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Free Thought.

"OCCULTISM" vs. SPIRITUALISM.

To the Editor of the Banner of Light:

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

Col. Olcott refuses to be considered as the in-

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

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

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

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

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

O. says:

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

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

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

But what are we to think of Col. Olcott when Brande, the highest authority upon the subject, he refers his readers to two purely imaginative which the ancients absurdly supposed constitut. This alleged leavening process | fention to prosecuting or defending criminals,

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

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

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

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

Col. Olcott, for himself and those he represents, goes on to say, "We believe-nay, we know that thousands of so called spirit-messages have come from the Elementary, to the confusion of the candid and the satisfaction of the materialist. How do we know this can be done? By seeing the operation, and having our personal experience corroborated by the writers I have named, and hundreds more in ancient and modern times." If Col. Olcott knows that thousands of supposed spirit-messages have come from gnomes, sylphs, undines or salamanders, the only elementary spirits imagined by the Cabalists and their modern copyists, the "Occultists," because he and they have seen the operation, he would show some little deference for the judgment of his readers if he were to tell them how he or they came to see the operation, and what

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

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

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

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

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

Please explain, most truthful exponent of spirit-communion, how your mirror, and chame leon-like elementary nondescripts, manage to command the organs of speech of the medium. It is no more likely that they can reflect the trickster, and while his bosom was ablaze with thoughts and forms which are stored away in the memories of those whom they are alleged to deceive, than that they could make use of the physical organs of the medium to practice their deceptions. How any spirit existence possessing no human intelligence, or other human attribute, can make use of a human organism to convey intelligence to human beings, is an anomaly which has no parallel in nature, and is necessarily false. All these words about elementaries, gnomes, sylphs, undines and salamanders amount to nothing, and as they constitute the main stock in trade of the Theosophical Society, that instithe operation was like. As he knows so much | tution is about as nearly bankrupt as its worst | we call-call-ah-well, not exactly blackguardabout these soulless inhabitants of the elements enemies could wish it. It is, therefore, truly of earth, air, water and fire, and has seen so, amusing to hear Col. Olcott say, "Occultism is much of their operations, why has he not given quietly leavening the lump of Spiritualism, and us a description of the appearance of these spirit for the first time attention is being turned to the and we generally leave it to another class of inhabitants of the four substances, or elements, classic authors as the best helps to understand the profession, who devote their principal at-

ceptible in the working of spiritual agencies.

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

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

Burlington, N. J. J. M. Roberts.

I am, most fraternally,

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

To the Editor of the Banner of Light:

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

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

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

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

bankruptey and insolvency cases, &e.; they are of a species of Dickens's Mr. Jaggers type, generally of Juliaic origin, judging from their strongly marked features and felly Gammony Aongue, their native shrewdness sharpened from early training in their father's shop in the Minories, where he dealt in 'old clo',' or perhaps observation gained in early life as office boy in Mr. Melchisedeck's Sponging House, in Chancery Lane; there are scores of them, my dear sir-scores of them, more or less noted, doing business in or near Hatton Garden, Saffron Hill, or the neighborhood of the Clerkenwell Sessions House or Old Bailey. However, my dear sir, since you are determined to prosecute, I will write a letter and give Mr. Scratch, my managing clerk, instructions concerning the matter, and let you know the result, and-and-now good day, my dear sir." The foregoing is substantially the style a respectable class of family solicitor would be likely to use to his hot headed client, but assuredly would rarely, if ever, appear personally in the case, for the reason, he states, that it is beneath him, and a business usually confined to one class of practitioners; and it is here where-I think Slade's friends unwittingly made a mistake in getting gentlemen to defend him. The best proof of this fact is that he counsel were met on every hand with ungentles only interruption, and not allowed a chance to hake a point in their client's rayor, and, were utterly unable to cope with the ribald wit and cunning interruptions of a fullfledged Old Bailey attorney? The evidence of the juggler Maskelyne was as openly biased as anything could well be, and his assertion that the table produced in court was evidently made for the purpose of deception, was false and untrue; for though somewhat uncommon in England, they are plentiful enough and easily found at the cheap furniture dealers throughout the United States, where they are rarely made in any other way; and as to his impudent assertion that there were marks indicating that something had been cut away in a fashion that a carpenter would not do, and then subbed over with some thing to conecal the fact, the idea is simply ridieulous upon the tace of it, for had the table been tampered with, the alteration would have been done well or not at all; the real solution of the matter doubtless is that the underside of the table-leaf was scratched and channelled from the attrition of the bar caused by repeatedly raising and lowering the leaf, the bar fitting originally too tight, or from the leaf having become sprung or warped-a very common fault with that class of furniture. At all events, one circumstance is very patent, Maskelyne was allowed without lef or hindrance to advertise his profession quité unnecessarily, I think, for the dignity of the Bow Street Police Court, while at the same time, when counsel for the defence was cross-examining a witness upon the subject of the phenomena of slate-writing, the court commenced to find fault with him; but then perhaps Maskelyne, the juggler, was more entertaining than an unbiased inquiry into phenomena now largely interesting the public mind.

It is doubtless yet within the memory of many, when a large class of humble public entertainers, such as professers of legerdemain and the art histrionic, (some of whom in odd moments pursued the varied occupations of "Jeweller, Watchmaker and Conjurer," horse-rider, harlebeing from force of circumstances unable to ing as the Egyptian Hall, Piceadilly, have found It pecuniarlly convenient to court the public favor and small coin of a set of bumpkins in the tap-room of some village ale-house, or delight a rustic audience in some farmer's barn; and it was by no means an uncommon circumstance to have some malicibus person or intolerant bigot, In a religious point of view, cause the arrest and imprisonment, under the vagrant act, of an inoffensive class of people who were thus earning their-morsel of bread as honestly, in as legitimate a sense of the word, as those who informed on or prosecuted them, the sole trouble being that the unfortunates were in too poor circumstances to carry on business according to law, under a license from the Lord Chamberlain.

However, Slade's case is not a solitary one, by any means, for it is not many years since that singularly endowed clairvoyant and astrologer (now dead) known well by the nom de plume of Zadkiel-in other words, Lieut. Morrison-was prosecuted for a like offence, and under similar circumstances, at Cheltenham, England. With all sympathy for our friend Slade, in his present persecution, I am not sorry, in one sense of the word, as he can lay this sweet unction to his soul, that out of it will come more freedom for those who follow in his wake hereafter, through the action of Prof. Lankester and his friends, together with the decision against the facts by a mag-Istrate who, to use his own words, admits and says, "I do not want to say too much in the premises, for this matter may be called almost a new religion, and I do not want to hurt the feelings of any one who believes in it ?" Kind-hearted and considerate, truly! he tacitly allows that he does not believe in the phenomena; he ignores any evidence or attempt to give evidence in Slade's favor, whether by counsel or competent witnesses, such as Wallace or Dr. Wyld, both of whom are his equals in reason and common sense; sentences him to jail upon the foregone conclusion that he is really an impostor, and upon no other ground than that he thinks so in fact, and all upon a strained interpretation of an Act of Parliament, made over half a century ago, stringent enough at that time doubtless, but assuredly capable of reconstruction, if not of actual repeal, to suit the more liberalized ideas of the present generation; and I make a great mistake if the course Mr. Flowers has taken does not excite the reprobation and indignant protest of a large mass of progressive and intelligent thinking English people of all classes, high and low, who will make it a public business to see that a fossilized Act of Parliament is either abrogated, or at all events so reconstructed as to prevent its becoming an engine of malicious oppression in the hands of any one, be he magistrate or common informer; and, furthermore, the presiding magistrate in this case may yet find out that his intolerant and undignified conduct in the premises will not be passed by without rebuke from the high-minded and noble lady who has governed the English people during a long reign, rendered famous for her toleration, charity, and a strong desire for the progressive advancement and wellbeing of her subjects, when she becomes acquainted with the facts in the case.

Very truly yours, JAMES JUDD. Bingham Canon, Salt Lake Co., Utah Ter.

"Our exchanges are full of destructive fires caused by carelessness." So walls a Western contemporary. His must be a dangerous exchange list, surely !

Written for the Banner of Light. A SONG FOR PEACE.

BY THOMAS S. COLLIER. """

"I is said that song should echo The hardy rhymes of old-Tell of a warrior's prowess, And a maiden's bair of gold But I would that my singing Should help the suffering ones, And lead the weak and weary To the light of clearer suns.

Let the old singers teach us ? The sweetness of their song, That we may hurl its grandeur? At each old, biting wrong; Till life grows glad and brighter, And Peace with plenty comes To fill all hearts with gladness, And beautify all homes.

Yet think not that I blame them-Those poets of old time Who with the deeds of heroes Filled up their sounding rhyme; But the swift years have shown us That love and war are two, And he that shuns war's struggle, To love can be more true.

Not that I deem the craven The best man for our life, For all wrong must be righted, And this off leads to strife; But in the peaceful present, When minutes precious are, Why should we waste our singing On echoes of past war? Would it not be far better

To help our fellows on To greater joys and comforts, Ere zest for them is gone? Would it not be far wiser To do what good we can, And gain our future blossings Through love here shown to man? Let the old songs keep telling The glory of their age;

Sing of the deeds of prowess Done by squire, knight, or page; Let our songs tell the gladness That dwells with peace and love, And that through joyful giving To Heaven's Joy we move. New London, Ct.

Centennial Letter-

Krupp vs. The Schoolmaster-Public Workers in Philadelphia - The Transition of Mrs. J. II. Conant-Spiritualism in the South-Ex-Speaker Kerr's Religion.

BY ED. S. WHEELER.

To the Editor of the Banner of Light: "He speaks best who speaks last "-at least so runs the proverb. The great Centennial Babel having ended, and the unwearying transportation via rail and river borne off half the wonders of which it consisted after the departed multitudes, it occurs to me that now comes the proper time to write that which so many composed a few weeks ago - a Centennial Letter! Of the things of the Centennial Exhibit I make but litquin, and the lugubrious Dane occasionally,) | the remark; they have been lauded and advertised until there is danger that the humanity behind rent a room in as popular an exhibition build- the thing be forgotten in the blind adoration of

"Tis the day of the chattel ! Web to weave and corn to grind, Things are in the saddle,
And they ride mankind !!

The things most worthy attention in the world's great show, were the school books and apparatus and the Krupp cannon. As I went through the display made in the name of the schools of Massachusetts, I began a new to dream of science and common intelligence as the salvation of mankind; but when I stood beside the monster among monsters of cannon, the Krupp breech-loading gun, when I saw the high achievements of science perverted to serve the purpose of slaughter, maybap defend the sway of a superstitious despot, then my philanthropy was hurt, my courage drooped, and hope grew less; but even as I mused thus despondingly, my mind became inspired with fresher, broader, more spiritual ideas. saw the great warlike German monster of destruction, a veritable peace-maker, the humane policeman of an age, for as if one sang cheerily in my ear, came the lines of the poet:

23 Minte is good, but, spile of change,

Guttenberg's guns have the longer range I'm The books-those of the famous publishers, polyglot and varied—with them I was pleased. "The Bible in a hundred languages," that was an eloquent fact, say what any one may. I regretted that the possible, and as it seemed to me wise thing, had not been done for and with the literature of Spiritualism, in connection with the momentous occasion of an international assembly and Centennial anniversary. I should have been glad if, as might have been done, the books of the world on Spiritualism had been gathered and placed before the millions who would have seen them—a significant fact among the rest of the educational display made this year in Fairmount Park.

