of conversation, asked if the control would give us some description of his present life, and of his departure from the present world. The reply was as follows:

A.—I will meet you on Monday evening next, and will tell you of our state here as much as I may, but you must not expect too much, for our state is beyond description. Such words as can best express our condition I will use; but, as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

At the next seance, held August 23d, 1875, the control wrote, "I have arrived; what can I do for you first?"

THE FUTURE LIFE.

Q.—Will you kindly give us the information which you promised on Monday evening last, as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us.

A.—I will commence with my experience on first entering my new life.

Q.—Thanks. We shall be glad to learn it.

A.—I told you before that the last nine years of my life were years of pain and agony, so excruciating that I looked and longed for death as the only means for relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never troubled myself about the future. To my mother and sister I owe all the good in my nature, and when I spoke to my mother as to the preparation necessary for the future state, she said, "Live, my son, so that when you leave this earth you may leave nothing to regret behind; be honest, truthful, and courageous, that is the preparation I advise." During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint, cheered me by saying, "Death is very near now, you will soon be free," and I bled her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, falling into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after this the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body? I can only liken it to the beneficent force of the opium eater. I was roused from this trance by a form which bade me come, and then I knew, for the first time, that I had died.

Q.—You have now favored us with an account of your entrance into the other state; will you please to give us some account of your experiences when there?

A.—I remember wishing that my mother knew that the suffering was all over, but when I turned to tell her, I found myself in a strange place, with an old man standing looking pityingly beside me. I said, "I want to speak to my mother," but he replied, "Not now, come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength and happiness.

We came to a city, a city not built with hands, and such as I cannot describe; it was the very perfection of the architect's ideas. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer, I recognized some of the grand old heroes whom I had thought and spoken of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth.

After a while my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village, (which you will,) and there we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men, painters, writers, they had been, but these great masters of the earth, how low have they fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?" "This way," said my guide, "so we turned and came lower, and lower, and lower, and saw a great multitude of men listening to the teaching of one who, when I came nearer, I recognized as one of England's greatest philanthropists, there continuing the work of raising those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen; how low are they; see there in the rank above them are the poor, the beggar, who by reason of their greater aspiration after good are higher than kings or princes. There, again, are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Q.—We shall be glad if you will proceed with your description.

A.—I would rather, now that I have introduced the subject, that you would ask what questions you want information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q.—Have you and your companions in the spiritual world visible organized human bodies?

A.—We have visible organized forms, but such forms as you in your material form would not recognize. You see your friend, and know him to be your friend; so do we, when we see the spirit of our friend, know him to be our friend, in the same manner that you recognize your material eyes if you were to see us with your material eyes you would not recognize us. I can liken it only to this: The butterfly would not recognize in the chrysalis a fellow creature. We do not see the form, but the spirit, and recognize our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether, as we are supposed to do?

A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes, we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it, if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how?

A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells, and do those who leave this world go at once to either, the one or the other? If not, what is their state?

A.—I have never heard of the hell sines coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel ennuis or languor?

A.—We have days, nights, and seasons similar to your own. We fire sometimes, but take rest; not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse?

A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organizing schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and if so, what are your leading forms of worship?

A.—We have as many—no, almost as many—forms of worship as yourselves. It is the employment of very many, but put to greater use than on earth. By worshipping the Deity truly, we raise ourselves, and to do so truly, we must raise others; thus, by our own deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind—i. e., were angels once men?

A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but, as to your question—were they once men—I believe, if they were, they never lived on earth; at least, such is the opinion of many here.

Q.—Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are most familiar?

A.—Acoustics, light, heat, magnetism, electricity, principally, but of a few more; but of languages, I know but little more than English. I certainly once knew German as well, but, during my illness, I let it go down; still I might be able to recollect it, if necessary.

HARMONICS.

Having asked the foregoing questions in relation to the condition of the future life, I asked for an explanation of an answer to a previous question on the harmonics of organ pipes, and received the following reply:

A.—I have misunderstood the precise meaning of the question, but the arrangement is one I have no practical knowledge of, and only speak from theoretical knowledge. First note in a stop-pipe occurs at one third from the mouth-piece. This I had not known, thinking it one-third from the stop; but I find the fundamental sound is carried from the mouth-piece to the stop and back again before the note is formed. This alters the arrangements of the notes, I find.

I then asked still further to vary the subjects of inquiry.

OPTICS.

Q.—Will you please to inform us, as briefly as you feel disposed, the difference between chromatic and spherical aberration?

A.—By spherical aberration we mean the distortion of the figures or objects looked at through a spherical lens; by chromatic, the ring of color round the object.

[Concluded in our next.]

Shakespeare's Inspiration.

In "Indian Wisdom," by Monier Williams, is the following translation from Bhantri-hori, Hindoo poet, who lived a thousand years before Shakespeare:

"Now for a little while a child; and now An amorous youth; then for a season turned Into the wealthy bourgeoisie, the stripped Of all his riches, with decrepit limbs, And writhed frame, man crows through the end Of life's erratic course, and, like an actor, Passes both and death's curtain, out of view."

Shakespeare can hardly be supposed to have understood Sanscrit, and to have made a free translation of the above lines in his Seven Ages; and some Spiritualists point to the now well-known processes of spirit-writing, as the more than probable means whereby the above extraordinary coincidence occurred. Others of a similar nature can be found, indicating aid from Hindoo and other sources. It is asserted that there are 15,000 words in Shakespeare, while in the Bible there are but 5,642 and 8000 in Milton's works. Considering his early antecedents and opportunities, this stupendous vocabulary and his wondrous knowledge of human nature are cited as evidences that he was prompted by some power greater than his own.

Latest London papers contain the account of a public meeting in that city, at which Mr. T. Everitt made a statement that he had obtained through the mediumship of his wife, direct writing at the rate of one hundred and fifty-six words in a second of time. In a letter written the next day to the London Medium, he said that he had referred to his diary, and found that his memory had served him correctly; nine hundred and thirty-nine words were written in six seconds. Besides the swiftness there is the smallness, closeness and the straightness of some of the writing, which renders it physically impossible for any mortal being to accomplish it under the circumstances. That it was not previously prepared, on any occasion, can be rendered certain by each of the circle affixing a private mark or seal to the paper. This test was adopted at the seance alluded to above.

GOOD-BYE, OLD YEAR.

Written for the Banner of Light. Good-bye, Old Year, depart in peace! Thy course of life is almost run...

Spiritualism Abroad.

EVIDENCE IN DEFENCE OF DR. SLADE.

Continued from last week. EVIDENCE OF MR. GEORGE C. JOAD. George Curling Joad examined: I am nothing at all; I am nobody. (Laughter.)...

my seat as it lay on the floor, got up, and came back to its place at the table. Slade never once left his seat during the whole seance. I stood up at some distance from him, holding the slate up against him so that he could not see my hand nor the surface of the slate nearest me...

the Vagrant Act? And secondly—Did Slade do what he alleged to have done? The offence defined by the Vagrancy Act is professing or pretending to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects...

Spiritual Phenomena.

MATERIALIZATIONS IN CHICAGO. To the Editor of the Banner of Light: Thinking it would be interesting to your readers to have some account of what is done here for the cause, I will ask for space in your paper to tell what I have seen and heard at the circles of Bastian and Taylor in this city...

Children's Department.

BAWLING BELLA. Oh, dear! some cotton! what a fearful din! Why, there she stands, the sweetest child alive, her hair uncurled by a curling iron...

TWO TELEGRAPH OFFICES.

Those of our young readers who have visited a telegraph office and have seen the operator tapping away on his little brass instrument, and have seen him send messages to distant points and receive answers almost "in the twinkling of an eye," have wondered how it could be, and looked upon it as "the most wonderful thing in the world..."

SILENCE.

The idea you have once spoken, if it even were an idea, is no longer yours; it is gone from you, so that you can never get it back, and the vital circulation of yourself and your destiny and activity are henceforth deprived of it...

The seven wonders of the world are among the traditions of childhood, and yet ninety-nine persons out of one hundred cannot name them. They are the Pyramids; the Temple, the walls and the hanging garden of Babylon; the Chryselephantine statue of Jupiter Olympus...

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass. THE MENTAL CURVE: Illustrating the influence of the Mind on the Body, both in Health and Disease...

Banner Correspondence.

Massachusetts. NEWBURYPORT.—A correspondent writes under a recent date: "Pratworthy effort is being made to revive an interest in Spiritualism in this venerable town, so long sick and bed-ridden of Orthodoxy. Our friends, for some two months past, have met on Sunday afternoons in Chase's Photograph Gallery and conducted conference meetings under the lead of home talent. On a recent Sunday they were fortunate in securing the services of Miss Leslie Newell Goodell. The lecture, and some of the circumstances attending it, will not soon be forgotten. The lecturer stood under the sky-light, and the stars, as well as the angels, looked down upon the gentle lady, and the very strangeness of the scene contributed to the suggestion of open communion with the heavens. Appropriate music opened the meeting, followed by an invocation so tender in spirit and so elegant in expression that while it lifted all hearts to heaven it left lingering on our ears an exquisite sense of harmony, as if a spirit lute had been set playing in all our souls. We had been admonished that the speaker lacked experience, and that we must not do her the injustice of expecting too much. But from this point it was not possible to keep down expectation. We were not disappointed. In conception, in arrangement, in expression, in manner of delivery, the lecture was admirable. For nearly an hour the audience sat spell-bound under the simple yet searching appeals of the speaker. The lecture seemed the lady's self set in words. It was simple, sincere, genuine. It was manifestly a word of power falling on us out of the heavens, but so touched and tempered by the noble character of the speaker that it took on the fine forms of her life. There was no affectation of eloquence, no pretence of style, no pedantry of learning, no straining after effect, no consciousness that anything great or wonderful was being done. It was nothing but a girl standing there under the stars looking into her heart and reporting what she saw, and that was her sermon. Newburyport wants such sermons, and will keep this girl-preacher as long as possible."

Ohio. SALEM.—John Gordon, forwarding his contribution to the Slade Fund, says: "I wish every one who takes any interest in Spiritualism would feel it a bounden duty and privilege to contribute to defend this dear brother—and also those who do not believe in it—for every one has a deep interest at stake in this matter: nothing short of his or her own individual freedom. Let the reason and motive of Judge Flowers for condemning Dr. Slade become prevalent, and who is safe in the premises? It is the same spirit that burnt Servetus, that hung Mary Dyer—the same spirit that murdered the noble Lovejoy, and that put the rope around the neck of the brave and dauntless Garrison. How my heart leaped up when I read the letter of Roger Shagreen, in a late Banner. Although he is not a believer in Spiritualism, he is a believer in man's inherent rights, and a detester of petty tyranny. I wish there were many like him. If Judge Flowers do not exhale a very offensive odor in coming time, then I am greatly mistaken."

