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Original Essay.

MOODY AND SANKEY.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

An extract from the Spiritual Scientist which you presented and endorsed Dec. 16th, invites Spiritualists to organize with a view to withstand influences from a predicted "Anti-Spiritualistic convention for the purpose of generating an excitement against Spiritualism," and states that Messrs. Moody and Sankey have suggested such a convention.

We know not what evidence there may be that those revivalists have made such suggestion, and are disposed to trust that a mistake has been made. The tenor of notices those men have been receiving by the press, has presented them as honest, frank men moving directly onward in application of their penetrating psychological forces in unobjectional methods for bringing those who come within the sphere of their influence into new emotional states. As far as we are able to see, they generally, if not always, refrain from attacks upon, or allusions to, classes who hold creeds differing widely from theirs. We are constrained to regard them as good men, bent upon serving God and benefiting man to the best of their ability. Affiliation with Orthodox Congregationalists during a full score of years with Unitarians through another score; and with Spiritualists through a third, has earned knowledge that one's desires to apprehend and to live in conformity with divine truths, may be as strong, active and constant in alliance with the mental faith of any one of those classes of believers, as likely to doubt that departed friends or other with another. The heart, much more than the guardian spirits will attend pretty closely upon head, believeth unto righteousness; and yet it is obvious that the more truth and the less error the the revivalists shall address. Such attendants head holds in its embrace, the better may be its guidance and application of the forces which harm, to help them to good, or, more selfishly, to issue from the heart, and the better also its action upon the heart itself. Experience has taught auras there, by which to penetrate the emanating that each change, or great modification of mental faith, has furnished freer and broader expansion of charity toward man, and of filial trust in God.

Though devoid of any unfriendliness toward the renowned revivalists or their work, we feel as free to inquire whether their "zeal of God" be "according to" the best "knowledge" now attainable, as we should if deeming them unworthy of kindly consideration. If they believe, as we did while our brain embraced the common Orthodox faith, and as the Orthodox hody is now presumed to, that revivals are, to greater extent than other events, immediate and special productions of the Almighty, we must deem those revivalists lacking attainable knowledge of the laws of psychological influence, possession of which might help them to be wiser and safer leaders heavenward than they now are.

Unconscious mediums are abundant among the people, and we hint the probability that Mr. Moody is a medium-unconsciously or otherwise -and also that the penetrating forces which go forth in his very tones-yes, in the tones more than in the words and doctrines—are propelled through him by finite actors behind the scenes. Those actors are God's ministering spirits in the same sense in which good men are. Such probability gets support from Orthodox methods. Intuitive perception of fitting preparation for bringing on a revival prompts our Christian neighbors to provide special places and make special conditions and surroundings, in which special pleaders, brought from afar, shall seek to draw special aid from the Omnipotent One. If verily the Omnipotent One is expected to be the immediate producer of an anticipated religious awakening, what need can there be of building a house and waiting the coming of special speakers and singers as aids to Him whose word, as they believe, can instantly command all things needful to the work? Our mood when writing thus is neither irreverent nor taunting. Our brethren have acted wisely, and we are designing to lead them to infer, from their own modes of procedure, the probability that experience and intuition lead them to provide conditions under which, by legitimate application of universal laws, and, without special aid from God, finite beings-disembodied and embodied ones in cooperation—can put forth psychological action which naturally will produce a great awakening. In spite of curbing and gainsaying creeds, men feel that though all improvement be ultimately referable to God, they must themselves work for any special good they desire, and work in subserviency to fixed laws applicable for obtaining mediums. Hundreds, and probably thousands, Santa Barbara (Cal.) Index.

manure on a rood of the farmer's cornfield, will bring him a better crop than will a continuous prayer from the middle of May to October. Serious prayer, however, whether "uttered or unexpressed," is never amiss in connection with any laudable operation, and is a very helpful appliance in growing and maturing the fruits of righteousness.

Considerable study of spirit-manifestations has generated in us a good degree of confidence that general laws exist, intelligent application of which enables departed spirits to be the prominent and effective producers of the special results which are sought for and measurably obtained in seasons of revivals. Spirits who return teach thus, and teach, too, that many, very many departed ones long remain ignorant that any spirits can act effectively upon their survivors in material forms; also they teach that some have no wish to revisit earth if they can. Most of those who speak to us, however reliant they were upon an Orthodox creed while here below, say now that they soon learned, in a sphere beyond, that their belief in trinity, total depravity, vicarious atonement, an endless hell, and an end to possibility of spiritual conversion and elevation at the moment when the body dies, rather hindered than aided their procurement of such spirituality here as yields sweetest joys in realms above. They soon learned that mental creeds were of no account whither they had come, and that the sooner such clogs to expansion and ascension should be thrown off the better.

As a general rule, those who have faith while iere that spirits can return, are both more able and more willing to do so after their own departure than are those who never heard of, and those who discredited, the existence of such ability. Spirits whose surviving friends believe that they can come back, and long to have them do so, are greatly helped by such faith and affection; those whose loved ones here would shrink from them in terror if they reappeared, find it much more difficult to get back. Many thus circumstanced, however, often visit other mortals who are ready to give them friendly reception, and to such listeners express deep sorrow that their own will not receive them. The fact is put forth over and over again, that opposition of their kindred to Spiritualism gives multitudes of spirits keen anguish, and retards their advancement toward higher planes of peace and happiness. Frequent are their assertions that return and re-communing with their friends do as much to gladden and elevate themselves as their friends here, and their thanks to God are most fervent that provision exists for the benefit they derive from communings with us.

Few regular readers of the Banner will be individual in each may come there to shield their loved ones from get help from thronging hosts and condensed spheres of their own dear ones, and thereby enjoy a retaste of old domestic sympathies. May not Spiritualists rationally desire that many of their co-believers-and especially that many mediums -shall mingle in the throngs which will sit on the Tabernacle benches? May not the presence of such furnish instrumentalities by which spirits, familiar with the process of control, can give other spirits manifestation of such ability to work back to the material world's perception, as will incite many a witness to make more strenuous efforts than ever before to get into equal nearness to his or her own dear ones on earth? May not such meetings furnish favorable oppor tunities for spirits in attendance upon some holders of Orthodox creeds, and dreaders of ghosts, whose chains and fears they long to remove, to catch their protegés in states so softened and susceptible that the latter may be made conscious of the presence of the former, and be won to nurture desire to hold frequent communings with them? May not Tabernacled congregations be gatherings at which our mediums can be very helpful aids in attracting many *spirits* to faith in Spiritualism, and thus be aids, not only to increase of our helping bands above, but also to increase of the happiness of those ascended ones

who are thereby helped to reach kindred below. Let proper answers to such questions be what they may, we doubt not that a generous infusion of good mediumistic elements through a crowd of listeners in the Tabernacle, would be helpful to the cause of Spiritualism. Very many residents above, who were Orthodox here, will throng there, naturally longing for means whereby to make themselves felt; and we may safely trust that results from their use of mediumistic facilities will, sooner or later, conduce to the extension of intercommunings between mortals and spirits.

Little fear need be felt that any firm Spiritualist, however much moved, warmed, attracted or lifted up in spirit by exercises there, will either renounce Spiritualism or submit to being tethered by any very cramping creed. Nor-we can say it truthfully—nor is a putting off creedal bonds an essential antecedent to conviction that many departed ones may and do return. Whether those who shall act and speak from the grave's thither brink will, or will not, soon loosen creedal bands, let time determine. The experiences of those who have gone whither we must go, are surely worth knowing, whatever changes they may occasion in our beliefs. Most of us are personally acquainted with very estimable members of Orthodox churches who believe in the return of the departed, and are frequent callers upon

the special boon they long for. A cord of good | of members standing well in the churches of our own city, seek through mediums interviews with their ascended friends. The properties of simple belief that spirits return, permit that belief to lodge in a human brain by the side of any religious creed, and to live and act in conjunction with it so quietly and so peacefully that no mere external observer will suspect its presence. Many who secretly hold it will be at the Tabernacle, and their presence may moderately help the performance of mighty works by spirits, and help the controllers to turn the streams of influence into channels along which the flow will be beneficent. The presence of a large number of welldeveloped mediumistic persons will increase the powers of the controllers.

What we have said above is not deemed incompatible with desire that Spiritualists, during the stay of the revivalists here, shall occasionally, or even often, in as large numbers as possible, assemble at some convenient place, thereby fixing a large battery, or reservoir, or both, from which spirits may send forth or may draw forces for acting as their wisdom shall direct and their powers admit, either in connection with, or independently of, other spirits who may have special charge of matters at the Tabernacle.

Conflicts and most vigorous struggles between parties in the spirit-world in reference to the religious, the political and other affairs of mortals, are said to occur, and no doubt they sometimes do. But that the pleasure of men to travel different roads and use different appliances for severally reaching a common high end, viz., acquisition of the greatest attainable desire and ability to be beneficent and happy both now and hereafter-that this diversity of paths necessarily causes supernals to array themselves in contesting parties, one struggling to hinder whatever another seeks to facilitate, we are not prepared to assume. Our belief is that the wiser, better and most powerful spirits, who extensively devote time and energies to ameliorization and improvement of man's conditions and states, care little for human creeds, for men's mental convictions, excepting as such bear upon the moral and emotional states; and even though they may perceive that some creeds and beliefs are better in action upon the heart than others, they can most readily reach men in the speckatoplaces where their creeds lead them to congregate, and touch their hearts through methods which are familiar to and approved by those whom they would benefit; may not one admit possibility and even probability that the same general band of spirits may supervise and give efficacy to the services at the Tabernacle, and also in a room filled with Spiritualists? We can; and should we go to the Tabernacle it will be without apprehension that our own guardian spirits will be reluctant to accompany us, or that either they or we will be deemed intruders by the invisible managers there. Any mundane project for aiding spirits in operations upon man's spiritual faculties, if not broadly philanthropic in application, may hinder more than it can advance the ends sought by highly unfolded, wise and benevolent ones, whose outflow of sympathies and charity no sectarian walls of partition" can impede.

A DIRGE FOR THE OLD YEAR-1876.

Stratched on the autumn's withered leaves,
Which the winds had heaped in play,
With the glittering shroud that the hoar-frost weaves,
Cast over him as he lay;
With death within his heart,
And directory in the process of the second stratch of

And dimness in his gaze, 'he dying Old Year saw depart His last moon's pallid rays.

There was a dim light in the air,
A cold and ghastly gleam;
The clashing boughs were stripped and bare,
The lee was on the stream.
Out from the frozen North
The winds rushed flercely by;
But the stars of Heavan came looking forth

But the stars of Heaven came looking forth To see the Old Year die.

Oh! for the balmy days of spring,
When the hawthorn boughs were, white,
And the woodlark rose on his buoyant wing,
In the glowing moraling light;
When over the clover lea
The sun and shadows rolled.
And the meadows, that waved like a heaving sea,
Were bright with the king-cup's gold.

When the beauty and the pride,
When the summer's bounteous hand
Scattered her treasures far and wide,
O'er all the pleasant land.
When sweetly all day long,
At morn, and eve, and noon,
He heard the trill of the blackbird's song
Through the bowery woods of June.

Oh! for one single moment, now,
Of the glowing autumn sun!
When the rustling wheat-sheaf bound his brow,
And the reaper's task was done.
When on the laden trees
The fruit hung ripe and fair,
And the murmiring hum of the honey-bees
Came drawally on the air.

Kneel round the dying monarch's blor—
Let us kneel and meekly pray,
With sigh, and moan, and sorrowing tear,
As the soul doth pass away.
Let each lightly wasted hour
Of the months that have gone by,
Strike on the heart with a fearful power
As we see the Old Year die.

Let us weep for the ills which we have wrought,
Of the good we have cast away.
The hasty word and the evil thought
Of many a by-gone day.
Hark I with the midnight chime
Another year is fled,

Another step in the march of time— The poor old king is dead !

The number of Friends (or Quakers) in all parts of the world probably does not greatly exceed 60,000. America has 42,712, belonging to the following yearly meetings: New England. 4199; New York, 3306; Canada, 1624; Philadelphia, 3500; Baltimore, 650; North Carolina, 4200; Ohio, 3194; Indiana, 16,057; Wisconsin, 11,696 Iowa, 8566; Kansas, 1420. The London (Eng.) Yearly Meeting has 14,199 members. There are 2935 in Dublin, a few on the Continent, and 200 or 300 in Australia.

The whole proceeding in the persecution of Dr. Slade, in England, is nothing else than a brutal, bigoted mockery of justice, and wellnigh equals Jeffrey's sentencing innocent men and women to death on a charge of witchcraft.—

Scientific.

Original Researches in Psychology

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

[Continued from last week.] The next scance was devoted to music, and the

following typical questions and answers are quoted as illustrations of the examination: MUSIC. —What is meant by enharmonic diesis? A.—When two or more sounds are given the waves carry the sounds, and the waves impinging the one on the other cause a disturbance, and

the reflected waves carrying on the disturbance cause the diesis. Q.-Please to inform us what is meant by a comma?

A .- That cessation of all sound caused by the coincidence and interference of the sound waves. I select the following questions and answers from the records of some of the subsequent séances. They will enable you to see how large a field the inquiry covered, and how very improbable, if not impossible, it is for one person of merely ordinary information and intelligence to answer the whole of them, on subjects so diverse and unusual to an ordinary mind.

THE ORGAN. Q.—You said that vibrations of vox humana and cremona differed from the trumpet and the oboe. Will you please to explain the difference in the modes of vibration of these two classes of

A .- In the vox humana the vibrations are much quicker, and consequently more harmonics are sounded, giving a clearer and more bell-like tone to the sound. The trumpet is much slower than either the cremona or hautboy; fewer harmonics are sounded; thus the tone is graver, flatter, and

of a purer sound. OPTICS.

O .- What is light? A.—Light, like sound and heat, is but a mode of motion, and is the physical agent by which objects are made perceptible to the eye—brain—

through the organ of sight. Q.—Is light itself visible? A.-No; it is only visible by being reflected.

THE EYE.

Q.—Will you please to inform us what membrane it is that covers the vitreous humor, and whether it does anything more than merely covered. A .- The membrane does not cover the vitreous

humor, it merely divides it into separate cells, and is for the purpose of protecting the humor from any accident. If a blow decompose one part, the membrane intervening prevents the Q.—Is terrestrial science still a department of carnest inquiry by some of the inhabitants of the

spiritual world? A.—It is so for a certain period, since we bring

our likes and dislikes with us; after a while we turn our attention to other objects. With some this happens sooner than with others.

COLOR AND OPTICS. Q.-Into what colors does a prism divide the

A .- Sir David Brewster says three-blue, yel-

low and red; others say seven-violet, indigo, blue, green, orange, yellow, red. What is the law of reflection in optics?

A.—Do you mean the angle of reflection? If so, that is equal to the angle of incidence, and in the same plane.

-What is the law of refraction in reference to water, glass, and diamond? Which is great-

.-The angle of refraction is on the same plane as the angle of incidence, but on the opposite

of the perpendicular. The index of refraction for water is 45; for glass, 42; for diamond, which is the highest refractive power of any

known substance, 5-2.
Q.—How is a lens made achromatic?

A .- By uniting a concavo convex lens of flint glass to a plano convex one of crown glass. I think that is the arrangement, but am not certain. The crown glass, which is twice as dispersive as the flint, or vice versa, I don't remember which, is arranged so that the colors of the fringes intercept one mother, so that no particular dispersion is visible. I think that is the ar-

-Would the polarizing angle of diamond be the same as the polarizing angle of glass?

A.—I should think not, since the refracted

angle of a ray incident to a diamond would be much greater.
Q.—What, in your opinion, is color?
A.—The absorption and reflection of certain

ravs of light. Q.—Is color objective or subjective?

-Subjective, of course, since it does not really exist.

ELECTRICITY.

—What is meant by electrical induction? A .- One body becoming electrified by the influence of an electrified body at a distance. In this way, I take a cylindrical conductor and insulate it; then I bring a body charged with, say, positive electricity, and place it near to the cylinder, the result will be the polarization of the fluids in the cylinder, the negative electricity of the cylinder being attracted toward the charged body, the positive electricity being repelled to the opposite end of the cylinder. This is electrified induction or influence at a distance.

Q.—What substances are capable of receiving and retaining magnetism? A.—Iron, principally, in any condition; steel can be magnetized, though with difficulty, but

the charge is more permanent.
Q.—What poles of a magnet attract each other,

and what repel?

A.—The following rule will answer all your queries, both in magnetism and electricity—like poles repel, unlike poles attract.

HEAT. -What is heat?

A.-A condition of matter, a state of tension, if you will. It is by some believed to be a sub-stance called caloric, without weight, but this has been proved fallacious. Q.—Is increase of heat caused by atomic or

molecular change in bodies? A -By atomic in some cases, by molecular in

others; in water, for instance, it is caused by the vibration of the molecules. Q.—What fluids do not decrease in volume with

every decrease of temperature? -Well, the metal bismuth increases in volume with a decrease of temperature. Water, if cooled below freezing point and kept from solidi-

fying, does not increase in volume until the temperature is considerably lowered.

Q.—What is radiant heat? A.—Heat given off—from an invisible source; heat from a dark object. For instance, I heat a piece of metal to redness, and it gives off luminous rays, but, on the metal cooling, it still gives off heat, although not luminous.

Q.—What is specific heat?
A.—The amount of heat capable of being con-

tained in a body.
Q.—What is latent heat?

A.—Latent from the Latin "lying hid." Q —What is the difference between the scales of Fahrenheit, Centigrade, and Reaumer?

A.—Fahrenheit finds the freezing point at 32°; Centigrade, at 0°; Reaumer, at, I think, 8°; and the boiling point is in Fahrenheit, I think, 212°; Centigrade, 100°; Reaumer, I am not certain about. I never used his tables, though I believe

they are most used in Russia.
Q.—What is the law of reflection in relation to

heat?
A.—The same laws that apply to light, in this

respect, may be applied to heat.

Q.—Has glass or rock salt the greater dispersive power for heat? I mean a prism of glass, and a prism of rock-salt.

A.—Glass being almost athermanous, it does

not disperse the heat, but rock-salt is the most diathermanous, and transmits all or nearly all luminous and obscure heat rays.
Q.—If a block of ice be placed in a metal pan,

and put upon a very hot fire, and there melt, what would be the maximum heat of the water from the ice, prior to the whole of the ice being

A.—The water would remain at 60 C, until the last particle of ice disappears. If, however, you subjected the ice to a heat of only 10 C., the water still remains at 0° C, till melted.

SOUND.

Q.—Why is it that sound travels more rapidly through dense media, such as wood, when light does not travel more rapidly through dense me-

dia, such as glass?
A.—For this reason: Sound, unlike light or heat, is generated in the air-particles; light and heat in ether, although air absorbs the heat and communicates it to surrounding objects.

The velocity of sound in wood depends entirely upon its molecular structure. In pine wood, if a sound be generated at one end of a pole or beam twenty feet long, it may be heard that instant at the opposite end; sound traveling along the fibre ten times more rapidly than in air; but, if placed across the fibre, or so that the sound is heard across the fibre, it takes twice as long as in the air. It depends on the density and elasticity taken together of a medium how quickly sound

is propagated.
Q.—How are the various motions appreciated Q.—How are the various motions appreciated in the human ear, when music from a large orchestra is being performed? I mean how are they discriminated by the mind?

A.—When a large orchestra is heard, of course an immense number of different sounds are produced, and as each pulse of sound falls upon the ear in isochronous vibrations, the bones which stretch the tympanum are drawn to their fullest extent, the malleus works with exceeding rapidity, and the sound, of course, is conveyed equal rapidity to the tympanum, condensed by the canals, reverberated again, and brought to a focus, as it were, on the cochlear nerve, the filaments set in motion, each acting (as the fingers do on the wires of a harp) on the different branches of and a sound produced in the

sensorium, or that sensation of feeling which all the senses are but a modification of. THE BRAIN.

Q.—To what part of the brain are the auditory nerves attached, i. e., to what internal part of the brain?

-They are not attached directly to the brain at all, but indirectly they are attached to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am

At this séance, Dec. 27th, 1875, our usual control intimated that he had a medical friend with him, who was willing to answer questions, and I at once asked a question not likely to be known to any one but a student of anatomy

Q. - How many coats has the brain, and what are their names A. - The brain, according to some of your

anatomists and phrenologists, is a large flat cake, or thin substance, which, if spread out, would cover a circular area many feet in circumference. It is, however, so folded and doubled up as to fit into the comparatively small space, enclosed by the bones which form the skull or cranium, the convolutions, or raised and depressed portions, fitting the bones to receive it. The whole mass is enclosed in three membranes-the two first called by the ancients "the mothers," from the supposition that in them lay the seat of all the nervous tissue of the head. The outside one is called the Dura Mater, or hard mother, it forming a protecting covering for the brain hard portions of the bony cavity in which it is enclosed. The second is called the Pia Mater, or kind mother, because it dips into all the different folds and convolutions.

The third is called, from its resemblance to the web of the spider, the arachnoid. It and the Pia Mater are for the purpose of conveying the blood from the arteries and veins that supply the brain with nourishment.

-Thanks. Which are the chief fissures of the brain?

A.—The brain is divided, anatomically, into two portions, the anterior and the posterior, though more properly into three—the cerebrum, or larger brain; the cerebellum, or lesser brain and the medulia oblongata the last being the commencement of the spinal marrow.

Q -Thanks. What fissures are in the cerebrum, and how are the two sides of the cerebrum united?

A.—The cerebrum, or brain proper, is divided into three fissures. On each side the brain itself is a sort of re-duplication, each side having lobes, fissures, hemispheres, fac-similes of the opposite, and is divided into the right and left hemispheres of the cerebrum, right and left hemispheres of the cerebellum, the anterior and posterior lobes of the cerebrum, divided by the medulla oblongata, a funnel-shaped portion of the brain containing the lines or commissures, which are carried from one side of the brain to the other, from right to left and from left to right, the whole being carried through the whole of the whole being carried through the whole of the brain to the medulla oblongata. The brain itself may be likened to a tall straight tree, with a large top, the spinal cord being the stem, and the brain

the top.

The same matter of which the brain is composed is carried through the entire length of the spinal cord, each portion distinct and separate.

The whole of the brain proper-i. e., the por-

part called the cerebellum or posterior part being composed of finer, softer, and more medullary matter than that of the cerebrum. The nerves themselves are but branches or off-shoots from the brain as the beautiful of the cerebrum. the brain, as the branches of a tree are but offshoots of the trunk, and supported and nourish-

ed by the sap within it. Of the three different portions or columns contained in the spinal cord, there are three different branches or nerves, each contining itself to the work it is best adapted for. These three Interal-the anterior giving birth to those nerves of motific power; the posterior the sensitle nerves, or nerves of sensation; the lateral, the respirato-

ry nerves, or nerves of respiration.

Each of these branches (for each nerve has its fellow) rises in the base of the brain, and are called

the encephalic nerves, for distinction.

I am now speaking of the first thirteen pairs of nerves. The anatomists now generally agree that none of the nerves directly arise from the brain, but from its base, the medulla oblongata, either before it leaves the skull or directly after.

It is not generally known, I believe, that each of the fine cords known as nerves are but tubes for the purpose of conveying the mesmeric fluid' generated by the different gases of which the body is the repository. This fluid, or life itself, is carried through the nerves in much the same manner as the blood through the arteries and

veins, but of that hereafter.

Each so-called nerve is a bundle of minute fibres, so small in some cases as to be invisible with the most powerful microscope, yet each with the most powerful microscope, yet each maintaining its own individuality, as it were, to gent, and, above all, to candid minds. the most minute point.