Some time ago, months before the opening of the Centennial Exhibition, you published in the Banner of Light an elaborate plan of action for Spiritualists, in view of the events of the summer now passed. Weak faith, narrow-mindedness, ignorance and inexperience, prevented the execution of the purpose announced in the publication made by you, and to which, as Chairman of Committee, my name stands appended. Trespassing as largely as the "Report" referred to did upon the hospitality of your columns at the time, and making claim to universal attention, it seems but just and proper that now it should be said, after the event, that the proposal made did but forecast the demands of the time to which it referred, and that inasmuch as many of the suggestions therein have been carried out by others, the plan, the publication and the inspiration which prompted both are justified and approved by the conclusions of history. Regarding the whole matter from the present point of view, there are many who regret that the "Headquarters of Reception," "Bureau of Information," "Public Reading Room" and "International Congress of Spiritualists," were not actualized. believing that all and more than all the good hoped for by those who proposed them and worked for them in all public spirited disinterestedness of purpose, would have been the result.

"Wnatever is," may be "right," but somehow I can but feel, finitely and humanly speaking, that some things which are not, should have been; however, the omissions of the past are less valuable as reasons for regret than as a basis of

reflection developing the wisdom needed to guide the progress of the future-which is to say, that another Centennial should be better improved by us than this one has been.

Most interesting of all have been the people themselves, and they who saw and studied the vast crowds became satisfied-first, that the assumed physical degeneracy of Americans was not a fact, and second, that the doctrine of universal depravity was a delusion. One of the results coming out of the show, is to be the redemption of the common people of our generation and country from the baneful effects of Sundayschool teaching regarding the character and condition of the "heathen." There are, then, some fine things, and many useful ones - notably bronzes, potteries, textile fabrics, carvings, embroideries, books, &c. - which conscientious heathens do, without bibles though they are Though wanting the first suggestion of "an interest in Christ," the Japanese managed to have the best arranged botanical exhibition of forestry, and the Chinese work gave evidence of the intelligence, patience, skill and taste of another lot of pagans; besides all this, those who investigated the contents of their books, or observed the representative men sent here by them, found as much of noble dignity, of good sense, moral purpose and spiritual discernment, as are manifest among average Christians. The Centennial International Exhibition has to show among its good fruits a very sensible moderation in the Christian American's sectarian spread eagle egotism, "a consummation devoutly to be wished."

Another great public benefit, more especially felt in this great church bestudded city, is the effect of the subbatarian discussion which grew out of the effort to have the Exhibition open on Sundays. I am not ready to say the observance of a holiday was not wise in a practical sense, but I can affirm that many Christians were astonished to learn, through the debate to which I refer, that the Puritan Sunday stood upon such narrow and untenable ground, as a compulsory religious observance.

Even in Spiritualism, if we have profited less than we might have done, we have yet been much benefited the past summer. There has been a great concourse of Spiritualists here, and houses full of them have been happy and progressive in that which they have learned from each other. There were numbers of good media fully and successfully employed here all summer, and there was a Spiritualist Convention and an Association formed, which you have noticed fully. Though the mere ghost of what should have been, and withal seemingly semi-sectarizmin announcement, that organization may yet perhaps develop to good purpose, and do good work for "the

I have seen strange things at the flower-scances of Mrs. Thayer, where buds, blossoms, fruits, vegetables, birds, rabbits, bottles of wine, etc., etc., are spirited into a close room in some way most inexplicable. A bird I brought from there sings in my house. "If it is not spirits, what is

Accused, and seemingly convicted of most outrageous deception, the Holmeses have still held their circles here, nor are there wanting to day men as astute as Dr. Child, and honest as he or good friend Owen, to declare their faith, not perhaps in the perfect candor of the Holmeses themselves, but in the fact of their distinguished mediumistic capacity, and time verity after all of the embodiment of a Katie King, with whom Mrs. White and the Y. M. C. A. had no part nor lot.

I have also heard excellent things about the circles where Maud Lord was the medium; the report treated of manifestations at once striking, satisfactory, elevated and harmonious. There are many other public workers whom I cannot mention here, and some whose services are rendered wholly in the department of private life. One I note: a good medium, wife and mother, has recently passed to spirit-life from a refined home, where she was at once the idol of her husband, the guardian angel of her children, and the oracle of her circle-a quiet, lovely woman; "like an open window into heaven," as the one most bereaved said to me long before her departure. Such are some of our mediumistic women! Harvard professors and their old-time reports to the contrary however! -

Good news reaches me from the South. The advance of Spiritualism is remarkable in some places. At Fernandina, Fla., for instance, Mrs. A. L. Bennett, not unknown in former years to some of our Eastern people, has made her home as a medium, and by her life and labors is steadily dissipating the darkness around her. She speaks well and hopefully of the people of Florida, and appeals for help in the great task she has in hand. "There is but little money, but every chance to do good," says this sister. If any good medium cares to join her on those terms, or if any one needing change of climate requires an inexpensive home, where, while the things of this life are provided, Spiritualism is held dear and sacred, they can "call or address as above,"

By the way, I wonder if any one takes a note from memory now of the various prophesies of present circumstances which have fallen from media in the past? Financial and popular distress, and political trouble, have they not fallen to our inheritance? though the darker shadows of the prophecy-the deeper woe-are still unaccomplished. May the present dilemma evoke wise counsel and reformatory action, and as for the rest, " May the omens be arerted!" Speaking of prophecy and kindred themes recalls to mind at once your friend and earnest co-worker, Mrs. Conant, of whom you know much more than I can tell you; but in connection with her transition to spirit-life a circumstance befell me, of which you as yet have no information, unless attained from the spirit side of life.

It is unnecessary that I should recapitulate all that took place, but I was made for some reason to realize very definitely the nature of the experience through which Mrs. Conant entered the land of the immortals, and out of that realization grew the following lines, which, put upon paper about the time she passed on, have been kept by me until, as now, I felt the impulse to send them to you, to use as you saw fit. Should the improvisation fail as poetry, when measured by the exact and technical requirements of precise versification, it may still suggest the beautiful to those who knew the character of her to whom it is dedicated; while every believer in the philosophy we cherish will recognize the truth of the whole as a veritable description of the apotheosis of such a soul:

THE TRANSITION. Out to the infinite azure, Out to the boundless light. Floated a soul in slience, Like a lity, pure and white i Out to the infinite silence. Out to the heavenly calm, Folded away from earth-sorrow In an atmosphere of balm.

Golden among the cloudlands The sunlight peacefully lay; And a thousand quiet levelights Made arches over her way. So on, toward the home of the spirit, Secure from sorrow and harm, Floated the soul of a woman,

Led by the infinite charm! In much the same way must the great change have come to M. C. Kerr, the late Democratic Speaker of the House of Representatives. Observing the integrity, the heroism and the suffering of that patriotic statesman, I, in common with men of all parties, was full of admiration for his character. In the same way in which Lincoln, and every distinguished man of integrity, is claimed as a product of church influences, Speaker Kerr was at his departure advertised as an Orthodox Christian (of course): But at a time even when the body of legislators over which he presided was full of excitement, they paused in debate to eulogize the man, and the ecord is as follows:

"The House then proceeded to the special or-der, which was the delivery of eulogies on the

ato Speaker Kerr.
The first of the orations was made by Mr. Hamilton of Indiana, who spoke of Mr. Kerr as a man who could have led a forlorn hope or breasted popular opinion, and gone to the stake a martyr to his principles; and also as one who stood out immaculate, a tall palm tree in the moral desert of the age. He said that when the final summions came, the response was not merely ad summum, but also the semper paratus of the man who felt that his life had been unspot-

ted.
The next speech was made by Mr. Kelley, of
Pennsylvania; who characterized Mr. Kerr as a
whole-hearted and courageous man, who never practiced, but loathed the ways of the dema-

Other speeches equally honoring to the memory of the late Speaker were made by Messrs. Raymond (Ind.), Monroe (Ohio), Holman (Ind.), Burchard (Ill.), Cox (N. Y.). The latter stated that when, by Mr. Kerr's deathbed, he asked him whether he was ready to meet the terrors of death, the answer was that death had no terrors for him. He heliumed (Cox said) that a just life for him: He believed (Cox said) that a just life on earth would give him his reward. What he on earth would give and his reward, which was did Mr. Kerr believe in the great future? His faith was in his works. His religion was to be honest. He believed that his integrity and his conscience were the sum of pure, undefiled religion. He did not accept the dogmas of the Church, or of any church." He did not accept all that was written or said about the Saviour; but he did make the teachings of Christ a model for his own life. He believed in-

'That old creed of creeds,
'The loveliness of perfect deeds,'''

In the regular press report which appeared in the Daily Times, and other papers, the report of Mr. Cox was weakened and belittled, and the heterodoxy and liberalism of Speaker Kerr hidden under such a phrase as this:

"He believed (Mr. Cox said) that a just life on earth would give him his reward. What he asked was, did Mr. Kerr believe in the great fu-ture? His faith was in his works. His religion was to be honest. He believed that his integrity and his conscience were the sum of pure, unde-filed religion. The House at 3:45 adjourned."

Not a word about non-acceptance of Church dogmas, or that which was written or said about the Saviour, else the ecclesiastical censorship of the press might be offended by the promulgation of the truth, and greater force be given to the growing heresy that outside of churches, and above creeds and sects, there is the possibility of an honest life of manhood or womanhood, full of uses and rich in honor, known of men and

Such characters, despite fanaticism and subservient cowardice, are as ever noted in every walk of life, and if we may not say, "Of such is the kingdom of heaven," why, then, that you and I may share in a *Republic* of the like elsewhere, is the prayer of Yours sincerely,

Ed. S. Wheeler. 256 South 37th street, Philadelphia.

A Child Found.