KINGSVILLE.—Stuart L. Rogers writes: "I cannot go any longer without the dear old Banner of Light. I had actually rather go without my dinner every day than to be deprived of it. This place has at present something to talk about beside orthodoxy. Bishop A. Beals, of New York State, came and gave us an eloquent address on Spiritualism last Wednesday, (Dec. 14th) the hall being well filled with the respectable part of the community. Every thing passed off finely."

New York. GLENS FALLS.—E. W. Knight writes, Dec. 19th: "Mrs. Nellie J. T. Brigham spoke for us in 'Good Templars' Hall,' on Thursday and Friday of last week, and was listened to with great interest by a full house the first night. The second, the house was crowded, and intense interest was manifested both in her discourse and the poems she improvised. Many church members from different societies were present. The Methodist minister attended. He is the most intelligent, enlightened, and progressive preacher (teacher) who has been with us for many years past. He expressed himself surprised at the wonderful powers evinced by Mrs. Brigham."

Vermont. NORTH BENNINGTON.—Harvey Howes writes, renewing his subscription, and saying: "It is my earnest desire that the Banner of Light may be read in every dwelling in the land—from mansion to cottage—for sure am I that the result of such a circulation of its pages would be the elevation of the moral condition of human society to a higher standard than has heretofore been known. I also desire to appeal through the columns of the Banner to the Spiritualists of Vermont, (my native State, and where I have resided for seventy years,) and to urge them to come to the rescue and defence of spirit-mediums and the Spiritual Philosophy by contributing their money to swell the Slade Fund."

Iowa. CEDAR RAPIDS.—Fred W. Faulkes writes Dec. 13th: "At last the spirit has moved, and in this beautiful city a fountain of spiritual knowledge has commenced to flow. Twelve months ago scarcely a believer in the wonderful phenomena could be found, while to-day they number nearly fifty. Circles are held twice each week, and already we have been favored with some fine manifestations, the principal mediums being Dr. Warren and wife, Mrs. Fosdick, and Mr. W. Williams. An organization has not yet been effected, but it is hoped such will be the case at no distant day in the future. To accomplish this purpose, and increase a knowledge of the sublime truth of spirit-communication, we shall labor and pray."

Patron Wanted. To the Editor of the Banner of Light: No artist in the past has ever succeeded until he found a patron to stand beside him with money and his influence; so I am now in need of such help. I have been in the lecture field for sixteen months and over, trying to accumulate a little means to enable me to let the artists in the other life work out more of those beautiful paintings illustrating the spiritual body, but to-day I have no more money than when I began these public discourses. Will some spiritual society give me a chance to earn some means, and at the same time place me where I shall not be compelled to pay out for board each week's earnings? Or will some one of the forty thousand Spiritualists who have seen these spirit-paintings, and heard the lectures thereon, assist me to room and expenses for a few weeks (free of cost), that I may permit these friends in spirit-life to work out some greater paintings than ever before? These paintings have been appreciated by a multitude; the present drawings and paintings are quite worn out; the people have had the benefit; I have no means to enable me to replace them. Who will help me? Address M. H. MARBLE, Table Rock, Neb., Dec. 17th, 1876.

Nebraska. To the Editor of the Banner of Light: Rev. W. E. Copeland, of Lincoln, Nebraska, delivered a very able lecture at this place on the evening of Dec. 7th. Subject, "God in the Constitution." He handled the subject without gloves. He is an eloquent speaker, and his clear and logical reasoning seems to carry conviction to the thoughtful and inquiring mind. Every blow he deals out is in the cause of reform. We hope we may have the pleasure of listening often to him. M. H. MARBLE, Table Rock, Neb., Dec. 17th, 1876.

THE FRIGHT OF ROWLEY HILL.

About a century since—Accounts are vague— In seventeen eighty-one or eighty-two, (It matters little, since the account is true,) A wild commotion was created here, By the first symptom of the witchcraft plague. One Hannah Hazen, whom report speaks well, Was weaving as the dusk of evening fell, When strange, mysterious noises caught the ear, And fear seized all, and rumor filled the air. In flocked the neighbors, all agape, to see The fair, sweet worker of iniquity; But stood aghast, with superstitious stare, When thump, thump, thump, came from the walls about, As if some prisoned fiend would beat his dark way out.

Chair, table, all things fled her evil look; 'E'en the old meal-chest edged and edged away, Though weighted with the gossips of the day; Like chattering teeth the latches rattled wild, And where she trod the whole house shuddering shook. The clergy were called in to exorcise So foul a spirit in so fair a guise; But no rebuke availed, severe or mild, And consternation sat on every face! When from abroad the goodman now returned, With wrath indignant from his house he sprang, All who had seen or sought its dark disgrace— Not doubting what occurred, but yet too wise To give his influence to the ungodly sacrifice.

This prompt, decisive, vigorous net of one Who thought delusion better silent die Than suffer the surviving infancy That gives old Salem her unenvied fame For deeds of violence in wild frenzy done, Was, through the love, not blind fanatic zeal, He felt for truth and justice all should feel, And saved the old town the ever-during shame Of punishing, for no conscious fault or crime, One he would shield, but whom the righteous few Who wagged their heads, and knew just what to do, Would, in the darkness of that troubled time, Have dragged to martyrdom had he joined the cry Of the unreasoning crowd that Truth would crucify.

When, Hagar-like, the maiden fled in grief, The chairs resumed their places, prim and stiff, The tables ceased their rolls—all looked as if No masquerading 'er had sent them out To revel in their master's absence brief. So quiet reigned once more, and all went well Till to the flames the house a victim fell, As 'twere the scene of this unseemly rout Should from the mind of man be swept away. But mothers whispered to their babes the tale, Tradition caught it up, till like a sail, Lost in the purple deeps of dying day, This little glimmer from the long ago Flashes upon the verge ere all is sunk below. HENRY HENDERSON.

* Now known as Spofford's Hill, in Georgetown, which was formerly a part of Rowley. It is said the heavy oak chest hitched inch by inch across the room, with two or three men upon it; that the latches of the doors flew up and down violently when she approached them, and things generally seemed bewitched by her. The story is here given as the writer heard it in childhood from the old people of the place. The head of the house was away at the time, but laid about him in good round terms when he returned, and was ever afterwards averse to having the matter brought up. The house was burned soon after, but to this day the spot where it stood is pointed out as one of historical interest.

[From the Religio-Philosophical Journal, Dec. 23d.]

Knowledge is the True Saviour—Benefits Resulting from Organization. There are Spiritualists scattered all over the civilized world. They are holding communion daily, with not only the loved ones who have recently passed from their family circles, and hence are fresh in the memory of mourning friends, but this spirit-communication is rapidly being extended to spirit-scholars, statesmen, philosophers, savants, scientists, and the thinkers, who not only had large experience while in earth-life, but much greater in the spiritual spheres. The inquiring Spiritualist is becoming familiar with conditions that exist upon the spiritual planes of the after-life. He learns that all improvements made upon the material plane of life, are but imitations of institutions existing in the spirit-world; and that, as yet, our best thinkers have but a faint conception of the labors bestowed by the wise and good in spirit-life, to ameliorate the condition of humanity—mortals and immortals.

In view of this grand truth which ought Spiritualists to do to accelerate the more perfect ushering in of spirit communion? Millions of money are annually collected from the people and paid out to dogmatize and indoctrinate them into the fallacies of old and inflexible systems of theology.

While the world is progressing in the arts and sciences it should keep pace in the field of thought. To that end a united effort must be made; and to the end of making such a united effort, Spiritualists must devise means, as they would to secure any other great, good and desirable result.

Experience has taught the civilized world that by united governmental efforts great good is effected; and further experience has taught thinking people that that form of government which is most simple, and leaves the individual in possession of the utmost freedom of thought, unoppressed by restrictive burdens, is most desirable. Even so with our organizations—let them be divested of everything that restricts freedom of thought, and the expression thereof.

By proper local organic efforts, the fact of spirit-communication will be brought home to every neighborhood. In a short time, conditions and circumstances will elicit a spirit of inquiry in every mind; as one friend after another passes the ordeal of death, the inquiry will involuntarily press itself upon the mourner, what of my beloved child, father, mother, sister, brother or friend? Where are they, and how are they situated, and do they know of our lacerated hearts, and do they still love and sympathize with us in our afflictions?

In these moments of sorrow and deep mourning, a well organized society of Spiritualists will be appealed to, for that knowledge and sympathy that binds up the broken heart, and affords the wine of consolation to the disconsolate mourner. Its doors being wide open for the entrance of all, without creeds or dogmatic assumptions, even as much so as the laboratory of a scientist, or the halls of a bureau of public lectures, constant accessions to the ranks of such societies would be manifested.

As members increase, influence and capital would aggregate. As a result, enterprises innumerable could be devised for the amelioration of the condition of suffering humanity. Entranced and inspired mediums, as mouth-pieces for the wise and the good, would be developed from the young of both sexes in every neighborhood. Great and glowing truths would Sunday after Sunday fall from the lips of such mediums, even as they do from the lips of Cora Richmond, and many others, when inspired by the wise men and women in spirit-life, even to the interblending of the mortal with the immortal spheres of existence.

This outpouring of the spirit of inspiration would unite the men and women, so that all would work as of one accord, to carry out any grand and good measure that might be suggested by the controlling intelligences of a higher life. Knowledge of all things that pertain to spiritual life originates in the spiritual spheres. The developments in the arts and sciences, the inventions of the mechanic arts, are transmitted through the receptive mediums. Not an inventor, or a discoverer, or a philanthropist has ever lived on earth who was not inspired to action by the wise and the good in spirit-life. And yet it is a lamentable truth that these wise men have been first ridiculed and coldly treated by religionists and self-conceited men and women. How much more could have been accomplished

by the inspired thinkers of the higher life if their mediums had been cordially seconded by intelligent societies that had knowledge of Spiritualism, and a will to aid in the promulgation of the great truths being revealed. But as yet we have spoken only in general terms of the wonderful revolutions in thought and practice that await the civilized world through the instrumentalities of spirit-communication. The baptism of spirit inspiration is passing over the world like an irresistible tidal wave, and it becomes us who appreciate spiritualities to be true and faithful servants to the high inspiring intelligences engaged in this good and noble work. He that buries his talent or hides his light under a bushel, will most certainly carry the record of his doings (imprinted all over his being) into the higher life, to his own chagrin and sorrow.

DECLARATION. We, the undersigned, do hereby organize ourselves into a Society of Spiritualists, and adopt the following MOTTO: "Think for Yourself, and Express that Thought! Free Thought will give us Truth!" ARTICLES OF ASSOCIATION.

ARTICLE I.—Name.—This Association shall be known as the "Society of Spiritualists of _____." ART. II.—Objects of Organization.—The objects which the members of the Society have in view, in organizing, are, in general terms, the attainment and promulgation of knowledge, as means for promoting the welfare and happiness of all mankind, now and forever.