The eleventh pair, or, as it is known, the pneumo gastric nerves, are formed by the ganglion at the neck and shoulders, and branch off in numerous filaments, to supply those stomachic organs other than the heart and lungs. The sensific and motific are connected at certain points, to form what are called regular nerves, which supply the whole of the body at the same time with the powers of motion and sensation; at the same time the admirable system for the simplification of the machinery of the human

As there are so many parts of the brain to be considered, and to do so effectually it is necessary to go minutely into every particular, my friend proposes to take each part separately— the composition of the brain at one time, the membranes at another, the circulation at another. The circulation of the brain is admirably adapted for the special functions it has to perform, it arteries being doubled and turned in such a man ner as to prevent the blood rushing too rapidly through them, as would be the case when we consider the short distance from the grand trunk artery of the head. The convolutions taken by the arteries of the brain more than double the The convolutions taken by distance the blood has to travel from the heart.

These arteries take a square shape, known as the circle of Willis (named after my friend). The principal of these arteries are the internal

I think he proposes not to say any more now, but to do as I said, take each particular part separately. He says he cannot get it all into as small space as he expected.

PERSONAL.

Q.-Are we to understand that your present prompter is Willis, the great anatomist? Excuse us asking the question.

A .- He told me his name used to be Willis, but who he was, or his occupation on earth, I am ignorant. He says, however, he used to be interested in anatomy, and justs said, when I wrote "the circle of Willis"—"Named after myself." HEAT.

Q.—Do the specific heats and atomic weights of one metal bear any relation to the specific heats and atomic weights of other metals? and if so, what relation?

A.—The specific heat of a metal varies inverse ly as the atomic weight and density increase, but of the exact proportions I am ignorant.

Q.-If the temperature of holling water under a pressure of 760 millimetres be 100° C., what is the temperature of its vapor?

A.—The temperature of steam exactly equals

the temperature of the water, at any pressure. CONCLUDING REMARKS.

The questions and answers I have this evening placed before you are, but a mere fragment of those that I have asked and had answered by the controls of this medium. It will be perceived by the most superficial hearer that the answers to the questions have all been the product of a mind or of minds familiarly acquainted with the numerous and difficult topics introduced.

The answers are not more baid general replies. In quest of treasures from a brighter clime. to ordinary questions, but they cover the ques-tions and extend much beyond them, indicating a familiar acquaintance with all the subjects that | A radiant archway o'er the silent tomb-

were under consideration.

I have not only received answers to questions in various departments of science through the instrumentality of this medium, but I chave also had written through her hand elaborate and able essays on heat, light, vegetable physiology, electricity, magnetism; human anatomy, &c., none of which would do discredit as the carefullyprepared essays of a clever student of science; and yet all of them were written, without halt or hesitation, at the impulse of the moment, and apparently without preparation of any kind. I may state that during the whole of the séances the lady medium was, to all appearance, in her normal condition. She was not in a trance or abnormal state of any kind. She conversed with us, and replied to casual questions in an ordinary manner, the only control exercised over her be ing that her hand automatically wrote replies such as I have placed before you. On being ques tioned as to her sensations, she stated that she felt a numbness from the elbow to the hand, and that that was the only peculiar sensation of which she was conscious. At each scance we endeavored, by avoiding discussion and miscellaneous talking, to keep the mind of the medium as passive as possible

I know not how those facts are to be met except by a blank denial of their truthfulness. Yet, in confirmation of them, I have the evidence of all who were present, six or seven in number. I have the original MS, records of all the scances, containing the questions and answers that were written in the presence of those witnesses, have a revolution copy of those records, made im mediately after their production, and if testimony to extraordinary facts be of any value whatever this evidence ought to satisfy any reasonable mind. The original MS, and the rerbatim copy of the records of the scances may be seen, and the names and addresses of the witnesses can be obtained by any respectable representative in-

I have purposely refrained from introducing the name and address of the lady medium, because I have no wish that she, a sensitive and shrinking woman, should be howled round by the wolves of controversy and prejudice, who slander and malign all persons who happen to possess peculiar psychological organizations, and in whose presence there occur marvelous psychical and physical phenomena.

If the phenomena, a record of which I have imperfectly placed before you, be genuine, they open up a field of inquiry of the most momentous character. On the assumption of their truth, we appear to be in the presence of beings who have passed through the probation of this life, and have entered upon another condition of being, carrying with them their likes and dislikes, their knowledge and their ignorance.

Professor Huxley, in a somewhat supercilious letter addressed to the committee of the London Dialectical Society, states that, "The only good that I can see in a demonstration of the truth of Spiritualism is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a 'medium,' hired at a guinea a séance." dium,' hired at a guinea a scance." This state-ment would be perfectly justifiable if all alleged spiritual communications resembled many with which investigators into these occult phenomena are familiar, and which are in the last degree frivolous and rudimentary. Are not the vast

tion in the skull-is a mass of fine nerves, that ants on earth-mostly fools"? But what will Professor Huxley say in reference to the answers to questions I have just had the pleasure of submitting to your hearing! They surely are not the "twaddie of curates and old wives," and probably the learned Professor will now, on reflection and additional experience, perceive that the investigation is not of that childish and useless character with which he previously credit-

the work it is best adapted for. These three columns are called the anterior, posterior, and and asked by myself, that no previous hint was given to the medium as to the character of the questions to be asked, that no one but myself knew what questions were to be asked, that many of the questions rose and were asked at the im pulse of the moment without preparation of any kind, that the answers were visibly and immed ately written before us by the hand of the medinm, that it was utterly impossible for the me-dium, by any known natural means, to be prompted and directed as to the answers required by the questions submitted for replies, and that the medium is entirely unpaid for her services, never having been offered and never having re ceived a single penny remuneration for the hundreds of hours which she has so self-denyingly devoted to enable investigators to examine the marvelous phenomena that occur through her mediumship.

I reserve my opinion as to the theory by which these and other extraordinary phenomena which I have witnessed may be most satisfactorily accounted for, and I commend the facts adduced to

> For the Banner of Light. WHAT IS A DREAM? BY WARREN SUMBER BARLOW.

'T is oft a frolic of the tireless soul, When all that 's mortal halts to make repairs In gay attire we now pursue the goal,

In winding paths among the golden stairs. Imagination mounts her flaming car, And hies with foaming steed from star to star; We storm the walls of space in their defence, And scale the summit of Omnipotence!

We pause, enraptured, as all tongues rehearse The boundless glories of the universe; These scenes sublime which art, by stealth, hath

All vanish by the touch of conscious thought. Again, we fancy that, like empty sheaves,

The mortal rests beneath the withered leaves; While all the rapture of the soul's desires Is kindled by the touch of sacred fires.

We walk the balmy air with tireless feet; Perennial flowers environ our retreat: We feel transported to celestial spheres, While fleeting moments span the bounds of years. We meet our friends, and grasp their willing

hands; Unselfish love entwines her golden bands;

To serve each other animates the throng, While every heart is audible with song. And yet, too often life's bewildered stream,

With all the terrors of a molten wave, In wide extending billows, fills our grave! (Behold we wake, so glad it was a dream.) But when in anxious mood our throbbing brain Hath wrestled with perplexing cares in yain, The worn and weary mortal seeks repoted While thought, enfranchised, now disarms its

When sorrow comes, with burning, bitter tears, And fondest ties are sundered, one by one, A song of gladness breaks upon our ears, And lights our path with Hope's eternal sun.

T is thus a soul released from pain and care, Untrammeled by the weary links of clay-Translated to new scenes divinely fair; When lo! returning calls it must obey.

"T is hope unburdened in its lofty flight, Unheeded by the silent watch of night, Unguarded by the bounds of space and time,

"T is thus a foretaste of immortal bloom-A pledge the soul can never tire nor sleep, Ynen carth again our

> SEQUEL. Take courage, then, oh doubting soul! Believe that he who doth control, Who animates all forms of clay,

Will never throw its life away Will be who guards the very dust That flickers in the noontide ray, Illume our hopes, inspire our trust, When all must fade and pass away?

Why question him who is the whole, Of whom we ever form a part? For while God lives the humblest soul Receives the vigor of his heart.

No power can wrest from God's design His image of a soul divine; Much less from Eden's fair embrace The glory of a new-born race.

Then nevermore the dream rehearse, That God ordained the awful curse : And failing to withstand its tide, Escaped defeat by spicide!

Of all the dreams that craze the brain. Of all the sorrows scourged with pain, Of all the terrors of "the fall," This crushes and outweighs them-all.

A POLITE DISCLAIMER.

To the Editor of the Banner of Light:

SIR-Some people, they say, are born great, and some have greatness thrust upon them. I was reminded of this old adage to day, upon hearing that a person named Jesse Sheppard, who calls himself a medium, had boasted that he was a Fellow of the Theosophical Society. He also had the impudencé to call me "Harry," and to intimate that he was a particular friend of mine. May I trespass upon your courtesy so far as to say that both the Society and I repudiate any connection whatever with Mr. Sheppard? We may be Theosophists, but really have done nothing to deserve such treatment.

Yours respectfully. HENRY S. OLCOTT,

President of the Theosophical Society.
No. 71 Broadway, New York, Dec. 20th, 1876.

There is a kind of heavy stupidity about ord Derby that is aggravating in the extreme. One feels that he is a man so very square in a hole so very round. Nature meant him for a highly respectable cheese monger. The smooth, heavy face and bland manner suggest irresistibly a bowing gentleman in high white apron, cutting prime pieces from sides of bacon, and handing tastelets of cheese to his customers. Why, oh, why did hereditary nobility drop a coronet on his rounded head? Looking at Lord Derby, we do not wonder that, as Paine says, "Most wise men, in their private sentiments, have ever treated hereditary right with contempt." He is a standing argument against peerages which are majority of those who pass over to the other life standing argument against peerages which are intellectually rudimentary? and did not Carlyle inherited, not won.—Mrs. Annie Besant's Lonsay there are "one thousand millions of inhabit. don Letter, Index.

The Cremation of Baron de Palm. An Eye-witness's Story of an Event that will even be remembered - A Theosophist's Dying Request-

To the Editor of the Banner of Light:

Biographical Notice of the Eccentric Baron— Mysterious Phenomenon in the Fire—The Speeches of the Day. Pittsburgh, PA., Dec. 19th, 1876.

Sin-The New York Tribune remarked the other day that while Dr. Le Moyne, the builder of the crematory at Washington, Pennsylvania, and Col. Henry S. Olcott, President of the Theosophical Society, had been long and favorably known through at the country, the Baron Joseph Henry Louis de l'alm had been "principally famous as a corpse." This wittlefsm has the unusual merit of being founded upon fact. It is safe to say that few noblemen have posthumously acquired a world-wide celebrity of so lasting a character in so brief a time as this eccentric old man. To begin with, his funeral, which, at his request, was celebrated in New York City by the Theosophical Society last May with pompous Pagan rites, made him known wherever a newspaper is published, and now his cremation caps the climax with an event of so important a Thistorical character as to ensure its permanent record. Having access to the exchanges of a newspaper office, I can safely say that there is not a journal printed in the United States but has had more or less to say not only about the Baron's burning but also about his Theosophical religious views; and so if he had desired to play the part of a propagandist he might well have quoted as appropriate to his case that saying of old John Brown of Osawattomie, "I am not sure but my death may do more for the cause than my living.

I see that in a late issue of your paper you gave a brief summary of the events of the 6th inst.—the | building or anything else. day of the cremation. The notice is, however, entirely too brief for so memorable an event, and especially one which involves so important a theological issue. At your request, therefore, I will give you such data as an eye-witness, who made careful note of the occurrences and interviewed the prominent actors of the day, ought to be able to supply.

The late Baron-was a man of sixty-seven years; of one of the oldest aristocratic families of Europe; an experienced diplomat, who had hobnobbed at half the royal tables in the civilized world. He had been a great traveler, and had about evenly divided his leisure between mystical study and the company of singers, actors, dancers, artists, and loungers of sundry kinds. I do not understand that he had pursued the two modes of life simultaneously, but that amusement had engrossed him for the major portion of his life, and serious study in his declining years. Born a Catholic, baptized in a cathedral by a bishop, decorated with those highest insignia of Catholic orders of knighthood that are conferred only upon the most zealous of the faithful. he first doubted his ancestral faith, then lapsed into skepticism, by natural degrees bloomed a materialist, and then, completing the circle of his own necessity, became a firm believer in immortality through a study of mediumistic phenomena. In short, his experience was that of thousands of men of culture. About the beginning of this year he left Chicago—where he had passed many years in vain skirmishes with Fortune from behind the breastworks of oil, copper, coal and silver companies, land grants, patents, and emigration schemes, to negative a loan of two hundred and fifty thousand dollars for a large Western firm. He had long personally known Wm. B. Astor, Commodore Vanderbilt, A. T. Stewart, Judge Roosevelt, and other wealthy New Yorkers, but the money market was in such a collapsed state that he could do nothing. Among other letters of introduction he brought one to Col. Olcott, and being by that gentleman courteously received. the acquaintance grew into an intimacy. . He attended various spiritual circles, among them one of Mrs. Thayer, who was then passing through New York. Finally he was admitted into the secret and exclusive Theosophical Society, and just before his death was elected a member of its

Council. Toward the latter part of May several diseases of the vital organs that had long given him trouble suddenly reached their crises. He was removed, at his earnest request, to the splendid Roosevelt Hospital, and to the amazement of the surgeons died twelve hours afterward. On the preceding day he had sent for his attorney, William Q. Judge, Esq., Counsel of the Theosophical Society, and executed a will, in which he left the remnants of his shattered estate to his friend Col. Olcott, "in gratitude for his kindness." I see by the New York Sun of the 15th that the Colonel finds the estate looks better on paper than in fact; but, never mind, the transac-

tion is honorable to both parties. At the interview with Counsellor Judge, the Baron reiterated two requests he had previously made to Col. Olcott, viz.: That his funeral services should be conducted by the Theosophical Society, without the help of any clergyman; and that his body should be cremated. The worldfamous Egyptian "Pagan Funeral" of May 28th last resulted, and now the act of the 6th of the present month testifies to the fidelity with which the Colonel has carried out the dying wishes of his aged friend.

You will remember that the subject of cremation was forced upon public attention in a very striking manner by the exhibition at the Vienna World's Fair of 1873, of the ashes of an Italian lady who had been 'cremated by Prof. Brunetti, of Padua, Italy. Apparently the age suddenly discovered that with all its boasted scientific zeal and courage it had been retaining a burial custom inherited from antiquity which was at once unscientific, unsanitary, costly, and based upon the exploded theological dogma of the resurrection of the body as the future habitation of the immortal spirit. Men of science seized hold of the subject; religious papers fought for the imperilled ecclesiastical custom; prelates denounced the innovation as impious and anti-Christian; cremation societies were founded; crematories built at Milan, at Zurich, and elsewhere; the New Italian Code was altered so as to permit the choice between burial and cremation; and the Municipal Council of Vienna unanimously voted to erect a suitable building in the new Central Cemetery of that capital. In this country there was much talk about the subject, both in and out of the newspapers, but nothing practical ensued until Dr. F. Julius Le Moyne, a wealthy retired physician, erected the present crematory upon one of the four farms he owns in the township of Washington, in this State.

As the result of a correspondence between Dr. Le Moyne and Col. Olcott, it was arranged that the first scientific cremation in America should be that of the body of Baron de Palm. The historical and scientific interest attaching to the oc-

Olcott, and Henry J. Newton, Esq., President of the Photographic Section of the American Institute, and a well-known, liberal, courageous and most highly respected Spiritualist of New York City-to make the cremation public. Invitations were accordingly sent to Health Boards, universities, medical colleges and individual scientists, and a general offer was made to admit the correspondents of the press. On the appointed day, there were present delegates from the Health Boards of five cities, a large company of journalists (attached to European and Asiatic, as well as to American papers), and numerous physicians and others. I was fortunate enough to be one of the favored recipients of tickets.

We found the crematory to be an iron-roofed one-story brick structure - 20x30 feet-which was divided into two apartments. The one to the left is a reception-room, that to the right contains the furnace. A door opens from one room into the other, and each room has a door admitting from the outside. The body to be cremated never touches the fire, but lies upon a portable iron crib, which is placed in a long retort, made of fire-clay, almost exactly like the ordinary coking retort of the gas-factories. A flue at the extreme inner end carries off all gases and vapors; and as it passes and re-passes through the fire, they are chemically reduced until nothing escapes out of the chimney but heated air and innoxious aëriform products. The great merit of the Le Moyne furnace is its extreme cheapness. The brick building complete, with its crematory and all appurtenances, cost within sixteen hundred dollars, and the crematory portion cost only about three hundred dollars. The well-known retort of Dr. Siemens, which is the one commonly used in Europe, costs \$5000, without counting

The programme of the De Palm cremation was divided into two parts. In the morning the body was burned, and in the afternoon appropriate addresses were delivered in the Town Hall. The fires were lighted thirty hours in advance, so as to get the retort thoroughly heated. , Coke was the fuel used. A simple blast was attached to intensify the combustion.

The party having the Baron's remains in charge arrived in town on Tuesday. There were the two executors, Madame Blavatsky, and a Mr. Evans of Philadelphia, representing the Theosophical Society; Mr. A. Buchhorst, the Society's undertaker, and the special correspondents of the leading New York journals. There was also a gentleman dressed in a gray suit, with a black slouch hat, whose nale olive complexion and easy manners attracted my attention. Upon inquiry I ascertained that he was a Hindoo corresponding member of the Theosophical Society. Quarters had apparently been secured for him in town, for I could not find him at either of the hotels, and immediately after the body had been burnt he disappeared in a most mysterious way. Col. Olcott declined to give me any information about him beyond the facts above stated, and so far as I have observed in the exchanges, his presence seems to have been noted by only two of my fellow correspondents.

Everything having been made ready, the corpse was put into the retort at 8:20 A. M. Col. Olcott had filled the cavities left after the embalming process with frankincense, myrrh and other sweet perfumes, and sprinkled the linen sheet in which the body was wrapped with flowers and hemlock sprays—the latter typical of immortality, as Masons well know. The sheet had also been steeped in strong alum-water, to make it non-combustible. The retort was all one rosy glow-a softened color, like that of a sunset sky. The mouth of the flue in the arched top being white hot, and seen in horizontal profile, it seemed to the poetic fancy like a silvery crescentmoon in this reseate sky. I looked through a vent-hole in the iron door of the retort, after the door had been closed, and experienced a most agreeable surprise. Instead of seeing anything revolting or painful to my feelings, the first peep made me a convert to cremation. Inside everything was bright, rosy, beautiful. The angles of the retort being but imperfectly made out in the glare, it seemed as if the old Baron were lying on a flower-decked vessel, which floated upon a smooth water. There was neither an odor of burning flesh, nor a sputtering of fat, nor a bursting apart of members, but simply the gradual wasting away of the human form under intense heat. For the first time in America observers had the chance to see before their eyes how nature disposes of the physical part of man after the vivifying immortal occupant has left it. Of this once proud Bavarian noble, after the space of two hours and twenty minutes, nothing remained but some four and three-quarters pounds of snowwhite ashes and calcined bones; the rest had

passed away like a breath. Upon the details of the incineration I will not enter, since you have already narrated them in a recent issue. But I will call your attention to a phenomenon the significance of which you and Spiritualists in general will appreciate. The circumstance has been widely noticed by the secular press. I take the following from Frank Les-

lie's Illustrated Newspaper for December 23d: "A remarkable muscular action of the corpse. amounting almost to a phenomenon, occurred.
... The left hand, which had been lying by the side of the body, was gradually raised and three of the fingers pointed upward."

And the editor hastens to add: "Although a little startling at the moment, this action was, or course, the mere result of inense burning heat producing muscular contrac-

How familiar this pretty "muscular contraction" theory sounds. It was the universal abracadabra of science to account for all spiritual phenomena until Hysteria and Psychic Force were dug out of the ruins of materialistic science to account for everything, from the cracking of a table-leg to the levitation of a Hindoo fakeer.

That the Baron's left hand was raised as described is certain, for I saw it myself, in common with every other careful observer. With all that has been written upon the occurrence, however, I have not seen that any one has remarked the singular fact that the raising of the hand and the extension of the fingers in this way is a mystical sign employed by the Lamas of Thibet when they-biess. It is also common in Indian mythology, from which the Christians have copied it in the benedictions of their bishops and other hierarchs. In Inman, Coleman, and other Orientalists, and in the standard works of the Egyptologists and Assyriologists, pictures will be found which show that this sign given by the senseless corpse of the dead Baron as it lay in the fiery furnace was well known to the ancient priesthood. Was its giving upon this occasion a mere accident? That is a tough question to answer. It seems to me that Frank Leslie's explanation utterly fails to satisfy. The whole body casion, induced the Baron's two executors-Col. | being equally subjected to an intense heat, this

"muscular contraction" should have occurred in both arms and both legs as well as in the one arm actually raised. It is a very curious series of coincidences, if such we must call it, that (1) the corpse should have given any sign at all, and (2) that the sign given should have been one common with the Oriental and Egyptian priests. Can the Theosophical Salamanders or spirits of the fire have been at work?