THROUGH THE SPIRIT COMMUNICATION OF ITS FATHER, AFTER BEING LOST FIVE YEARS. To the Editor of the Banner of Light:

On the evening of the 17th day of last May, I received a communication through an unconscious medium, Mrs. J. S. Taylor, residing at No. 2 John street, Hartford, Conn., from a spirit announcing himself as Irvin Rand, of Portland, Conn., saying he had for a long time endeavored to control an earthly organism, but never had been able to accomplish his purpose till this evening, when my magnetism allowed him to control the medium. He remarked that he committed suicide five years ago, and at the time of his death left a bright little son three years of age, with blue eyes, flaxen hair, and rather stoutly built, named Eddie; that this child had been given away by its mother, and that the diligent search for him by his relatives had been unsuccessful. He remarked that the situation of the child in earth-life caused him unhappiness in spirit-life. He then requested me to write to the Orphan Asylum at Springfield, Mass., Inquiring If a child answering that description, and named Eddie Rand, was left there some five years since; and desired that when I should ascertain the Rand, of Portland, Conn., asking her to care for and protect him. I wrote a letter merely inquiring if such a child was at the asylum—but made 10 further explanation-addressing it to Superintendent Orphan Asylum, Springfield, Mass. In three days I received a letter from one of the most estimable lady citizens, Mrs. J. II. Hixon, one of the board of advisory committee for the Home of the Friendless, stating that a child by that name, and answering the description, was brought to that institution some five years since by a woman, announcing herself as the mother of the child, wishing it boarded for a short time, saying she would pay its board and find it in clothing. Since that time the woman has not called at the institution, nor have any of the committee seen her; therefore the child, having no other home, remains at the institution. Some few evenings since the spirit again controlled the same medium, asking me—as I was about visiting Springfield—to call upon Mrs. Hixon, saying I would find that she had received a letter from the grandmother, expressing her willingness to care for the child, and adding many thanks for my acting in the matter as he requested, as it would lift a burden that weighed heavily upon him since his entering spirit life. I called upon Mrs. Ilixon, and ascertained that she had re-ceived such letter, and would take the child in a few days to Portland, placing it in the care of its grandmother, as its spirit father desired. J. J. OGDEN.

Yours truly, Hartford, Conn., Jan. 1st, 1877.

Spiritualist Books in a Town Library.

To the Editor of the Banner of Light: In the Banner of Dec. 16th was an article headed "More Ignorance," stating that some philanthropic Spiritualist in Birmingham, England, offered to the free library there several works on Spiritualism, which were refused. Such offers have been refused by some libraries in this country, but we know of one exception. In Westfield, Mass., a few years ago, they were desirous of adding to their already large library. desirous of adding to their already large library, and made appeals for money or books for that purpose. James Noble, jr., a well-known philanthropic citizen, was applied to, and he offered to give thirty dollars' worth of first class books of his own selection to which the reverse books of his own selection, to which they agreed, when he sent and ordered thirty dollars' worth of the best spiritual books from Warren Chase (then in New York), and those books now occupy a constitution in the Wootfold library spicuous position in the Westfield library.

Collinsville, Ct.

D. B. H.

Eleventh Annual Meeting of the Michigan Sinto Association of Spiritualists.

[Reported for the Banner of Light,]

[Reported for the Banner of Light.]

The Eleventh Annual Convention of this Association met pursuant to call at Sturgls, Dec. 15th, at 25 p. M. Prof. A. B. Splaney, President, made a fatel opening address. J. G. Watt of Sturgls offered cord. at words of welcome to their Free Churca, wherein the Association was convened. Brief remarks followed by Dr. Splaney, Capt. Brown, Mrs. Morse and Mr. Westenfield. Priday evening Capt. H. H. Brown of Rockford, Ill., addressed the Convention. Saturday morning session was devoted to discussion of organic work, during which S. B. McCracken of Detroit presented a revised plan of organization, which was referred to a Committee.

Saturday Afternoon.—Conference of one hour, after which Mrs. H. Morse of Johlet gave a boom and invocation, followed by an address upon the subject of Spiritualism. T. H. Stewart, Chalrman of Committee, reported a Preamble and Articles of Association, as revised, and recommended their adoption.

Ecening.—Subject continued. S. B. McCracken, as the father of the new articles, set forth in an able manner the advantages to accruefrom a compact working organization.

The Declaration and Articles were then adopted as follows:

advantages to accruefrom a compact working organization. The Declaration and Articles were then adopted as follows:

DECLARATION.

Starting with the fact of existence, in its multiform phases of manifestation, we believe that such existence depends upon the action of inherent forces or principles, that are from everlasting to everlasting, the attributes and methods of which man has never yet been able to compass or comprehend, but which, being individualized according to the conceptions of men, are variously called the Great First Cause, the Creator, Delty, Allah, Maudton, All-Father, God. We believe that all men are sons of God, and that all women are daughters of God; that all should have due credit and reward for the good that they do; and that great truths and vinil principles, by whomsoeyer uttered or promingated, are the common property of man, which man should cherish and hold in remembrance.

We cherish the word Reitgion, in its fiteral sense, as derived from the Greek root ligo, to bind. The need for religion with man exists wherever man is out of harmony with the laws of his being, whether by his own act, by means of circumstances which may have surrounded him, or from ante-main causes; that there being, in 40 far, a severance of man from nature, or from God, whatever tends to restore the harmonlous relation tends to rebind man to nature and to his God, and is therefore religion.

To discover, to apply and to teach the laws of life, and the relations and dathes of man to scrett, are religions acts and purposes, and are essential objects of societary action, This Association, and other associations subordinate to or working concurrently with it, are societary, and hence are religions; on that sense we believe that purely sclentific research and lingury are religions; and hence are religions, to that there is a religion of the affections and emotions, that manifests itself in acts of heavion in a prayer, in praise and in song, and that the soil of man may be thereby elevated, classfence and sweetned

ism.
With this general declaration of the ground-work and motives of its action, whose affirmations are designed as an approximation toward unity of sentiment, but not as authoritative, and for the purpose of refragalization upon a more practical and efficient basis, the Michigan State Association of Spiritualists does hereby adopt for its future government the Articles of Association that follow:

ARTICLES OF ASSOCIATION.

ARTICLES OF ASSOCIATION.

1. The name of this Association shall be as above set forth.

2. The officers of the Association shall consist of a President and Secretary and three directors, who, together, shall constitute the Executive Board. The President and Secretary shall each hold their office for one year, and the directors for three years, but at the first election the directors shall be classified to serve for one, two and three years, respectively, so that thereafter there shall be one director chosen each year. The officers shall be elected at the annual meeting, and may be chosen what wore upon the nomination of a committee, but if five or more members shall demand that the election be by ballot for any officer, it shall be so ordered.

3. The duties of the President and Secretary shall be such as usually pertain to those offices in similar organizations.

shall demand that the election be by ballot for any officer, it shall be so ordered.

3. The duties of the President and Secretary shall be such as usually pertain to those offices in similar organizations. In the absence of the President from any meeting, the duties of President shall devolve upon the director present having the shortest time to serve.

4. The Executive Beard shall have power to appoint a Treasurer, and such other officers and agents as they may find necessary, and they may also designate any three of their number as an Executive Committee, with the power of calling and making arrangements for meetings of the Association, alding the organization of local societies, conducting correspondence, and otherwise furthering the advancement of spiritual truth. The Executive Board may also fill official vacancies, such appointments to continuo until the x tannual meeting of the Association shall be held so as to embrace the Sunday occurring on or first following the 20th day of March in each year, and when deemed advisable by the Executive Board there shall be a semi-annual meeting, dividing the year as nearly equal as practicable between the times of holding the annual meetings.

6. Any person may become, a member of the Association by signing the Declaration and Articles, or authorizing the same to be done; but when there shall be ten or more local societies that may signify their wish to be represented in the Association, then the Association when in session may determine what persons, not members of any local society, may be admitted to membership; but the Executive Board and the ten or more local societies that may require a members of any local society, may be admitted to membership; but the Executive Board may require a membership fee not exceeding one dolar per year, to be paid by members not representatives of local societies.

7. The Executive Board shall make full report at each annual meeting of their doings, of the finnicial condition of the Association, and of the Progress of the spiritual

the Association, and of the progress of the spiritual cause in the State.

8. These Articles and the Declaration shall take the place and stand in lieu of the Articles of Association under which the Association has heretofore acted.

9. The foregoing Articles and Declaration may beamended or revised at any annual meeting if two-thirds of the members present and entitled to vote thereon vote in favor thereof. thereof.

Dr. A. B. Spinney, of Detroit, was reflected President of the Association, and Mrs. L. E. Balley, of Battle Creek,

of the Association, and Mrs. L. E. Batley, of Battle Creek, Secretary.

T. 11. Stewart then addressed the Convention, followed by Dr. Randall. Sinday morning the election of officers was proceeded with in accordance with the provisions adopted, resulting in the choice of the following: President, A. B. Spinney, of Detroit; Secretary, Mrs. L. E. Belley, of Battle Creek; Directors, Geo. W. Winslow, of Ralamazoo, three years, E. C. Manchester, of Battle Creek, two years; S. B. McCracken, of Detroit, one year, Song by Mrs. Augusta Whiting Anthony, of Albioned Land of the So-called Dead," Capt. Brown read Lizzle Doten's poem, "Clemistry of Character," and proceeded to speak upon the subject of "Responsibility." Sunday Afternoon—Opened by conference, during which T. H. Stewart, G. W. Winslow, and Mrs. Anthony, adverted to our position relative to the prosecution of Dr. Slade in England, and a committee, consisting of S. B. McCracken, G. W. Winslow and Mrs. Anthony, was appointed to draft a resolution expressive of the sense of the Convention.

A B. Fennels of Clyde, Ohio, then delivered an able ad-

Convention.
A.B. French, of Clyde, Ohio, then delivered an able address on "The Law of Compensation."
Sunday Evening.—Mrs. Anthony, from the committee appointed, reported the following Preamble and Resolution, which were unanimously adopted:
Whereas. This Association has knowledge of the arrest in England of Dr. Henry Stade, under complaints stimulated, as we firmly believe, by prejudice and bigotry; therefore.

in England of Dr. Henry Slade, under complaints simulated, as we fruily believe, by prejudice and bigotry; therefore,

Resolved, That this Association, upon the strength of the general reputation which Dr. Slade bears in this State, which is properly his home, and where his mediumistic powers were first developed, as well as upon the unreserved endorsement and guarantee of many of its worthy and trusted members, hereby expresses its confidence in Dr. Slade as a man and as an instrument for spiritual intercourse and communion, and we include the energy tender his mour most cordial and heartfelt syngathy.

Short addresses were then made by Mrs. Anthony of Albion, Mich.; T. II. Stewart, or Kondaliville, Ind.; Dr. Randail, of Clyde, Ohlo; Capt. II. H. Brown, of Rockford, III.; Mrs. H. Morse, of Joliet, III.; A. B. French, of Clyde, Ohlo.

Mrs. Anthony, by request, sang one of the musical compositions of her brother, A. B. Whiting, "The Wind is in the Chestnut Bough."

Resolutions were offered and adopted, expressing the thanks of the Convention to the clitzens of Sturgis for their generous entertainment and the use of their Free Church; to the President and Secretary for their labors and efforts during the past year; to S. B. McCracken, for his able memorial presented last June, also for the care and pains he has taken in preparing the present plan of organization; and to the speakers present for their interest in the same; after which the Convention adjourned.

Remarks.—The best of feeling pervaded the meeting. Mr. Westenfield, of Sturgis, gave many interesting tests.

est in the same; after which the Convention anjourned.

Remarks.—The best of feeling pervaded the meeting.

Mr. Westenfield, of Sturgis, gave many interesting tests, describing spirits and incidents which were recognized.