ART. III.—Membership.—This Society may receive members on such terms and conditions as its By-Laws may provide. ART. IV.—Officers.—The officers of this Society shall consist of a President, Vice President, Secretary, Treasurer, Representatives, three Trustees, and such other officers or agents as may be deemed necessary, and whose duties, in general terms, shall be such as devolve upon like officers, representatives and agents in other similar organizations, when not specifically limited or provided for by the By-Laws of this Society.

ART. V.—Representatives.—For the purpose of cooperation with other Societies of Spiritualists, formed upon a similar basis, this Society may annually elect one representative for the Society at large, and one additional representative for each twenty-five members, or fractional part thereof, for the purpose of uniting with representatives of other like societies, in forming a district or state association of Spiritualists, without creed, confession of faith, or platform of principles, provided, however, that such district or state association shall be composed exclusively of like representatives, duly elected by similarly organized local societies.

ART. VI.—Amendments.—The articles of association of this Society may be amended by a two-thirds vote of all its members, at a regular society meeting, provided the proposed amendment has been submitted in writing at a like regular meeting of the Society, at least one week before the vote is taken.

ART. VII.—By-Laws.—By-laws not inconsistent with these articles may be adopted and amended at any regular meeting of the Society, by a two-thirds vote of all the members present.

ART. VIII.—Restrictions.—Any amendment or addition to these articles of Association which shall provide for a creed, articles of faith, or platform of principles, shall be utterly void and of no effect, any provision in these articles for the amendment of the same to the contrary notwithstanding.

ART. IX.—Officers, How Elected.—The first board of officers may be elected on the day of organizing the Society, without formality. All subsequent elections shall be held in accordance with the By-Laws of the Society. Officers shall hold their respective offices until their successors are severally elected and enter upon the duties of their offices.

Section First.—A failure to elect any officers or all of them, when provided for by the By-Laws, shall in no wise affect the organization, but officers then in office shall severally hold over until their successors are elected and enter upon the duties of their offices.

ART. X.—Vacancies, How Filled.—Any vacancy which may happen by death, resignation, or otherwise, of any officer, may be filled in such a manner as the By-Laws may provide.

ART. XI.—Powers of the Society.—The powers of the Society are unlimited, except by the provisions of these articles of association, the By-Laws of the Society, and the laws of the land.

SECTION I.—Annual Meetings.—This Society shall meet annually on the first Sunday in January, for the election of officers, at the usual place of holding meetings, at 11 o'clock A. M.

SEC. II.—Election by Ballot.—The officers shall be elected by ballot, and the one receiving the highest number of ballots for any office shall be declared elected.

SEC. III.—Term of Office.—Officers shall hold their offices one year, and until their successors are duly elected and enter upon the duties of their respective offices.

SEC. IV.—Vacancies, How Filled.—In case a vacancy shall occur by death, resignation, or in any other manner, of any officer of this Society, it may be filled pro tem. by appointment of the President.

SEC. V.—Duties of Officers.—The duties of the officers shall be similar to the usual duties of the officers of other societies.

SEC. VI.—In general terms the President shall be the presiding officer, and in his absence the Vice-President shall perform his duties, and in the absence of both President and Vice-President, a President pro tem. may be elected to discharge the duties of President, for the occasion.

SEC. VII.—The Secretary shall keep a regular record book, in which he shall enter the proceedings of all meetings of the Society.

SEC. VIII.—The Treasurer shall keep a regular account book, wherein he shall make specific entries of all money received and disbursed by order of the Society, and make a full report of his doings at each annual meeting, and at such other times as required by resolution of the Society.

SEC. IX.—The Trustees shall see to the incorporation of the Society in due and legal form, under the statute laws of the State of _____, thereby securing the necessary franchises for the holding of estate, real, personal and mixed; and shall discharge all other duties devolving upon similar officers in other societies, and in accordance with the laws of the State.

SEC. X.—All other officers and agents that may at any time be appointed or elected, shall perform their duties in accordance with the directions or resolutions of the Society.

SEC. XI.—The President may call a Society meeting at any time he may deem it expedient, and at the request of any ten members shall do so.

SEC. XII.—Meetings, How Called.—Meetings shall be called by posting a notice in some conspicuous place on the building where the Society usually meets, or by a verbal or written notice to a majority of the members.

SEC. XIII.—Membership.—Members may be admitted into this Society at such times and on such terms as shall at the time be deemed expedient, provided the candidate for membership shall receive a majority vote of the members present. But a membership fee of \$_____ shall be required to be first paid, unless specially remitted by a majority ballot vote of the Society.

SEC. XIV.—Letter of Fellowship.—This Society may, on application of any member, grant a Letter of Fellowship to him or her, certifying that such applicant is a member of this Society, in regular standing, of good moral character, and worthy of fellowship in any other similar Society.

California Letter.

Stand Fast for the Cause. To the Editor of the Banner of Light: In this great trial-time of Spiritualism it seems almost criminal to remain silent; and the long silence and seclusion required of me would now be unendurable, but for the knowledge that I am thus best serving the sacred cause, and being prepared to fulfill in the right time my part in the impending conflict. I long to be in the open battle! but must wait until the signal of action is given me, when, God willing, something more than words shall come to the conflict. The labor now is silent, unseen, but ere long it will prove that I have been faithful to the pledges made to my beloved audiences.

But now that the darkness long expected by the far-seeing and sensitive is looming around us, I cannot refrain from speaking a few words, possibly of cheer as well as of warning. Even to my quiet retreat sounds of rejoicing at our discomfiture (:) have come. But is this a time for our opponents to shout and exult at the cloud they have gathered? No! for "it must needs be that offences come; but woe unto him by whom the offence cometh!" They are but instruments in the hands of the powers above for the establishment of the living truth, and their every act but accelerates its sublime advancement. Soon throughout this cloud shall sound heaven's "voices, and thunders, and lightnings"; and presently an earthquake shall thrill the hemispheres from centre to centre. Then those who now hope to stop the shining of God's light on earth will call on the rocks and the mountains to hide them.

Nor is this the time for any Spiritualist to shrink from any duty, however unpleasant. Never before were unity, love, faith, and the free out-pouring of material means, as well as the heart's full tide of strong good-will, so greatly needed; for mediums one and all are summoned to trial. Some to open, remorseless persecution; some to secret, relentless law; and all to the utmost that sensitive human nature can endure. This is the time spoken of by Jesus: "Then shall they deliver you up to be afflicted, and shall kill you." Shall not this martyrdom even unto death be made as easy as possible? Called to battle, as we are, with the powers of earth as well as of the air, solid material resistance as well as spiritual is required as never before; and there is not one but can furnish some munition, either material or spiritual, for this great war.

The conflict has come to the material plane. To hesitate now in freely giving to the utmost of the world's coin, the sinews of war now as truly as ever, is to unkindly prolong the martyrdom of mediums, and to postpone the final day of triumph. "He that hath an ear" will he not "hear what the spirit saith to the churches"? To give now is to save not only the life of mediums, but even that of the ineffable gospel they have been the means of introducing.

There are those whose hands are empty yet who can enrich the storehouse of strength. But some of these, whose hearts once burned with enthusiasm as the angels talked with them by the way, now turn deaf ears to the call for aid. Must it be true that "the love of many shall wax cold"? Let this not be, we pray you! To doubt now, to withdraw cooperation is to place weapons in the hands of the enemy; is to deprive mediums of one vital source of their strength and power. Instead of this, we pray you pour out the soul's utmost wealth of love, prayer, sympathy and cooperation. To do this is to create a divine atmosphere impervious to foes within and foes without, which, encircling mediums, shall bear them triumphantly through the entire battle. Let us not fail now; let us have no fear of the end. That is to be the most glorious victory and vindication of the truth the world has ever witnessed! The fulfillment of John's Revelation comes on apace. "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the white horse and his armies. And the beast was taken and the false prophet; and the remnant was slain with the sword of him that sat upon the horse." Who will not be inspired to "endure to the end"? We shall come safely to the promised land of victory! And you, Mr. Editor, who through all the long march in the wilderness have borne aloft so faithfully the shining standard of the angels, shall not droop and die on Pisgah, having only sight of the fields of triumph and peace beyond; but you shall carry the Banner of Light to the highest pinnacle there, and when the conflict is ended shall transcribe on its yet brighter pages the full Gospel of the New Era. Los Angeles, Cal. JENNIE LEYS.

Free Thought. THE BLISS MEDIA. To the Editor of the Banner of Light: I have had one séance with the Bliss media, but was not at all satisfied with what I saw and heard. The conditions and rules that were to be complied with would not satisfy any skeptic or careful Spiritualist. The voices of the spirits partook of the dialect of Mrs. Bliss, who has a foreign accent. No one was allowed to examine the cabinet after five o'clock the day the séance was held, or after the séance closed. A rule was given by the spirit-guide that but a certain number could be admitted at one séance; but when a larger number arrived with their half dollars, the conditions and rules changed, and they were allowed to pass in. No one was to buy a ticket at the time of the séance, and when a medium was invited by Mrs. Bliss to attend, she was refused admittance, while other Spiritualists who had made no previous arrangement were allowed to pass in. Surely there was business in the management that was more prominent than that of satisfying the public of its being a reality. A. S. HAYWARD. Boston, Dec. 9th, 1876.

Passed to Spirit-Life: Dec. 7th, 1876, Bro. Daniel Winslow, aged 79 years 1 month. What? The white-winged messenger of death has entered the home of our friend and brother, Daniel Winslow, and with the gentle touch of his magic wand, introduced him into a ripe old age to the more completeness of life; therefore, Resolved, That we all sorely feel that a vacancy has thus been created in our midst that can never more be wholly filled, and that we deeply sympathize with the family of the deceased in their separation from one so beloved, and on whom they have these many years relied in all the relations of life. But our regret is only such as we would feel for a companion and friend who has gone to a far country, a better land than ours, where one and all may in after years meet him and enjoy his counsel and company even more than we have been permitted to do heretofore. Resolved, That a copy of the foregoing be transmitted to the family of the deceased. M. A. BLANCHARD, Secy. S. B. BECKETT, } Corns. Portland, Me., Dec. 17th, 1876. At a meeting of the Spiritual Association, held at Corns Hall, Dec. 17th, 1876, the foregoing Preamble and Resolutions were passed, and ordered to be recorded and published in the Banner of Light. ASA HANSON, Pres. WILLIAM TRAVEN, Sec'y.

New Books.