To change the burial customs of Christendom, which have now been practiced for fourteen centuries, will, of course, be a long and tedious process. The more bigoted of Orthodox Christians will bitterly oppose it, on the ground that cremation renders difficult, if not impossible, the resurrection of the body. This view was actually propounded by the English Bishop of Rochester, I believe, and is shared by the Catholic clergy. Modern Science knocks in vain for admission at the door of the church; she is told to "move on." for they have nothing in common. The Protestant Calvin was a great stickler for burial for this very reason, and, in fact, libraries might be filled with the volumes that have been written to eliminate this idea (now laughably absurd, at least to Spiritualists) of the physical resurrec-

Col. Olcott stated in his oration at Washington the other day, that the custom of burial was probably borrowed by the Jews from their Egyptian captors, but that among the early Christians it was not universal until the fourth century. That it finally became general among them resulted from two causes, viz.: the invention of the dogma of the resurrection of the body, and the necessity to avoid attracting the notice of the public authorities to their meetings. He positively denied the assertion of some modern writers that inhumation was the earliest form of sepulture practiced, as that dates back only to the days of ancient Greece and Rome, and the ancient Hebrews, while cremation is shown by the Indian sacred writings to have been observed many thousand years before there was either a Hebrew, Greek or Roman. He fortified his position by quotations from the Vedas, the Pitakas, and the Certain scientists favorable to cremation hav-

ing declined to take part in the burning of Baron le Palm, because of his having been a Spiritualist and Theosophist, the Colonel denounced their cowardice in the most unmeasured terms. I quote from the report of his speech in the Pittsburgh Dispatch as follows: "Gentlemen who were not Christians, but whose interests were dependent upon the favor of that class, could not afford to identify themselves with the cremation of this particular corpse. They might burn a dog or a dead drunkard or murderer, but not a dead Theosophist! It would have been bad enough if a Christian had manifested such a feeling, for, as the respected clergyman who addresses you today will tell you, cremation is not at all incom-patible with Christianity nor forbidden in the Bible, but coming from men professing liberal sentiments it was worse. . . If Baron de sentiments it was worse. . . . If Baron de Palm had been a Hindoo, and chose to be buried; or a Jew, and chose to be burnt; or a Mohammedan, and chose to be buried at sea; it appears to me that we might dispose of his body without inquiring what were his views concerning the soul and spirit. We might echo the magnanimous sentiment that the Danish historian, Saxo, puts in the mouth of Collerus, 'After death let Envy be remov'd and Secret Prejudice disarmed. May every kind of Cruelty forsake us, and, though living we hated each other, let us lovingly accompany one another's ashes.' . . . I rejoice that my deceased friend, like myself, professed a faith that neither exacts nor tolerates moral comardice. It is the faith of the ancestors of the earliest Aryans, the once universal world-reli-gion, the trunk from which sprung the branches of Brahmanism, Buddhism, Chaldalsm, Judalsm, and even Christianity. It is the so-called Secret DOCTRINE of the ages, dominant from antediluvian times to the days of the Neo-Platonists, but among the Himmalayas and beyond.

see that upon this last sentence the New York Sun has based two leading editorial arti-cles, written in a tone of banter, but still showing that public curiosity is piqued to know what this Secret Doctrine is I suppose we will have to join the Theosophical Society, or go to the quiet cloisters beyond the Himmalayas, to find it

My objection to cremation has always been a sort of desecration to destroy the familiar and beloved form of the departed by fire, instead of leaving its disintegration to be effected by the slower processes of Nature. This prejudice—and I now see that it is naught else—I held to despite my having been a Spiritualist for many years.
Colonel Olcott attacked this sentiment after the following fashion:
"We had been warned that the hallowed graves

of our beloved ones were rifled to furnish subjects to the anatomist, plunder to the thief, and often economical products to trade. But we for-bore to apply the remedy. The unreasoning mul-titude could not dissociate the individuality of man from the carcass he had inhabited: their imagination could not rise from the contemplation of the pale visage of death to the splendid linea-ments of the risen spirit, and so they have shud-dered at the thought of the pyre and torch, though they snatched the loved form from putrefaction and the 'resurrectionist.' That fear that we might somehow hurt their feelings—that dread of destroying what has been beautifully termed the temple of the soul—that fear that we might seem to lack proper affection for their memory, have kept this custom untouched amid a general breaking of idols and devastation of antiquated landmarks. . . The event of this day will be historical. Long after speakers and listeners have passed away, the things done and the things said on this occasion will be recalled, recorded and criticised. . . . We must not merely be about the passed away the color than the color of the color ly shock, but invite—not only show the u-questionable disadvantages of inhumation, but also the undeniable advantages of cremation. Upon us lies the burden of impressing upon the public mind that instead of dishonoring the 'sleepers in God's acre,' it saves them from the capidity of human monsters and the ravages of the loathsome worm. We must remind the mourners that these sacred ashes need not be scattered to the winds, nor strewn over the ground, but that, sprinkled with perfumes and mingled with flowseeds, they may be laid away under the grass

and the violets, while we raise over them the monumental shaft or the sculptured urn." This certainly is a beautiful idea. It is all the more acceptable to us Spiritualists, since it removes from our minds the only disagreeable reminiscence of our dead (or rather of our translated ones) that of the foulness bred of the reduction of their bodies to their primitive ele-

The meeting in the Town Hall at which the above address was delivered was a crowded one. The chair was occupied by a brave clergyman, the Rev. A. B. Bradford, of Enon Valley, Pa. Col. Olcott's oration was first in order, then followed one by the Rev. George P. Hays, D. D., President of Washington and Jefferson College, in which the speaker repudiated the notion that the Bible or the Christian religion oppose cremation. the Bible or the Christian religion oppose crema-tion. After Dr. Hays a leading physician of our city, Dr. King, handled the scientific, and an able lawyer of Washington, Mr. Crumrine, the legal, aspects of the question. The exercises were brought to a close by an impromptu speech by Dr. Le Moyne himself, who, despite his sev-enty-eight years and his physical infirmities, spoke with surprising vigor and fire. Space falls me to give even a synonsis of these several adspoke with surprising vigor and fire. Space and me to give even a synopsis of these several addresses, even were they not more appropriate for the columns of secular and scientific papers than those of the Banner. It suffices that I should sum everything up in the sentence I find in the Associated Press report of this most interesting historical event, and say, "the process was pronounced a success in every particular."

Yours truly, A. C. SIMPSON.

Spiritualism Abroad.

[From the Boston Daily Advertiser of Dec. 27th, 1876.] London.

Society and Spiritualism-The State-Writing Me drum-A Medium Born to the Purple-Cotton Mather and the Phantom Ship of 1646.

London, Dec. 1st, 1876. Spiritualism is occupying just now more than its share of the European world's attention. Even the veriest skeptic confesses there must be something in it, or this wouldn't be so. A fa-mous German philosopher (all Germans are phi-losophers, and all philosophers, if they are German, are famous,) Herr Von Hellenback, has publicly pronounced himself willing to be the target of the world's laughter, if only he may be permitted still the enjoyment of his new-found spiritual faith. It is true, the Herr's medium is a lady—young, winning, beautiful, and an Amer-ican. He has every temptation to be faithful. But, as a rule, Spiritualists deny they are such; not possibly that they think there is anything dishonorable in searching for proofs of immortality—if words spelt through an inanimate object ity—it words spett through an inanimate object like a table may be called proofs—but that Spiritualism still is unpopular. In London there is a general unwillingness among Spiritualists to confess their belief. Yet London is full of believers. "It is n't popular yet, you know. The 'lower middle classes' are still too much mixed up with it. By-and-bye, when they can be made to keep their heavenly communications to themselves, and cease to strut and emphasize around selves, and cease to strut and emphasize around in public with them, we shall declare ourselves."

Not a bit of it. The "higher classes" have n't yet declared themselves; that is the difficulty. When they do so the "upper middle classes" will follow, sincere or not. No Englishman yet, of this rock. of this rank, was ever found willing to accept heaven itself if heaven was unpopular with our higher classes," you know.
London is full of Spiritualists, and the proving

of one medium an impostor does not seem to have jarred in the slightest the general faith. Slade, they say, was courted, and actually forced into notoriety by the easily-deceived public; but for this, he would have gone to better employment this, he would have gone to better employment than making a fortune out of a dead wife. Yet it must be confessed, the man was sorely tempted. To refuse a guinea for writing "yes" or "no" upon a slate, or, when this falled or became unsafe, to say that "Alle" was "tired," is scarcely possible for a man with an easy conscience. And Slade was a bungling fellow who did little more than write monosyllables, unless we shall believe the faithful few who assert he sometimes wrote most freely, and even with locked slates. wrote most freely, and even with locked slates— not for them, but for some one whom they had

That his trial was unfair, none but those that made it so will deny. Every culprit has a right to have his case investigated without prejudice; but the much-vaunted English love of fair-play was as conspicuous by its absence in Slade's case, as it was in Tichborne's and some others. Slade was an American, very ignorant and very com-mon spoken, and this went much against him. had been somebody's son, and in good position, he would have been acquitted, and perhaps received a gold snuff box, with the thanks of the judge besides. Position is the power that guides the arm, that holds the whip, that spurs the fatth, that blinds the eyes to truths unpalatable in England. Slade had no position, but he was an arrant impostor. "Yet what folly to lock him up." He plied his ghostly trade because the public demanded it—his large bank account proves this. count proves this.

But every arposé like Slade's goes far to shake the faith of the easily-imposed-upon in materialization, hand-forming, picture taking, &c., while on the other hand it seems to strengthen confi-dence in what the elect call Spiritualism proper. Private circles in London are common everywhere. I scarcely know a single household where some member of it does not try his hand at this mysterious power of communing with the un-seen. My own attempts to ferret out some of the mysteries of the spiritual world have been, until within a month, most annoyingly unsuccessful. Last night, or last week, wonderful things occurred; but in my presence the tables, under the same conditions, have always been as quiet as if they were nailed to the floor. Once I sat with a gentleman who was said to be possessed of a mediumistic power that never failed. As a rule, he personally communed with a much-loved relative, who had died in Africa, which relative, they said, invariably announced his presence by a lion's roar. This was taken as evidencehis fate was never surely known—that he had been devoured by a lion. (It would seem to have been easy to ask the gentleman who or what devoured him.) But the evening I sat with this medium we had n't a tip or a rap, much less

Hence, when some friends here urged me recently to meet a certain lady, a very strong medium, though I consented, my faith was as weak as my desire was strong. One dismal evening, a month ago, the lady joined us. She was granddaughter, they said, of a celebrated chancellor of England, and widow of a nobleman. Old as a relic, and reduced to something very like a chalk quarry with gout, she presented, as she sat at my table—clad in raiment beside which Joseph's coat was a mere joke-rather a fantastic and even frightful appearance. Waiting for the dead, and with my own hands on the table, I moralized: Why do all these intense Spiritualists look alike? Why do they all have such wild, weird eyes, as if there were fire rolling at the bottom of them? Why do they all appear to have disqualified themselves for happiness and sunniness here, through this perpetual aspiration after the hereafter? Whydo they give one the idea—
the whole of them—of being the square pegs
squeezed cruelly into the round holes? Why—
here the table fell over into my lap. I looked across at my vis à vis, and she was as unblushing as if she had n't done it. In a moment I found she had n't, for the table kept tipping, and Madame began the alphabet. The name, and a peculiar one (one which no one in London knew), of a member of my family, was at once spelt, and this was followed by a conversation between us, unimportant in itself, but startling, because the words were his words, his very verbal raiment. That night I passed unquietly, and resolved that the problems of Spiritualism I would leave to the solving of others on whom the effect of it was less unnerving than on me. But the morning brought braver and fresher feelings; and I even asked myself had I not been deceived, or was I not a victim of self deception? So the evening found me again with the old lady and with others at the table. This time the communication with the powers present seemed almost a personal contact. There were even spelt to me little hymns that the baby-dead had repeated long ago. I could no longer doubt; though the evening and the morning were only the second day, I had atill become, in spite of myself, a fixed believer that some power outside of the living could communicate with us here. A week's evenings of experience made this faith stronger and stronger; but, after the week had passed, I felt forced to give up the subject, and probably forever.

Now if I were asked what means all this

strange thing, and whence comes this power, I should reply frankly, I do not know. We have been taught that death at least means rest; but now it would appear that the dead are in neverclosed graves, and that their sleep is a most troubled one. A young Harvard student whom I had known, and at whose bedside I sat when he died in his father's New Hampshire farmhouse, spelt to me on one of these evenings his dying words. They were strange words, and very harrowing to remember; but had he been "walking the earth unseen" all these years, never forgetting them? Is this what we must think Heaven to be? It were better not to believe in immortality at all than in such evidences of it. The temptation to believe, it is true, is very great; those who have loved, want sorely to live on; those who seek rewards are impatient to find them; and those who love rest-women especially—would have it never-ending. But we make our beliefs just as we make our fashions and our morals, according to the time's or the individual's demands. Away back in the twilight of history, centuries before the Christian Era, to 10. Wrote Henry Fairchild. No response.

preach immortality was to risk imprisonment or even death; but now, not to preach it, is to risk the severest censure. Yet there are not a few who dare to think that this life would be heaven enough, and a thousand times fuller of love, if we acknowledged more cordially its beauties and obeyed more carefully its laws—thinking the while less of another life.

A belief in the supernatural does not belong alone to to day, even in America. Two centuries ago our plous ancestors were very superstitious; and some of their deeds which history is severe upon now, were undoubtedly the result of honest conviction, and the natural consequence of a wave of superstition which at that time was sweeping over the whole world. About the year 1646 the New Haven colonies began to find their fortunes waning, and concluded unless help came to them from England, something desperate must be done to retrieve them. The desperate thing they hit upon was to build a vessel and fit it out with all their merchandizable wealth of furs, corn, &c., and send it to England. This vessel never after was heard from or seen, except—as the history of Connecticut calls it—as a phantom ship. Cotton Mather had the intensest faith that this phantom was sent to quiet the people's minds, and wrote the following letter (it is in his

suip. Cotton Mather had the intensest faith that this phantom was sent to quiet the people's minds, and wrote the following letter (it is in his Magnalia) to his congregation about it:

The full story of the grievous matter let the reader, with just astouishment, accept from the pen of the reverend person who is now the pastor of New Haven. I wrote unto him for it, and it was thus answered:

Cotton Mather: Rev. and Dear Sir:—In compliance with yo'r desires I now give you the relation of the apparlition of a ship, in the air, which I have received from the most credible, judicious and curious sorrowing observers of it. In 1647, besides much other lading, a rich treasure of passengers, five or six of which were persons of chief note in New Haven, put themselves on board a new ship, built in Rhode Island, of one hundred and fifty tons, but so weighty, the master (Lamberton) often said she would prove her grave. In the month of January, cutting her way through the lee, on which they were accompanied by the Rev. Mr. Davenport, besides other friends, with many fears, as well as prayers and tears, they set sail. Mr. Davenport in prayer, with an observable emphasis, used these words: "Lord, if it be thy pleasure to bring these, our friends, in the bottom of the sea, they are thine, save them." The spring following no tidings arrived of their friends with the other ships from England. New Haven's heart began to fail her. Then put up the godiy people much prayer, publick and private, that the Lord would, if it was his pleasure, let them know what he had done with their dear friends, and prepare them with a suitable submission to his holy will. In June next, one evening, a great thunder-storm arose out of the northwest, after which—the hemisphere being serene—about an hour before sunset, as ship, of like dimensions of the aforesaid, with her canvas and colors abroad, appeared in the air, coming up from the herodress north, and continuing under a fresh gale, holding her course north, and continuing under a best pale, holdi

An old Connecticut history says of this appari-

tion:

It was in the stark month of January that the ship set out, and the citizens cut the ice with saws to make way for her, three miles, and watched her go with their eyes filled with tears. Ship after ship arrived and no tidings came; and at last hope died, and they whispered no more about her. One June evening there was seen hovering over the harbor the figure of a three-masted ship, shadowy at first, and without shroud, but gradually taking on great dimensions until her sails swelled in the summer breeze. And on her upper deck there stood the semblance of a man, a solitary form. Though the wind blew from the north, she made her course bravely for half an hour, until the children cried as she drew near. "There's a brave ship," The wetre bark was the exact counterpart of the lost one. The anxious and the curious quickly assembled to welcome her home. But those upon the deck, its left hand pressed against its side, its right hand graspling a sword, stood the mournful shape pointing toward the sea. Finally a cloud of smoke arose, faint at first, but darkening asit wreathed its sembre folds around the phantom ship and the armed spectre, till both were swallowed up from mortal sight.

CALHOUN.

Spiritual Phenomena.

Test Seance at Harvard Rooms. To the Editor of the Banner of Light:

Mrs. L. M. Kerns, of San Francisco, gave a public test scance in Harvard Rooms, Sixth Avenue and 42d street, New York City, Sunday evening, Dec. 17th, before a large audience, (considering the stinging weather,) to the grati-fication of believers and the confusion of skeptics.

tion, on paper, and fold up the same securely from sight. A large number of these ballots was placed on the platform table, in view of the audience. The medium took up each paper in turn, and, if an influence followed, inquired if the spirit called for was present, and, if so, reply was made by gentle raps about the table. The gas of the hall remained untouched and in full blaze, the medi-um, the ballots, and the plain table in full view. If a spirit is seen the medium describes the appearance, or, if heard, repeats the words. A committee of two gentlemen was selected by the audience as judges or close observers—Mr. Knight a skeptic, and Mr. Washburn, reporter of New York World, also an unbeliever, who took seats immediately on the right and left of the medium. Mrs. Adams next sang an Ave Maria, after which Mrs. Kerns touched each ballot and

1. "I hear the name of Richard Collier. Did any one write that name?" A gentleman rose and said he knew such a man, but had not written his name.

2. Medium wrote very rapidly and nervously, eyes shut, a message signed Emma; selected a ballot, handed it to one of the judges, who opened it and found written the name of Emma Eames. The writer of the ballot said he did not know how the lady could know anything of it. The message read: "I am present with you to-night. Will select the paper on which my name is written. I wish to talk with you in private." (Mrs. Kerns does not give private sittings.)

3. Another message; name illegible. Asked to rewrite it. Did no better. Medium said she felt the name on her arm; bared her left arm; the judges saw nothing, but while watching a name appeared upon the cuticle in red letters; medium wrote the name again more distinctly, same appeared on the arm—J. Farnsworth; Jonathan in full in the message. Medium requested any physician or scientist present to examine and explain the development, none appearing. The name was acknowledged by the son, who stated he never spoke to the lady in his life outside the hall, and did not think she knew any member of his family, and could not account for the test on any theory but the spiritual.

4. Said the medium: "I see standing between

the lady and gentleman sitting next to the two first on the front seat, a young man (describing him in detail), and he calls the gentleman father. He puts his hand on the lady's shoulder; does not speak, but I see in letters in front of him the word sister."—The lady and gentleman addressed said they were not Spiritualists, but that they acknowledged the description and relationship

of a son and brother deceased.
5. "I hear the name of E. C. Graham." No

response. Writer perhaps timid.
6. "I hear a spirit say, I cannot answer the question addressed to Emily Stone." Ballot selected, and found by judges to contain a question to that name. Writer said he was a Spiritualist, but never spoke to the lady.
7. "I hear the name of Martha Young. Anybody recognize it?" A gentleman replied, "I wrote that name, folded the paper well. You are a stranger to me. Never saw you except in this

a stranger to me. Never saw you except in this Thave seen that same spirit materialized as plain as life."

8. Wrote the name of Gus Harney. Not ac-

knowledged. 9. Turning to the planist the medium said she saw a spirit beside him, and the letters A. S. Recognized.

11. Wrote (after selecting a ballot and learning by raps it was the spirit already reported in case number nine) the name of A. S. Willson; also another name beneath it. The medium complained of dizziness, and symptoms of drowning. The gentleman arose and said he must acknowledge the names just unaccountably written; the first name, with the uncommon *ll*, was correct, the party was drowned; but in connec-tion with the second name he desired to say nothing; that he was not a Spiritualist, "and

12. Spirit reported name of Mary Jane, as medium understood it. A gentleman first stated he addressed that name, but canceled the acknowledgment because of a slight difference in the

name as written and as heard by the medium.

13. The above named spirit, Henry Fairchild, next wrote impatiently: "Why don't you say you know me?" No confession.

Going through the ballots again and obtaining no influence, the medium announced the close.

The people flocked about the platform, earnestly inquiring as to the philosophy and the facts. Early in January Mrs. Kerns will give a public test scance in Brooklyn, for the benefit of the sufferers by the fire.

270 West Forty-second street, New York.

Banner Correspondence.

New York.

BROOKLYN .- W. C. Bowen writes, Dec. 25th, as follows: During the last month we have had the pleasure of listening to Prof. M. Milleson, spirit artist, and of seeing the fine crayon-drawings produced by spirit power through his mediumship. His lectures have been of an instructive character; and it is a marvel I would like to see some of our bitter opponents get over, if they can, how it is that a man who never took a drawing-lesson in his life, never asked a question for information of any artist or painter, in short, knows nothing of the art of drawing or painting, can produce the pictures he does, pictures that challenge the scrutiny and admiration of all who witness them. And as to the man himself, you have but to see and talk with him to be convinced that he is honest, pure, and labors with single-eyed devotion to truth as embodied in the Spiritual Philosophy. There are certain geniuses in mathematics, and also in music, who, it is claimed, perform their prodigies in these special departments by a natural, inborn aptitude far exceeding the capabilities of people generally; but Prof. Milleson gets his assistance from a power outside of and beyond himself, and is as conscious of this fact as he is of his own exist-ence. His sphere of labor and usefulness should be widened, and I hope the Banner will com-mend him to the attention of Spiritualists and skeptics everywhere. Facts are what we want, and facts we can have through patient investigation. "Knock, and it shall be opened," "Seek, and ye shall find"—these sayings of Jesus have been verified in Spiritualism over and over again. Then let Spiritualists all over the land, in this time of revival of intolerance, bigotry and hate, stand unflinchingly by their colors. Spiritualism is passing through another or real, but shall emerge, as in former times, bright as the sun, fair as the moon, lustrous as the stars, and spanned with the promise and the verification of a glorious immortality.

Vermont.

BARNET .- E. B. Clement writes: Please find enclosed \$1 for the "Slade Defence-Fund." I wish I could multiply it by hundreds, for I feel that his cause is my cause—the cause of truth. If all the friends of our truth, our faith, our light, our life, our knowledge, yea, our God-for God is the grand centre and concentration of them all—were to east in their mites, nothing would be lacking in the shape of funds. Our cause is marching onward with long and rapid strides. Mediums are being developed. A terrible shaking among the dry bones is taking place. Christ, the great medium, is coming with power, in principle, if not already here, and we must go out to meet him. meet him.

VERNON .- Chauncey Thayer writes: You may feel assured that while I remain in the mortal form and the Banner of Light is published, I shall be a subscriber—reading it myself and lend-ing it to my neighbors. I feel that it is as necesoccurred.

First, a song, "We are waiting and watching for thee," by Mrs. Adams, Mr. Farnsworth and Mr. Wilson, the pianist, rendered expressively; after which the audience was requested to write the name or names of spirit-friends, with a question, on paper, and fold up the same securely from sight. A large number of the exercises and facts as they ing it to my neighbors. I feel that it is ha necessary to my spiritual enjoyment as my meals are to the sustaining of my old body. Please accept my best wishes for your success in trying to enlighten poor blinded humanity, and remember me as having a most kindly regard for all good efforts of every one.

FERNANDINA .- Mrs. A. L. Bennett (Box 104) writes us under a recent date that she has returned to the above-named place after a five months' sojourn in Philadelphia, and intends opening at an early date a Spiritualist Home. She speaks of the transition of Dr. Webster, and says there is increasing interest manifested in the cause of Spiritualism in Fernandina, renewal being commenced by outsiders, through curi-osity to see what will come of it. "Our circle, which has been organized and in operation for three years, is still in existence, and I am happy to say I no longer labor alone, as Bro. Drake, one of our number, is being developed. He does good work at our meetings. We anticipate a pleasant winter, as the number of visitors is ten times what it ever has been, and we hope to meet among them many Spiritualists."

Dakota Territory.

STANDING ROCK.—Daniel Collins, in renewing his subscription, says: I often wonder why the Spiritualists of this country do not give the dear old true Banner more support. my estimation there is not a more beautiful, moral or devoted paper in the world, and surely the believers in our holy falth ought to give encouragement to this most truthful exponent of Spiritualism.

New Hampshire.

WASHINGTON .- In renewing subscription for the Banner of Light, Mrs. H. Healey writes: I have read its precious pages nearly twenty years, and it has been more than meat and drink to my hungry soul, which is thirsting for more truths from that spirit world where my dear family are awaiting my coming. May the beautiful and God-like principles it advocates impel us to action, until our glorious mission on earth is accomplished.

THE HAPPY MAN .- The happiest man I have ever known is one far enough from being rich in money, and who will never be much nearer to it. His calling fits him, and he likes it, rejoices in its process as much as in its result. He has an active mind, well filled. He reads and he thinks. He tends his garden before sunrise every morning, then rides sundry miles by the rail, does his ten hours work in the town, whence he returns happy and cheerful. With his own smile he catches the earliest smile of the morning, plucks the first rose of his garden, and goes to nis work with the little flower in his hand, and a great one blossoming out of his heart. He runs over with charity, as a cloud with rain; and it is with him as with the cloud, what coming from the cloud is rain to the meadows, is a rainbow of glories to the cloud, that pours it out. The hap-piness of the affections fills up the good man, and he runs over with friendship and love—connubial, parental, friendly too, and philanthropic besides. His life is a perpetual "trap to catch a sunbeam," and it always springs and takes it in. I know no man who gets more out of life, and the secret of it is that he does his duty to himself, to his brother, and to his God. I know rich men, and earned men, men of great social position; and if there is genius in America, I know that a happier man I have never known.—Theodore Parker.

Editorial Annoyances.