T. H. Stewart was appointed to visit every locality in the State, and organize local societies, where such action is desired. Capt. Brown is a speaker of the highest order; he is now in the State, and desirous of making appointments for the winter and spring; he can be addressed in my care; as also can Mrs. Morse, who gives excellent satisfaction.

Mrs. L. E. Bailey, Sec'y.

Christmas has come and gone. The candles are burnt out, the trees have withered, the candles and other things delicious to the taste have been consumed. How many bright eyes have sparkled with joy! How many young minds have been filled with wonder at the miraminds have been filled with wonder at the mind-cles of beauty wrought with glass and tinsel! How many brains have been busy in devising and selecting presents for friends and loved ones, and how many fingers in executing the devices! Christmas is gone; but its influence will remain. The books will be read, and the toys will furnish amusement many days for the little ones, and the gifts of friends, the books and pictures and articles of convenience and beauty, will recall pleasant faces and hearts and cherish memories of absent loved ones. Happy will it be for all of us if we carry the spirit of Christmas into the whole year. The more of it we carry into all the relations of life the better it will be for us.—New Jerusalem Messenger.

Robert H. Collyer, M. D., author of "Exalted States of the Nervous System," says that he is as satisfied of the genuineness of automatic writing through mediumship as he is of his own existence, or that the sun gives light, or is the cause of light or of any other physical phenomenon universally admitted.

[From the Cape Ann Advertiser.] THEY COMFORTED ME.

BY HENRIE CANTON.

Youth promised fair, The world looked bright—life's pathway gleamed-With roseate hues: I fondly dreamed No shades were there.

The dream soon fled; Sorrow and care left impress deep, Until I envied those who sleep— The peaceful dead.

l longed for rest, So tired of life's weary load, My burden heavy, and the road Seemed rough at best.

I knelt to pray; My troubled heart must find relief, So deep its anguish, sore its grief, That autumn day.

There was a calm; Peace drew her mantle o'er my soul, And angel power held control With healing balm.

Then came to me Friends gone before: In joyous bands They soothed me, and with loving hands Bade sorrow flee.

Such words of cheer, Such heavenly songs they sang— How the sweet music rang In anthems clear.

Filled with sweet peace, My heavy heart grew light again, Freed from its sorrows and its pain— Oh! glad release.

Baptized in love, The voyage of life seems pleasant now, For angel hands have touched my brow, There's joy above.

Life is now blest, For spirit friends lend me their powers And brighten all my weary hours, Giving me rest.

"No cross, no crown;"
The words are music to my soul,
As I press forward to the goal,
To lay my burden down.

BRIGHT THOUGHTS FROM CORRE-SPONDENTS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light :

I see Brother Amos, of Rock Island, "wants me stirred up" so as to write oftener. I am glad if "Western people like my style." I like much the free, easy, and cordial life of the West, and often wish I had been born there. I feel very sure that if it was now the morning of life with me, I would take my chances nearer "sunset" than my present shining place, or "loophole," (as the Indian spirit Loo Loo would say)

I should think the brother was joking, if it were not for a few other late letters; maybe they are all jokes, when he speaks about writing oftener; I have been quite prolific. A man under a pressure or a: cloud cannot command, at call, inspiration. I am waiting, working, praying for the morning to break, so that the Philosopher's house will be again radiant with light; but when in the "shadows," as now, I had better keep a little shady; a pressure takes the ring, you know, out of the true metal, and makes it leaden, or at least no better than plated. My apology for this reply over Amos's back is, it will answer one or two more less public but equally flattering hints, and whom the Banner will reach.

* * * "Never before has Spiritualism oc-cupied so much space in the secular press as now. All these lies about exposing it are not going to turn back a single true Spiritualist, but will force the subject more and more upon the attention of those who hitherto have thought it child's play, and will lead some to investigate that otherwise might not. By it, also, we are pushed on to clearer facts and more logical reasoning from them. The world is receiving in Modern Spiritualism, the revelation of a new truth; its demonstration is the science of will, and its field that of the un-

made-all of us. Some find it out; the many live and die and never know themselves; how acting, how acted upon. We are all beyond soundings, even to ourselves; we can never touch bottom, or even the eel-grass indications of bottom. Some have a clearer and more rational view of this deep than others. People in a balloon far above the sea, see nearer to or more of the bottom than a looker does nearer the sur-

* * * "Hope is born of the spirit. Having it thus constitutionally, we never say die, or get demoralized by reverses or misfortune, unless obsessed. There is a feeling in such that may not take expression in uttered words. For instance, it is dark with us now; failures and disappointments meet us; hope tells us to push ahead; there is light that we sense but cannot see, and intuition says that we shall fetch it. This, I think, is the spirit, our own spirit, which, for aught I know, may be older than our bodies and comes from far, and holds intercourse with other spirits—both in and out of the form."

* * * "A reverend writer of some note says

he has the deepest faith in the power of prayer, and never felt before so deeply as now that he was only 'clay in the hands of the potter,' to be used by God through the unseen might, which moves the arm that moves the world. That sounds well; so He acts indirectly? His agents are what? intelligent or unintelligent ministering spirits? To an extent we are automatic. God moves in a mysterious way his wonders to perform. It appears to me the spirit-world is God's hands in shaping our clay. Seems to me that that reverend is very near to being a Spiritualist and does not know it. What a waking up there will

be some day."

* * "I think it is the spirits that are using Justice Flowers and 'exposer' Bishop to stir them up, and surely the parrots in priestcraft and science never got such a stirring up before by Modern Spiritualism as recently in Boston and London. Those who are in the smoke of the field don't see how the conflict looms up. What a gallant fight our Chevalier in chenille, Mrs. Hardy, is making. Her letter in the Banner and that to Henck are admirable in conception and execution.

and execution. They are in the right spirit, too. I admire and honor her for it."

* * * "The mental world at present is wrong side up. Spirit, mind, thought, in unity or trinity, is not the phenomenon of matter; but matter is the manifestation of it. Thought antedates expression. It reads, 'and in the beginning was Thought and Thought are with God and was Thought, and Thought was with God, and Thought was God.' What is the use of matter other than to manifest thought? or mind or splint, which in this connection mean one and the same thing?—Thought cannot be manifested but through matter, can it be? God and Man are only manifest through matter. The essential use, then, of matter is the demonstration, or manifestation of thought, the God within us, to the gods without."

* * * "Hope without wealth is preferable to wealth without hope. 'Yes Artemas' said

to wealth without hope. 'Yes, Artemas,' said the dying man, 'you always did have hope. I would give all my money for hope,' said he. 'I never was hopeful. I took a gloomy look of life, but I got what I aimed for, wealth, and lost what I most needed.' Both hope and wealth are desirable with wisdom, but blessed is the man with hope aren at the express of wealth."

either, and better even than unencumbered and productive real estate and a surplus. Contentment is a generic rather than an acquired qualiment is a generic rather than an acquired quality. To be satisfied is great gain. Happy are they who can look out of humble homes and cheap joys on palaces and equipage and heave no sighs. It is the mission of Modern Spiritualism, while teaching perpetuity of our conscious life, also to make dissolving views of the latter, while contentment and other high attributes of the soul hold over and grow gift added? the soul hold over and grow gilt edged."

* * "Summer land securities like those

of Wall and State streets do not come to one by the simple asking, they all have to be earned; the latter may be and are sometimes stolen, the former never. Poor in the one, the man may be rich in the other, but they, the former, boil no pots, and in this selfish world are not counted as assets. Our shrewd and successful business men often make a poor showing when they close on the mortal and open in the immortal state. Thoreau, the hermit of Walden Pond, reports from over the river that Orthodox ministers and mil-lionaires are the most lonesome people he neets there. There is no unit of value by which the 'gilt-edged' securities of earth can be translated into the 'gilt-edged' of the summer-land. They are both here now in the market, but the enduring is at a discount, and the passing are in active demand. 'Oh,' said the wealthy Ralph Hunting-ton, five years after his death, 'if I had known ten years ago what I know now, I would have left less money, but I would have been more affluent now. I did,' said he to you, 'an unselfish business act, and laid awake several nights worrying about it. I was, however, glad before I died that I did it. I have learned since that it was an influence, and was not born of me, but nevertheless it is the best investment I have now in the summer-land, and makes me quite comfortable."

Banner Correspondence.

Granite State Items.

I think I had better write the Banner a few notes in regard to the progress of Spiritualism in the old Granite State. I have just returned from a two months' lecture trip in New Hampshire. I attended the Convention at Washington, Oct. attended the Convention at Washington, Oct. 20th, 21st and 22d. We had a very pleasant, and I trust profitable time. Here I met with Mrs. Carrie Tryon, of Nashua, a fine speaker, and an excellent test medium. While in Washington I remained at the home of Dr. Sylvest r Wood, the far-famed cancer doctor. He is now treating his ninetieth case of cancer. I have conversed with many who have had cancers treated a number of nineticth case of cancer. I have conversed with many who have had cancers treated a number of different ways, and I find that all prefer Dr. Wood's method. Mr. Russell Tubbs, of Deering, had a cancer nearly two inches long removed from his lip by Dr. Wood a few years ago, leaving hardly a perceptible mark. I might mention many cases which I have known the doctor to treat with the same unvarying success. The doctor is totally uneducated, so far as book learning is concerned, in medicine. He has never read a volume upon any medical subject. Yet his success as a physician in the treatment of almost every kind of disease, has been equal to that of the most renowned. He is willing and pleased to own that all his medical ability comes directly from the spirit world. May he labor in directly from the spirit world. May he labor in the future, as he has nobly done in the past, for the good of the bodies as well as the souls of humanity.
Oct. 28th I rode over to Bradford with Dr.

Wood, a distance of twelve miles over a hilly road, and met with a warm reception at the home of Mr. and Mrs. Geo. S. Morgan, tried workers in the cause of Spiritualism. In the evening I spoke in the Town Hall before the Reform Club upon "The Fruitsof Temperance." There were present an instrumental band and an excellent quartette, so we had plenty of good music. The audience numbered oversix hundred. Sunday morning, the 29th, I lectured upon "Spiritualism." Nov. 5th I pronounced a funeral discourse at the house of Mr. Russell Tubbs, of Deering. His wife, Mrs. Mary G. Tubbs, after a lingering and painful illness of many years, passed through the open portal into the better life. The house was literally packed with friends and relatives who came from all the surrounding towns. The exercises consisted of singing appropriate selections from the "Spiritual Harp," invocation, reading of se-lections from the inspired writings of all ages,

and a discourse. I took as my text the words of Christ, "It is finished."