THE QUESTION SETTLED; A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM. BY MOSES HULL, FORMERLY A NOTED SECOND-AVENT MINISTER. The subjects discussed in this volume are treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy. Contents.—Chap. I.—The Adaptation of Spiritualism to the Wants of Humanity; 2.—The Moral Tendency of Spiritualism; 3.—Bible Doctrine of Angel Ministry; 4.—The Three Plans of Spiritualism; 5.—The Birth of the Spirit; 6.—How to Influence? 7.—Are We Deceived? 8.—Objections Answered. Price \$1.25, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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A Work of Great Research. ONE RELIGION; MANY CREEDS. BY ROSS WINANS. "We object to what the Church demands, an unbounded and unrestrictive confidence in the infallibility of the writings of Moses and the prophets, and the Evangelists, and the Apostles. We dissent from a sentimental attachment to an impossible compound of God and man. We protest that the Christian doctrine, as we have it, is not taught by God himself, nor by Christ himself, nor is it consistent with established facts, nor is it comprehensible by our reason. We would show you that Christ, holy, holy, holy among us, is no better than other systems taught in other than Christian countries, and in some respects not so good." For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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of activities in the beyond, but it also appeals to the sensitive soul, telling it that it is not companionless, even though the Matthew and Mark, Luke and John of the popular creeds "pass by on the other side," and leave it to social ostracism or silent contempt, when, pined by doubts that "will not down" and wounded by stubborn facts which it cannot ignore, it can no longer travel toward the theologic Jericho! not companionless, but girt around with an army of helpers, strong with the glory of a higher life, educated by experiences that lie beyond the limit of physical change, and bound to it by the golden cable of a love whose links death cannot sever, and which eternity shall only brighten. Spiritualism therefore meets the wants both of those accustomed to act through the intellect, and those who most clearly feel to live in the domain of the affectional and intuitional departments of human nature—therefore it is at one and the same time gifted with the distinct attributes of a science and a religion.

For the purpose of more unmistakably displaying our meaning we will define the term religion to be the representative in language of a something which, in accordance with the law of demand and supply, answers the instinctive yearnings of the spiritual nature of man, when the aspiration goes out and is met by a return wave from the Infinite Sea. "Man's highest inspirations are ever God's answers to his purest aspirations," said an old divine, who, though using the term God in the strictly Trinitarian sense, was (though perchance unconsciously) conveying to his hearers a glimpse of a great and fundamental law of the universe. Religion, to our mind, is a something which, while it ministers to the out-reaching of the individual soul is not limited to that soul, but can embrace within its fold others having congenial promptings, and therefore upon that substratum of mutual satisfaction a new-found brotherhood may be successfully based. Those who claim that Spiritualism is solely scientific, will perceive that the two-fold character which we claim for it does not weaken its position, since the endorsement of the mental powers of human nature bestowed upon the verdict of the intuitional faculties should really double the hold of the system upon the hearts of its followers, and deepen the force of its appeals to the skeptical to come forth through personal inquiry and experience into the light of the new day-spring.

Even looking at the word religion in the theological sense, has not Spiritualism a clearly-defined meaning? Has it not declared against that heirloom of ancient darkness, the vicarious atonement—proclaiming in its stead that man must work out here and now in mortal life, and for himself, a salvation from sin by ceasing "to do evil" and "learning to do well"—no scapegoat being acknowledged by the laws of the Infinite? Has it not declared that the hell of olden theology is the burnt-out crater of a by-past superstition, and pointed out to the human soul, however debased, that while a true life in mortal is the correct path, yet after death, however deeply it may plunge beneath the wave of darkness, there is yet a hope of improvement by efforts for light put forth under the tutelage of missionary angels from higher spheres—themselves full often of their friends and comrades when in earthly existence? Has not Spiritualism enlarged the human ideal of God, and given him an all-embracing Infinity, instead of a limited and tripartite personality? Whatever cognomen its followers may choose to apply to the Supreme Power matters not—beneath the flesh surface of a name the rich blood of an interior and common acknowledgment courses calmly in the channels of the soul, unquickered by false excitement and unchecked by creedal fear.

We give it, therefore, as our opinion—though we are but one in the mass, and have no desire to do anything looking toward sectarianization—that Spiritualism has a distinctive form as a system of religious belief, and its followers therefore are entitled to all the protection in matters of conscience which is guaranteed to the citizens of this free land. We hold that its media—chosen and ordained as they are by a power outside of and above themselves, are equally as deserving of defence in the eye of the law as are the staff-led ministers of the popular churches, many of whom enter that profession in answer to the desires of friends, or through coveting the respectability and gilded ease which surround the pulpit and coruscate from the labarum. We repeat it, that defining Spiritualism as a system of belief, and we have cited its salient points, all of which of course rest upon the initial one of a proven power of return on the part of the disembodied human spirit—its disciples are as clearly entitled to the protection of the laws defending liberty of conscience in the United States as those of the most powerful sects which fill the land with their churches, and startle the beholder by their formidable following. Spiritualism deals, however, not only with belief, but stretches out its hand into the domain of knowledge. Through years of experience thousands, ay, millions all over the civilized globe, have had their faith in an immortal life upstayed amid the whelming deluge of doubt by the mental and physical demonstration that spirit communion is a verity. How pitifully absurd, therefore, and yet how unqualifiedly unjust is the spectacle—in this nation whose governmental foundations rest upon the declaration that no law prohibiting the rights of conscience in religious matters or the free exercise of the same shall be constructed by its Congress—of learned M. D.s, College Professors, and ministers of the popular sects combining from interested motives (there is no escape from that fact) to denounce the spiritual media as vagrants and impostors, and its believers as credulous zanties or hopeless lunatics; a method of procedure adopted not long since by a sermonster entrenched in a Boston pulpit, and which is now being pushed to an issue under cover of law in San Francisco (detailed, as our readers will remember, in a letter from Dr. Peebles published recently in these columns).

The widest freedom of thought exists among Spiritualists; those who cling to the name, and reverence the history of Jesus of Nazareth to such a degree that they would even endeavor to engraft the New Dispensation upon the old, and those who, unable to embrace the faith in his name, have yet in the new system found evidence of that immortality for man which the churches proudly claim it is their special prerogative to unfold, are free to express their opinions. The doctrines of the mediums and speakers and controlling intelligences may radically differ on matters of detail, but we submit (to recapitulate) that they essentially agree upon the points of the verity of spirit return and communion, the impracticability of vicarious atonement, the uplifting and out-broadening of man's ideal of the Infinite Father and Mother of us all,

and the grand doctrine of future and endless progression, and these afford to our religion of Spiritualism a ground more tenable in this age of pitiless inquiry than that occupied by any other system upon which the sun shines to day. Upon these points—throwing out all speculations as to who is "the spiritual leader of men," and therefore of the movement on the one hand, or as to whether science, from a strictly materialistic point of view, is its only true animator, on the other—it seems to us that the majority of the friends in various localities could honestly rally, for mutual protection against persecution, and for the purpose of disseminating broadcast a knowledge of the truth as it is in man, implanted there at this modern day by an influx from the Beyond!

The Churches and the Poor.

It is estimated that the Tabernacle which is preparing for Moody and Sankey in this city, in which they are to hold their revival meetings, will cost, with all its appointments, some sixty thousand dollars. The clergy have exerted themselves personally to help on the work, speaking words of encouragement wherever they thought they would do any good, appealing to the church feeling with which they have previously saturated so many minds, and in every manner stirring up the public, like politicians in the heat of a canvass, to make good their pledge that this ecclesiastical enterprise shall not fall short of success. And when it is all over, they will be the very first ones to turn around and point to it as the work of the Lord. That is the way in which they notoriously work their machinery.

We have seen an estimate of what the cost of this Tabernacle would do for the poor of Boston this winter, if commuted into barrels of flour, tons of coal, yards of cotton cloth, pieces of flannel, bushels of potatoes, and those other things of which the very large class of people who are now out of work so sorely stand in need. Merely to run it over makes one tremble to think of how much suffering could be prevented, and how much actual comfort could be dispensed, if the sixty thousand dollars which this building is to take out of the pockets of the rich, were to be distributed among the poor. One naturally asks, therefore, why the clergy who are so ready to forward the building enterprise are not equally ready to organize and apply the effective relief for suffering. There is a plain and short answer to the question: in the one case they are cultivating their own field, in the other they are only scattering bread upon the waters. The latter does not seem to be their work.

Now so long as the clergy assume to run a particular section of the machinery of society, we insist that they thereby make themselves responsible for the moral and religious condition of society; and if that is helped by getting up expensive revivals, for the exclusive benefit of the churches, when thousands of human beings in the community are at a loss to know where to-night's fire or to-morrow's breakfast is coming from, then a system of morals has become insensibly established of which the people ought to be promptly apprised. The clergy of course answer, that the world will take care of the poor and the churches too. Kind and good world! that, though sore and sick with sin, according to the theologians, nevertheless pays for launching and sustaining all good enterprises.

Then, again, in making such an answer as this the clergy squarely admit that they are not set to do works of charity among the people, but ecclesiastical work solely. They confess by this answer that it is not for them to take care of the poor, but for those who contribute to the building of tabernacles to do that also. And in those tabernacles, too, they shout their anathemas against the same world on which they have just shouldered the cost of everything. It is too much like riding a free horse to death. First to beg the world's money all away, then to leave the poor and unemployed to its care, and finally to turn and lash it without mercy, for its sins, is too much like eating up principal and interest together.

Nothing is plainer than the need of joining sympathies and resources for the silent and steady alleviation of misery among people now unemployed, but who were once able to earn an honest living. These people are one with us, are a part of us, in fact help give vitality to the community. To help them is our first duty. It is so conspicuous a duty that it cannot be ignored. Better to call public meetings in the city and organize boards of relief, and thus practice the Christian spirit and theory, than to expend all in erecting tabernacles for preaching, expounding, reviving, and making converts, when people all around are starving. This first duty to society ought to be discharged first. The spread of ecclesiastical power may safely be left to take care of itself.

We wish that it were possible in these brief and few sentences to impress on the community a right sense of what belongs to it to-day. Moody and Sankey will come and go, and their work will go with them. Will the whole of it excuse the willful neglect of a single fellow-being who, by no fault of his own, has been made helpless when he was so lately a self-supporter? At any rate, the community will not be exculpated from blame until it has raised at least an equal sum for distribution among the poor with that which it is asked to put into a revival tabernacle. Getting up revivals is never going to conciliate a God who also sees the neglect of the poor and wretched. The clergy have an unerring instinct in these matters, and time their revivals with the periods of public distress; let them improve these periods rather to alleviate the real suffering of human hearts.

D. D. Home.

Writing from Geneva, Switzerland, promises the editor of the Cincinnati Commercial to pay \$5000 to the poor of his city if Mr. M. D. Conway can substantiate by satisfactory proof either of these assertions recently made by him in that paper: "Robert Browning's story is different, being to the effect that Home was detected in the imposture of placing sponges dipped in phosphorus on wires at the top of the house, and confessed his imposture. Anthony Trollope is also said to have some ugly reminiscences of Home in Florence, and Adolphus Trollope is credited with having once kicked that eminent medium down stairs." Mr. Home goes on to pronounce Mr. Conway "destitute of the instincts of a gentleman," and concludes thus: "I pronounce both of his fabrications to be the coinage of his own brain."

Read the opening installment of "Original Researches in Psychology," by T. P. Barkas, F. G. S., which will be found on our first page.

The Slade Defence-Fund.