The following extracts from an article in the "Essy Chair" of Harper's Magazine for November are full of wisdom and practicality:

"The life of an editor is certainly one of great and various annoyance, but it has some very amusing aspects. The Easy Chair, as it has often confided to its readers, does not pretend to the editorial crown, but its very name imports an intelligence of editorial experience—although it be its easiest part. It happens, therefore, that letters intended for the editor often drop into the Chair, and greatly cheer its labors. It has some times commented on these, as indicative of char acter. But undoubtedly the most entertaining parts of editorial correspondence are the indig nant and the instructive letters. Hot wrath, Billingsgate, and bad grammar deliberately written out, sealed, stamped, posted and arriving in duc course of mail cool and still, are very ludicrous. The staleness of champagne that has been opened for some days is a type of the letter of wrath and fury when it reaches the editorial hand. And if anger could ever be reasonable, the furious gentleman or lady would count twenty five with Tattycoran hady would count twenty five with Tattycoram before committing indignation to ink and paper. He does not mean to be ridiculous, but he makes himself so, and no peals of laughter in the busy sanctum are ever more sincere and ringing than those which greet the mis-sive of the indignant correspondent.

Of course honest and simple corrections of statement are of the utmost use, and are in the highest degree valued by every sensible editor. When the conductor of the London Times was asked how he knew the movement of public opinion, which his paper so accurately represented, he answered that he knew it by his correspondence. That was, perhaps, as good an explanation as he could give of what is really inexplicable. For an editor apprehends instinctively, by a tact which is not to be learned, so lvely, by a tact which is not to be learned, so that, like the poet, he is born, not made. Great volleys of epistolary censure are, therefore, not necessary to teach him that he has done something which displeases. He knows that he will do so before he begins, and he begins only because he has counted the cost. If the editorial object be to reflect public opinion, the letters will range and only the scattering readers who displeases. represent only the scattering readers who disagree, and whose disapproval he expects and has already "discounted." If the object be to oppose a strong public opinion, he knows equally that there will be vehement and general protest; and that, also, he has already weighed. If, indeed, the editor be not an editor, but simply an occupant of the editorial chair, then he is utterly at sea. Two letters or twenty equally confuse and confound him. He has no idea, and can have none, whether they represent the crotchets of twenty people or public opinion. The editorial sagacity is that which assures its possessor of action and reaction in public senti-ment, although he cannot point out to you the detailed sources of his knowledge.

The other kind of remonstrance is the didactic.

This usually concerns the character of the feast which the editor provides for his readers, or consists of judicious hints as to his management of his own business. 'The Father of a Family' wishes to know why the editor admitted a story which he is constrained to say is far from the standard which he conceives the editor of a publication of such lofty pretensions should constantly regard; and he is sorry to say that he, the parent, is considering whether it be not his duty to decline to receive the work any longer. This is unquestionably an interesting consideration to the parent, but he should remember that editors are very busy men, and should therefore refrain from troubling them with his mental processes. If the father of a family would but reflect for a moment, he would perhaps suspect, what is the precise truth, that for every such letter of reproof, an editor receives another of commendation, and if he should undertake to govern his conduct by them, the result would be pitiful. Indeed, the same disposition must be made of the didactic letters as of the indignant, and they must be dropped into the limbo of entire uselessness. What the individual A suggests, the individual B ridicules, and that which arouses the ire of C, rejoices the heart of D. The editor, therefore, is the only person who can intelligently and prop-

erly reply.

The object of this brief discourse is to save the

This little volume contains over two hundred pages of verse on a variety of subjects, but all indicating much passional warmth. Some of the brief somets, like that on Lilicoin and Sappho, have much vigor; and some of the odes, like "To Wed or Not to Wed," exhibit a good deal of ingenuity. The movement of "Approdicts" and certain passages elsewhere, reminds usof Swinburne. * * * * - Phrenological Journal, New York.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. By Ker-THE WORLD'S SINTREN CHUCIFIED SAVIORS. By Rersey Graves. 400 pp. Price \$2.00, postwo free.
We have been highly interested in this work. Its researches into the past reveal where much that is incorporated into the Christian religion has its origin. It is pretty evident that many of the doctrines of the present theology were borrowed from religious that had existence centuries before the Christian era.—The Messenger, Westfield, N. Y.

were horrowed from religious that had existence centuries before the Christian era.—The Messenger, Westfield, N. Y.

An Epitome of Spiritualism and Spirit Magnetism.—This is a small work by the anonymous author of several other volumes relating to the moral, mental and, physical condition of mankind. Among the different subjects treated may be mentioned the following: Modern interpretation of the Bible; Mediumship, its Laws, and the Reliability of Spirit-Communications: Re-incarnation; Alchemy, Magie or Fanatiesm, Which? Mind-Reading, Psychometry and Clairvovance: Spirit-Healing the Highest Mode of Treatment: Magnetized Paper; "Social Freedom" an Obsticle to Spiritualism; Indusine and Disease Imparted to Children Church Prejudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Indicity, Capital Punishment; Ressons why Spiritualists do not Organizo, and the Ultimate Results of their Teachings.

This condensed treatise not only gives the claimed views of the Spiritualists, but shows why their is so much inharmony in their ranks, and so much apathy existing on the part of professed believers. The writer evidently is in sympathy with what is denominated the "conservative" wing of that movement. He criticises the vagarles of the Spiritualists, and although the writer's style is quite common-place he deals with his subjects in a candid and fearless manner. The author's object evidently is to create thought upon the subject of Modern Spiritualism, and the work is worth perusing by those interested in the growth of the various phases of religious thought.

Price, paper 35 cents, postage 5 cents; cloth 60 cents, postage 10 cents, For saleby the publishers, Coiby & Rich, No. 9 Montgomery Piace, Boston, Mass.—Vineland (N. J.) Independent.

BIBLE OF THE AGES. By Glies R. Stebbins.—"I have read this book with great interest. Nowhere, in the same space, can be found so much, from the most ancient times to our own, of the views of great men on these important subjects. Its moral tone is high and independent, the compiler seeking truth wherever found. I sincerely hope it may find wide circulation."—Hon. Benjamin F. Wade.

THREADING MY WAY. By Hon. Robert Dalo Owen.—
A most interesting volume; a narrative of the first twenty-seven years of the author's life; its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since, etc.

"All Mr. Owen's chapters have been remarkable not only for the attractiveness of the incidents, but for the light shed on many important social and industrial movements, and for the noble sincerity and good humor pervading them."—Inter-Ocean. Chicage.

"A fascinating autobiography."—Boston Post,

The Williamsport (Pa.) Daily Register speaks of POEMS FROM THE INNER LIFE, and POEMS OF PROGRESS, by Lizzle Doten, and FLASHES OF LIGHT FROM THE SPIRITLAND, given through Mrs. J. H. Comant, as "Three wonderful works—fascinating and mysterious."

BIBLE MARVEL-WORKERS, price \$1.25. AGASSIZ AND SPIRITUALISM, price 25 cents. NATTY, A SPIRIT: HIS PORTHAIT AND LIFE, price, cloth, 85 cents; paner, 55 cents, MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE, paper, 30 cents, TIPPING HIS TABLES, Elicited by "An Exposé of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872." Price, paper, 25 cents. Author, Allen Patham, Boston. Colby & Rich, No. 9 Montgomery Place, Boston, Mass, We have arisen from the perusal of the above works with a feeling that the subjects have been ably treated, and we recommend them to those who are seeking light upon the recommend them to those who are seeking light upon the disputed things of another life. — The Messenger, Westfield, N. Y.

THE MENTAL CURE: Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By W. F. Evans. Boston: Colby & Rich.

The author says that the design of the treatise is "to explain the nature and laws of the inner life of man," and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. We have aimed to illustrate the correspondence of the soul and body, their mutual action and ruction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

The work is well written, and must command respect

and thought upon a subject that should be better understood by the public. The treatise is invaluable, and has received encombuns from many authors and writers in this country. It contains 364 pages. Price \$1,50. It can be obtained at Friends Bookstore, 706 Archstreet, Philadelphia, — The Philadelphia Journal.

Married:

In Ann Arbor, Mich., Christmas, Dec. 25th, at the bridegroom's residence, by Dr. Frank T. Ripley, of Boston, Mass., L. B. Kellogg and Miss Mary Shutts.

In Auburn, N. Y., November 30th, 1876, by Rev. J. H. Harter, Mr. Charles A. Halbriter and Miss Arilla F. Pickering. December 2d 4876, by Rev. J. H. Harter, Mr. Parley B. Rhoades and Miss Alice Hitchcock, all of Auburn. _______

Passed to Spirit-Life:

From Somerville, Mass., Sunday morning, Dec. 24th, Charles Tufts, at the ripe age of 95 years and 6 months.

From Somerville, Mass., Sunday morning, Dec. 24th, Charles Tufts, at the ripe age of 95 years and 6 months.

Mr. Tufts has been through life an active, positive, energetic business man, accumulating an abundance of material weath. "His works shall follow after him; "his hame has been honored and perpetuated by having a college named after him.

Mr. Tufts in early manhood intuitively and intellectually accepted the them unpopular decirine of Universalism, and until his death he had no doubts concerning the trathfulness of the universal salvation of all markind in the future life which "waits all human belings. Mr. T. notonly sport his time and energy in promulgating what he shearely believed to be a great truth, but gave of his material wealth to assist in the work of establishing a found tilon for the educating of teachers of the destrine, the land where Tufts College stands being donated by him for that purpose, and his name will be perpotuated in history as being one of the founders of Tufts College, and the college wid stand as a monument to his memory. Mr. Tufts's mind was remarkably clear and argumentative until his death. The writer of this notice has, within the last fow years, often listened to his interesting narration of his early experience religiously, and why he accepted the doctrine of Universalism. His mind would revert to the arguments quoted trom the Bible, spaich he used at that time to defend his religious views, she they seemed as vivid and clear to him as if they were spoken in his early conversion to Universalism.

He leaves a devoted, faithful wife, who cared for him in his sickness as none other could. His funeral sorvices (which were largely attended) were beld in the Universalist clurch, under the supervision of the oni dats of Tufts College—levy, George H. Vibbert, Rev. T. J. Sawyer and Dr. Capen officialing.

From Sewickley, Pa., on the morning of Dec. 10th, 1876, Dr. Charles Pinkham, aged 55 years 7 months and 12

1876, Dr. Charles Pinkham, aged 55 years 7 months and 12 days.

He was born in Maine, where he fived eighteen years, then in Boston several years, but for the last twenty years he claimed California ashis home. He was an able phrenologist of thirty-six years practice, and an extensive occurrer for the past sixteen years upon a new science of the universe, from primal matter up to God. His claims were high, even to that of being the superior modium of earth in the four following departments, viz. Anthropology, Prophecy, Divinity and Organization for the true Communal Brothermod soon to be established upon earth, the Preamble, Constitution, By-Laws and Contract of which were written out through him sixteen years ago in San Francisco, Cal., and which are now in my hands.

I have become so imposed with the philosophy contained in the 'New Philosophical Bible,' (two mumbers of which, of one thousand copies each, have been published by him.) that by spring I expect to continue the work of disseminating the truth as I view it, irrespective of what others may think of me or my strange religion.

My companion was arrested in his earth-work very unexpectedly to both, soon after leaving Philadelphia the last of September, on route for our Catifornia home. His disease was inflammation of stomach and bowds. Ho helleved until the last that his work on earth was not done; still be feared not death, but often expressed a desire to be with Jesus and the large congress of spirits, which he had almost daily seen for the past four works, as soon as he could be spared from his earth-work. The world has lost one of its carnest reformers, but his lators for humanity will doubless be vastly increased, so believes his faithful, trusting companion.

[Will other papers please copy?]

HARRIET CLARK PINKHAM.

[Will other papers please copy ?]

From Fair Haven, N. Y., Dec. 17th, 1876, Mrs. Nancy Wyman, relict of the late William Wyman, Esq., aged 69 years.

Most of the earth-life of the subject of this notice was spent in Fair Haven, where she was well and favorably known for her various and numerous go of qualities. For more than twenty years past, in faith and knowledge sho was a Christian Spiritualist, and requested that a person of similar views should officiate at the burial of her earthly body, and present to those convened the faith, knowledge, comfort, joy and consolation of Christian Spiritualism. Her request was compiled with on the 19th inst, when a large concourse of propheconvened and listened to an address given by Roy. J. H. Harter, of Auburn, N. Y. COM.

On the 18th inst., Mrs. Alanson Hakes, in the 58th year

of her age.

Her complaint was dropsy, of long standing. A few friends met at their house, on Wednesday, at half-past ten A. M. Bro. C. T. Duglas read an invocation taken from the Banner, after which he made a few appropriate remarks; Mrs. Barnes read a beautiful poom, which comprised all the funeral services. The corps was not seen by those present, which was in accordance with hir request. Her remains were then taken to their last rosting place. It was really a novel but an appropriate funeral, Sister Hakes arranged it all, and her wishes were strictly adhered to.

Chay, N. Y., Dec. 25th, 1876. Clay, N. Y., Dec. 25th, 1876.

time of worthy people who are about committing indignation to paper, or who kindly design to teach somebody else how to manage his business. The text is to be found in an editor's waste-basket."

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place. Boston, Mass.

A Song OF AMERICA, AND MINOR LYRICS. By V. This little volume contains over two hundred pages of voters of the contains of the contains over two hundred pages of voters of the contains of the c

From Mazenpa, Minn., Dec. 15th, Wallace lintchins

aged 35 years.

He was born in Otselle, N. Y. Mr. Hutchins leaves a wife and two children. There was a large funeral concourse on Sunday, Dec. 17th. Discourse by W. F. JAMIESON.

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words. 1

The Late Dr. Wm. J. Young.

Information has been received of the death, at Phoenix, Arizona, Nov. 27th, of Dr. William J. Young, agod 49 years and 4 days. Dr. Young was a whole-souled Spiritualist, and earnest, able, and most worthy man. He was a good speaker and a clear, concise writer. One of the most generous and unselfish of men, there was no bitterness in anything he said or wrote. He even made friends of opponents whom he vanquished in debate. A few years ago he published a health journal in San Francisco, assisted by his wife, Mrs. Carrie F. Young. The magazine acquired a good reputation, but Mr. Young was wanting in financial ability, consequently the enterprise was a failure. Since then Mrs. Young has labored in the lecture field, apart from her husband, in hopes of accumulating means inflicient by the efforts of both for a home which they might enjoy together in the declining years of life. Their plans have been frustrated by his untimely death, and now Mrs. Young naturally regrets that any hopes of ultimate gain were allowed to induce them to labor apart. She writes from Neyada City, Cal., to a friend, as follows:

gain were allowed to induce them to labor apart. She writes from Neyada City, Cal., ton friend, as follows:

"Never, if you love your wife, and she you, suffer anything to causa you, for any prospect of greater success, to tive apart and struggle as we have. At Phoenix, Arixona, he had preëmpted three hundred and twenty acres of land, and was bending every chergy to make improvements on it, expecting me to come a year from this fail. Generous, unseifsh, seif-sacrifeing, un-complaining, long-suffering, patient and cheerful, he had the taculty of seeing good in everything. His last literary work was an essay on "The Chemistry of a Joke," read before a literary society in Phomix two weeks prior to his death. On the 17th he wrote me a cheerful letter; on the 29th took cold by walking two miles to do something on his ranch, after a hard day's work in town; on the 25th a friend wrote me that he was ill, but not daugerously so; on the 27th he died unconscious—no message, no last word; dear, feebie, lonely, homeless man! Oh, my heart is sick; the long, long, lonely days—low can I endure them? No more letters no more encouragement to 'be patient and hepeful,' no more loving assurances: 'A home is growing for you' How he longed for a home, dear sou!! Where is he now? Why do n't he come to me—speak to hne—love me?! I can only think of him as cold and hopeless in the gravo. Oh, could I obly live over the last few years with the benefit of their dearly-carned experiences, how welcome would be a cabin—any shelter—to see his pleasant face again—to hear him read—to feel his tender caressos! God help me!" San Francisco, Cal., Dec. 16th, 1876.

National Woman Suffrage Association. The Eighth Annual Convention of the National Woman Suffrage Association will be held in Lincoln Hall, Wash-

ington, D. C., Jan. 16th and 17th, 1877. As by repeated judicial decisions woman's right to vote under the 14th amendment has been denied, we must now unitedly demand a 16th amendment to the United States

Constitution, that shall secure this right to the women of

Constitution, that shall secure this right to the women of the nation.

In certain States and Territories where women had already voted, they have been denied the right by legislative action. Hence it must be clear to every thinking mind that this fundamental right of citizenship must not be left to the ignorant majorities in the several states; for unless it is secured everywhere, it is safe nowhere.

We arge all suffrage associations and friedds of woman's enfranchisement throughout the country to send delegates to this Convention, freighted with mammoth patitions for a lefth amendment. Let other proposed amendments be held in abeyance to the sacred rights of the women of this nation. The most reverent recognition of God in the Constitution would be justice and equality for woman.

On behalf of the National Woman Suffrage Association,

ELIZABETH CADY STANTON, Pres.

MATILDA JOSLYN GAGE, Chair, Ex. Com.

SUSAN B. ANTHONY, Cor. Sec.

TEMARY, N. J., Nov. 10th, 1876.

N. B.—Letters should be addressed to the Secretary, Susan B. Anthony, Tenafly, N. J., and contributions to the Treasurer, Ellen Clarke Sargent, 1732 De Sales street,

We respectfully call the attention of the readat Andrew Jackson, Davis's Progressive may be purged of all faint of dross, and become and hope to hear from the friends in all parts of a reach the surface.

tions of the Book Trade at usual rates. We're- Knowledge to be accomplished? It is plain that spectfully decline all business operations looking there is an effectual solvent in existence, and not to the sale of Books on commission. Send for a less evident that it is making ready for its serfree Catalogue of our Publications.

Сфільу & Влен.

statics of optition to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JANUARY 6, 1877.

No. 9 Montgomery Place, corner of Province street (Lower Floor).

AGENTS PORTHE-BANNER IN NEW YORK, THE AMERICAN NEWSCOMPANY, 119 NASSAUST.

COLBY & RICH,

Spiritualists are the depositaries of a greatefully, surrounded, no deabt, in many directions, with error and falselood, but a truth to the establishment of which they appeal to experimental facts, capable of repeated verifica-Appear in the Control of the Control traffs confirm one another when read another. It is to truth, through facts, truth tree from all controverted dogmas, that Speritualists aspine. Desmond Fitzgerald,

Faith and Knowledge.

The problem of the reconciliation of Science and Religion is one that has only begun to attain the importance which it is ultimately destined to command. So long as Science, or knowing, is in hostility to Faith, or believing, it will inevitably make serious ingoads in the latter, for which the world may reasonably feel large and profound concern. 'And so long, too, as Faith, or believing, arbitrarily and summarily rejects every claim of Science, or knowing, and allows it no place in the great circle of agencies ordained of Heaven for the elevation and expansion of the human spirit, there will be a growing consciousness of the loss of a power to the former, from which mankind | the results that all liberalists desire. In rememis sure to be a deep sufferer.

There is a means of effecting a practical reconciliation of the claims of each, and to the lasting advantage of both. In short, Science may become religious, and Religion may become scientific. They may be married, and propagate an entirely new race of souls. Not only this, they must effect such an union. Whether one side desires it or not, and whether the other side re-And the progress of the world will render it a every movement against the enemies of Spiritucontrolling necessity, in spite of all imaginable alism, and brought victory and renown to the drawbacks and attempts of the votaries of either | cause when most it needed such stimulant, and side to avoid a contact. For the progress of Science is more wonderful during the past thirty years than anything else in the present century; and it can no more be agrested by the fulminations of the ecclesia-tical power than the sun can strike and drive us to duty. be forbidden to bathe the earth in its fructifying light. Science is destined to make greater strides in the future than in the past, and to astonish: the world with the revelations it will work.

Is an obvious danger that it will bury the human | masses. The fact-which seems apparent-that spirit under the load of sheer materialism. Knowledge is lifeless unless permeated with spirit. There must be an ontlet for it, a direction for its meaning, an alchemy somewhere that shall be able to transmute it into such forms as will correspond to the laws of the human soul's assimilation. That there is one, is sufficiently evident from the spreading recognition of its necessity. There cannot exist so strong a desire without the corresponding means of its gratification. What all this newly acquired knowledge needs to give it vitality for man is simply spiritualizing. Otherwise it only accumulates as dead matter, for which the heart of man can find no use. If it merely assists in procuring external comforts and conveniences, its meaning will of course remain, external, and it, can serve no end. but to make mankind more and more material.

That will not answer the great ends of life at all. It is just as if we should all of us unite to discard at once every consideration but those for the body and its enfoyments. For as surely as Science claims only to discover and classify for practical uses, it claims nothing above this; and this is bald materialism. It is plain, therefore, that it can advance only to a certain limit, and that that limit is the physical capacity for appropriation. Even while it enlarges the mind it fails to refresh and re-invigorate the spirit, of which the mind is but an agent and factor. The necessity for the spiritualizing process thus becomes obvious to every reflecting person. It is the vital process by which Science is to become religious and its triumphs are to become in the truest sense the property of the soul.

But, on the other side, there is equal need of Faith's grounding and strengthening itself with the help of Knowledge. To-day its danger is from superstition, which hardens the heart instead of opening it to heavenly influences. This sentiment of superstition may just as easily manifest itself in the direction of a priest as the supernatural. Religion, which is a great deal more than mere belief ever can hope to be, stands in urgent want of some element of reality-of something that, while it convinces the senses, thereby elevates, enlarges and builds up the faith. Theology with its creeds offers only husks to the hungry human spirit. The priest stands and forbids, when the spirit craves more and more light continually. While the church calls on its supporters to hold fast to the supernatural, it is so shockingly inconsistent as to pronounce the life of the supernatural to have died with a traditional past.

Here Science comes to the rescue, but it can do nothing for Religion without a perfect reconcilia--tion at the start. While we truly and sincerely tion at the start. While we truly and sincerely the trial will come on in the course of the third believe that Science can do nothing for the human week in January, before the Judge of Middlesex nal "gentry."

ing public to the large stock of Spiritual, Re- superstition unless it is reinforced by the actual formatory and Miscellaneous Works which we and tangible knowledge which Science brings in keep on sale at the BANNER OF LIGHT BOOK- such marvelous store. What men of science are STORE, ground floor of building No. 9 Montgom- at present accumulating with such unexampled ery Piace, corner of Province street, Boston, Mass. rapidity is destined at no distant day to pass Having recently purchased the stock in trade through the alembic of spiritual power, that it BOOKSTORE, New York City, we are now pre- the fit nourishment for the human soul. Less pared to fill orders for such books, pamphlets, , than this result makes it but a drawing up of etc., as have appeared by name in his catalogue, water in sieves, that are empty long before they

Now by what agency is this great and essen-We are prepared to forward any of the publica-tial work of reconciliation between Eaith and vice. Faith refuses to act upon Knowledge, and Knowledge knows all secrets but the way of Faith. A third force, partly spiritual and partly The answer leaps to every lip as soon as the open for the expression of impersions to order set open for the expression of impersions to order set open for the expression of impersions to every lip as soon as the open for the expression of impersions of the expression of the expr particular period of time the spirit-knowledge of the far past. It was in order to take out of the hands of the Church the work for which it confesses itself incompetent, and perform it at the very time and in the very way required by the

This is no mere assumption or assertion, made PUBLICATION OFFICE AND BOOKSTORE. in the interests of any order or organization that may choose to take the name of Spiritualism to itself. It is the plain statement of a truth that is already too plain to the attentive and reflective observer. Spiritualism comes at just the right time and in the right manner. It enfranchises all men by its penetrating philosophy. Its managers, from the spirit side of life, have thus far refrained from steps looking toward organization of its forces in the mundane, that it niight be left In Letters and communications appertaining to the district Department of this paper should be addressed to freer to enter the churches, the social state, the armon county and all Business in Ketters to ISAAC.