In the evening I delivered a lecture at Hillsboro' Bridge. Held a meeting at home of Mr. Virgil Brockway, Newbury, Nov. 15th. Mrs. Carta Trans delivered a fine address at Bradford be virgil Brockway, Newbury, Nov. 15th. Mrs. Carrie Tryon delivered a fine address at Bradford before the Reform Club, Saturday evening, Nov. 18th. I followed with a short address. Nov. 19th, in the morning, we held a meeting in the house of we are fearfully and wonderfully of us. Some find it out; the many e and never know themselves; how we acted upon. We are all beyond even to ourselves; we can never touch e have a clearer and more rational is deep than others. People in a balove the sea, see nearer to or more of a than a looker does nearer the surface with us now; failures and disappoints. There is a feeling in such that may not ssion in uttered words. For instance, with us now; failures and disappoints that he have to be the bed of the spirit and the statement of the spirit and the statement of the spirit and the statement of the spirit. I spoke in Union Hall, Washington. Dec. 3d, I spoke in Union Hall, Washington. Dec. 3d, I spoke in Union Hall, Washington. Dec. 3d, I spoke in Union Hall, Washington. Dec. 9th, I started for Deering. I rode twelve miles in a very severe snow storm. I got to Hillsboro' Bridge, but could get no further because the roads were fearfully blocked with snow. I remained with Mr. Ed. Kimball, a firm and earnest the substitutionally, under the problem of the spirit and the spoke with a short address. Nov. 19th, in the morning, we held a meeting in the house of Mr. Morgan; Mrs. Tryon and myself both spoke upon Spiritualism. In the afternoon I spoke in the Town Hall, upon "Faith." We held a very good circle in the evening. The 23d, 24th and 25th, I was in Sutton. I held two circles, one at Mr. Keyser's, and the other at Mr. James Knowlton's Nov. 26th, I spoke in the old church at Newbury. There was a good audience present. I chose for my subject the old question, "Is Man Immortal?"

Dec. 3d, I spoke in Union Hall, Washington. Dec. 9th, I started for Deering. I rode twelve miles in a very severe snow storm. I got to Hillsboro' Bridge of the produce of the produce of the produce of the pro rie Tryon delivered a fine address at Bradford be-

est Spiritualist, until Monday afternoon, when I succeeded in getting through to Deering, where I witnessed, in the presence of Luther Buxton, many startling and wonderful physical manifestations. I had an iron ring made for me by a blacksmith in Hillsboro', from a rod, five eighths of an inch in diameter. The ring itself was nearly six inches in diameter. After Mr. Buxton, who by the way is an unpretending farmer, had been securely tied and placed in a cabinet, the above-mentioned ring placed in one corner of the cabinet, the doors closed, in less than a minute, the door having been opened, the ring was upon his arm. In the next eight minutes, that ring was put on and taken from his arm six times. Subtracting the time we were opening and shutting the door and examining the ropes, which must have taken at least four minutes, would leave only four minutes for the performance of this remarkable feat six times. I went into the cabinet, and, placing a chair close to him, sat down and held the ring in my hand. In a few seconds I felt the ring separate, and a portion of it strike upon the back of my hand, and in an instant it went back, and, the door having been opened, the ring was upon Mr. Buxton's arm and I was still holding on to it. We sewed his coat with linen thread nearly the whole length of the front of it, and in a few minutes we opened the cabiof it, and in a few minutes we opened the cabinet door, and the coat lay upon the floor, not a stitch broken. At the window in the front of the cabinet I held a glass of water; a hand took it from mine, and, opening the door, we found the empty glass under the chair to which Mr. Buxton was securely fastened. A gentleman present held a stick at the window; in an instant it was taken from him and thrown far out. stant it was taken from him and thrown far out into the room. I have seen many noted physical mediums, but I never saw one superior to Luther Buxton.

December 17th, I lectured before a very good audience, in Nashua, N. H. My subject was "Defence of Spiritualism." My lecture was appreciated, and the society urged me to tarry and lecture the next Sunday; but other engagements forbade my remaining, so I left with a pressing invitation to return at my earliest convenience. Dr. J. E. Bruce has opposed an office venience. Dr. J. E. Bruce has opened an office on Hollis street, and is practicing as a homeo-pathic and eclectic physician. I hope he will meet with good success.

I would offer a few words with regard to the New Movement in New Hampshire. The "Plat-form of Principles and Constitution," as drawn up and presented at the late Convention at Washbut I got what I aimed for, wealth, and lost what I got what I aimed for, wealth, and lost what I got what I aimed for, wealth are desimost needed.' Both hope and wealth are desimote, even at the expense of wealth."

"It is better to be on a treadmill than to rust. Contentment, however, is better than sented in New Hampshire, has done some good,

for it has set the people to thinking upon the great and important subject of organization.

Thus in the Granite State the good work is going on. Every year the interest increases. Many Christian churches are closed, or used by Spiritual it in the people of the people Spiritualists whenever they hold meetings. There are many private mediums in the State, all do-

are many private mediums in the State, all doing good work—helping to overthrow sectarian ism and converting materialists to the broad and reasonable doctrines of Spiritualism.

I shall return to New Hampshire in early spring and fill my engagement at Bradford, Newbury, Nashua, Sunapee, Hillsboro', and Deering. Meanwhile I am ready to make engagements anywhere in New England.

Everywhere I go I find the dear old Banner is loved and honored. It occupies the highest place among Spiritualistic journals in New Hampshire. May it fight the good fight, and meet with its merited reward, is ever my wish.

Sherborn, Mass., Jan. 1st, 1877.

Sherborn, Mass., Jan. 1st, 1877.

Missouri.

KANSAS CITY, Dec. 23d, 1876.-The Spiritualists and liberal thinkers of Kansas City have been enjoying a rare treat for the past three weeks, through the presence and by the efforts of Mrs. Nettie M. P. Fox (née Pease), who has been giving inspirational lectures in the Unitaribeen giving inspirational lectures in the Unitarian Church of this place, which has been standing idle for some time. The lady has been most attentively listened to by audiences composed of the most intelligent of our people. Everywhere through the city her lectures have been spoken of in terms of the highest praise, many remarking that if her teachings were from the text books of the Modern Spiritualists they desired to learn more concerning the matter. Her inspirational poems are in themselves gems of beauty, and full of touching pathos. Last Sunday morning she commenced the teachings for the day with the following touching and beautiful invocation:

ng touching and beautiful invocation Father! when the soul is struggling "Mid the singing sea of life.

And the heart is crushed and bleeding, Weary of this feverish strife. Then, oh! give each struggling spirit. Strength to breast the fearful tide; Strength to meet the surging billows. That arise on every side.

Father! when the heart is waiting. O'er each brief and broken dream, Like the autumn leaves out-floating. Down life's dark and narrow stream, Then, oh! then in phyling kindness. Send some angel, pure and bright. To remove this fearful blindness. By the golden beans of light.

When the soul by doubt is riven,

By the golden beams of tight,
When the soul by doubt is riven,
When the spirit knows no rest.
Then may Peace her snowy pinlons
Fold within the soffering breast.
On, our Father! pure and holy,
Fill Earth's children with thy love;
Guide them by thy holy angels
To their radiant home above.

Already many of us hold in high estimation the bright little lady who so fearlessly and bravely relates to us the way, the truth, the life.

We are promised her eloquent lectures for the

rest of the present month; then we fear that we must allow her to pass on further west, to dispense to the hungry ones there that which we would willingly longer receive.

J. C. Timpson,
M. M. Jameson,
And many others.

Maryland.

BALTIMORE.—Levi Weaver writes, January 4th: I have the pleasure, in accordance with the action taken by the audience at Lyceum Hall on 31st ult., to enclose you a series of resolutions passed concerning the work of Mrs. Rachel Walcott in our midst. The resolutions were the spontaneous outgrowth of the audience, and are a well-merited compliment, for surely no course of lectures delivered before the Society during the year was listened to with more attention:

Whereas, The course of lectures just concluded by Mrs. Rachel Walcott has been replete with interest and instruction, as well as with the emobiling truths and inspirations of true Spiritualism; therefore,

Resolved, That we recognize in her lectures a force and power, equal at least to any which have been delivered before the Society during the year which is now closing.

Resolved, That our thanks are enhinently due to her, and her controlling inducinces, for the able and eloquent manner in which they have discoursed to us during the current month.

Resolved, That the officers of the Society be requested to affix their signatures to this preamble and the accompanying resolutions, and forward the same to the Spiritualist papers for publication.

LEVI WEAVER Conductor,

JOIN FRIST, Assd.

WILLIAM LECONARD, Treasurer,

GEORGE BROOM, Secretary.

GEORGE BROOM, Secretary.

GEORGE BROOM, Secretary. on 31st ult., to enclose you a series of resolutions

Massachusetts.

HAVERHILL. - Dr. W. L. Jack writes to wish a Happy New Year to all his friends and to the Banner of Light. He speaks encouragingly the Banner of Light. He speaks encouragingly of the cause of Spiritualism in that city, saying that "many are inquiring the way of life, and circles are in demand, so that there is marked evidence that the angel-world is at work, seeking to inaugurate a revival of the truth in these Moody times." The Banner of Light, he says, receives attention at the various periodical stores and news-stands, and he has met with many who speak highly in its praise. The following is a single instance: "'What would I do,' said an old man, eighty-three years of age, who came into my office,' without the Banner? It is the food of my soul; its contents to me are life and joy, and I had sooner do with less to cat than deand I had sooner do with less to eat than de-prive myself of obtaining the Banner.' Poor man! so poorly clad in body, yet so richly attired in his soul!"

LAWRENCE. - John H. P. Guild writes: There is not interest enough here just now among the Spiritualists to pay for the warming of a small hall for meetings. A few faithful ones, how-ever, have fitted up a circle room in Col. L. D. Sargent's house, and at their scances satisfactory demonstrations of the presence of spirits are wit-

California.

SAN FRANCISCO .- B. Shraft writes: "I desire to express thanks for the course pursued by the Banner of Light in its resolute defence of our struggling media. For this it will receive not only my thanks, and those of the mediums so up-held, but the thanks of thousands of its readers, and also of the hosts of spirits who are ever striv-ing to assist humanity. May the good angels strengthen your hands for the great work, is my New Year's wish."

New Hampshire.

WEST CHESTERFIELD.-Electa B. Bemis, remitting for a renewal of subscription to the Banner of Light, says: The paper we must have. It has been a welcome guest for a number of years; and my mother, now nearly ninety years of age, is a constant reader of it. She says it cheers her in the decline of earth-life, for she knows the Spiritual Philosophy to be true; and she often speaks of the change that must soon come, with cheerfulness.

District of Columbia.

WASHINGTON. - A correspondent writes: 'On Sunday, Dec. 31st, we had a packed house at the Spiritualist Society's meeting, and Bro. Mansfield gave some splendid tests. John Hutchinson sang for the evening session, when Dr. T. B. Taylor addressed the people."

New York.

ALBANY.-J. M. Clure, 27 Orange street, writes: "Please say to any good medium that we in Albany are greatly in want of such spirit-ual instruments. They could do well here, especially at this time, as the Legislature and other associate, bodies are now in session. Direct them to my house."

Conversing on the topic, one person of the party (says an exchange) made the remark that the disciples no doubt failed to understand Jesus in many of his teachings, when he of the other part at once retorted: "Yes, then the disciples did not understand Jesus; now Jesus does not understand the disciples."

The Death of Mrs. Dr. J. R. Buchanan

Mrs. Anne Rowan Buchanan, wife of Dr. J. Mrs. Anne Rowan Buchanan, wife of Dr. J. (R. Buchanan, of this city, died at the Galt House this morning at 7½ o'clock. Mrs. Buchanan was a daughter of the celebrated Judge Rowan, the great 'Kentucky lawyer, and was born at his home, "Federal Hill," near Bardstown.