Liberal measures have been taken by the English committee having the care of the Slade case, to make a gallant defence. Eminent counsel have been engaged, and the trial is likely to be distinguished by the display of great ability on both sides. For we now learn that the Prosecution will probably be conducted at the public expense. If this be true—and it is not yet quite confirmed—it is a monstrous and high-handed measure.

Lankester has probably represented that he has entered into the subject entirely on public grounds, and that should the case go against him, he will be heavily mulcted, &c.; and the Royal Society has in consequence exerted itself in his behalf, and Government has acceded. A more intolerant and intolerable act could not well be conceived. We hope the report is not true; but such is now the prospect and the probability.

Meanwhile we trust American Spiritualists will not slacken in their subscriptions. We see that the London Spiritualist republishes all the American subscribers whose names had been received up to Dec. 15th. At least a thousand dollars more are needed in order that America may contribute her share of the expense. Remember that many small sums will amount to a large one. Since we have put our hand to the plow, let us not pause in the midst of the furrow.

Happy New Year!

To all the readers, friends, and supporters of the Banner and the holy cause in which it is engaged, we extend the greeting we have written above. May they find in the year just opening the realization of hopes and desires which have not ripened for them hitherto. May they experience fresh delights in the practice of a faith on which, as a basis, it is possible for all the joy of earth to be built. May they so look at life and its apparent confusion that they will see in it the clear and distinct purpose of the great Author of order and law. May charity become their closest friend, and walk with them every day in deed and thought. May new resolutions be framed that shall lead to closer acquisitions of beauty and truth in the character.

The New Year is the very time to start afresh. At least once in a year we ought all of us to renew our promises to ourselves and to others. What though they become but forgotten landmarks after a time, they nevertheless assist in imparting fresh impulse and giving a new push to good designs. It may be necessary, in such a sense, for the Banner itself to put forth the leaves of a new promise—a promise to reach up and out in all directions for improvement, to labor with a devoted earnestness for the precious truths of Spiritualism, to consecrate itself anew to the great work in which it has been so long engaged. Let us then record such a promise on this threshold of the New Year, and call on all true Spiritualists to help us in the faithful performance of it. If renewed endeavor and a profounder trust, cooperating with the unseen hosts and the aspirations of believers everywhere on the earth, shall bring to pass the lofty wishes that continually possess and fill our heart, then we may positively promise a great advance in the future on the results of our work in the past.

Going to Heaven.

The Congregationalist, of this city, is of opinion that in making a change of worlds the theatre is the wrong place to start from—*appropos* of the recent burning of the Brooklyn Theatre. At any rate, it feels confident that such is the common sentiment, and insists that it be properly respected. On the other hand, Mr. Beecher is positive that it makes very little difference where a man is when he dies, believing he is just as near heaven in the theatre as out of it. There is in this difference of opinion a significant suggestion of the real difference between preachers of the liberal stamp and those who hold close and fast to bigoted Orthodoxy. The latter sect shows in this single feature of its creed how it cultivates bald and bare dogma more than living truth. The most of the ecclesiastical disputes, from time immemorial, have been over points of no more importance than this, and all of them leading to the same place, which is simply nowhere. A theatre, to be sure, may not be the most appropriate place to die in, all things considered; and those who go there with minds chiefly oppressed with thoughts of death, instead of wishing to be entertained, would do better to stay away altogether. People who feel nothing like shame in frequenting the theatre, have no reason to feel bad if death should happen to overtake them there. It certainly must somewhere, and they are not the ones to choose the place. We observe that those who are ready to preach in this doleful Orthodox way about dying in a theatre, are decidedly silent when reminded of the fact that there was where President Lincoln came to his end.

Lectures at Investigator Hall.

Mrs. Emma Hardinge Britton spoke in this course Sunday evening, Dec. 24th, on "Religious Revivals." Next Sunday evening Mrs. M. P. Townsend, of Brattleboro', Vt., will occupy the platform, to be followed at subsequent dates by Mrs. E. Cady Stanton, Mrs. Dr. Bland, Miss Susan H. Wixon, Mrs. Hope Whipple, Mrs. M. J. Gage, and others.

Annie Lord Chamberlain has a letter in the Chicago Times of Sunday, Dec. 24th, in which she announces that on that evening two children would be christened by Mrs. Cora L. V. (Tappan) Richmond, previous to her lecture on "A Century in the Spheres," at Grow's Hall, No. 517 West Madison street.

La Illustracion Espritista of Mexico says that the blows struck at Spiritualism in France, Spain, England and Russia have only elevated the victim, aroused curiosity and multiplied adepts and neophytes.

The promised account of the cremation of the remains of the late Baron de Palm (which was specially prepared for our columns), will appear next week.

An article prepared for the benefit of our readers, by Allen Putnam, Esq., on "Moody and Sankey," will be printed in the next number of the Banner.

Baldwin is "exposing" (?) Spiritualism in Toronto.

CONSCIOUSNESS—ITS SUNSHINE, DELIGHTS AND STORMS.

BY A. J. DAVIS.

To the Editor of the Banner of Light:

The counterpart structure of the universe, even to the coarsest observer, is too evident to suggest controversy. The scales hang evenly balanced in the hand of Eternal Justice. There is as much on one side, in one bowl of the balance, as there is on the other—a just and equal distribution, face to face, on exactly opposite sides, yet in conjugal harmony with each other—of every substance, essence, property, quality, impulse, purpose and destiny. But the extent and significance of this fact in nature is great or small, according to the state and culture of the observer. The loftier and purer the spectator, the grander and holier the scene. A limited mind, which may not be open on the spiritual side, observes a fact, and is mentally impressed with it; but such a mind feels nothing spiritual proceeding from it, and hence acquires from such fact only such knowledge as is kept in the pigeon-holes of memory. With Wordsworth, or upon minds of similar constitution, the effect of a fact is something spiritual and sublime. Walking in the fields and beside streams, he testifies that he felt the inner life of things.

I have felt a presence that disturbs me with the joy of elevated thoughts; a sense sublime Of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round ocean and the living air, And the blue sky, and in the mind of man; A motion and a spirit that impels All thinking things, all objects of all thoughts, And rolls through all things.

The inner life of a fact, to a mind thus spiritually impressionable, is, without hesitation or controversy, the pivot on which its significance rests and revolves. And hereby I illustrate to you what is meant by the term "Double Consciousness," which in man is a private demonstration and revelation of the counterpart structure of the universe.

That every fact, like every question, "has two sides," is, I repeat, indisputable. Human nature is built and endowed upon this principle. And it is because of this foundation and unchangeable principle, operating through a countless number and variety of methods and degrees, that causes mankind to make such a multitude of curious and conflicting manifestations. A man's mental wheels turn upon jeweled pivots, provided with compensating balance movements, and with every scientific perfection, so that he can make progress in all places and temperatures, and yet no "time-keeper" more often requires overhauling, cleaning, regulating,

Boflin's Bower.

The annual Fair at this eminently worthy charitable institution, the special object of which is to furnish free dinners to the needy working-girls of Boston during the winter, begins at the Bower Jan. 1st, and will continue for a week or more.

Amid the numerous calls for assistance at this season of the year, none are more entitled to receive material aid and practical sympathy from the public, than this identical Boflin's Bower; nor is there one where a little of the needful goes so far and does so much real good.

The committee who have the management of this Fair, are not only well known in this community, but have heretofore in the same direction proven themselves a live and working body of practical men and women.

Several of the largest business houses and leading firms in Boston have already sent in their checks, together with packages of goods, and others have voluntarily promised to do likewise, so that the Fair will doubtless be a success.

"Is it not high time to claim public recognition and support for a movement growing out of a deep feeling that neither the worst nor the most deserving poverty is that associated with dirt and ignorance and crime, but a poverty experienced by pure and sensitive natures—by industrious and virtuous self-dependent women who can get no work, or but scanty pay for their labor—by young women not trained to useful avocations who are suddenly thrown on their own slender resources, and forced to work for four dollars a week and lodge in a tenement house?"

Madame Blavatsky has been for some time past engaged in preparing for the press a volume, which, if the information that reaches us is veritable—and we have no reason to question its reliability—is destined to produce a profound sensation in the world of letters.

"The Veil of Isis; or, Skeleton Keys to Mysterious Gates." It will comprise eight or nine hundred octavo pages. The publisher, J. W. Benton, has not yet determined whether to print it in two volumes or one, but inclines to the latter. It will appear simultaneously in London and New York. The MS. has been reviewed, and most highly praised by Prof. Alexander Wilder, M. D., the Platonist and Archeologist, who pronounces it "a book with a revolution in it"—equal to Enemose's great work on the History of Magic, in every respect.

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Mr. C. C. Massey on the Situation.

The following letter to the London Times on the Slade prosecution from Mr. Massey, one of the counsel for the defence, will be found of interest by the reader:

To the Editor of the "Times": Sir—The letter of Mr. Algernon Clarke, which you published recently, is a striking illustration of the ignorance which, in combination with a prejudice that is fast assuming the evil features of intolerance, is likely not only to work 'cruel injustice to individuals, but also to reduce inquirers to the mediæval resources of proscribed and clandestine investigation.

One of the objects of the defence in the late prosecution was to enlighten their ignorance by the evidence of those who, from their long experience in this subject, may be called experts, and who would have dispelled several crude misconceptions which are at the root of unfounded suspicions, and of the demand for impracticable tests.

Mr. Muntton was not permitted to adduce. With suggestions such as that of Mr. Clarke we are all familiar. They sound plausible, simply because people do not realize the distinction between physical and psychological conditions.

Students of that deeply interesting and instructive work, Dr. Carpenter's Mental Physiology (with attentive and repeated perusals of which I fortified myself on entering upon my own investigations of these phenomena), are impressed by the multitude of examples of the paralysis or perversion of organic processes by emotional states.

Now, if there is one fact which experience has abundantly proved, it is that this force, which we say operates beyond the normal, is most intimately associated with the mental and nervous condition of the subject.

Agitation, anger, anxiety, depression, and all infallibly arrest it. Equanimity—and "mediums" are often the most excitable of mankind—is usually an indispensable condition. To require that this force should operate in the midst of a jeering multitude, with the subject of it crushed and disheartened by apprehensions, by the sense of wrong, by solicitude for the result, is to betray an ignorance of psychology, pardonable enough in the inventor of "Psychic," but which those who have given years of study to the subject may surely be allowed to correct.

Of this ignorance the prosecution in the Slade case have had and have taken the fullest advantage, while our hands have been tied by the rejection of all but a fragment of our evidence. Upon the legal admissibility of that evidence, another tribunal will have to decide; but the evident object of the prosecution being to discredit, perhaps even to interdict, an investigation which has become formidable, and therefore, odious to certain materialistic men of science, it will be hard indeed if the Press, which should be the jealous guardian of the right of free inquiry, refuses us a hearing on a broader issue than that to which, it may be, the law confines us.

Your obedient servant, C. C. MASSEY. Temple.

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Lectures in Parker Fraternity Hall.

(Reported for the Banner of Light.)