RUM, BANNER OF LIOHT PUBLISHING HOUSE, BOSSIONES of power, the secret chambers of science, and every place where men are blinded by superstition on the one hand, or by materialism on the other. It offers the complete solution of the problem that baffles Orthodoxy and puts further apart the processes of knowing and believing, The Church is destined to give way to its silent but convincing power, while Science is to learn the divine language from it of which it now but lisps its alphabet.

The New Battle for Religious Liberty.

The present aspect of the contest between Materialism and Spiritualism is one to excite the gravest fears and the sublimest hopes. When we consider what the courts of England are when arrayed against an individual or a principle when we review the vivid scenes portrayed by Dickens, by Read and by Collins, and remember that no picture has been too strongly drawn to set forth the power of superstition and bigotry in high places, we can but feel that the approach-Ing trial of Dr. Slade needs the most keen, searching, and wary intellectual power to bring about bering what persecution has accomplished heretofore, we can but fear that some of the old fires still burn, ready to break out anew and consume the better judgment and the calm, dispassioned

The hopes that awaken as we remember the lessons of the past and think how truth has ever triumphed, and liberal sentiment won every victory, must encourage us all. Add to this the pels it or not, this marriage is obligatory on both. | certainty that the spiritual forces have headed we feel serene in the midst of storm.

But hope and fear do not shake the breast of man in vain. They are the advance guard of action. When hope is not enough, then let fear

The following letter from the able pen of our English correspondent, M. A. (Oxon.), will preent clearly the necessity of combined action among Spiritualists. It shows that this present But with its vast and rapid accumulations there | crisis is not one that concerns individuals, but the English Government is about to array itself against the truth, and that its funds are to be called into requisition for this purpose, shows what we may expect, viz., a conflict, bold, de-

termined and unyielding. This abuse of the public money and influence has evidently been brought about by Lankester and his friends. The English treasury with its millions can be unlocked for such ignoble use. Is it not plain to see that the effort and the outlay will be great, and that the opposing force must be equal to the emergencies, whatever they are?

We rejoice over every dollar given in such a cause. Let the hands of our English brethren be further strengthened, so that there be no necessity to withhold any aid that it is possible to summon in the approaching trial of Dr. Slade.

Through what process the prosecution has been able to make its cause national, we cannot yet learn, but that this is a fact we have reason to fear. And the battle is not now between Mr. Lankester and Dr. Slade, but between the powerful, self-exalting English Government and Spiritualism. It is no contest for us to look at with speculative eyes! It is one to call out our most earnest aspirations, and our most active efforts.

Let all read and carefully ponder the contents

of the following letter: To the Editor of the Banner of Light:

I am informed that certain ignorant or malicious persons are circulating a report to the effect that the Slade prosecution or the Slade defence is to be abandoned, and as a consequence that the trial will not take place. As this is calculated materially to interfere with the subscriptions which we hope to gather in, I hope you will allow me to give the statement an emphatic denial. The Slade prosecution will not be abandoned, for we are informed on authority which, though not official, admits of no doubt, that it has been taken up by the government, and will be conducted at the public expense. This is a very serious piece of news, and shows the pressure that Lankester and his friends have been able to bring to bear in high quarters. A more monstrous abuse of the public money and trust cannot be conceived. Most assuredly the Slade defence will not be

abandoned. On this very day the first consulta-tion between the counsel for the defence takes place, and a concerted plan of action will be formed. Serjeant Ballantyne, the leading coun-sel for the defence, has the reputation of being the most accomplished cross examiner at the English Bar, as well as one of its most effective orators. We shall enjoy a pleasant time when the seizer of the slate falls into his clutches, the seizer of the state rais into his ciucies, though he will probably not share our opinion as to the pleasant nature of the performance. Our other counsel is Mr. C. C. Massey, who so ably conducted the defence of Mr. Simmons, and whose thorough, practical knowledge, both of Spiritualism at large and of the intricacies of this special case, will be invaluable.

race without being thoroughly spiritualized, so do we believe that Religion will degenerate into magistrates. There is no jury, unless the magistrates, each of whom has a vote, can be so con-

It is just possible, but not likely, that the case may be taken to a superior court—the Queen's Bench Division of the High Court of Justice on a technical point of law, i. g., whether the Act under which the conviction was made applies to the case. There is considerable doubt in well-informed minds on that point. But it can be settled as well at the Middlesex Court, and we do not want to miss the opportunity of having Prof. Lankester's story subjected to the severest probing. He has made statements which are, to put it mildly, inaccurate, and we desire to bring out that foot.

We have to thank you for a handsome donation to the expenses of the Defence Fund. The fact that the prosecution has been made a national one, gives the case increased prominence, and will probably add a good deal to our expenses. e have no fear that we shall be unsupported with funds; and if that were ever doubtful, it has ceased to be so since the true character of the rsecution has been brought out. The fact that public money is to be used to crush out investigation into Spiritual Science—a miserable abuse The answer leaps to every lip as soon as the question is asked. It is SPIRITUALISM. It was not fer any common end that it revived at this particular period of time the spirit-knowledge of purse will use both in defence of Truth and Justice will use both in defence will be will be at the properties will be a second with the properties will be a second will be M. A. (Oxon.)

London, Dec. 12th, 1876.

Medicine in Vermont.

The old Michigan fever has broken out in Vermont, and the legislature of the Green Mountain State has undertaken a contract which we incline to think it can never fill. So hardened have many people become by habit to bigotry and selfopinionation, they really deceive themselves into believing not only that their own way is right and every other way wrong, but that it is neumbent on them to punish all who reject their theories or refuse to be limited by their narrow operation. The Vermont legislature has illusoperation. The Vermont legislature has illustrated this fact very recently by the enactment of a law that forbids all persons, except dentists and female midwives, from practicing any branch cognize in this message things characteristic of of medicine or surgery unless he or she shall him. He was called an infidel, or free thinker, as he says. He always took deep interest in his patients, rich or poor, and seemed to labor for first have become possessed of a regular certificate from a county, district or the State medical society.

It is only another application of the famous old resolution of the early Puritans, "that the earth is the Lord's and the inheritance of the who hold certificates from a medical society of the State, and that there can be no such societies but those which the State itself sets up. Now while the due protection of the health and lives of the people is a perfectly worthy object for any legislature's thought and care, it still remains a question whether a State, legislature is capable of deciding what true medical or healing powerconsists in, or whether certain societies that have got possession of its prejudices and will are competent to heal mortal ills any more than certain other persons who have not.

There is, of course, little need of arguing such a matter, yet there is certainly something to be said, and said with positiveness. When legislatures begin to go at a crazy gait like this, we may be sure that the objects of their protection need it all. It is a pretty good sign that the new era of healing is invading the old and obsolete system, in whose integrity its most distinguished professors themselves refuse to believe, when legislatures have to come to the rescue of the latter with penal statutes to warn all innovators off the ground. Yet that is precisely the confession which the Vermont legislature makes. Although the new and bigoted act is plainly levelled at Spiritualist healers, whose practice can easily be shown to be far more successful in its results than the rigid and remorseless methods of allopathy, the former are nevertheless to be forbidden by law to practice their sanative skill without first having obtained a license from the practitioners of the system which they practically overthrow.

The absurdity as well as the unfairness of such a statute regulation must be at once apparent to all intelligent and candid minds. It is at least safe to assume that people generally are as much concerned about the issues of any illness that may overtake them as any legislature can possibly be for them. And as for the chance of being cruelly deluded by incompetent pretenders, we are willing to stake our word that there is quite as much uncertainty about the regular doctors as there can be about the irregular ones. At all events, no legislature is competent to decide between them; much less ought the regular doctors to be allowed to decide in their own favor, and rule out all competitors, which is the precise effect of this new and shameless Vermont law.

Decease of John H. Conant.

This long suffering brother has at last passed from the scenes of earthly pain and disease to that sphere of life where all things work together for the expansion, up-building and out-broadening of the better nature of man. His decease occurred at Taunton, Mass., on Friday, Decem-

He was born at New Ipswich, Hillsboro' Co., N. II., and at the time of his transition had accomplished a mortal pilgrimage of nearly 53 years. The latter portion of his youth and the opening one of his early manhood were spent in Lowell, Mass., whither his parents had removed, and it was there that he made the acquaintance of and united himself in marriage with Miss Frances Ann Crowell, who afterward, as Mrs. J. H. Conant, became the world-renowned mediumistic instrument through whom the rated, and brought forward to a high order of success.

The mortal remains of Mr. Conant were interred in the family lot at Forest Hills Cemetery, on Sunday afternoon, Dec. 31st, after most appropriate funeral exercises, conducted at the residence of Col. Fred. G. Pope, 24 Dartmouth street, Boston. Mrs. Emma Hardinge Britten delivered a brief but touching address on the occasion, and the sweet voice of song-from a quartette composed of Mrs. O. Clapp, soprano, Miss A. Morse, contralto, Mr. A. M. Bell, tenor, and Mr. G. Cove, baritone-combined to harmonize the human and spiritual elements of the scene.

The aged mother of Mr. Conant was present, and added the memory of this funeral rite of her child to the list of her seventy-seven years of mundane experiences.

A writer in the Daily Advertiser - in warning liberal people against impostors—says he has "a soft heart and a soft head," but at the same time warns the community "never to give charity at the door except on absolute certainty." He has, evidently, been sold by one of the crimi-

Verification of Spirit Messages.

It gives us pleasure to lay before our readers the following evidences of the reliability of messages received at our Free Circle Meetings through the mediumship of Mrs. JENNIE S.

Augustus Day, of Detroit, Michigan, informs us that he can verify the truthfulness of the spirit message of his cousin, Deacon Hiram Hills, of Plainville, Conn., printed in the Banner of Sept. 16th, 1876. He was wealthy, and a man of influence, and the language of the communication is as characteristic of him as could be expected through another's organism. All the names mentioned are correct, and the whole tenor of the message stamps it as genuine, and truthful to a remarkable degree.

Capt. II. II. Brown writes from Whitewater, Wis., Nov. 2d., as follows: "I recognize the message of Mrs. Felton, given through Mrs. Rudd's mediumship in the Banner of Light of Sept. 30th. Many of her characteristics, and all that she says of her last illness and her entrance to spirit-life, are verified by facts indelibly impressed on my memory. In regard to her present work, &c., my own mediumship and that of others fully corroborate the communication. May the Message Department be fully sustained, for I am convinced by my travels among the friends, that no similar amount of space in any of our papers is doing an equal amount of good. Bottom facts are the demand of many, and here they have them."

JAMES M. UNDERWOOD.

To the Editor of the Banner of Light: In reading the Banner of Light, dated October 7th, I find a communication from Dr. James M. Underwood's spirit, from the other side of life. I have been a reader of the Banner more or less for ten years, and have been doubtful of spirits returning; but this communication satisfies me.

Respectfully yours, Winona, Minn., Oct. 22d, 1876. C. E. Brown.

To the Editor of the Banner of Light:

I had an uncle-James M. Underwood-who saints, and that we are the saints." Vermont says, through her legislative trumpet, that none are qualified to practice the healing art but those was not a believer in Spiritualism, and was outmunication was published in the issue of Oct. 7th, I have not the shadow of a doubt, and I take this opportunity to thank him for coming, and you for publishing his message.

Gratefully yours, Lydia L. Turner. East Somerville, Mass., Oct. 17th, 1876.

The following note is from a sister of the manfesting spirit:

To the Editor of the Banner of Light:

A friend brought me the Banner containing the message from James M. Underwood, I think it was genuine; it sounded sweet to me, and made me feel very happy; it seemed to bring him very near to me. LUCINA.

Charlestown, Mass., Oct. 15th, 1876.

To the Editor of the Banner of Light:

I have verified several particulars in communi-Thave verified several particulars in communications received through the mediumship of Mrs. Jennie S. Rudd, from the following persons: Calvin C. Bailey, formerly of Boston Highlands; Henry Dove, a painter at Boston Highlands; Franklin Gay, a grocer at Cambridgeport; Miss Mary Ann Kent, formerly of South Boston.

Yours truly, A. B. WEYMOUTH.

Medford, Mass., Oct. 18th, 1876.

WASHINGTON MACOMBER. To the Editor of the Banner of Light: I read in the Banner of Sept. 30th the commuread in the Banner of Sept. 30th the communication of Washington Macomber. I knew him well. He hung himself on a tree in Lynn, Mass., where he had resided for several years. Thanks to the Great Spirit of Love and his instruments for enabling him to manifest.

Yours truly, Mrs. A. B. F. Roberts.

Candia, N. II., Oct. 16th, 1876.

JAMES GREEN HARRIS.

I have proved the test of James Green Harris in the Banner for Nov. 11th, 1876. I have seen his mother; she lives in Riverpoint, R. I., three

miles from Apponaug, R. I.
Yours truly, WM. G.
P. S.—Stephien Harris lives there also.
Providence, Nov. 13th, 1876. WM. G. WOOD.

DANIEL PINNEY.

To the Editor of the Banner of Light: In your issue of Oct. 28th, 1876, I notice a mesage from Daniel Pinney, "an old man," to his 'friends in Stafford, Ct."

In the winter of 1802 and 1803, at the age of ten years, I was with my grandfather, Rev. John Willard, in Stafford, Ct. On the opposite side of the street there lived a family by the name of Pinney, with whose children I attended school. While I remember now to appropriate to any of the children only the name of Sally, then a favority of mine, the recollection of the family associated in the family associated the staff of the family associated the staff of the family associated the family associated the staff of the staff ite of mine, the recollection of the family associates with them the names of Isaac and Dan. If the spirit giving the message is one of them, he may well say "an old man."

I am aware the above proves nothing, but affords some presumptive evidence.

Julius A. Willard.

327 Fulton street, Chicago, Ill., Nov. 21st, 1876.

HARRY MURDOCH. To the Editor of the Banner of Light:

Being an old actor, I was glad to see in your last Banner poor Harry Murdoch's message. I read it to my brothers of the profession hereabouts, and they all said that it indicated the man to a T.

Yours very respectfully, W. F. Horton. Rochester (N. Y.) Opera House, Dec. 20th, 1876.

We are in receipt of a letter dated Sacramento, Cal., in which (though the writer for prudential reasons desires his name kept in reserve) the Banner of Light Public Free Circles were inaugu- message of Theodore C. Kibbe, as printed in our issue of June 17th, 1876, is endorsed as truthful and suggestive of the man. Our informant states that Mr. Kibbe "died in San Francisco, after Both himself and his brother Henry (also deceased) were favorably and extensively-known in business circles on this coast, and I am pleased to see the communication in print. It is characteristic of Theodore C. Kibbe."

> Read the call for the Annual Convention of the Spiritual and Liberal Association of the State of Texas, to be holden Jan. 18th, 19th, 20th and 21st at Houston. Extra exertions are being put forth to ensure a full attendance, and we are requested to hint to our Texas readers, in the name of the board of officers, that in view of the mental "feast of fat things prepared" no excuse will be considered valid for the absence from the meeting of any friend of the cause thereabout.

A highly interesting article from the pen of A. J. Davis will be found on our eighth page. We desire to thank the Seer for these choice contributions to Spiritualism's current literature with which he has recently favored us.

The Dangers of the Winter Sea-Re-

markable Premonition. The following, from the Cape Ann Advertiser. is another addition to the host of clearly authenticated narratives already well known, where sailors and officers while at sea have been impressed by some power to them unaccountable, to take measures which have either resulted in saving their own lives, or those of others then in jeopardy. Persons at any degree acquainted with the deep influence which the vastness and sublimity of their surroundings exert upon "those that go down to the sea in ships," will readily perceive that the frame of mind so induced renders the person possessing it an admirable and open subject for impression by the powers invisible; and to our view this accounts for the great number of cases extant where the most startling results have been achieved in answer to these promptings from beyond - monitions for the source of which the principal actors in the drama could give no account whatever:

The Experience of Sch. Augusta H. Johnson-The Experience of Sch. Angland B. Johnson.

She Loses both Anchors and is Otherwise Disabled

—Her Captain Obeys a Premonition and Saves a

Man's Life.—From Capt. George A. Johnson, of
the sch. Angusta H. Johnson, we learn that the vessel left Quero on the 7th for home. Encountered the gale on the night of the 9th. At 7 o'clock, came to anchor thirty miles to the westward of Sable Island. The wind blew a perfect hurricane, with an ugly sea running. Parted at 11 o'clock; hove in the cable, and at 4 o'clock on the morning of the 10th, anchored again; parted again at seven; a tremendous sea boarded her at 9, which stove five dories, broke fore boom and fore gaff in two places; took three hundred fathoms of cable from the weatherside to lec-ward, when John McDonald, one of the crew, ries. Run her from ten A. M. to 2 P. M., when the storm abated, and put on sail for home. in Shelburne, 17th, and on the morning of the 18th saw a disabled brig about thirty miles off Seal Island. A barque was near by, and Capt. Johnson concluded that she would give all needed assistance. Then a strong impression came over the Captain to board the brig, and he could not shake it off. He was extremely desirous to keep on his passage home; but the impression still weighed upon his mind. He felt uneasy. Go on board the brig! was the mandate plainly given, and he could not shake it off. Finally he obeyed the premonition, and with four of his men he boarded the brig in the dory. It proved to be the Wildhorse, coal laden, and abandoned. (She has since gone ashore at John's Island.) Captain Johnson got sail on her, and after she had got well on her course he descried an object as far ahead as he could see, which resembled a man on a cake of fee. He at once called attention to it, and signalled to the schooner. With spoken in his views of it. That this James M. tion to it, and signalled to the schooner. With Underwood is identical with the one who came to all speed they hastened to it in the dory, and on drawing near, what was their surprise in finding a man clinging to the bottom of a boat, which was painted white, thus giving the appearance of an ice-cake in the distance. It proved to be Mr. Gottfried Frankfurt, mate of barque Scawood, who, with three men, had boarded the being and upon their return the boat was cansized. brig, and upon their return the boat was capsized alongside. Two of the men succeeded in getting on board, leaving Gottfried and a seaman named Peter Anderson in the water. They both succeeded in clinging to the boat's bottom; the barque drifted away, and ere they got their boat ready, the men were out of sight. They had cruised around, and not succeeding in finding them, had given them up. The cold was most intense, with a heavy sea, and for two hours Gottfried had managed to hold on to the submerged boat, with the water up to his breast, the sea beating over him and the cold piercing his vitals. It was a terrible struggle for life, and his companion succumbed to the fearful ordeal, and slipping off the boat disappeared be-neath the waters! The suffering man was taken on board the Johnson, where kind hearts and willing hands administered restoratives, and he escaped without any serious illness. The probabilities are, that if Captain Johnson had kept on his course and not heeded the premonition, the man would have been drowned, as he could not possibly have held on but a few moments longer. Who can account for such a premonition? Surely it was not of the Captain's seeking, as he was opposed to heeding it, supposing that the barque had rendered all the necessary assistance, and he wanted to get home. The Seawood has arrived at Portland, and the mate has joined her.

Bigotry in California.

Those who doubt that the forces of bigotry are now in motion to crush by law the media of the Spiritual Dispensation, will do well to ponder the lessons contained in the following paragraph from the San Francisco Weekly Bulletin of Dec. 21st, 1876, wherein it will be seen that to the "Golden State" belongs the infamy of the first conviction of a medium under a new order of procedure which could not be more direct had it emanated from the headquarters of the Y. M. C. A. itself:

"CONVICTION OF A CLAIRVOYANT —The case of The People vs. Clarence Matthews, charged with violating an ordinance of the Board of Supervisors requiring clairvoyants, seers, fortune-tellers and astrologers to pay a quarterly license of \$50 in order to carry on business, was tried in the City Criminal Court Wednesday and Thursday. The prosecution introduced testimony showing that the defendant had not paid his license. The defence claimed that Spiritualism was a religion, and that the defendant was a spiritual ligion, and that the defendant was a spiritual physician and a minister of that sect. Matthews said that he was a member of the San Francisco Spiritualist Union, which was an incorporated religious body. He had been a clear-seer of spirits for fifteen years. He said that he was a graduate of medicine, and had received a certificate which was destroyed in the Chicago fire. He believed in a Divine Creator; never saw a spirit who had seen God. The case was argued at length, and submitted to the jury. The jury was out but a short time, and returned with a verdict of guilty short time, and returned with a verdict of guilty as charged."

The special correspondent of the Chicago Times, writing from Terre Haute, Ind., Dec. 20th, states that during a materializing scance held on the 13th, at Pence's Block, "a materialized spirit to reach a recognizing friend passed to the front of the rostrum, seven feet from the cabinet, observing the usual precaution to leave the cabinet door open that the medium [Mrs. Stewart] might be seen in her seat. During the greeting, and while all were admiring her robes of angelic beauty, the gas jet was by accident [?] suddenly raised to a full blaze. Mark the result. The face of the apparition at once partially dematerialized, presenting a ghastly and unearthly appearance, and in a spasmodic struggle she fell backward, and in that position floated with astonishing rapidity over the rostrum to the cabinet, immediately on reaching which the entrancing control at once lost power, and the then lifeless body of the medium came down with a crash." The medium was restored to consciousness, but on returning to the normal condition she complained of choking, and in gasping for breath became prostrated, and a general nervous depression was noticeable, from which, by the use of stimulants and quietude, she finally recovered. Mrs. Stewart will hereafter be protected (says toe account) from a repetition of this painful experience.

QUERY.-How much money did the Old South Preservation Committee get by Bishop's attempted expose of Spiritualism lately in this city? Who

Spiritualism in Rochester.

Dumont C. Dake, M. D., writes us that the theologic opponents of the cause in this place, reinforced by a horde of bigoted medical students and practitioners, have taken ground whereby spirit media-especially of the physical type-intending to give evidence in that city of the power that is bestowed upon them, are to be made the victims of conspiracy of the vilest sort, and that the subsidized press of the locale is shouting "hosanna" over the fact that "Rochester is a bad place for mediums, and all that class of traveling performers will do well to give it a wide berth for the future," etc., etc., ad nauseum. He says the papers in that locality "for years stood on neutral ground, and were fair and noble exponents of able American journalism; but alas, to-day how degenerated; how silly and contemptible their puny efforts to wipe out the everlasting testimony of God's wisdom, power and love, which through ministering spirits from time immemorial has been the gilded landmark of our great, our glorious immortality. Not only are they at war with truth, justice, yea heaven, but they also ignore the reliable testimony of millions of living witnesses who believe and know of spirit communion, among whom can be numbered our leading eminent scholars, philosophers and scientists the wide world over. Even here, in this quiet little inland city, the believers in spirit communion are numbered by thousands, and this goodly and godly number are not confined to the ignorant and vicious masses. No! far from it! but are composed of judges, lawyers, divines, doctors, merchants, and other cultured people, who albeit 'do not wear their hearts upon their sleeve' for every jackdaw to peck at, neither do they sport blue ribbons in their button holes, similar to a religious (?) association here, designating themselves as 'God's anointed,' but they nevertheless hate and despise this spirit of religious persecutors, and are not to be intimidated."

A Stretch of Doctrine!

Rev. Henry Ward Beecher, whose radical utterances have frequently given the "old heads" of Evangelicalism a fearful shaking up, has advanced even beyond himself-if he is correctly reported-in a recent discourse on the Brooklyn Theatre disaster. Speaking from the text "Prepare to meet thy God," he gave expression to the following views, which, carrying, as they plainly do, the provisions and operations of "the atonement" to the other side the grave, and thus ignoring the very foundation of the Partialist system of theology, viz., that salvation can only be attained to by efforts made while on earth, will make an astonishing reverberation along the Orthodox tympanum:

"But where did the three hundred go when they died? I will not say that they all went to heaven right away, but all have passed into the new world, and as they are prepared, commence their life before the Lord. The oak is in the acorn, the bird is in the egg, and so the soul of man is in the body. By death the new life begins, and as the life has been in this world so it will be gin in the other, the plan of redemption going on until all are delivered from sin in God's plan of universal salvation."