Her marriage with Dr. Buchanan occurred at the residence of Judge Rowan, on Fifth street, opposite the Cathedral, in this city, Dec. 9th, 1841, the ceremony being performed by the Rev. Dr. Wm. L. Breckinridge, mention of whose

Dr. Wm. L. Breckinridge, mention of whose death near Pleasant Hill, Mo., is made in the

Courier Journal of to-day.

Of the brilliant statesmen, physicians and divines who were present on the occasion, scarce one is alive to-day to follow to the grave the remains of her whose nuptials they honored so many years are

many years ago.

In her early years, Mrs Buchanan enjoyed all the advantages that attach to the family of so brilliant a man as her father, and retained, throughout her life, those bright and winning Christian qualities which made her no less a favorite as the years grew long than in the sunny days of her young girlhood.

Mrs. Buchanan was a communicant of the Episcopal church, the orders of which church are worn by one of her sons—the Rev. Auselar Buchanan—who is rector of a parish in New York City. — Louisville (Ky.) Daily Econing News, Dec. 28th, 1876.

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

HAPTERS FROM THE BIBLE OF THE AGES. By GIRS B. Stelbilis.—"We are struck with the general good judgment evinced in the preparation of the volume. . . . He has done a real service to the times in bringing logether, within four hundred pages, so many noble and pure thoughts. They will redresh many a wearled spirit as with the eternal ruth, and quiteen to life many a man and woman who, repelled by the exclusiveness and conservatism of the churches, have been hitherto ignorant of the better fellowship that links into one great brotherhood the wise and true of all periods. All influor defects, in plan and proportions, we gladly overlook in consideration of its many and great excellences. Whoever buys it will receive many thres the worth of his money."—F, E, Abbol, Editor "Index."

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M. D. 12mo, 543 pp. Price \$2.00.

Dr. Wolfe, M. this work, gives his experience in Spiritualism, through quite a number of years. It was rather accidental that his notice was called to the subject, and from a skeptle at first he became a firm bettever, and he relates a great variety of wonderfulphenomen). The back is written by a plain and familiar style, and is as entertaining as any book we have ever read. No person will ever regret purchasing it, — The Messinger, Westheld, 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 Rev. W. F.

Psychological Method of Treatment, By Rev. W. F. Evans,
This volume of our Swedenborgian brother, formerly a member of the New Hamushire Conference, is at once the teresting, instructive and annusing. He proposes to care all diseases by operating on various parts of the budy through the mind. There is a great amount of truth in his Hustrations; but he generalizes too broadly. We understand his practice in the line of his theory is quite successful; so is that of all men who succeed in powerfully addressing the imagination; and this fact, indeed, is somewhat confirmatory of his physiological theory. The volume will well repay one for its perusal. —Zion's Herald, Boston.

CARERR OF RELIGIOUS TOEAS. By Hudson Tuttle,
Paper, 75 cents; cloth, \$1.2
This book traces the rise and progress of religious ideas
from the remotest ages, giving the crude religious notions
of mankind in the dim past, and showing how these same
ideas, though modified, come down and give coloring to
modern religions. A book worth reading. The Messenger, Westfield, N. Y.

THE WORLD'S SIXTEEN CRECIFIED SAVIORS. By Kersey Graves.—I am quite charmed with It. It is calculated to interest the Christian, the philosopher and the philosopher can the christian of the philosopher of the Christian of the philosopher and the charmed of the

VITAL MAGNETIC CURE: An Exposition of Vital Magnetism, and its application to the treatment of mental and physical disease. By a Magnetic Physician, Pp. 206, Price \$1.50, postage 16 cents. Boston: Colby & Rich, publishers, After speaking in the Religio-Philosophical Journal of

the Vital Magnetic Cure as taking the spiritualistic Stand-

point, Hudsen Tattle refers to the subject of obsession in the following words:

"This bldea is extended in the 'Vital Cure' into a very interesting chapter." Among other causes of obsession there given are a negative condition, exhaustion, discouragement from failure, and overtasking the mental powers. He produces, among many other libisticative bustness, that 'of an interesting girl of some twelve years of age, who would at thus write, sing, and pay upon the plane in a style far beyond what her natural skill and fiste or her acquired ability had enabled her to do. These agreeable exercises were attended with others of a character painful to witness. There were sudden outbreaks of vulgar and obsecced language; and these paroxysms continued for several years, the unruly powers steadily gaining the ascendency. At length, in a moment of violence, she was thrown upon the fire, the hair burned from her head, and her face hadly scarred. Sle lived a most insteadol life for the remainder of her days.

"This is a lair example of what passes ordinarily for hisanity, and a majority of cases treated in hisane asylums are of the same origin. The restraint and liftence exerted at these institutions is the very reverse of what it should be, and the most potent of all reinedies to overcome obsession, the stronger magnetism of an earthy operator, is entirely ignored. On a recent visit to a famous systum for the insane, where seven hundred pitable beings are consigned by the tender care of their relatives and friends, I asked the superintending physician what remedy they most relection, 'Well,' said be, 'we expect a good deal from diet, but our difference for the free pain in the main is depleced of phosphorus, and hence a person goes mad, is the theory: Even Iron, will I assimilate sub-

but our chief reliance is phosphorus and from?

The brain is despiced of phosphorus, and hencea person goes mad, is the theory? Even if so, will it assimilate substance which is an uninitigated poison taken in any other form than the infinitesimal portions in combination. In organic bodies used for food? Very nicely kept, oblighingly attended, are our asylums, but very bedy kept, oblighingly attended, are our asylums, but very bedy kept, oblighingly attended, are our asylums, but very bedy kept, oblighingly attended, are our asylums, but very bedy kept, oblighingly attended, are our asylums, but very bedy kept, oblighingly attended, are our asylums, but very help so soles can dever tell the unfathomable pain they experience.

'Vital Cure' is superior in style and matter to the many books issued within the last few years treating of hearily the same, subject. It is vitalized with the carnest conyletion of the author, and possesses absorbing interest to the student of spiritual science, and is well worthy of a conspicuous place in his library.'

student of spiritual science, and is well worthy of a conspicuous place in his library."

THE New Gospel, of Health, By Dr. Andrew Stone, of Troy, N. Y.—We have read this book with profound interest, and believe it to be one of the bees and most suggestive works of the kind ever published. The text of the book is a series of communications purporting to come from a band of spirits, some of the most learned and practical men who have adorned the medical profession. There is a stogular variety and unity in the matter which these different parties, lave given, and the sound, practical common sense that abounds in the work will make it both popular and useful.

We have recommended this work to a number of our friends, and we have the testimony of all that it is an admirable work for the treatment of diseases by vital magnetism. The illustrations, of which there are more than a hundred, are instructive and suggestive, and in many instances show clearly the modus operanti of the treatment.

Tho work is not only intended for physicians, but it contains advice that all intelligent persons may profit by.

The alm of the book has been to meet the needs of the people, and to teach not only the means of cure, but, what is still more important, the means of preventing diseases, by living in accordance with the laws of our being. One of the great errors of medical men has been to teach that drugs would enable mankind to avoid the penalties of violated laws. We are often consulted as to the means by which persons may overcome certain effects of violated law, while they are still going on in the habit which they know is highring them.

We believe that those who will study this book carefully will be convinced that the means of obtaining the highest health, which is properly desired by all, are not to be found in the use of drugs, but that, in all cases, we are required to case to violate the physical and moral laws. The six lectures by John Abernethy are very valuable, and worth more than the price of the book. We would actise

"THE CONFLICT BETWIEN DARWINISM AND SPIRIT-LALISM" Is a pamphlet written by our friend J. M. Pee-bles, and published by Colby & Rich, 9 Montgomery Place, Roston, Mass — The telling stories which this light in Modern Spiritualism gives in favor of his favorite theme, is an assurance that if any one can settle this conflict it is J. M. Peebles.—The Shaker.

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

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

We urge all suffrage associations and friends of woman's We urge all suffrage associations and friends of woman's enfrauchisement throughout the country to send delegates to this Convention, freighted with manmoth petitions for a 16th 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. MATHON JOHN GAGE, Chatr. Ex. Com. SUSAN B. ANTHONY, Cor. Sec.

Tenafly, N. J., Now. 10th. 1876.

N. B.—Letters should be addressed to the Secretary, Susan B. Anthony, Tenafly, N. J., and contributions to the Treasurer, Eilen-Clarke: Sargent, 1732 De Sales street, Washington, D. C.

State Convention in Texas.

The Annual Convention of the Spiritual and Liberal Association of the State of Texas with meet in Houston on the 18th 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.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1877.

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AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAUST,

COLBY & RICH,

Letters and communications appertaining to the Editorial Department of this paper should be addressed to Letters Colley; and all Resinks Letters to Isaac B. Rich, Bannak of Light Publishing House, Bos-

Spiritualists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and appear to experimental facts, capable of repeated verification. "A fact," says Carlyle, "Is a divine revelation, and he who nots contrary to it shis against God," All truths confirm one another when read angly. It is to uth, through facts, truth free from all controverted dogmas, that spiritualists aspire. Do mond Fitzgerald.

Attempt of the British Government to Stamp Out Spiritualism.

* What we have mentioned once or twice as a rumor now appears in the form of a fact; the great British Government has put itself forward in the place of young Mr. Lankester as the prosecutor of Henry Slade, the American medium. This is one of the most high-handed proceedings. in opposition to free thought that any civilized and unadulterated materialism, can you not find government has been guilfy of since the brutal so much as a whisper's strength to express your and ignorant persecutions of "witches" and dissenters. It is worthy of the darkest mediaval by Spiritualism is doing what ecclesiastical powtimes. English Protestantism can no longer sneer tempt to stamp out Spiritualism in the person of Slade is quite as bad.

lend his aid to the punishment of all fraudulent to patronize it, will rejoice at the fact that Spiritpractices, whether in Spiritualism or anything | ualism is vindicating and restoring it, while the else; but the present movement is evidently not to punish a provable fraud, but to put a stop to the prosecution of an investigation which is deand threatening to subvert the very foundations of the National Church establishment in England. Probably priesteraft is at the bottom of the whole persecution, although Lankester, the leading accuser, believes in neither God nor devil made directly by departed spirits, but through To the Editor of the Daily News: nor a future life. Simple scientist as he pretends to be, however, he is prompt to join hands with for the Sun, whereas it is a fact that everybody for the Sun, whereas it is a fact that everybody his appeal to the Middlesex Sessions. To the the Churchmen in putting down an inconvenient subject, which, if proved, upsets his foregone conclusions, and unsettles all that he has built upon his materialism, pure and simple.

A friend in London writes us: "There is evidently some one in the Ministry who is an mated by a bitter hatred of Spiritualism, and who is prepared to crush it, cost what it may. That is sure. Every trumpery case will be fought; every engine put in motion. Already the Slade case and the other will entail an outlay of \$\mathbb{I}\$1000, and we expect every day to hear of fresh raids. In fact there is an organized attempt, backed by Government, and paid for out of the public purse, to stamp out Spiritualism."