Mrs. Britten's lecture on Sunday afternoon, 24th, was attended by a good audience, who listened to her fervent utterances with rapt attention. She commenced by saying that science had been divided into sacred and profane. This was a great error. There could be nothing profane in the investigation of Nature, which was what science really was.

From the earliest dawn, man had been a scientific being, and his earliest studies, which were a necessity of his new condition, were agriculture, astronomy and architecture. The law of supply and demand regulated his progress. Thus he was led to subjugate the forces of Nature for use.

He had scaled the heavens, found system upon system, explored matter through its successive stages, from the mineral to the gaseous, and was now exploring the subtle electric, ethereal forces. Man had accomplished much, and there was no horizon to his vision but his ignorance. Priests did not work in this direction, and thus did not touch right, and religion was consequently found wanting.

There were three forms of science yet untouched, Social Science, the Science of Character, and the Science of Spirit. These required to be studied in the light of Spiritualism in order to elevate humanity. Spiritualism was the hope of the world, and Spiritualists should be more alive to their responsibility in protecting the talent entrusted to them.

It was now split on the rocks of Avarice and Sensuality. "See how these Christians love one another," might be paraphrased by the words, see how these Spiritualists deceive one another. It was our duty to love God, which we could only do by loving and benefiting our fellow-men. This is all we can do for God, and is the sum and substance of Christ's teachings.

Thus and thus only would the world be redeemed. The three points indicated were elaborated in forcible and eloquent language, and the discourse brought to a climax by a peroration characteristic of the lecturer. Mrs. Harrington sang two choice songs, and Mr. Cooper made a few remarks, in which he contrasted the energy of religionists with the apathy of Spiritualists, and urged upon those present to make an effort to continue free spiritual lectures, which he considered most important at the present time.

Mrs. Britten announced that on next Sunday she would deliver, at this hall, a New Year's Oration. Spiritualist Meetings in Boston. PARKER FRATERNITY HALL.—Mrs. Emma Harding Britten sang at this place on Sunday afternoon (25th) of each week. Meetings directed by Robert Cooper. Subject next Sunday, "A New Year's Oration."

TEMPLES HALL, 488 Washington Street.—Spiritualist meetings every Sunday at 2 1/2 and 7 1/2 o'clock. Meeting every Friday evening in the month except the first. F. W. Jones, Chairman. LITTLE ROCK HALL.—The Universal Reform Association holds its meetings on Monday at 7 1/2 and 9 1/2 o'clock, p. m. until further notice. Moses Hall is the regular speaker.

PYTHAN TEMPLE, 176 Tremont Street.—The Spiritualist Ladies Aid Society will hold a Test Circle every Friday evening, commencing at 7 1/2 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Townshoe Hall.—Spiritualist meetings are held in this hall every Sunday afternoon, at 3 o'clock. Rochester Hall.—Children's Progressive Lyceum met as usual on Sunday, Dec. 24th. Lectations were rendered by H. A. Johnson, Carrie Hale, May Potter, Beulah Fairbanks, Ella Farr, Edly Washburn, Jessie Kimball, Jenny Miller, George Deane, Edward Monard, Alphonso Merrard, Florence Hall and Ella Carr. Songs by Miss Danforth, Alice Bond, Jenny Shuman, Mrs. Pring, the Misses Matthews, Nellie Thomas, and the Saunders sisters. Mrs. Charter, at the request of her spirit-band, distributed flowers and evergreens among the leaders and children, making at the same time appropriate remarks.

The occasion was a pleasant one. JULIA M. CARPENTER, Cor. Sec. The Woman's Amateur Dramatic Club gave their first entertainment for the benefit of the Children's Lyceum at Rochester Hall, Dec. 22d. The programme consisted of a song by Miss Cora Hastings, select reading by Miss Ina M. Bridgman, and a drama entitled "The Spirit of '76," in which the characters were well sustained by Mrs. Hattie Wilson, Mrs. M. W. Whittier, Mrs. J. M. Carpenter, Miss Elizabeth Dawkins, Miss Celia Smith and Miss Mary Blake.

Christmas Exercises.—A full account of the Lyceum celebration of Monday and Tuesday last will appear in our next issue. Temples Hall.—The meetings at this place have been very fully attended during the past few Sundays. There are many who take part in the services, giving their experiences, which have been exceedingly interesting. Mrs. Twing has given very excellent satisfaction the last two Sunday evenings by relating her experience and answering written questions. After the regular evening meeting, Dec. 31st, we propose to hold a Spiritual Watch Meeting from 10 to 12 o'clock. F. W. J.

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

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORISON, P. O. Box 2619, Boston, Mass. Residence No. 4 Euclid street. 15w* N. 11.

From R. Fellows, M. D., of Hill, N. H. Although I have generally a great objection to patent medicines, I can but say in justice to Dr. WISTAR'S BALM or WILD CHERRY that it is a remedy of superior value for Pulmonary Diseases.

I have made use of this preparation for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long-standing Coughs. I know of one patient, now in comfortable health, who has taken this remedy, and who but for its use, I consider, would not now be living. R. FELLOWS, M. D.

Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic trouble of the Throat.

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. 30.

Spermatophora. Dr. R. P. FELLOWS'S wonderful cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made "eight hundred" permanent cures. Charges moderate. Address with stamp, Vineland, N. J. 4w*—D. 3.

THE SOCIETY OF SPIRITUAL SCIENTISTS have engaged the services of a remarkable Medium to answer SEALED LETTERS. Description of the writer, \$1. 229 Broadway, N. Y., Office 53. D. 16.

Removed to New York. PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where also he should be addressed hereafter; and where also he may be consulted by all who require his professional services.

Mrs. NELLIE M. FLINN, Electrician, and Healing and Developing, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. D. 30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician, Office 121 West Eleventh, between 5th and 6th ave., New York City. D. 30.

J. V. MANFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D. 30.

BUSINESS CARDS. DR. E. D. SPEAR, So much celebrated for his remarkable cures, colic and residence, 87 Washington street, Boston, Mass., may be consulted on ALL diseases free of charge, or by letter, with stamp. References: The many in New England and elsewhere who have been cured by him at different periods during the past 30 years. Medical Hand Book free sent by mail on receipt of 10 cents. 20c—Nov. 27.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe, or to send orders, should apply to Mr. Moore at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

CLEVELAND, O., BOOK DEPOT. LEON'S HAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

BALTIMORE, MD., BOOK DEPOT. WASH. A. LEBLANC, 629 N. Broadway, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA, PA., BOOK DEPOT. DR. J. L. RHODES, 918 Spring Garden street, Philadelphia, Pa., will be appointed agent for the Banner of Light, and will take orders for all Colby & Rich's Publications, and Liberal Books on sale above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

NEW YORK BOOK AND PAPER DEPOT. CHANNING D. MILLS keeps for sale the Banner of Light, and all the Spiritual and Reform Works published by Colby & Rich, at the Harvard Rooms, 321 street and 6th avenue, and Republican Hall, 55 West 33d street.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 293 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

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

ROCHESTER, N. Y., BOOK DEPOT. W. T. C. JORDAN, 2 South Jefferson ave., Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give them a call.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 30, 1876.

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BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

The "Days" paper in the Scandinavian language, but published at Chicago, has lately given Spiritualism a hearing. It, however, assumes that Mr. Slade may be guilty of fraud (some trickers having been exposed), and that if governments and scientific bodies take hold of the subject we shall reach the truth respecting it. The editor of "Days" has evidently not read the overwhelming testimony published in the London papers in support of the genuineness of Mr. Slade's mediumship, and would not be satisfied if all the governments and learned bodies in the universe declared our faith to be founded upon an immovable rock. No; Spiritualism must be investigated by each one for himself, and only in that way can it be brought home to the hearthstone of the heart. But I will give a synopsis of the "Days" article, kindly furnished to me by its editor: "The question is, is all in Spiritualism imposture, or is there in it something genuine? To get at the bottom of this is of the highest importance. It is important to know if the new religion be true; and if true, it deserves support; or is it like all former religions, full of superstition and imposture, a curse to mankind? Spiritualism is a doctrine which ought not to be overlooked or treated with proud disdain, but rather subjected" (as though it had not already been) "to earnest investigation. England and Russia will highly benefit the world by their researches in this matter—contributing to a relieving of the world of a new evil, or giving it a new blessing."

Two numbers of "Le Messager," of Liege, have been received. One of the most important articles (in the October number) is on the relation of matter to spirit; a speculative analysis of elements manifest in the grossness of the fluid perispiritual as effecting the finer portion of our being, the incarnated spirit. "It is in the lack of elements sufficiently simple to obey the will of the soul (l'ame)," says the writer, "resides, according to our view, the principal cause of the numerous ills, too often followed by death, which afflict our terrestrial humanity."

At a meeting of the "General Assembly of the Federation" of Belgium, a grand lecture was read by Mr. Charles Fritz, an annual report, rather of what was being accomplished, and of what had been done in Belgium, during the past year, in the cause of Spiritualism. The whole of the long document would be read with much interest by the patrons of the Banner, but space will limit me to one of two abbreviated extracts: "Mediumistic extraneous faculty: This mediumship, too little attended to, yet so useful to humanity, being more efficacious than medicine in general, is easily acquired if one will give himself to the contemplation and the moral study (la morale spirituelle) of the spirit and its forces and faculties. . . . In support of the sound theories presented by Mr. Fritz, two cases were cited: A child was seized with hydrops and scarlet fever. A doctor being called, had ordered vapor baths for eight days, and they were being used; but a spirit, through a medium, said: "Discontinue the baths or death may ensue." They were discontinued, and under the hands of the magnetizing healer, the child rapidly recovered. Another child was prostrated with typhus fever. The father, being a writing medium, received from a spirit these words: "Irritation of bowels, pure water to drink, avoid giving food," and the little one was doing well. The mother, however, over-anxious, summoned a physician, who ordered a cataplasm of mustard upon the bowels. A raging fever and delirium ensued. The spirit again came and wrote: "Take at once the cataplasm from the bowels and put it on the feet, and in eight days the child will be well." The order was fortunately complied with, and everything succeeded exactly as predicted.

It seems that "L'Echo de Bruxelles" has recently published an article extremely hostile to Spiritualism. M. Neckenheim replied, but the reply was not admitted into the Echo (a similar contemptible spirit of unfairness characterizes our journals,) and only a laconic recognition vouchsafed. I will give the spirit of a paragraph or so of Mons. N.'s able letter: "Idolism is abused! do you hence pretend that it is false and dangerous? The press abuses its powers! one calumniates, one falsifies the truth, one spreads abroad a profusion of errors and lies! should we, on this account, attack the liberty of the press? In the midst of general corruption it is astonishing that there are to be found ignorant men (and women) who enter upon and make light of these things, which should be treated seriously? that others from sordid motives are led to trickery? that others, again, under the mantle of science, deceive themselves, and hence mislead those who trust them? Is Spiritualism thence to be taboed?"