The Matter in a Nut-Shell.

🕻 A spirit, communicating at one of our Public Free-Circle meetings recently, gave through the lips of Mrs. Jennie S. Rudd the following advice (homely it may be in phrase, but full of the power of truth) to those who, whether as investigators or firm founded believers, seek to commune with the disembodied in presence of the sensitives called media. "Like attracts like" here receives a plain illustration which "he who runs may read":

"Sometimes you get a grist ground which you bring to mill, and if it's terrible poor corn you don't get very good meal. So you go to mediums with the most imperfect kind of grain, and expect it will come out the finest and nicest flour, and when you find hulls in it you complain. If you want better manifestations, you must carry

A New Medium

Is spoken of by Samuel Watson in the January number of his magazine-The American Spiritwho bids fair to make a strong impression not only in Memphis, her abode, but elsewhere. Says Bro. Watson after having attended one of her seances: "We give it as our opinion that this medium, though in an undeveloped state, combines more phases than any one we have ever seen. She told us that a few months since she did not believe in it, and was disposed to ridicule the subject. She has in her dark scances what Mrs. Hollis has in hers. Her slate writing is more demonstrative than Slade's. They raise ber in the air as they did Home, and last, but not least, she possesses to some extent the phase of Mrs. Thayer."

Dr. J. M. Peebles

Expects to sail from San Francisco, Cal., (where he is now abiding) about the 1st of February, on his second "round the world" trip. Our readers will be pleased to know that we have made arrangements with him to furnish Letters of Travel for our columns, as he did on the previous tour. His first notations will be forwarded to us when he reaches Australia.

The Eastern War Cloud.

The late news from the East is far from pacific. At the Conference on Monday the Grand Vizier informed the Marquis of Salisbury that he could not agree to conditions incompatible with the independence and integrity of Turkey; in consequence of which the Marquis addressed the Conference, earnestly condemning the obstinacy of the Porte. War is looked upon as inevitable.

An appeal for additional funds has been issued in behalf of the mission for animals by its secretary and treasurer, Mr. Loring Moody, at No. 8 Hamilton Place, Boston. This organization has been engaged, during the last five years, in endeavors to establish humane, healthful and enonomical modes of transporting and dealing with cattle, sheep, swine and other animals, and is now making efforts at Washington to secure the establishment of a system of national live stock inspection which shall prohibit the transportation of animals which are diseased, maimed, and die in transit, as such animals are converted to meat, and eaten by people in ignorance of its

A correspondent informs us that a series of informal weekly gatherings has been inaugurated at 105 Cross street, Cleveland, Ohio, for Friday evening of each week, by Thomas Lees, and sister Tillie, "the object of which is to foster a the Spiritual Philosophy."

Transition of Mrs. Buchanan.

We are pained to announce that the Silent Messenger has entered the abode of our old friend and valued correspondent, Prof. J. R. Buchanan, of Louisville, Ky., and has summoned from his side the beloved companion of his life: For while the glorious revealments of the Spiritual Philosophy tell us it is well with those who pass on before us, our human nature, in loneliness at their physical absence, feels keenly the pang of separation. Our deepest sympathies go out to the bereaved husband in this hour of his trial. The Courier-Journal of Dec. 31st speaks as follows

concerning her obsequies: "The funeral of Mrs. Ann R. Buchanan, wife of Dr. J. R. Buchanan, took place at St. Paul's Episcopal Church yesterday afternoon. The Episcopal Church yesterday afternoon. The cortege moved from the Galt House to the church, where, after the ceremony by Rev. E. T. Perkins, D. D., the rector, it proceeded to Cave Hill. The pall-bearers were Judge Ballard, Judge Bruce, Dr. L. P. Blackburn, Dr. Wible, Hamilton Pope, Esq., J. W. Barr, Esq., John Churchill, Esq., and Prof. Noble Butter. The deceased was a daughter of the late Judge Rowan, and the large attendance attested the profound sorrow which her death has pecasioned profound sorrow which her death has occasioned in the community."

Boffla's Bower Fair.

Miss Jennie Collins's Fair in aid of providing free dinners for poor working girls, opened at Boffin's Bower, Boston, Monday evening, Jan. 1st. Among the many attractions presented is a hive of industry, or "Emporium of Art," representing girls in various employments, such as making clothing and furnishing goods for both sexes, while on the tables are beautiful specimens of needle and fancy work in great variety, original paintings, dolls, miniature furniture, an elegant work box and numerous fancy articles made and contributed by convicts in the Massachusetts State Prison, a representation of Sairy Gamp and Betsey drinking gin from a teapot, refreshments, art gallery, and a legion of novel-ties both useful and ornamental. On the front of the building is a large picture on canvas representing Boffin and Wegg on their way to the Bower. The fair is attractive, the attendants polite, and the cause worthy of substantial recog-

The present condition of the mental world, particularly in the United States, is such that the denizens of the next sphere of existence seem to be able to affect those in this with a sense of their desires or anxieties concerning coming events, though often for reasons which are inscrutable to them as to us they are unable to render that impression—as in case of accident, etc.-clear enough to be understood and made practical by those receiving it. For instance, we are told that Miss Mary Birchard, of Brattleboro', Vt., one of the victims of the recent Ashtabula horror (daughter of Hon. Austin Birchard, of Fayetteville, Vt., and a cousin of Gov. Hayes), was much disturbed when she commenced that final journey of her life, and expressed a premonition that something horrible was to happen to some one of the family, and so strong was her belief that many of the neighbors were made acquainted with her feelings. Just previous to this accident a medium entered our office, and expressed himself as burdened with a sense of nearing calamity, for which he could give no definite reason, but which we think explained by this terrible catastrophe.

The question is often asked, If spirits can do so much toward impressing, in advance, why cannot they complete their work and map out the danger, so that it may be avoided? and we have frequently been answered by our invisible friends that there are powers above and beyond them (and working for a purpose in such cases) whose mighty sweep they cannot thwart or control, though their sympathies go strongly out to their loved ones in jeopardy on the earth.

Under the regular head "To Correspondents," we make the announcement frequently that "we cannot engage to return rejected manuscripts," and we desire it to be understood that such is the rule at this office. Hardly a day passes in which we are not written to by some party (to whose favor we are unable to accord publication) demanding that his or her article be remailed, which is in most cases beyond our power. Those who know the usage in all editorial rooms will need no explanation as to why, and to those who do not, we commend the following from a late number of England's true child of humor, London Punch:

CANZONET TO CORRESPONDENTS. Sing oh the piles of verse and prose The postman dally brings: Punch can't preserve, and therefore throws Away rejected things. Torn up, he sends them all to burn;
None stuch can he testore.
Dear friends, they quit you to return—
As youth returns—no more!

A case (says The Index) has just been brought before the Supreme Court of Massachusetts, on appeal from the Superior Court, which shows how this professedly "enlightened" community still tramples on the rights of conscience. Mr. Ghering Has, of Roxbury, was convicted last September of keeping his shop open on Sunday for the sale of candy, ice-cream, etc., although (being apparently a Jew) he pleaded that he conscientiously believed that the seventh day of the week ought to be observed as the Sabbath, that he so observed it, and that he disturbed no one."

What his sentence was has not yet transpired.

N. Frank White, one of the oldest of the public lecturers on Spiritualism, has located in the capacity of a magnetic healer at 521 Tenth street, between E and F, Washington, D. C., where he will be pleased to meet with, or hear from, his friends and the public generally. He will also be glad to answer calls to speak on spiritual themes at localities not too distant from his field of practice in Washington. Bro. White has been a medium for nearly thirty years, and deserves the friendship and patronage of the friends of the cause.

According to secular press reports, Dubuque, Ia., has "a self-operating plano," which, though closed, locked, and closely watched, continues at intervals to give forth, apparently of itself, beautiful harmonies; much interest is evolved in that locality by the fact, as the instrument is the property of a well-known and wealthy citizen of that place, who is not a Spiritualist, and declares himself wholly unable to account for the phenomenon. The spirits are bound to be heard.

Mrs. M. P. Townsend considered the topic of Self-Improvement before the Investigator Hall (Boston) Course for Women Speakers, last Sunday evening. Miss Susan H. Wixon, of Fall River, will (as per advertisement on fifth page) deliver the next lecture.

Mrs. Elgie Corner (Florence Cook) has social and harmonious feeling among believers in left Shanghae with her husband, Captain Corner, for Nagasaki, Japan.

Spiritualist Meetings in Bostón.

PARKER FRATERNITY HALL.—Mrs. Euma Hardingo Britten speaks at this mace on Sunday afternoon (3 o'clock) of each week. Meetings directed by Robert Cooper. Subject next Sunday, "The Spiritual Outlook,"2—TEMPLARS' HALL. 488 Washington street.—Spiritual meetings every sunday at 2% and 7% P. M. Medduns' meeting every Friday evening in the month except the first. F. W. Jones, Chairman,
LURLINE HALL.—The Universal Reform Association holds meetings in Lurdine Hall every Sunday at 2% and 7% P. M. until further notice. Moses Hull is the regular speaker.

PYTHIAN TEMPLE, 176 Tremont street—The Suletter)

Speaker.

PYTHIAN TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Ald Society will hold a Test Circle every Friday evening, commencing at 7½ o'clock. Many prominent
meditums have volunteered their services. Admission 25
cents. Mrs. John Woocs, President; Miss M. L. Barrett,
Secretary.

CHARLESTOWN DISTRICT, Ivanhoe Hall. - Spiritual meetings are held in this had every Sunday afternoon, at 3 g, clock.

Christmas Exercises.—The Children's Progressive Lyceum of Boston celebrated the Christmas holidays by holding a grand sunlight assembly in Rochester Hall on the afternoon of the 25th. Dancing from 2 until 6 P. M. was participated in, the music being furnished by the National Band, under direction of Prof. Alonzo Bond.

On Tuesday evening, Dec. 26th, the services took a more diversified character, the principal point being the Christmas Tree and its offerings. The hall was tastefully decorated with evergreen, Chinese lanterns, banners, etc., and made a fine appearance. Speaking by Misses Lizzie Thompson, May Potter, Carrie Hale; a piano solo by son, May Potter, Carrie Haie; a piano soio oy i Nellie B. Thomas; and singing by Miss Helen M. Dill, Florence Danforth, the two Misses Smith, (of Nashua, N. II.) Miss Hattie C. Harrington, and Mrs. Prince, gave pleasure to all present, as did also the vocal music afforded by Annie Fol-som and Master Smith, of the Cathedral of the Math. Cross, who attended

Holy Cross, who attended.

From the well-filled-Christmas tree 150 presents were distributed to that number of children, and some of the leaders and officers were remem bered, as also were various parties in the audibered, as also were various parties in the audience. Mr. Hatch, conductor, received as a tribute of friendship a barrel of apples and a choice loaf of wedding cake. This festival, like that of the previous day, closed with dancing—music under direction of Alonzo Bond, prompting (on both occasions) by Percy Hayden. The two celebrations vied with each other in interest, and both presents a partial record of plantagers. both present a united record of pleasures past but not forgotten.

The Templars' Hall meetings last Sunday afternoon and evening (so we are informed by a correspondent) were unusually interesting. The exspondent) were unusually interesting. ercises were participated in by a large number of speakers among whom were Mossrs. Harris, Palmer, Plummer, Lee, Bickford, Mills, Mrs. Folsom, Mrs. Cutting, Mrs. Cowles, Mrs. Dexter, Mrs. Sanford and others. The watch meeting from 10 until 12 was a season which will not soon be forgotten by those who attended. The meeting opened by a short address and recitation by the Chairman, F. W. Jones. The most interesting feature of the meeting was the persona tion by Miss Jennie Rines of the departure of the old year, and the incoming of the new. At the close of her speech, she presented to the Chairman a large Bible, to be kept especially for the use of the meeting. in closing, "On the whole, I think the company who were present never watched an old year out, and new one in, with more pleasure or profit than they did on this occasion."

Dr. W. L. Jack, of Haverhill, can be found at his office, in Room 7, No. 60 Merrimac street, where Spiritualists will ever find a welcome, and all information will be freely given to inquirers on the subject when he is not otherwise engaged. In compliance with many urgent requests, he will endeavor if possible to give a series of parlor circles and lectures in that city, of which due notice will be hereafter given.

With the advent of the New Year comes to us the Religio-Philosophical Journal in an elegant new suit-typ(e)ical of success. Indeed, it sparkles all over with freshness, just as though it had recently descended from fairy land. The editor says: "We come to you this morning with a happy greeting, and with the assurance that immortality is the birthright of every soul.'

New Year's night was celebrated by a deputation of the friends of Miss Mattie A. Houghton, in an informal gathering at her office, 81/2 Montgomery Place, Boston, Room 5, where speeches and remarks offered by I. P. Greenleaf, William Fletcher, Mrs. Susie A. Nickerson-White, Miss Houghton and others, and the partaking of refreshments, made up the order of exercises.

Magnetized Paper.

Fo the Editor of the Banner of Light: Without human testimony to corroborate any statement concerning the use and value of magnetized paper, the mere story itself is valueles The notice you printed one year ago that I would send magnetized paper to the sick who were in indigent circumstances, on receipt of pre-paid addressed envelope, accomplished much good in relieving suffering and in curing many forms of disease; therefore I feel encouraged to renew the same offer for the next ten days, for the purpose of assisting the sick as well as to help establish the fact of there being laten't forces in nature which can be utilized for the purpose of eradicating disease.

A. S. HAYWARD,

Megnetic Physician Magnetic Physician.

5 Davis street, Boston, Jan. 6, 1877.

A GIFT.—J. L. PATTEN & Co, 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3,00 per year, postage monthly. Price sucents per copy. \$3.00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

THE STINITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$7.00 per year, postage \$1.10.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$1.50 per year.

THE LITTLE HOUGUET. A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1.00 per year. year. Published monthly in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 15 cents.

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 Minion, each insertion. BUSINESS CABDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18w*. N.11.

DR. C. C. DUSENBURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. 6w.D.9.

Catarrh.

From C. W. Thomas, of Brattleboro', Vt. "For ten or twelve years past I have been troubled much of the time with Catarrh, which has kept up a continual irritation of the throat and lungs, attended with severe Cough. During this time I have tried many of the popular remediate of the day without the law tried. dies of the day without the least benefit. The past winter 1 commenced the use of Dr. Wis-TAR'S BALSAM OF WILD CHERRY, the beneficial effects of which have been very great, as after having used three bottles. I find myself entirely cured of my disease. The BALSAM has also been used in a severe case of Asthma and Cough, which came within my observation, which yielded at once to the remedy. I recommend its use to the afflicted generally." 50 cents and \$1 a bottle. Sold by all druggists.

For Throat Disease and Coughs.-"Brown's Bronchial Troches," like all other really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

From Maine to California millions of children are wearing SILVER TIPPED Shoes. Why They are the cheapest, and never wear through at the toe

Also try Wire Quilted Soles. D.30.3w

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

THE SOCIETY OF SPIRITUAL SCI-ENCES have engaged the services of a remark-able Medium to answer SEALED LETTERS. \$2. Description of the writer, \$1, 229 Broadway N. Y., Office 55.

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 he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Pa-tients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnatism and other Subtile Agents, may obtain board conveniently and at

MRS. NELLIEM. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street opposite C tv Hall, Brooklyn, N. Y. Hours 10 to 4 D.30.-4w*

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ship of Mis. Son M. H.A., DANSKIN.

These messages in licate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil consequently those who pass from the earth-sphere in an undeveloped state, eventually progress

to a ligher condition.

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

The Banner of Light Free-Circle Meetings ner of Province Stiet, each year and the plan at 2 o'telock, an 1 services commence at to clock procisely, at which time the docs will be closed, neither allowing entrainer nor egress until the conclusion of the seine, except brease of absolute necessity. The public are cordially inveited, a best questions answered at those Sciences are often procounted by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

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LEWIS B. WILSON, Chairman,

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Questions and Answers.

COSTROLLING SPIRIT.-Mr. Chairman, if you have questions we will endeavor to answer them. Ques.-{By J. L. E,} Is the contribution of money to the various missionary societies, for the purpose of converting the heathen to Christianity, a commendable charity?

Ass.—That must be according to the consciousness of the individual who contributes. So far as we are concerned, we do n't think it very commendable to make many of the heathen worse men and women than they were before the mis-sionaries went there. We know of instances and we know of places where, before the missionaries or Christians visited the country, you could go along their streets and see merchandise for sale -no keeper there-and they never had any idea of stealing, knew nothing about it until taught by Christian men and women that there was such a thing in the world as being dishonest. We believe the missionary sometimes untolds the minds of those he calls heathen, and brings them up to a better plane of development than they were on before; but we do know many countries which are called heathen to-day, where they have better ideas—a better conception of God and of the spirit world—than hundreds of your citizens in the great city of Boston. We know that some of their priests would not take the hand of many of the ministers of the gospel to day in your city. Why? Because they have learned that we are heathen, and that we cat all manner of bad food. Why, they say we are in the habit of taking the terrible, "heathenish" old pig, and killing it and salting it down, and, after six months or so, pulling up a piece of the hideous carcase, slicing it off, and frying or boiling it, and eating it, and then we call ourselves Christians! Now, friends, you could n't get one of those individuals, who has tried to live near the spiritual and to develop his body for the influences of the spiritual world, to take you by the hand. He would call you a heathen," and would n't touch you. You call them heathen, because they don't accept all your religious teachings! Go among the Mahometans and you will be called a "heathen," an "infidel," because you don't accept the Mahometan religion. Go into mather country and makes you believe in their another country, and, unless you believe in their religion, their bible, you are a "heathen" there. When they come to your country, if they don't believe as you do, you consider them heathen. I tell you, friends of earth, you are all heathen together, and only so far as you can develop the good and pure and spiritual, and become Christ-like, can you deserve to be called "Christians." It does not matter what you profess, good friends, but it does matter whether you live real, carnest lives; whether you live your religion, or whether you talk it. If you believe in the Spir-itual Philo-ophy, are you only talking Spiritualists, or are you carnest workers for the faith that is in you? If you believe that your nearest friends are around you, watching over you, do you live in accordance with your faith? If not, you are heathen. If you belong to some church, simply because it gives you a position in society, and have no more idea of religion than perhaps has the beast of the field, then you are a heathen. I would that a delegation from some countries called heathen to-day, would come even to this city, and teach the Christians (so called) how to be good, earnest, pure souls, and live in accord-ance with the laws of life, health and purity, and worship a God which they see within themselves. Each of you carry your own God with you. We can see it shining out in your faces, and he who is clairvoyant enough can see just how big a God you have got. Never mind, then, whether you are called heathen or Christians, you are all

heathen if the inward makes you so.

Q.—[From the audience.] Can the spirits give us information concerning the supposed appari-tion seen in Bussey's Woods a few weeks after the murder of the Joice children?

A.—We, as a band of spirits, have but little knowledge of that apparition, but, knowing the peculiar conditions attending that murder, we know full well that these children endeavored as much as possible to bring their murderer to the bar of justice, and yet they have not succeeded. We like not to talk on this subject; we care not to handle it; we have had all of it in our circleroom that we ever care to have, and now wo banish it from us

Q.-[By H. F. M. B] When a medium obtains a communication direct from one of her spirit friends, and it is positively false, how do you account for it? Is the medium at fault, or is the spirit given to misstating?

A.—Mr. Chairman, there is much in medium-ship that is not understood. A spirit may communicate through a medium, at one hour, sup-posing he or she is telling the truth in regard to the statement. He may declare such and such things are about to occur; such and such things are a fact; and to him at that moment it really looks so, while perhaps in two hours afterwards every condition is changed, every position is changed, and the communication remains to be regarded as a falsehood. Then, again, the brain of the medium may be in such a condition that he may not be able to give his ideas without their being tinged with the medium's mind. And again, Mr. Chairman, it may be difficult for him or her to determine that it came directly from a her to determine that it came directly from a spirit guide. There are spirits in spirit-life as mischievous as any spirits in earth-life, and they are ever on the alert, ever ready to deceive, as it were, the very elect; consequently you have contradictory messages, you have peculiar manifestations, and you are oftentimes thrown into the dark and don't know the cause, but as the dark, and don't know the cause; but, as a general thing, if the medium is sufficiently developed, and is surrounded by a band of his or her own, and that band is a truthful band, he or she need not fear, the communications will generally be truthful. I cannot account for these particular instances, because I know not the conditions. I cannot account for them, because I know not the peculiarities of the medium, his or her surroundings, or anything connected with the case. I only speak in generalities, that is all that I can do.

Cephas Parsons.

Mr. Chairman, I wish you would accommodate me with a small space in your columns; I've not very much to say. I suppose I am one of the old Spiritualists. I investigated the subject many years ago, but I find I don't know anything about it after all—a pretty serious confession to make. I have been looking into this thing for some years, but, like our friend who came here this afternoon and talked about the heathen, I

find we are all more or less heathenish. I guess I was heathenish in just that respect.
I was a farmer, and, of course, although I knew what was right I did n't always do it. Atthough

Message Department. I knew there was a scrotulous difficulty about me, yet I was n't willing to admit that I could make it better by abstaining from articles of food my spirit-home I have a view of the old farm-house and its surroundings. I have met my lit-tle boy, who passed out by the kick of a horse. I have met my own true wife, and I have met my second wife, she whom they called my wife, but as I view it now, she was simply so in name. I have met many of my friends. Many of my children have passed through afflictions and adversity, though still I hope for the best. I trust I may be able to strengthen those that remain by coming here to-day, by saying to them, "Only a few more years will pass away, only a few more struggles to take place, and you will be with me in spirit-life." I would say to them, be strong in the faith of Spiritualism. But, as I said before, notwithstanding my knowledge of the Spiritualism. itual Philosophy, and I thought I had a great deal of knowledge, I knew nothing about it. I am afraid it is the case of a good many to-day—they think they know something about it, but they are in the dark, or are laboring with just a little candle in their hands. Friends, if I were back here again with the light I have to-day, and the knowledge I have obtained, why, I believe I would work every moment of my existence. I would fight the good fight till the battle was won. what it cost, no matter what public opinion was, I would be a Spiritualist from the crown of my

head to the sole of my feet. I would understand all its teachings, all its magnetic and electrical laws. There would n't be anything that I would n't apply the spiritual test to.

I've always noticed that the mediums that were the most exposed generally came out ahead, and that at last their labors were crowned with success. I trust it will be so in this country to-day; notwithstanding there is an organized action known to you Spiritualists, to put down the Spiritual Philosophy, and to shut up the mediums' months, and, prevent the manifestations, yet I trust that the spirit world is strong enough to hold every medium, and to make them do their duty, and if they do step aside sometimes be pa-tient with them. Don't you know they are nothing but machines? Sometimes you get a grist ground which you bring to mill, and if it's terrible poor corn you do n't get very good meal. So you go to mediums with the most imperfect kind of grain, and expect it will come out the finest or grain, and expect it will come out the mest and nicest flour, and when you find hulls in it you complain. If you want better manifesta-tions, you must carry better grain. I believe I feel very earnest to day. I cannot help it. After looking over the Spiritual Philosophy I wanted to come to this place, and I wanted to be heard. You can give my name as Cephas Parsons.

Seth Stoddard.