. There is no exaggeration in all this; and we call upon all Spiritualists for further contributions to the Slade Fund to help them to make a fitting stand against the forces that are now arrayed against them. There is a mistake in the report-appearing in the Boston Herald and elsewhere-that ample funds have been secured. The latest advices are to the contrary! Every cent that has been subscribed to the Slade Fund will be faithfully used in the cause, and much more | not, then, usefulness, or as it is oftener styled, pecuniary help is now needed in view of the high handed course of the British Government. Any contributions, however small, will be welcomed, and faithfully acknowledged in the columns of the Banner.

A gentleman, who stated that he was connected with the New York Theosophical Society, called at our office not long since, and related that he had, on the evening previous, attended a séance at Mrs. Boothby's residence, in Boston, where, in common with all in attendance, he had been struck by what he witnessed. He felt cer- all. tain that the manifestations were not the outcome of any act of the medium; from his remarks at the time we gathered that the inclined to ascribe their source to the operations of "the elementaries," but he bore unequivocal witness to his belief in the honesty of the lady in whose presence the singular occurrences transpired.

137 On our third page will be found an account of the decease of the wife of Prof. J. R. Buchanan, given by the Louisville, Ky., Daily Evening News for Dec. 28th. We are informed that this estimable lady was practically acquainted with the spiritual phenomena—having as early as twenty years ago received many truthful communications from the other side of life-and was among all classes; is declared to be this: that hapa regular reader of the Banner of Light.

A Study of the Banner.

The New York Sun having recently found ing public to the large stock of Spiritual, Re-time from its other multifarious occupations to formatory and Miscellaneous Works which we look around and discover if there were any leaks keep on sale at the BANNER OF LIGHT BOOK- in its omniscience, has most unexpectedly found STORE, ground floor of building No. 9 Montgom- that the mysteries of the unseen world were ery Piace, corner of Province street, Boston, Mass. something to which it had never given its atten-Having recently purchased the stock in trade tion, and expresses wonder that such things tion. In connection with what it is pleased to We are prepared to forward any of the publica- 'call the "mysterious world," it devotes a long quarto sheet, carefully printed, liberally employed by advertisers, and purporting to have reached its forty-second volume," and is forced to con-

> its representative character, the Sun is as nearly right as it can easily get. It is entirely correct when it describes the Banner as "a representative newspaper." And recognizing it as such, and as the monthpiece of a large, if not dominant element in the community, it proceeds to "evolve a comprehensive notion of our intellectual and social status." It feels confident that "no peopleever lived in such intimate relations with the spirit-world as the constituency of this newspaper"-meaning the Banner. It says, "It is obvious that in the most important as well as trivial concerns of mundane life, they rely implicitly on supernatural guidance." And it adds that, "at a momentous crisis in American history, it is an impressive fact that counsel is sought not from living men, but from the more unerring insight of a departed statesman."

When the Sun reaches the Banner's " Message Department " it does not seem to know what to say. "A whole side of the paper," temarks the Sun, "is devoted to a Report of Messages, either falsehood, but a truth for the establishment of which they i in the form of question and answer, or of spontaneous effusions from earnest and sympathetic spirits." And it goes on to describe some of these Messages, wondering and exclaiming as it goes. As this is the Sun's first introduction to deal of surprise, which it makes no attempt to conceal. It confesses that, like the antiquary of the far future, who may be rummaging among the evidences of human existence and experience that lie imbedded in our era, it "is struck with the categorical nature of the proof furnished touching the reality of a future life."

Excellent, Mr. Sun! what more or better would you have? While you spend your breath deprecating the spread and deepening growth of pure joy that this "categorical nature of the proof furnished touching the reality of a future life er has to confess itself-inadequate to deal with? at the course pursued toward Galileo: this at. What other agency would you have, Mr. Sun, for reconciling science with religion than just that which Spiritualism freely and effectually furnishes to day? They who care more for real re-Every true Spiritualist will of course readily ligion than they do for the power that presumes opponents of Spiritualism literally know not

> When the Sun gets along to the Banner of Light Bookstore, and runs its keen eye up and as much startled at what it sees as it was at the does not know what to say or do about it all. First it feels called to remark that all the communications from the invisible world are not for the Sun, whereas it is a fact that everybody else was long since familiar with. "Many of the books," it is forced to admit, "suppose a singular vidual, were of secondary interest. It is a very range of learning and an unprecedented insight different matter when the Government is asked books," it is forced to admit, "suppose a singular into the mysteries of existence.

And then it selects from the Banner's list of books, with whose contents Spiritualists are universally familiar. We cannot but admire the sagacity of the selections, though we have no great respect for the blindness of the brief running commentary. The Sun finally loses itself in wonder over what must be the conception of the distant student and investigator over the Society whose "creed and opinions he should collect from the evidence here offered." It actually fears for the result. But at this point, let us assure the Sun, its omniscience is defective. It cannot see so far into the future as it thinks it can. Suppose it should have the grace to leave the distant future to itself, and try and become a little famillar with some things of the present of which it confesses it knows nothing.

Where Lies Happiness?

How many would not rejoice to know the secret? In a sense it is a secret, and in every other sense it is not. Swedenborg reported from the angelic world that "the angels in heaven are happy in proportion to their usefulness." Is use, the whole secret? But are we to work and strive materially or spiritually? Or, in doing one, are we comprehending both? The proper mode is to begin and teach our children on this important matter. Spiritualists should not leave them to the chances of such instruction as is forced upon them by the methods of superstitious orthodoxy. An altogether different standard of juvenile instruction from that which prevails ought to be adopted at once by them in the development of the young, that the latter may come into active life free from the burden of those fears which prove such an oppression to

The London Spiritualist offers some timely observations on this subject. It says that the English people, both inside and outside the churches, are, practically speaking, materialists, and perhaps are, under the circumstances, none the worse on that account. But those who have studied Eastern races have come to the conclusion that the more materialistic of them are finer and nobler people, and of more use to the world, than fanatical idealists. And it expresses the hope that the charge sometimes brought against Spiritualists of being materialists applies to those traits which form the superiority mentioned regarding the people of the East. The prevalent idea, if not the out spoken one, in England,

wealth. Let us look the matter over and see if the idea is supported by the facts.

We have only to study the condition and history of the elderly people of our acquaintance to understand how true this assumption is in general. How large a proportion of those who have lived to accumulate wealth, or anything beyond an independent competency, are happy? "There is no more sorrowful spectacle," says our London contemporary, "than that presented by vulgar wealth. The possessor is unhappy at being thrust into positions which he cannot fill with grace, at being surrounded by sham friends, and, if he think deeply enough, at having stored up for his children the means of living a life of idleness, in tions of the Book Trade at usual rates. We re- and labored article to the Banner of Light and which they escape that spiritual and mental culture which brings out the nobler faculties of human nature, or, in other words, develops that spiritual wealth which can be carried to the other side of the grave, and is not of necessity left on

> The possession of comforts is the basis of all material enjoyment, and so long as we have hodies to sustain, it is incumbent on us to make suitable provision for them. But there is something to be done beyond that, if happiness is what we are after. We certainly require active employment, for mind and body, while both are in the vigor of their maturity; and while making provision for one we are insensibly catering to the needs of the other. In this physical life it is ordained that we should exercise ourselves on material objects before we reach out for higher and spiritual ones. The former, in fact, point the way for the latter. It is through the earthly that we reach the heavenly. What possibility, then, is there that if we do the thing which lies in the newspapers, and by professional conjurnearest us we are in the way of attaining by sure steps to the highest 2.

Things are mixed in this world, and purposely. The work of classification, according to spiritual, or true, laws, hardly begins to be noticed here. All seems in confusion, but there is a purpose in that confusion. Happiness without qualification is not to be found either in wealth or poverty, in more envy, and much less real fellowship, among the ruder and less educated classes than is to be detected in the classes above them. The paper already referred to put the same observation in this way: "Among what are known as workingthe spirit-land, it naturally gives way to a great people a proportion will be found deficient in that truthfulness, that nice sense of honor, and that reliance on each other, which are prevalent in higher sections of society."

It declares that many of them are suspicious of each other, envious of those who are better off than themselves. And it concludes with the opinion that happiness is more evenly distributed in society than is generally supposed, every grade having its own virtues and its own vices. Hence it subscribes to the doctrine that the highest happiness is to be found in the highest usefulness, and that we consider to be the only sound and acceptable doctrine. Man becomes happy in this world, not in proportion as he accumulates wealth or secures honors and titles, but according to his faithful discharge of duty. And that implies a never ending activity, which allows no faculty to rust. The thing, then, to teach our children first is to live lives of usefulness, for we may be sure that enough of fortune and honor will come to them in that way.

Sterling Words for the Right!

We find the following letter from Mr. C. C. Massey, one of the counsel for Slade, in the London News of Dec. 16th. Mr. Massey is a most intelligent defender of Spiritualism, and no bettaching many persons from the old theologies, down its well filled shelves, it appears to be just | ter assistant than he could have been found for the forthcoming trial. Though we do not hope perusal of the Message Department. In fact, it much from a prejudiced English judicial board, we may be sure that every effort will be made to place Spiritualism right before the world.

THE PROSECUTION OF DR. SLADE,

public the motive and character of this prosecu-tion, so long as the responsibility for it was indito give to the proceeding the weight of its sanc-tion and authority. If then becomes time to consider whether the indignant persuasion of many persons of at least average intelligence that the prosecution has for its object and tendency the suppression of free investigation, and is itself, as a means to this end, an abuse of the criminal law, has any foundation in fact and reason. Not on behalf of Dr. Slade, but in yindication of principles which you especially represent, I ask your permission to show how, even if the prosecution had not originally this sinister character, it will necessarily acquire it by being adopted by the Treasury. The latter does not take up any trumpery case, such as that of Slade is, if the particular charge against him is regarded without reference to his profession and occupation as

If he is prosecuted by the Treasury, it will not be because on a certain occasion he is thought to have attempted to pass (I will not say "palm") off a particularly tupid and impudent trick upon a very clever gentleman, but because he is assumed to be a habitual hypostor, trading in superstition and credulity. Now if the truth of that assumption was intended to be tried at the Middlesex; esslons, and if that tribunal were a fit one for the determination of the questions which its trial would involve, there would be no objec-

But the prosecution, at all events, must contemplate, if it does not count upon the possibility of the magistrates altogether refusing to receive testimony upon this larger issue, and confining the evidence, as Mr. Flowers practically confined it, to that of Professor Lankester and Dr. Don-kin. But how, in that case, in view of the great body of evidence of intelligent, and in some instances skilled and distinguished, witnesses whom: the defence are eager to call, and which may thus he wholly shut out can this essentiation. may thus be wholly shut out, can this assumption be justified except on the notorious further assumption that all these alleged phenomena whensoever, wheresoever and with whomsoever occur ring, are fraudulent, their agents to be hunted down, and the investigation of them to be discredited and obstructed? I know that this assumption will be disclaimed.