The next number of the "Messager" is not less interesting. The most attractive of its contributions is a "Study of Christ the Revelator." From it, however, I can cite only a few lines from a couple of paragraphs: "Shall we put Christ in parallel with Pythagoras, who, after his long voyages in Asiatic India, revealed the high science, the grand religious truths taught by the Aryan people? This philosopher founded a celebrated school which demonstrated the necessity of several (plurieurs) terrestrial existences. . . . Can we put Jesus in the same balance with Socrates and Plato? . . . The Christian idea had been presented by Socrates and Plato three centuries before the time of Christ, for all great ideas have a long gestation; and we can say that all the grand persons whom we have cited prepared the Christian era, for all is linked together in heaven and earth materially and morally. Socrates and Plato were the precursors of Spiritualism." "But Jesus," the writer admits, "possessed that which no person could imitate, no one could acquire in his rude friction (frottement) with man—Le Sentiment; this force descended from the superior spheres with him, the renovator, the gentle and all powerful revolutionist."

The "Agathocrat," Lake Constance (Buffalo P. O.), at fifty cents a year. This is a remarkably small paper, presenting, however, many important truths in its efforts to which it is dedicated, "to abolish poverty, ignorance and wickedness." Its first paragraph is: "Anything that will unite people, make them behave well, may be called religion." "That nothing less than right-

living will answer, ought to be easy to comprehend." "La Ley de Amor, of Merida (Yucatan), of Nov. 1st and 16th, is at hand. "Atar and Desatar (to bind and unbind) occupies the principal part of the November number. It is to the effect (replying, doubtless, to some Catholic assailants) that "there is no person on earth who has divine authority for anathematizing, or whose power reaches into the heavens." That paragraph in the New Testament which affirms that that which is bound on earth shall be bound in heaven is well explained, as also those teachings of Christ which, supposed to be general, referred solely to the apostles. Again, as "Jesus taught a doctrine eminently spiritual, it became necessary to use the language of parable, or similitudes."

Following the able article (so briefly noticed) of Don R. G. Canton, is one of ever increasing interest on the importance of the education of children; and yet another on "Charity," in its true Christian sense.

In the next number of this "Lan of Love" under review, is a communication of no little importance; and though it is given under the head of "The Day of the Dead," it enters into the views of people of remote times as well as of the present, regarding the future of the spirit, though superstition and the material interests of priestly castes have enshrouded it with meaningless drapery. "If the magi of that time" (that remote epoch referred to) "attained to a knowledge of natural laws," (through which they could work their wonders) says the writer, "they surrounded them with a thousand ridiculous practices whose mysterious workings were baptized by the name of magic. But let us limit ourselves to our beloved Yucatan, whose primitive history is hidden in the deep folds of the mantle of the past, . . . where, among the Mayas, are to be found always, though involved in superstitious practices, yet having the same foundation, the same ray of truth, a belief in the communication of the dead with the living. How is it that these ancient cities, so remote from each other, without reciprocal communications, have been able to converge such a unity in belief without a basis in nature itself?"

The November number of the Madrid "Critico Espiritista" has been received. Its most prominent article is on "feigning media." "As in all things there is abuse," says the contributor, "so mediums, especially in the United States, wishing to try their faculties, have dedicated them to the production of phenomena, real or feigned, in sessions where money is paid on entering. We know that the spirits are not always at our command; and we may well have doubts of the results where pecuniary or mean motives actuate the medium. And here, where such interested mediums fail of the spirits' aid, they simulate the phenomena desired."

It is said that one who abandons an employment by which he gains a livelihood and gives himself up to mediumship, should be remunerated for it. This is a mistake. The gift was bestowed to be given away, not to be sold. In the latter case it is prejudicial to all concerned.

That which is given in the name of Spiritualism should be completely gratuitous. . . . If one thinks otherwise, or, still worse, if one acts contrary to this principle, Spiritualism is contaminated; it is beginning with such as Christ drove from the temple. . . . It is our duty to maintain this position, and not only unmask all whom we discover to be medium fakes, but all who, with the object of pecuniary gain, pretend to mediumship."

Following the above is one of those characteristic articles of the Viscount de Torres Solano, which adds lustre to the pages of "El Critico-Filosofia Nocturna." "Some words have two significations," says this eminent writer, "the proprio of philological, and the conventional, which only use sanctions. Only in this last sense can it be called the Filosofia nocturna (or new philosophy), as it is without doubt the most ancient, considered as to its basis, of which history conserves any notice."

"In the Vedas, the fossil which modern Indian science is now unfolding to us; this fountain from which have drunk all the legislators, theologians and all known civilizations; in the Vedas are to be found the fundamental principles of this new philosophy which to-day some limited thinkers cultivate, and out of which they propose a new school." But four or five quarto pages of an exposition and comparison of modern and ancient philosophies can hardly be condensed into a paragraph or two.

In the Montevideo "Revista Espiritista" are several contributions of marked excellence. "The Religion of the Universe," continued through several numbers of this very acceptable periodical, has many rich thoughts enwoven in its paragraphs. The grandeur of the universe, the omnipotence, the wisdom, the glory which stretches away in an endless vista whithersoever we turn our material and spiritual eyes, and the reverence with which mortals should regard the Creator of all, are rendered with epigrammatic force and beauty. "Seventy-five millions of stars! Here is indeed a splendid decoration which approaches appropriateness in the temples of a Divinity," says one of the sentences. "But who sustains them, what powerful hand guides them?"

But I must turn to a later number of the same magazine, and notice very briefly an article on re-incarnation, by J. de E., and "The 2d of November," by the same. "Re-incarnation exists, hence exists progress" (el progreso). Such is the beginning of Don J. de E.'s declaration in favor of our spirit's transitions in mundane matter; and he advances some palpable propositions to sustain his position. "The more a man studies and experiments—if pride does not blind him, if he be not poisoned by egotism—he says, "with more clearness he will see progress in all and by all, and that creation marches ever within this divine law, clearly defined. . . . Does a grain of sand remain a grain of sand forever? The infusoria which we see to-day, does it remain an infusoria forever? Hence the inference that man must follow this law, and be advanced step by step up the ladder of perfection. I cannot, however, do justice to the forcible writer, because I have not space for his many arguments."

His other contribution to the "Revista" refers to the "Day of the Dead," always observed with much solemnity in Catholic countries. Here Don J. de E.'s reflections are particularly good, and while he recognizes the natural impulse to honor the remains of those loved ones whose bodies rest in the grave, he turns to that higher source of comfort and light whence true consolation comes. In his closing paragraph he says: "In the mean time humanity does not comprehend and accept the benefits that will accrue from cremation." The November number of "Psychische Studien" (Leipzig and New York), has a notice of the meeting of the British Association for the Advancement of Science, at Glasgow, and a portion of the address delivered before it by Mr. W. F. Barrett. To this succeeds Von Reimer's "Spiritualism in England"; an article by the Baron Hellenbach; "Re-incarnation," by Von Heraucaster; "Phrenology," by Von A. Hoffer, and still others by Prof. Wittig (including Mr. Slade's

trial) and "short notices" of events of general interest to Spiritualists of all nationalities. The little pamphlet on the "Sacrificed Spirit" will be further noticed in my next Review. A tracers "les terres, in the "Revue Spirituelle," "Concils" in the same, I should have noticed heretofore. I shall endeavor to do them justice soon.

End of the Testimonial to Andrew Jackson Davis.

The undersigned Committee, appointed to solicit subscriptions to a Birth-Day Testimonial to A. J. Davis, having closed their appeal, hereby make public their acknowledgments to the contributors:

In response to the Call already acknowledged in the Banner of Light, \$5,153 37
Dec. 20th, received from William Green, 3,000 00
Total sum received, \$8,153 37

EXPLANATORY REMARKS BY THE COMMITTEE.

The total amount of contributions received is eight thousand one hundred and fifty three dollars and thirty-seven cents, (\$8,153.37.) Of this sum, six hundred and sixty-five (\$665) are in promissory notes, payable to Mr. Davis in from one to ten years. Add to this expenses of printing, postage, &c., one hundred and nine dollars and seventy-five cents, (\$109.75.) Deducting these sums from the first amount, leaves seven thousand three hundred and seventy-eight dollars and sixty-two cents, (\$7,378.62,) net, which sum is securely invested.

It will be observed that the interest on this investment will give to Mr. Davis about \$500 per annum. From this time forward all communications and payments should be addressed direct to him at Orange, New Jersey.

In closing this Birth-Day Testimonial to the author of "Nature's Divine Revelations," the Committee desire to return their heartfelt thanks to all who have so cordially responded to the call and seconded the appeal.

WILLIAM GREEN, Chairman.
C. O. POOLE, Secretary.
New York, Dec. 20th, 1876.

LETTER FROM A. J. DAVIS TO THE COMMITTEE AND CONTRIBUTORS.

VERY DEAR FRIENDS: In accepting from your hands all the money and the notes which you have received from the contributors to the "Testimonial Fund," I experience a thankfulness which I cannot embody in words. Your investment of all the available funds is in accordance with my particular request, and meets my entire approbation. The security is ample, and I am certain that the interest will be promptly paid; as also would be the principal, should an emergency arise making it necessary.

To you, gentlemen of the Committee, and to each and all of the generous men and women who have made contributions and sent encouraging words, allow me to say that I recognize in your bestowments the beauty of spontaneous goodness and friendship, and my beloved companion unites with me in returning to you, one and all, to strangers and acquaintances alike, the profound gratitude of our gladdened hearts. The sum accumulated for and given to us—to hold up our hands, and to fortify us in our work for human progress and happiness—is much larger than we dared hope. Industry everywhere was depressed, business almost at a standstill, and even the exceedingly rich felt poor. Under these circumstances, to say nothing of the many large demands made upon believers in Spiritualism on all sides, it was not reasonable to expect anything. And yet, the responses to the call of the Committee were immediate, sympathetic and most generous-hearted. We did not before imagine that we possessed so goodly an array of practical friends. We feel deeply enriched by this discovery, and believe that the good of it will live within us throughout our lives. Besides the efforts of the Committee, we remember the loving and frequent service rendered by the editor and proprietors of the Banner of Light; also, the kindly and earnest co-operation of the editor of the Religio-Philosophical Journal; as well as the words printed and spoken by our esteemed spiritual friends in England, Germany, Russia and Australia. The result upon us, so far, is: We have been enabled to withdraw from the external world of trade, by which for four long years we were constantly enthralled; and now we begin, faintly, to realize a degree of mental and spiritual liberty, which in due time may become fruitful. And for this great blessing, and more especially for the good that may grow out of it, we desire to render loving gratitude to all who have united in this Testimonial of friendship, fellowship and trust.

A. J. DAVIS.
Orange, N. J., Dec. 20th, 1876.

The Slade Fund.