Good afternoon. Well, sir, I don't really know where I am; it's a kind of a confused feeling that I have one or two ideas I would like to give. I don't know as I ever knowed anything about your Spiritualism, but I know I am a spirit. You see, sir, down in our parts there aint a great deal of religion, anyway. For my own part, I attended the Unita-rian church, and I believe it was jist about as good a church as there is. I was introduced here by a gentleman who was very much in love with horses, for that was what I dealt in myself. I suppose I was what they call a horse-trader. Fact! I never saw a horse yet I could n't make mind. I've come here to say I'd like to talk to my daughter and my wife. I suppose I come to my daughter and my wife. I suppose I come to my death by being thrown off a bridge at Hingham. I do n't know as I am sorry, because my friends are just as well off without me—those that were with me; and then, still, it's rather pleasant to stay around. I've got a good many friends up here, but then I like my children pretty well. I like my wife pretty well. She's somebody's else wife now. I am willing. I suppose they used to call me the "Mount Blue horse-trader." My name is Seth Stoddard. Say to my wife if she will go somewhere and talk with me I will be much obliged to Her.

Charles E. Plaisted.

I don't know as I shall succeed in getting a communication to my friends. I don't know as I shall be able to reach them, yet I have a desire I shall be able to feach them, yet I have a desire to do so. I have been gone away from home, as I may call it, a little more than two years, and I have a desire that my friends know that I am about, know that I am round, and that I still take an interest in the affairs of life. I have not gone so far away but what my sympathies are with the people of earth. I have not been so much surprised in regard to my home in spiriting life as many are. I had learned something of it before I passed away, and I was n't a stranger but the kindest treatment. I suppose you think the as many are. I had fearned something of it before I passed away, and I was n't a stranger to the spirit-world, and yet there is no one who comes from your world to ours but what experiences some peculiar changes, for it is so difficult to realize, to understand what the summer-land is. You talk of it, good friends; spirits come to earth and preach about it, and you all believe that there is a summer-land. that there is a summer-land—that there are hills and vales, mountains, forests, and rivers, just as you find them here; but your conception of that beautiful land is so small, your ideas are so small, they are but as a mustard-seed in strength, in might and power. You cannot understand it. I can only say that the finite cannot understand the infinite, and, although I have been here two years and more, still I find myself as a little child. In spirit-life to-day, I feel that, al-though two years have gone by, yet I have been benefited but little by my sojourn here. I have tried to do the best I could to develop my spirit, but yet I stand almost at the foot of the ladder. ready to begin, ready to learn; and maybe when two years more have passed I shall feet that I know something of what there is here; but to-day I feel I know so little that I can hardly be a teacher; I can hardly tell you about it. I only know it is grand, it is beautiful beyond all description. Charles E. Plaisted, of Portsmouth, N. II. I was nearly thirty-six years old.

Mary A. Bennett.

Will you please say that Mary A. Bennett, from Benton, Missouri, has returned to make herself known to her friends? It has been a long ourney, sir. I should have felt that I could not take so long a journey when I was in the form, but I was told that it would not take me long to come, and having a desire to know something of this thing and how it worked, I came the best I knew how. It did n't take me long to come. It seems so strange! Do many strangers come here to your post-office, sir? [Oh, yes.] Then I am not unwelcome. I do n't like to go where I am not wanted. I desire to feel welcome wherever I go. I do n't know much about what you call the spirit-world, for I've not been here but a few weeks. I met a friend of mine here, whom I used to know many years ago, who took me by the hand and said to me, "You had better go with me." And I found such a crowd here, sir, it almost frightened me, but I was told that all I had to do was to sit down in the chair, and this thing the medium! the medium, this machine, or whatever you call it, would do the talking for me. I am trying to do the best I know how. Say to 'em I would like to know more of this, and understand it better, and I'd like to communicate with them. I was nearly sixty-six years old. Good-day, sir. I am much obliged to you.

Mary Ann Kent.

I do n't know as I can make myself understood. I am not used to talking in public. I have waited many years to get at my friends, but most of them are bound up in creeds. I hardly expected to reach them. I have but one sister, and I hardly expect that I shall be able to reach her; but I came here to day under the care reach her; but I came here to day under the care. of my grandfather, who has been here before me. If you will help the poor and degraded, if you My mother came to spirit-life when I was but a assist those that are benighted and give courage small child, and I was taken charge of by my

make it better by abstaining from articles of food which were not good for me, atthough many times I preached that we ought to be particular in regard to it; but at last disease got the best of me. For many years I resided at Northampton, Massa. The latter part of my days I spent in Delaware, but I never have found any place like Massachusetts. I never have found any place like best of my Jave a winner to my spirit-home Lhave a winner to my spirit-home to my spirit-home to my spirit-home Lhave a winner to my spirit-home to my sp God is seated upon a white throne surrounded by angels. Oh, no, but with loving arms that meet around me, and with kind regards and love

meet around me, and with kind regards and love of those dear ones who had passed before, have I unfolded my life, and many a time have I been a guardian angel to those on earth.

There has been a division in the family, I am sorry to say, but yet the same old love holds good, and I trust that they will be united again some time. Give my love to them all; I love them all with the same old love of my childhood days. Oh, I wish I could tell them of my home here—of the many joys I have found. There are libraries here, there is statuary, there are art-galleries far more many joys I have found. There are notaries nore, there is statuary, there are art-galleries far more beautiful than you have on earth, and I can travel as if with thought. It takes me not long to visit here and there. Oh, no; I can go from Maine to Texas in a very short time, if need be. I have not been with them on earth all the time since I went away. I have been with them many times, and I have been a guardian angel to them, and have stayed the hand of misfortune. I have held their hands when sickness has come. have welcomed the dear ones, one after another, as they have come to this shore to meet me. I would not only believe in Spiritualism, but I do not know, sir, but I am intruding, but grand-would live it, I would work it out, and no matter father informed me that all were welcome. Say father informed me that all were welcome. Say that my name is Mary Ann Kent. I went out from Hanover, Mass. I have many friends in South Boston. I went out, sir, many, many years ago. I came with Grandfather Dunham.

William Edson.

Will you please say that William Edson, of Sacramento City, who went out some ten years ago last spring, desires to communicate with his brother Joseph; that I would like to tell him where he can find that which will be a benefit to him? If he will meet me at some good test medium's I will be there, and communicate with him. I was some thirty years of ago. I passed away with typhoid fever,

Joseph C. Manson.

How do you do, sir? Have you room for saints and sinners round here? [Yes, room for all.] Then it doesn't make any difference who comes? Have n't you any church creed to make me sign? [No.] Then you won't say "thus far shalt thou

go, and no farther ''? Well, I 've come, and I do n't know how I got here. I had n't any intention of coming. I was standing round here in the crowd, looking at the young lady that was the little child awhile ago— I don't mean this thing [the medium], but the young lady that came and talked. I thought they were having a pretty good time. I hadn't the least idea of grinding anything out of the machine. I got pretty near, and here I am. I wish I knew how it was done. I've been gone wish I knew how it was done. I've been gone away—well, sir, I shall have to stop and reckon up; I died in 1850. Do you know when that was? [It's now '76.] A pretty good long time, aint it? Then I didn't die, after all. They said I did, but I didn't. Well, I went out from Boston. I used to be round here, but not much of the time. I can't call myself a resident of Boston because I didn't live here very much of the ton, because I didn't live here very much of the time. I was round occasionally.

time. I was round occasionally.

If you ask me what my business was, it would be hard work to tell you. I lived by my wits. Do you know how that is done? [No, never tried it.] Then how do you get up a newspaper? I supposed it took wits for that. [That requires brains.] And what's the difference between brains and wits? I'll learn these things after a while, I suppose. I used to drink, sometimes. I've been shit up one or twice but still I don't 've been shut up once or twice, but still I don't know as I find myself any worse off than some people who were strictly Orthodox that I used to know. I've met two or three church members here, and they aint got along much faster than I

have.

I do n't know as you like to have me come as l have. I hadn't any intention of doing so. Do you suppose I can get out as easy as I got in? [Yes.] All right! My name is Joseph C. Manson. I sometimes went to sea, and sometimes I didn't. I was sometimes on land, and did just what I was a mind to. Don't know but some friends will know me. I guess they will. I want to say to 'em I 'm just as good as I was before I but the kindest treatment. I suppose you think I have n't improved much, take it all together, for the time I've been gone, but you didn't know me before; if you had, very likely you would think.

Luther Cazenau.

I went out with consumption, a little more than a year ago. I lived in your city a part of that it year ago. Invent in your city a part of the time, but my home was in the country, and my folks have been watching and waiting for me to send a message to them. They wonder if I am happy and if everything is bright. Tell 'em, Yes, I am happy, and all things are bright and lovely. I have met my brothers here; I have met many of my friends, but I find I aint very strong, and can't tell'em much about it, but I find that I went out from sickness, and not from any spell that was cast upon me. I thought so, but I did n't understand it. I supposed I had a spell put on me, and it worried me a good deal.
Mother has her trials, and so does father, and all of 'em, while I am trying to do the best I can. Say it's from Luther, to Elizabeth Cazenau. I was, well-not a white man, but what you call a colored man, and yet my father is a descendant of Spain. I'm much obliged to you.

Frank.

"There's a light in the window for thee," comes home to me many times with force. I feel its power and know its teachings. I know that the light in the window of spiritual life is a that the light in the window of spiritual hiers at treasure for me. I felt its power beyond all things before I passed to spirit life. I feel its power to-day. I know its meaning, and I dare to proclaim the truth of the Spiritual Philosophy, and I would say to Spiritualists everywhere, Be virtuous; be strong; search deep for the laws of Spiritualism; look well to every condition, not to condemn, not to malign, but to give proof of all that comes from the spirit world, fearing not that you will be led astray, but rather feel that the angels are close to you, and that they will sustain you in whatever is right and true. We beg of you to be lenient, and yet to examine carefully. You gaze upon the autumn hill-tops, you find a variety of trees, bearing many colored leaves, yet they are all true to their kind. So in leaves, yet they are all true to their kind. So in the manifestations of Spiritualism, spirits are coming to earth with many and peculiar manifestations, yet they are all true to their kind, true to the spirit-world, and you shrink back into your very shoes lest you should be injured by the many peculiar "exposures" that come to the world. Take courage; stand up. Remember that for every counterfeit there is a real, that in the future you can know the truth of the matter, if you only stand firm and strong within your. if you only stand firm and strong within yourselves, and be careful. Be careful, lest you stand
upon some hill-side and say of the valley below.
"Because it is lower than I, I shall not say
it is beautiful." Know this: that the spiritworld knows no high and no low, no rich and no
poor, but all can come, and all do come back to
do that work; and you have a presented. do their work; and yet we have our spirit world peopled with men and women that will give you noblest truths, and develop life in your world. If you will help the poor and degraded, if you

two years. I was n't afraid to go, because the spirits rapped all round my bed. My folks knew all about this. I 've had quite a nice time since I 've come up here. My folks said they 'd like to have me come here, and I thought you would n't care. My mother's name is Nancy, my father's page for William Liverpod ext. I Rutner Court name is William. I jumped out in Putnam, Conn. I knew the spirits that met me when I got out, and I met some of the folks and had a nice time. I was going to tell their names, but I can't think of them now. You'll write it down and put it in your paper, won't you? They wanted me to come, and will get it.

Annie S. Garretson.

I would like to have you say that Annie. S Garretson called on you this afternoon, and made herself manifest in your circle-room. I have enjoyed the spiritual life far beyond anything that I ever experienced on earth, and I have sometimes made myself manifest to my loved ones, and have returned here to day at the request of some friends who said, "Annie, if you can go to the Banner of Light Circle, we shall be very glad to have you do so." I am here to tell them all that I still love them, that I have the same care for them as ever. I would assist them all in my power, would do all for them that I can. My husband's name was Oliver S. My name was Graham before I was married. I passed out from Buffalo, New York.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

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

Mrs. Danskin's Mediumistic Experiences. (Part Fifty-One.)

BY WASH. A. DANSKIN.

Some years since, having been greatly over-taxed, both mentally and physically, my strength finally gave way, and for three weeks I lay pros-trate; sometimes with fever raging through the structure, and then a series of congestive chills, that seemed the assured precursor of separation

between the spirit and its physical covering.

Dr. Rush, through Mrs. Danskin, was my only medical attendant. To all who were permitted within my chamber, the impression received was that my case was not only critical but hopeless. Many suggestions were offered as to the necessity for calling in "a physician," but not acted upon. At last one of my most intimate friends urged it earnestly, advancing the argument that for Mrs. Danskin's sake, if not for my own, I should have "orthodox" medical advice. He said, "Your condition is evidently extremely critical, and if you should die, censure would fall on Mrs. Danskin from the outside world, and in her own mind she would feel disturbed, and think she had mind she would feel disturbed, and think she had assumed too great a responsibility. She would assumed the great a responsionly. She would always afterwards regret that other counsel had not been sought." My answer was, "I am not merely a superficial theorizer, I am a practical Spiritualist. I do not invite others to enter upon this new field of intellectual and spiritual advancement, and when the first trial comes abandon the ground upon which I have stood before the world, and run for safety to the old systems of either medicine or theology. My confidence in the skill of Dr. Rush is so great, that while I can have his care and attention I will not consent for any other mind to interfere. I only ask of you, do not press this suggestion upon Mrs. Danskin. She has enough to bear, with her constant watchful nursing day and night, and the weight of responsibility she must necessarily feel."

My request was respected, and the result was

that when I became convalescent I found myself really restored, not merely patched up. There was an apparent reconstruction of the entire sys-tem, and from that time I have enjoyed better

health than for many years provious.

How beautiful are the results of Spiritualism! When it becomes the religion not of the heart alone, not of the mind alone, but when heart and mind are blended as one, then harmony pervades the entire structure, spiritual and physical.

S. P. F., a Suicide.

Cruel, cruel world! thou didst give me that to drink which frenzied the brain, took away my manhood and made me a coward. I took my own life upon the grave of one whom I loved, and she loved me. But the deed has drawn the curtain between us. Darkness shrouded my soul, and every atom of my being calls aloud for vengeance. Hear the storm-king now! he speaks in thunder tones, and I, like the coward that I am, shrink, lest one ray of light should fall, and I should see myself as I now am, not as once I was. Now do not go back to the days when I was a

man and walked with men, and earth was beau-tiful, but come with me to the cave where now I dwell and look at me, and in that look have pity, pity that any woman should ever have given me life. Cursed be the hour when first I breathed; cursed be the hour when first I lisped the name of mother, for I am what I am, and shall never be any better. Now do not waver, nor ponder, nor ask questions, nor cross-examine, but know nor ask questions, nor cross-examine, but know that I am a creature, pitlable, to be sure, but yet a creature of circumstances. Hell raged and burned within me for a long time. I knew no other way to rid myself of the feelings that trespassed on me. In my outward walks I met with contempt, and when I turned my steps homeward, there I met with censure and condemnation. At last the brain became francial. tion. At last the brain became frenzied. I could bear it no longer; I sought for rest, but I have not found it.

You know me. Little did you think, when I questioned you at one time, that the burning thought was surging through my brain, but it was there, and it grew and grew.

Let my kindred now sigh and mourn; let them go back in thought and remember how they treated me, when the very soul within me was dying; but let it be so; they too must die, and as they pass over the river, they will meet the skeleton, and the word from me will be, "Go back! go back! You and I and the woman I first called my wife, can never live on this shore to-gether."

I must go now, not willingly, but unwillingly Well, be it so. I am bound hand and foot, brain and body. Would to God I had known what I should have to pass through after taking my earthly life. I would not have done it.

Dora Mask.

My name is Dora, the daughter of Jacob Mask, and I was only nineteen years of age when the lids of my eyes were closed on the scenes below and opened to an eternal life beyond the grave. Friends in Martinsburg, Virginia, all you whom I have ever held dear and all who ever loved me, have ever neid dear and an who ever loved me, believe me, though I whisper it softly and gently, that I live and that life has its purpose. My purpose now is to come and uplift the scales from your eyes, remove the bigotry from your minds and the sorrow from your hearts, and make you know that God never willed that any child of his should be "cast out from his presence." The scales of measurement are ever before us; we can see how small we are and how large we may become. Then how beautiful it is to die without any fear or trembling: feeling confident them. any fear or trembling; feeling confident, though you be young in years or old in age, that He whose eye never sleeps looks forward to each and all alike.

and all alike.

I know there are friends who may probably read and doubt, re-read and fear again to read, lest they will be committing a wrong against God and his angels; but, let me tell you, this is.

report to their friends; others, again, are most to play upon the organs of speech or the lyre-strings of the heart. I will not tell how often I have come and in silence had to look on; but now I 've learned, and in the learning my heart is filled with joy, for I know the dear ones at home will read this, and when they read it they will feel it. Remember, loved ones, I have a home in heaven where I await the coming of you all. Now farewell.

Mary Nichols.

It was at Parksville, Long Island, on a Wednesday, I went out on a picnic at a place called Bath. My name is Mary Nichols. On our way home the driver got drunk and upset the wagon, in the village, and I was thrown out, striking heavily on my head. I was thirty years old, and my husband was a carpenter at Parksville, Long Island, and I would like to be talking to some of them at home, for misery always likes company. I think home, for misery always likes company. I think the best way is to rid their minds of any unpleasant feeling as regards my future life. I would like my husband to read this, and when he is reading it I would be there, and see what kind of impression it will make upon him.

Oh, how strange I felt when I awoke and found

myself not on earth, but in the high courts where angels dwell! Who can form a conception of the dies in that come over one who is stunned, and dies in that condition? It is very nice to have friends, and mingle one with the other in the excursions of this life, but we should be careful not to trust ourselves with a man who has no control of his envetter.

control of his appetites.

Oh, dear me! After what he did in recklessness, he then stood up and said to the other man, "I can beat you driving." But when his sober senses came to him, then he knew what he had done, and how many tears of sorrow he now sheds in silence! He feels me near him; he is

I have wanted to find some way in which I could let my friends know of my whereabouts.

God is so kind! the angels are so good! I would not, if I could, come back again and be dressed in the earthly garb of a woman.
What more can I say to the friends I have left

behind? God is good and kind. Even though we err, and transgress his laws, he reaches out his hand to sustain us. Death is only a beautiful change, and every human creature should be

taught this.
Oh, my friends, believe me when I tell you there are no dead in God's grand universe. There are degrees of happiness and unhappiness; there are degrees of light and darkness. Each one must strive to reach a new and beautiful place, and each one will be successful.

Now I have registered myself, not as one dead, but living, with power to love, to see, to know and to hear.

Samuel J. Summers.

In Dorchester District, Samuel J., the son of Samuel and Joanna Summers. I died in my fifteenth year. Mother and father, hear the voice of your child, who cries, not from the grave, but from the blue mantled skies. When I left you, I felt my loneliness, and I wept for my kindred at home; but, mother, the angels radiant in white came to me, and bade me weep no longer. They spoke so kindly to me, and told me, they would spoke so kindly to me, and told me they would be both mother and father to me, and so they have been. They also said to me, "The time is not far away when you shall send a message or go to your mother and make her feel your presso well and know that her son, the one she loved so well and so tenderly, is not dead, nor lying in the grave, but is as he was, only more refined, more beautiful and more instructed."

Oh, mother and father, the spirit world is made up of everything so beautiful I have no wish to come and live at home again. I know this is my home forever, and the angels say that the time will come when you, and all, will join me in this beautiful land, where parting will be given to us nevermore.

I must learn much, mother, before I can speak much. Take it as I have given it, from the heart.
There is a good time coming, and then I will
speak to you more fully. I am feeble now, and must go.

I sign myself, as ever, your son Samuel, in affection that cannot die, for God, the infinite, gave it life in my birth.

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Nathaniel Westworth; Cant. William Adams. Dayld

Neith; Frank Clayton; Nancy May, J. Fine; Edwin Day,
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Daulel.

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GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN,

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Druice Hurley,
Charlotte Calvert; Clarence Silver; Wm. Turner; Laura Keys; John Rockery; Strughn; John Wilson; Amelia
White; Nelson Bumeston; Philip Verplanck; Ann Porter; Samuel Sands.

We thank God that the era of long-faced plety is ending in New England, and the happy, cheerful moods of the early Christians are prevailing. Solemn formality doesn't rank a fool God and his angels; but, let me tell you, this is, in the ministry as high as it once did in this one of the most beautiful rules that exists in the universe of the angels. Some here are bigoted, and will not accept the privilege to return and

Adbertisements.

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This is the name of the beautiful crayon picture which attracted such marked attention in the BANNER OF LIGHT FREE CIUCLE ROOM. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baldwinsville, Mass., a gentieman who had had no hastruction in drawing previous to the timerthe spirits commenced using his hand for that nurnose. At the solicitation of many admiring filends, we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carte de Visite size, 25 cents.

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THE HEREAFTER:

SCIENTIFIC SERIES.

Banner of Light.

BOSTON, SATURDAY, JANUARY 6, 1877.

THE PIVOTAL POWER-ITS LAWS, BERVANTS, AND MANIFESTATIONS.

BY ANDREW JACKSON DAVIS.

Latter Editor of the Banner of Light:

The indescribably perfect wisdom of the Infinite is seen in nothing so complete as in the two-foldness of human nature and in the manidoldness of its operations.

Seen As operations.

Orbeit me, brother, what are we's

Spirits bothing in the sea

Of Birty.

Hait allow, and half on land,
Wishing much to body the strand,

studing gazing with develon,

Yet alrand to trust the occan,

Such are we.'

Nothing more entirely transcends the comprehending faculty of mind than this familiar everpresent fact called "human nature." The solution of the impenetrable mysteries of the "Godhead," with the completest explanation of the universal system of Nature, do not (apparently) so much strain man's reason and imagination as do the every day questions, "What is reason?" and "What imagination?" The magnification by man of his own personal consclousness into infinite proportions and attributes, which immense Man he tranquilly names "God," and which he then bows down and worships, is a child's performance compared with the impossible task of answering that ever-recurring question, "Man, what art thou? He cannot answer this question because he cannot transcend himself; nay, he cannot ascend to the highest summits of his own attributes of comprehension. Therefore there forever remains a superior part, an Alpine peak of unapproachableness, a private height of consciousness to which the self-investigator can never attain, and which consequently forever remains to its proprietor a supreme mystery.

This private mystery in the heights of personal mental existence is rendered more mysterious by the celestial influences which hover about its undefinable susceptibilities. These touch and fill it with uncontrollable longings for wisdom and knowledge. Doves, descending from unknown arks, alight within its recesses ; and they seem to tell of things far off-awakening day-dreams of the lands of immortal beauty, and enkindling the flames of love and adoration for things and persons in a higher realm.

Very few human minds are strangers to these mysterious whisperings in the heights of con sciousness. But in the haste and confusion of common life it is not often that any one enters into the golden silence long enough to interrogate them. The popular method is to attempt to overcome or neutralize their celestial interpositions, by attendance upon "public worship," or by indulgence in pictures, poetry, music, and the drama; or by occasional association with spiritual natures; by seeking consolations through favorite agents of communication with the departed; or, most rarely, by the cultivation and calm enjoyment of an "inner life."

Shall I augment the mystery, or may I solve one of the supreme problems of human nature, by affirming that there is a Power enthroned in man's consciousness, to which both the matter of his body and all the mind in his possession are servants? This power is the pivot on which his universe revolves. 'It lifts him superior to all ordinary ties and dependencies. He is cut by it free from every "entangling alliance," which arises from his intimate relationship to everything in the kingdoms beneath, or from the world of life which rolls perpetually around him. You are by this power made conscious of an existence independent of both Nature and Deity. It compels you to accept the sublime responsibility of an eternal individual life. Its two edged energy separates you from the womb that gave you form and consciousness. You master by it all the clogs that impede your growth and progress. It inspires you with courage, strength to overcome, patience to endure, fortitude to stand, motive to spiritualize matter, and with a sort of perl-consciousness by which you meet and measure everything and all persons about you.

Am I increasing the mystery which floats over the summits of your already inaccessible mental mountains? I think that I am not. But I believe you will smile with incredulity and disappointment when I affirm that the "pivotal power" in man, to which both mind and matter are servants, is that energy which is familiarly called WILL.

Upon the diamond-point of this power turns the entire universe of mind. In the animal we behold nothing but a partial manifestation of this mystery. To a seer, the mental force and headlong persistent energy in the mind of the animal, is but a prophecy of that power which in man exalts him to the fellowship of gods. Impulse, derived from the attractions and repugnances of awakened inclinations, is all the will-energy ever manifested by an animal. And it is also true that this is the origin and quality of all the willpower that is exercised by an animal-man; it is all the will that such a man knows anything about, and it is all he can believe in; for such a man is naturally a fatalist, and is easily rendered helpless under a pressure of adverse circumstances; but such a man and such a manifestation of the "pivotal power," is not meant by the terms MAN and WILL employed in this communication.

Love is the source of quantity in a person. There is great fullness of life where there is great affection, which flows out of love's fountain; and there is great intelligence where there is great reflection and memory, which arise from the knowing faculties; but there are presence, individuality, self assertion, independence, courage, heroism, self-poise, movement and execution where there is WILL. Both mind and matter obey its fiat; it is the inherent evidence of the existence of God.

Human affections, flowing as they do out of the inmost fountains of Love, irresistibly cling to and climb about whatever acts upon them as a natural attraction. They have no innate power of deciding pro or con .- whether they shall or shall not-because they are pure, and superior to all thought and intention. When they are attracted, they go; when repelled, they retire in silence. They are like the angels in heaven: they " neither marry nor are given in marriage," for they flow like the life of the heart, to and fro, in and out; obedient to the eternal laws of happiness and misery, which in usual words are called attraction and repulsion. To follow the abbiness and flowings of your affections would be shiness and flowings of your affections would be similar to the verge of the left would soon recognize it. All hail to the New Year! A better day is at hand.

Miss Harfington sang with good effect "The Dying Child to its Mother," and "Waiting"; at the close of the latter Mr. Cooper said it was designed to the cooper said it was designed to the cooper said to be supported by the latter was designed to the cooper said to be supported by the latter was designed to the cooper said to be supported by the latter was designed to the cooper said to be supported by the latter was designed to the cooper said to the New Year! ebbings and flowings of your affections would be sirable to take steps at once if the lectures were to living a beautiful life in childhood; but it would be continued The receipts under the present ar-

with the gods who know and do both good and

Human intelligence and memory are obedient to a different set of laws; and yet are not antagonistic with the best needs of the affections. The very perfections of infinite wisdom are displayed in the harmonious cooperation of these apparently antagonistic hemispheres. A man takes a problem in business or in society; keeps it in his memory; revolves it over and over and from side to side; thinks upon it selfishly, and reflects upon it with the furid fires of his desires; hoping to see his way to the end of it, like a chess-player; and planning to out general his adversaries, and to mentally overreach those who go the same way. In the animal brain the same mental processes occur upon the same laws, but in a degree very far down and inferior to those in man; and yet in the animal-man there is not very much difference in the quality of the thinking of the thoughtful faculties.

But what can the affections or the reflections accomplish of themselves? They may incline or decline, and they may decide or refuse; but nothing less than the "Pivotal Power" can impart movement and manifestation.

WILL is not an organ. It is a fulcrum at one moment, a lever next; but, finally, it is the sovereign power which moves the lever, the central god-energy which animates and exercises all the organs; the self-conscious Jupiter, superior to all the other deities, who forges and hurls his own thunderbolts through the heavens of the inner universe.

Mind obeys the will, and matter obeys the will; for without Will, both mind and matter. which are derived alternately from one another, would be motionless, lifeless, formless, dead!

Man is conscious of his consciousness-although he cannot fully comprehend the totality of his superior powers—and he is therefore conscious of what is called "originating." From the twofoldness of his consciousness (that is, from the senses without and from the spirit within) man's mind derives the idea of causation. And causation implies and necessitates an exercise of the Will. If this be true of and within man, must it not be also true of that eternal organization of attributes, which is sometimes called "Omnipotence"? Will and causation are interchangeable terms. All material phenomena are the evervarying manifestations of a pivotal energy, which is self-conscious, self-poised, independent, self intelligent, and eternal in its own individual right. By the term "independent" is meant that which is not clinging and dependent like the affections, or rotary and helplessly self-involving like the intellect; but that degree of power which enables the mind to choose, to transform, to inspire, to act; for truly, all independence is com-

I would not dare to set bounds to the originating reach and sway of Will; i. c., when it is pure and exercised for a pure purpose. It can overcome all forms of diabolism-diseases, sensualism in the blood, vices in the habits, appetites in the senses, weaknesses in the moral feelings, hypocrisy, falsehood, and all manner of evil thinking. All this it can do when it is pure. But an evil Will is the highest expression of what in the religious world is called "the devil." It takes counsel of the inclinations of affection, which are the sources of desires, and it employs intellect solely to plot, and plan, and teach the way in which the pivotal power should proceed. How many fair, spiritual natures are held down to carth in boncage and in misery by the evil will power of animal men and women t

If you would know the full happiness of the harmonial angels, let your Will do only what is requested by your highest Affections, and only what is approved by the reflections of your highest Reason.

Orange, N. J., Dec. 24th, 1876.

Lecture on the New Year.

[Reported for the Banner of Light,]

Mrs. E. H. Britten's lecture on Sunday afternoon was listened to by a large and appreclative audience. She commenced by saying that the last day of the centennial year was a fit time to take a retrospect of the past and to consider how far it has found us advanced on the path of progress. So far as the political field was concerned, not much could be said in its favor. It was for the most part a struggle to determine which was the strongest hand to grasp the reins of power. How different the present from a hundred years ago. The original settlers, who had fled to escape persecution and wrong, were succeeded by men who owned the broad acres of this country, and had dispersed themselves from where they landed to the land of the setting sun. Iron roads, like a net-work, covered the land, and steam and electricity were employed in connection with them. Vast industrial palaces now abounded in New England, and illimitable mineral resources remained unwrought. A strong and happy people had grown up unparalleled in their prosperity, and the Centennial Exhibition testified to the wonderful progress they had made. But a change had come over them: they had become disconinterfered with their prosperity—what was the source of this discontent? The answer was, men and women's own bad passions. The question arose whether it was right for a man to steal and appropriate his neighbor to make him work, and to put him in the scales and sell him at so much per pound. This was the question at issue twelve years ago, and to settle it incalculable treasure was lavished and the best blood of the country spilled in great profusion; and the present state of things was the reaction consequent upon this terrible war. We need a better motive to decide what is right—we need a better arbiter than the sword. We want religion; we want the same spirit that animated our forefathers—the bind of collision by which there is the same of the same spirit was the same spirit that animated our forefathers—the kind of religion by which they achieved their in-dependence. There is but one standard of right, dependence. There is but one standard of right, Do unto others as ye would be done by. We should put ourselves in the position of the black man. We want a practical religion, an everyday faith, not mere Sunday profession—a faith to live by as well as to die by. Despite the fact of general mistrust, there was still good in the world. It, instead of trusting to the mistrust atonement, men were to come to Jest in the sense of coming to good, and learn to deal honestly and live virtuously, a great charge would be seen in the world. Men thought too much of the great "I" and too little of the little "you." be seen in the world. Seen thought too much of the great "I" and too little of the little "you." Let us accept the deficiencies of the past and have fresh resolves for good, carry Spiri ualism into our lives, and let the world know by our conduct that we have a true and hone t religion. We need not wait for the scientists and school-men to lead the way—a little child who knows of spiritual things is far greater than they. The scientists were on the verge of Spiritualism, and

might probably produce more money, but it would reduce the number of the audience, and this he was anxions to avoid; his object was to institute free lectures, at which the public might be in-formed with regard to Spiritualism, and this could only be done by the assistance of Spiritualists themselves. Prof. Carpenter followed in a vig-orous speech, strongly advocating the continuorous speech, strongly advocating the continu-ance of the meetings, and calling upon the friends of Spiritualism to support them. Mrs. Britten then made a few remarks to the same effect, and the meeting closed with a strong feeling that something should be done, and some promises of support were tendered.

Mrs. Britten will lecture next Sunday-same place and time-on "The Spiritual Outlook."

BRIEF PARAGRAPHS.

"WITH MALICE TOWARD NONE AND CHARITY FOR ALL," WE WISH THE WORLD "A HAPPY NEW YEAR."

SHORT SERMON .- Truth is but one; thy doubts are of thine own raising. He who made virtues what they are, planted also in thee a knowledge of their preëminence. Act as thy soul dictates to thee, and the end shall be always right.

"Miss Grundy " has invented the word "interviewee," meaning the party interviewed, and yet there are parties who still think this isn't a free country.

HE KEPT HIS WORD.—When Gastre L. Mowry, who recently commit ed sauche at Levell's gue store in Boston, was pardened out of the State Prison. Warden Chamberlan gave blue some good advice, and Mowry informed hid that should be ever be reduced to the point of starvation, be would not cenimit a crime, but would take his own life. He kept his word.—Boston Herald.

Waco, Texas, has a new paper entitled the Temperance Bignet and Informer, a copy of which we have received. J. A. Kirgan is its editor.

Searle, steam job printer, 262 Washington street, (Journal Building.) Boston, has our thanks for fine specimens of office and ready reference calendars for 1877.

Peace ought to be az chean az daylight, but it iz one ov the luxurys, and kosts us more than conything else we hav to buy.—Hillings. The "First American church" has been established in Boston by Mr. Charles Ellis, a graduate of the Meadville school of theology, and meets on Sunday afternoons in Paine Memorial Building. It is based upon scientific ma-

terialism, and aims to unite and organize the auti-Chris-

tian element among the radical thinkers of the day, for

practical cooperation in matters pertaining to the mental, moral and physical well-being of society. "The cask, it is here, " said a red-eyed man sadly, looking at an empty whiskey barrel, "but the jewel is gone."

The United States Senate, Tuesday, Jan. 2d, passed the House Bill authorizing the Secretary of the Interior to use \$50,000 for the relief of the O sage Indians, who are now in a starving condition. No other business of consequence

In a Jewish synagogue in New York, one of the pewholding brethren has been convicted of being a receiver of stolen goods—and now the trustees refuse to take his money for the rent of the pew. They are glad to have him money. Suppose a Protestant church was Yun on such principles, and prohibitionist clergymen compelled to decline money the brethren made at rum-selling, for example, there would very soon be a coolness among the brethren. An exchange hints that some Christian churches would be exposed to bankruptey, while we fear there might be in others a general rush of new-holders into the stolengoods receiving business,—Boston Herald.

A Key West, Fla., despatch states that the steamship Emilie sank, Monday night, Jan. 1st, in six fathoms. A boat load of passengers are reported as missing. The cap-tain's boat and one other arrived at that port in safety. Steamers have gone out in search of the missing passengers. The malls were lost.

A Paris despatch of Tuesday night, the 21, says a tremendous gale has been raging on the Atlantic coast of France. Two villages were threatened with destruction by high water. Several lives have been lost. One of the telegraph cables between France and England has parted.

A traveler, climbing up steep mountain peaks, saw helght on helght of rueged ranges riso Silli martained, and, sinking weary down, With fainting courage cried: "!"!! climb no more; The broad, green vale below hath softer read, Ease, condert, troops of triends"; when, lo I a voice, A bird a voice, singing fine, and clear, and sweet, libra martain stiller minus of sands weet, A bird a voice, singing fine, and cear, and awest, Horne upward as on silver whogs of sound, Perchance his rapture thrilled no car before, But just as sweet, though mone should ever hear! Oh post-heart, sing on! Though high, apart, Tay lonely life, some fainting soul may hope And courage take to climb again. Sing on, And gain the height, content if tool but hear!——Mappie Stewart Sibley in Index.

Forty different sewing-machines, and nearly as many pianos, received the "highest award" (?) at the Centen-

Stratford-on-Avon is to have a training-school or theatre for actors—instituted as a Shale peare memorial, and sustained by the town. The school will be similar in rules, etc., with that at Molaingon, Germany. The corner-stone of the edifice will be laid April 231 of the current

codented violence prevailed on the sout coast of England, Sunday, Dec. 31st. Dover Pier was partially destroyed. The damage is estimated at £150,000. At East Rourne there was great destruction, and the loss foots up £65,000. Nearly every town on the south coast, from Dover to Portsmouth, was partially inundated by the high tide. Furniture was washed out of houses. The floods caused by the heavy rains continue to be reported through ont the country, and the damage done is widespread.

"I never did like mutton with capers," Brown said, as no brushed his clothes after an attack from a ram.

On the 26th of December, 1811, the Richmond Theatre was burned, and consequently Tuesday. Dec. 26th, 1876. completed sixty-five years since the occurrence of that dismal tragedy, in which 70 persons-most of them moving in the highest circles of the gay capital of the Old Dominion -perished in the flames.

He took a sudden seat, he did, In all his gorgeous foppery; Such mournful spectacles we see, When sidewalks are so sloppery. And she, poor girl, went down with him, In all her publicack frippery; Such tragte incidents take place When sidewalks are so slippery.

The President of Costa Rica has abolished the presi broughout the country, placing every printing-office un der control of the authorities.

The steamship Circassian, which went ashore near Bridghampton, Long Island, Dec. 11th, was wrecked on Friday night, the 27th, and twenty-five persons perished. The vessel and cargo are both a total loss.

Among the tramps who shoveled snow in New Bedford's streets, the other morning, to pay for station-house hospitalities, was a former dergyman of Falmouth.

Every path has its puddle.

The number of Lake disasters in 1876 can be set down at 550. A large number of lives were lost.

The new Sultan of Turkey has issued an edict forbidding his subjects to employ sick or wounded animals, and prescribing the maximum burdens to be imposed on horses, asse, etc. This will array Mr. Bursh on the shie of Turkey in case of a European conflict.—Hoston Post.

Bir Titus Sait; Baronet, of Saltaire, Eng., one of the most useful and disinterested benefactors of the laboring class in his country which the age has produced, has recently departed from mortal life, followed by the benisons of those whom he so much aided by his philanthropic enterprises.

Creedmoor, where the great rifle shooting matches are held, is on Long Island, and reached by rail from New York City. A recent writer in the Galaxy says that the place was purchased by the Rifle Association from a farmer named Creed, and that it was a wide plain, almost barren, like a moor. Hence the name, Oreedmoor.

A special dispatch from Bucharest reports that hundreds of Jewish families were recently ordered, by the Mayor of Baslin in Moldavia, to quit the place within three days. Many of the people who were driven from the town died from cold and hunger by the roadsides—the Bucharest authorities remaining impassive.

Victoria was Jan. 1st proclaimed Empress at Delhi and throughout India with great ceremony.

Butcher birds are after the sparrows, and the Boston City Forester is after the butcher birds. Half a dozen of the winged pirates have already been shot.

A terrible accident occurred on the Lake Shore & Michigan Southern Rallroad, at Ashtabula, Ohio, at eight o'clock, Friday night, Dec. 29th. Train No. 5 went through an iron bridgedown seventy-five feet to the creek. not be worthy or characteristic of truly unfolded although through the generosity of Mrs. Britten, men and women, who are of the peerage, cocqual there was no lecturer to pay. An entrance feet action of the freezing water and the roaring flames, and

had it not been for the fact that the head engine, Socrates, Daniel Magnire in charge, leaped to solid ground, no alarm could have been given in the fearful face of the storm, and perhaps not one would have been left to tell the tale. As t is, It seems as if all on the train (except the men of the Socrates) were embraced, in some manner, in the ruin, though individuals escaped with injuries more or less sovere. The exact number of the dead cannot be numbered, as many bodies were broken up in the crash, and other were burned to cluders, but as we go to press the figures are working steadily upward, as details are gained, and probably 100 or more of the ill-fated company were killed. P. P. Bliss (author of "Hold the Fort,") and his wife, are reported as among the slain.

I am no great admirer of Thomas Paine; but no other man who did as much as he in our Revolitionary strug-gle has received so little gratitude, so much abuse. It is tight time for a more careful judgment.—John W. Chad-wick, Brooklyn, N. Y.

Remember that mirrors should never be hung where the sun shines directly upon them. They no longer give back a correct pleture. The amalgam, or union of tinfoll with mercury, which is spread on glass to form a looking-glass, is easily rutned by the direct, continued exposure to the

solar rays. South American dispatches for Dec. 21st state that another battle had just occurred in the State of Lanca, Republic of Colombia. The Liberals claimed the victory, but lost some prominent officers. The loss of each side in the previously reported battle of Garrapota was as follows: Liberule, 600 killed and 1300 wounded; Conservatives, 300 killed and 700 wounded. Of the wounded at least 500 will die, Moreno, the Dutch Consul, Schor Augustin Velez and two others were assassinated at Carthagena. The assassins were arrested.

Franklin grasped the lightning in the cloud, Which to the ground in impotence he huried. M sree picked it up, and from his subtle hand Ho sent it with a message round the world.

—W. L. Henderson.

In perusing the description of the Russian squadron now expected in United States waters, one is chagrined to flud, after reading of a ship which has 19-inch hull plating, and carries two 40-ton guns, that her name, after all, is only "Pop of." How much noise constitutes a bang in Russian?

Seventeen vessels and one hundred and sixteen persons were lost from the fishing port of Gloucester, Mass., during the year 1876.

Philadelphia is dishonored by her treatment of the Paine Bust. Are there no gentlemen in her Councils?—Index. Gen. James W. Nye, ex-Senator from Nevada, dled

Monday, Dec. 25th, at White Plains, Westchester County, N. Y. The deceased was born in Madison County, Nev York, In 1815.

It is said that General Nikitin is to assume command of the Russian army in the field. He will probably order large quantities of tobacco for the use of his troops.

Desires to aid, though without power, In spirit join all good doeds done, The poor man's wish, the rich man's dower, Each count as one i

The Washington Nation says the only difference between Chamberlain and Hampton, of South Carolina, is that one is trying to make troops of friends and the other friends of

The political machine that just now runs this country may be compared to a hotel elevator. Those who are inside "pull the wires," and their friends get the best rooms-whether in the White House, or elsewhere. Is n't it about time that the people should run the machine themselves? Is there a Solon among us that can solve the prob-Jem ?

> A horrid storm shuts in the sky,
> And snows and rains abound;
> The Thracian north wind makes the woods And makes the seas resound.
>
> -Horace. Epode XIII.

C. C. Mead, job printer, 223 Washington street, Boston, orwards us specimens of his 1877 calendars. Thanks.

Our readers will welcome the advertisement of the popular Seedsmen, Mesers. D. M. Ferry & Co., of Detroit, Mich. Their Seed Annual for 1877 far surpasses their previous numbers. This firm, one of the largest in the Seco business, needs no indorsement from us.

The Slade Defence-Fund. \$1,918,93 Amount previously acknowledged, .

Received since our last issue: A Friend, Providence, Pa., Sylvester Higgins, Bellevue, Mich., Jno. M. Kennedy, Philadelphia, Pa., J. A. Bassett, Wilmington, Vt., 2,00 J. A. Bassett, Wilmington, Vt.,
Joseph Snow, North Brookfield, Mass.,
O. E. Clark, Sublette, Ill.,
L. L. J., Oakland, Cal.,
J. K. II, Scranton, Pa.,
M. Bamberger, Piedmont, W. Va.,
C. L. Butler, Greenfield, Mass.,
Mrs. C. A. Greenleaf, Chicopee, Mass.,
P. C. Prietre, Poster Wilmblende, Mass. P.C. Drisko, Boston Highlands, Mass., . Alfred Morse, East Hamburg, N. Y., Wm. S. Moore, Norwichville, Ont., Two Friends,
Joseph Kühn, Biloxi, Miss.,
H. H. McNett, Carpenter, Pa.,
Levi Walker, Belleville, O.,
Mrs. J. W. Sturtevant, Cortlandville, ກົດ 1,85 7,00 Mrs. D. S. Orvis, Dixon, Ill., E. Foster, South Bend, Ind., H. W. Garrett, South Trenton, N. Y., George W. Arnold, Murray, N. Y., M. Moore, Philadelphia, Pa., Hiram Bickford, Mifflin, Wis., 1,85 Mrs. T. J. Skidmore, Fredonia, N. Y., E. N. Swinburn, Mexico, Tex., D. S. Semman, San Antonio, Tex., 20.00 1,00 1,00 W. D. Parish, "Wm. F. Walker, C. E. Kreische, " 1.00 Gerhard Duveneck, New Braunfels, Tex. James W. Hall, Oberlin, O., D. B. Sturtevant, Minneapolis, Minn., 1,85 1,60 John Brown Smith, Amherst, Mass., Mrs. Jane Miller, Kankokee, Ill., C. A. Greenleaf, Chicopee, Mass., Mrs. Mary H. Street, Lockland, Ohio, 1,00 1,00 G. M. Piper, Alamo, Mich., Friends, Waverly, N. Y., G. H. Arnold,

Movements of Lecturers and Mediums. W. F. Jamieson is still giving illustrated lectures on Science and Temperance in Minnesota. Address at Albion, Mich.

Capt. H. H. Brown spoke at Roscoe, Ill., Dec. 1st, 2d and 3d; at Arlington Heights, Ill., Dec. 8th, 9th, 10th and 12th; at State Convention, Sturgis, Mich., Dec. 15th, 16th and 17th; at Fowlersville, Mich., Dec. 231 and 24th; at Conway, Mich., Dec. 26th, 37th and 28th; at Milford, Mich., Dec. 30th and 31st. He will lecture at Detroit first Sunday in January, Battle Creek second Sunday, Breedsville third Sunday, Sturgis fourth, and at Kendallville and Orland, Ind., soon after. Parties can correspond with him at above points, care of friends.

Warren Chase closed a course of eight lectures to large and intelligent audiences in Salt Lake City, Utah, on Dec. 24th, and has now gone to San Francisco, Cal., where he may be addressed till further notice.

E. D. Strong, Lock Box 65, Danbury, Ct., announces that he will respond to calls to lecture on the origin of organic life, the law of materialization of spirit, spirit control, etc. He will start for San Francisco, Cal., about Jan. 20th. J. William Fletcher has suspended his circles

for the month of January, to fill lecture engagements. Mrs. Josephine Walcott, so says the Santa Bar-

bara, Cal., Index, is lecturing at Crane's Hall, that place, to good acceptance.

State Convention in Texas.

State Convention in Texas.

The Annual Convention of the Spiritual and Liberal Association of the State of Texas will meet in Houston on the lish of January, and be in session for four days. Members and delegates from subordinate societies in the State are expected to be present, and it is hoped that many of our friends from abroad may find it convenient to "come over and help us." The invitation is general to friends of the cause from all sections.

WILLIAM L. BOOTH, President.

SARAH J. PAINTER, Secretary.

ADDRESSES ON THE PRESENT CRISIS, By the Futher of his Country, GEORGE WASHINGTON. TO THE PEOPLE OF THE UNITED STATES ..

OF NORTH AMERICA. The impending dangers threa ening the Nation, and ADVICE AND REMEDIES how the GOVERNMENT CAN BE RELIEVED, REVIVE THE DEAD INDUSTRIES, and RECONSTRUCT THE GOVERNMENT ON THE PALLABIUM OF OUR LIBERTIES, THE CONSTITUTION OF THE UNITED NTATES OF NORTH AMERICA.

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