As will be seen by the subjoined acknowledgment, the popular interest (in the United States) in this much-needed direction continues to give signs of activity. Our English exchanges are also filled to the brim with calls for an increase of the fund on the part of the Spiritualists of Great Britain, and with the most incontrovertible testimony to the truthfulness of Dr. Slade's mediumship from such men as M. A. (Oxon), C. Carter Blake, Charles Blackburn, J. Seaman, and others. Even Rev. John Page Hopps, editor of "The Truthseeker," and Robert H. Collyer, M. D., though far from being pronounced believers, give, in recent numbers of The Spiritualist, most positive proof that whatever occurred in the seances with Dr. Slade, which they attended, could not, in honesty and justice, and in the light of the facts, be for a moment attributed to the medium, whatever might be their source. We hope that the friends on our side the Atlantic will continue their subscriptions to the good cause.

- Amount previously acknowledged, \$1,842 23
- Received since our last issue:
- H. Anderman, New Philadelphia, Ohio, 2 00
- Agrippa Dow, Sycamore, N. Y., 1 00
- Wm. Lovejoy, Milford, N. H., 1 00
- F. W. Coffin, Ashland, Ohio, 50
- John Gordon, Salem, Ohio, 1 00
- Wm. Wilcox, Mansfield Valley, Pa., 1 00
- Mrs. W. P. Bean, Medford, Mass., 1 00
- A Friend to the Cause, Argyle, Wis., 1 00
- S. Fullagar, Penn Yan, N. Y., 50
- Mrs. Ellen McQuire, Rose Bluff, La., 50
- Avery Pitts, W. Randolph, Vt., 25
- Mrs. E. Hill, Saxtonville, 1 00
- Mrs. L. Newcomb, No. Scituate, Mass., 60
- Thos. Gales Forster, N. Y. City, 25 00
- I. S. Jones, Scranton, Pa., 1 00
- Walter Byron, 2 00
- Lyman Peck, So. West Lyme, Ohio, 1 00
- Nathaniel Esty, E. Westmoreland, N. H., 2 00
- A. J. Stone, Boston, Mass., 1 00
- J. A. Barnes, Olympia, W. T., 5 00
- Mrs. A. A. Fordtran, Brenham, Tex., 2 00
- I. S. Norton, 1 00
- J. A. Willard, Chicago, Ill., 5 00
- Chas. Livingston, 1 00
- T. Tibbits, Columbia, Cal., 1 00
- I. A. Mace, 1 00
- Hiram Dwinell, Hyde Park, Vt., 1 00
- E. B. Clement, Barnet, Vt., 1 00
- C. P. Crane, 1 00
- Horace Leonard, Glover, Vt., 85
- Hannah Ketcham, Laur, Ill., 2 00
- D. N. Peck, Clarendon, N. Y., 2 00
- H. Blackman, E. Saginaw, Mich., 1 00
- A. B. Cutting, Parisville, N. Y., 1 00
- Friend, Needham, Mass., 1 00
- Steph. Staples, Deering, Me., 50
- Geo. Wilson, 50
- Jacob Hall, Erwin Centre, N. Y., 1 00
- E. S. Bartlett, M. D., N. Y. City, 1 00
- "A Friend," through H. Snow, 1 00
- Mrs. L. F. Genesee, Wis., 50
- Mrs. C. A., " 50
- Mr. M. A. N., " 50
- G. F., " 50
- A. F., " 25

BRIEF PARAGRAPHS.

The annual report of the United States Commissioner of Penitentiaries shows that the total number of prisoners on the roll for 1876 is 24,821, or 2881 less than the year previously. The roll of army invalid prisoners has been increased by 2302 names, and numbers 105,475. The number of widows and orphans children on the roll is decreased 3718, leaving 101,855 names. The total survivors of the war of 1812 are reported at 15,875, showing that 1669 have died during the year. The annual amount paid for prisoners is \$28,351,699, leaving a balance of about \$1,650,000 not drawn from the appropriations.

Ministers of the gospel don't want women to preach. Why? Because it hurts their business. Neither do they want spiritualists to succeed. Why? Because knowledge supercedes faith.

Mexican news, at times of our going to press, are to the effect that the military has established his government at Queretaro, 150 miles distant from the capital, the place being garrisoned by 7,000 troops and six pieces of artillery. Diaz has assumed a military dictatorship, and on the 6th instant was advancing with 10,000 men, twenty field-artillery and ten rifled cannon on Iglesias's position at Queretaro. Diaz has also banished Mejia from the country.

Christmas passed off "quite merrielle" in all parts of the country.

A million little diamonds
Twinkling in the trees;
And all the little maidens said:
"A jewel, if you please!"
But while they held their hands outstretched,
And gazed at the diamonds gay,
A million little sunbeams came,
And stole them all away.—St. Nicholas.

The Scientific American has this comforting intelligence for smokers: "The effects of tobacco-smoking are discoloring of the teeth by carbon, excitement of the salivary glands by the ammonia, headache and lassitude from the carbonic acid, disease of the heart from the carbonic oxide, nausea from the bitter extract, and a tantalizing of the breath by the volatile empyreumatic substance. This system may be used to these things, yet is made liable to consumption, nervous exhaustion, paralysis, and other ailments."

The one hundredth anniversary of the Battle of Trenton was celebrated at Trenton, N. J., Dec. 23th, all the features of the Revolutionary engagement being reproduced, including the crossing of the Delaware by Washington's forces, the fight in the town, and the final surrender of the Hessians. An immense concourse of people witnessed the event.

No well-regulated metropolitan newspaper allows the word "Indian" to be used in its columns. "Hoffman" is the odious substitute which the telegraph is helping to fasten upon the language. The hostility of the hostiles does not wear so hostile an air as it did a few months ago.—Boston Herald.

Dr. Alonzo Chapin, who died in Winchester on Christmas day, has been confounded by some of our correspondents with Dr. E. H. Chapin, of New York—but the former (deceased) was in life a strict Calvinist, while the latter continues still to be a shining light of Universalism.

A correspondent whose editorial patron told him that his last article was as clear as mud, promptly replied, "Well, that covers the ground, anyhow."

Gen. Crook's expedition has returned to Fort Fetterman, and the attempt to capture Crazy Horse's band has been abandoned for the present.

There is a haunting fear in man's regard,
As if calamity had just begun;
As if the onward clouds of evil days
Had spent their miles, and the sunken rear
Was with its scowling hand laboring up.

Five thousand houses were destroyed by fire in Tokio, Japan, on the 24th ultimo, the loss of property being estimated at \$10,000,000. Fifty persons are supposed to have perished in the flames.

In Danbury, the good boys who drop out of chestnut-trees invariably strike on their heads, while the bad boys as invariably fall on their feet. The News thinks that the Legislature ought to look into this.

As Mr. Moody is called an "evangelical battering-ram," Mr. Stanley may be regarded as an evangelical saw-phony.—St. Louis Republic.

The convent of the Sisters of Providence at St. Elizabeth, near Joliet, Quebec, was destroyed by fire on Monday night, Dec. 25th, and thirteen children were burned to death.

There is no better evidence of general depravity than to see those who flatter the most succeed the best.—Billings.

Thomas Marsh, stationer, &c., has removed his business to No. 53 Beach street, opposite Tyler street, Boston, (but a few doors east of his old stand,) where he will have a somewhat larger store, and increased facilities. He keeps the Banner of Light on sale.

Sarah Briggs (reading the police report)—"Sakes alive! I would not marry a child Alas than 'nothin' in the world! They're allurs cuttin' up some caper. Here's 'Alas! Thompson, Alas! Williams, Alas! the Night-Hawk,' all been took up for stealin'!"

It is estimated that at least 230 men and 120 vessels have been lost on the northeast coast of Scotland since Friday, Dec. 22d.

MYSTIC.

You call me mystic? Nay,
My rule but shewer power.
I am king of the world; and
I am queen of the garish hour;
The seed's first thought of the flower,
And the gray dawn's thought of the day.
—Scribner's Magazine.

The Western Union Telegraph Company, regarding itself the confidential agent of all its patrons, will hereafter resist, by legal means, the publication or examination of its records. All messages, excepting such as the sender requests shall be preserved, are to be speedily destroyed, and the recent action of the executive committee of the company, in removing all messages now on hand from the control of its officers at the different agencies of the country, is approved by the board of directors.

The death of Mr. Charles Tufts, founder of Tufts College, is announced.

Freshman talking rhetoric to senior who prides himself on his literary productions: "Chum, I'd like to make a quotation from one of your essays." Senior (delighted): "Which one, my dear fellow?" Freshman (with a twinkle in his eye): "Oh, any one will do. The professor wants us to give an example of lack of unity."—Cornell Era.

The proposed new Territory of Huron, to be created out of the northern portion of Dakota Territory, has an area of seventy thousand square miles, and an estimated population of ten thousand.

The schooner Costello of and from St. John, laden with laths, on a voyage to New York, went ashore and was wrecked on Sunday at Southwest harbor, 120 miles from St. John. The crew, consisting of five, perished. Three were found among the timbers frozen stiff, and naked except some shreds of clothing about the neck and feet.

A traitor has no friends—everybody hates treason.—Billings.

Mrs. Partington (inquisitor)—"But there! The Japanese department—I infected it thoroughly. It suppressed my highest exhortations. Such arithmetic brick-a-brack! I such fair articles of virtue! It beggars deception!"

Thirty-five thousand barrels, two iron tanks and five Erie railroad boiler cars filled with oil, were burned at Oil City, Pa., Monday afternoon, Dec. 25th, occasioning a loss of \$200,000.

A learned writer says of books: "They are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."

Mrs. M. S. Townsend's address is West Newton, Mass.

New Publications.

HOLD THE FORT, the now famous Sankey hymn, sung at so many of the Moody meetings, and listened to by so many thousands, has been made the subject of a Holiday Gift Book by the enterprising publishers, Wm. F. Gill & Co., of this city. They have brought it out on luxurious pages and with elegant type, and both illustrated and illuminated it freely. The designs are by Miss L. B. Humphrey and Robert Lewis, whose work is done artistically and well. The whole forms a positive addition to current Christmas literature. The air that accompanies this festive revival hymn is a very popular one with the music-loving public.

MARTIN F. TUPPER'S long-promised drama of WASIB, and has at last come in its paper covers to us, and bears the impress of its author's "true goodness" and "familiar philosophy." The general opinion is that it will not cause the Father of his Country to stir in his grave. New York: James Miller, publisher, No. 647 Broadway. For sale by Lockwood, Brooks & Co., Boston.

LEAH, OR THE FORSAKEN, by Dr. Mosenthal, is published in paper covers, and furnishes the story on which the popular drama of that name is founded. It is from the press of T. B. Peterson & Brothers.

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By Eugene Crowell, M. D. "The author, in his dedication, says: 'To all liberal minds in the Christian churches who are disposed to seek out the truth from the spiritual world, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject, the claims of the orthodox, the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated.' One large octavo volume, handsomely printed and bound in cloth. Price \$2.50, postage free. Also, Vol. II, just issued, \$2.50, postage free.

Poems from the Inner Life.

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