I know that it will be said that it is not Spirit-

ualism, but a common cheat who has imposed upon Spiritualists, that is assailed. But how, I ask, do you show him to be a common cheat? If it is replied, we show him to have cheated on a particular occasion, and his general practice may be inferred, the answer is easy. Even if the in-ference were indisputable (which to any experienced investigator it notoriously is not), whether is it more reasonable to infer from apparently suspicious circumstances (explainable by the very evidence I assume to be excluded) on one occasion, that habitual deceit has been practiced, or to infer from a multitude of instances, explica-ble upon no theory of cheating, that two inexperienced persons have been misled in their con-

clusions in the one instance.

Without, of course, discussing in your columns the character of Messrs. Lankester and Donkin's evidence, which will no doubt be sufficiently sifted at the proper place and time, my present object is to show that that evidence, taken at its piness is gained by the accumulation of material best, does not raise the issue which alone would page concerning "Strange Visitors."

justify a Government prosecution, unless a real nquiry into Slade's mediumship is permitted. Does any one seriously suppo e that the Treasucontemplates such an inquiry? But if not, seeing that the public prosecutor does not concern himself with the small and isolated offences of obscure delinquents, is there not warrant for maintaining that this is an attempt to prejudice what is really a scientific question by a side issue and an utterly inappropriate mode of trial?

To pretend that Spiritualism is not aimed at as much and as irresistible evidence of his genuine mediumship as there is for any of the facts on which Spiritualists rely. Then as to the on which Spiritualists rely. Then as to the means. The legal applicability of the Vagrant Act will be matter for judicial decision. But that it is being abused by these proceedings to a purpose altogether foreign to its use and intention, must be at once apparent. It was designed to protect from the wiles of strolling fortunetellers the most ignorant, the most superstitious, the most helpless and the poor of the community. It is applied to the suppression and ignominious punishment of a man who challenges investigaion by the most educated and skeptical of the wealthy professional and scientific classes.

It is the very attraction of Slade's scances, for which people pay their sovereigns, that no demand is made, any more than by Maskelyne and Cook, upon faith or credulity. Surely this is not a matter about which the public should be indifferent, that the Government should attempt to apply such an Act to such a case for such a purpose. And if it is not enough to condemn this proceeding, that it is an attempt to dispose of a scientific question in a police court, and to pervert an Act of Parliament for the punishment of istence, and who in his own country had pursued his career for twelve years unmolested, wha shall we say on the point of expediency? If it is both possible and important to spoil his business, is not this more appropriately, and, in the long run, more effectually done by "exposures" ers, than by a conviction which is consistent with the public declaration by the magistrate that the defendant's evidence is "overwhelm-

ing"?
I submit that it would be sufficient reason for the Government refraining from this prosecution that there is a bona fide assertion of grounds for scientific investigation, just as the bona fide "claim of right" ousts the criminal jurisdiction of a magistrate upon a charge of larceny. Some high or humble position. It has been said by more than one close observer, that there is much more envy, and much less real fellowship, among Spiritualists." In future times the proceedings at the Middlesex Sessions, if persisted in under the conduct of the Government, will be known to our discredit and reproach, as the Persecution of Spiritualism, or, at least, of that which is commonly so called. Spiritualists stand alone in re-sisting this persecution, or will liberal sentiment help us with a protest against the abuse of the criminal law for the superession of open investi-gation of an unpopular subject?

your obedient servant, 15th. C. C. Massey. I am, sir, your Temple, Dec. 15th.

Truth in Nonsense.

The Chicago Times is known as an enterprisng journal, which it again proves by making the effort to reconcile modern Protestantism with Spiritualism. Nothing but the ironical strain of the Times's language leads us to suspect its sincerity and seriousness in this instance, though it is not to be wondered at that it should find it difficult to keep its countenance while making the attempt. The Times may hope to bring Protestantism over, but it never need expect to effect the reconciliation it aims at by decrying Spiritualism or seeking to subordinate its large and free work to the machinery of ecclesiasticism. Yet the scheme brought forward by the Times does not lack ingenuity, especially in the line of argument. It says that the Protestants have made a fatal mistake in setting themselves up to exercise censorship over miracles, and we think so, too, and should not wonder if many of the more intelligent Protestants were of the same opinion.

"They made it a requirement of disciples," says the Times, "to believe certain supernatural events, and to disbelieve all others. They virtually obliged a man to disbelieve the observa tion of his own senses, but to put implicit confidence in the observations of other people. They limited the time in which miracles could be performed, the same as geologists limited the time within which certain rocks were formed. They allowed certain persons to have a monopoly of the miracle business, but even limited them to a certain territory in which to operate, and fixed the time when they should quit the business. They assumed, and still assume, that working miracles should be classed among the lost arts. Putting a limit on the extent of a man's belief is the most efficient way of making a thorough disbeliever."

The case, as between Protestants and miracles, is so well put in the foregoing paragraph, that we could not cut a word or a phrase out of it. Protestants will nowhere find a clearer mirror in which to view themselves and their narrow creed. But inasmuch as the Roman Catholics have refused to limit the period during which the performance of miracles is possible, the Times thinks they have shown much more practical wisdom than their religious opponents. And it takes the result to be that "faith in the Scripture miracles is strong in the Catholic Church, while it is very weak in the Protestant Church." Perhaps so; we only wish it were a faith, in either case, that had no such visible alliance with superstition. And in view of this statement, what is it that the Times proposes? It is odd enough, but it is worth reading.

It says that Orthodoxy has but to adopt the leading doctrines of Spiritualism, "and everything will be lovely." Yes, but that would be the end of Orthodoxy. Spiritualism would lose nothing, neither would it gain what Orthodoxy would lose. When, therefore, the Times adds that "Spiritualism tenders its aid to help Orthodoxy out of its present unfortunate situation,' and asks the latter in a plaintive way if it will accept the assistance offered, it inclines so far to be facetious that we can keep it company no longer. The Times should know, and doubtless does

know, that Spiritualism makes no such offers to Spiritualism, and thinks of making none. And in spite of the concession made by the Times that Orthodox papers and preachers show a disposition to "treat Spiritualism with fairness," the latter will go on with its work as it has done, until Old Theology is wholly changed instead of being helped and reconciled.

Here is a choice specimen of Ghristian (?) sentiment, embodied in polished(?) language, to which the New York Observer of a late date gives utterance under the head of "Spiritualists in Prison." Comment on such an exhibition is wholly unnecessary:

"It is pleasant to hear of one and another of the Spiritualists being detected, convicted and put into jail. It is the place for them. They are deceivers, swindlers, impostors and thieres, and while we pity their dupes, we are always glad when justice is done to them. In England they are fast going to their own place."

Read the announcement on our eighth

Rev. John Pierpont.

Last Sunday, the Rev. G. L. Chaney, pastor of the Hollis-street Church, Boston, preached a sermon in which he reviewed the history of that organization. He began-with Holley's pastorate in 1809. The Unitarian controversy was then muttering on the horizon, and Holley was prepared to utter no uncertain sound in relation to it. His was a mind of great power and independence, and he carried every promise to its logical conclusion. Leaving the church in 1818 to accept the presidency of the Transylvania University in Lexington, Ky., Mr. Holley was followed by John Pierpont. Of him the speaker said:

"Pierpont, his successor, was a great contrast to Holley. Holley's was the logical mind, and Pierpont's the analogical. Pierpont had more imagination and prophetic power, which made him the more original of the two. His objective habit of mind, of identifying wrong with the wrong doer, made him heedless of occasions and often merciless toward his opponents. His name is associated with controversy, but the tenderness of his heart and his patient ministrations are not so generally remembered. His earnestness added heat, when Holley was cold. His poetic endowment was great, and he wrote many songs for anniversaries and other public occasions.

While Mr. Chancy expressed the greatest love and reverence for the courage and faithfulness of Mr. Pierpont, we are yet sorry to say that in his epitome of the life of his subject he found it convenient to ignore in toto (that is if he is correctly reported) the great crowning event of Mr. Pierpont's life, which was none other than the fact of his becoming a convert to Spiritualism by reason of the development as a medium in his own house of a little niece of his, and the strong evidence given him by the child of the truth of spirit returnand, once a convert, he was transformed into a tower of strength in behalf of the cause. Almost the last public act of Mr. Pierpont's life was to fill the President's chair of the yearly National Convention of Spiritualists, at the session held in Providence, R. I., immediately succeeding the adjournment of which meeting the angels called the noble and fearless veteran home to his reward.

The Mulliken Message,

Given through the mediumship of Mrs. Jennie S. Rudd, and printed on the sixth page of the present issue, is, to our mind, eminently characteristic of the man, and we enjoyed an acquaintance with him which embraced an extended term of his life. The matter of his individuality is also strongly certified to by the fact that, as recorded in his communication, he had entranced the medium once before, on which occasion he turned to us and said: "Why did you not stop and talk with me, when you met me, the day before my death?" We at once recollected meeting him in the street, on the day mentioned, and that both of us halted for an instant, passed the usual salutation, and then walked on, he halting irresolutely ere he did so. He has since informed us that a heavy pressure was then working upon him to consider the things of the spirit, and at sight of us he decided to hold a conversation upon the matter; but, being in haste to reach a given point, we did not receive the corresponding impression to remain. Of this meeting the medium had not (and could not have had in the ordinary course of affairs) any knowledge whatever. We are knowing to the value of the mediumistic gifts possessed by his wife, Lulu, to whom he so affectionately refers in his communication, and can endorse all he says in that direction. The message we regard as a triumphant demonstration of the power of spirits to return to earth, after physical decease, and commune through media with their friends yet in earth-life.

Cut Out, Sign and Circulate

The appeal (on our eighth page) to the American Minister in London, in reference to Dr. Slade. The lists, when full, should be sent to the Banner of Light office without delay, as the time trial is close at hand, and forward the document entire with all despatch to the proper authority. Let us roll up a petition as voluminous with regard to names as that which left this office in behalf of M. Leymarie in Paris!

Let us preserve the Old South by all means, says the Boston Herald. Let us have oratorio performances to elevate the taste of the masses. Let us have Moody and Sankey, with whatever refining and purifying influences they may bring down upon us. We need them all. There is now on exhibition in the window of a store patronized by respectable people, what purports to be the scalp of an Indian warrior who was slain less than six months ago by one of the roughs of the Plains. It appears there is an advertisement of a theatrical performance to be given by the slayer, who resembles an actor. about as much as a flour barrel does the Venus of Milo. If public morality is likely to suffer by boxing exhibitions, [and petticoat Bishop's 'save Old South"!] how about shows of this kind, where a dead man's scalp is the advertising card?

A series of readings and discussions on spiritual science will be commenced at New Era Hall, Hotel Codman, 174 Tremont street, Boston, on Sunday evening, January 14th, by Mrs. Emma Hardinge Britten. The services will consist of readings from "Art Magic," succeeded by a short address, after which any members of the audience will be at liberty to discuss the subjects presented, in ten minute speeches, or questions. The subject for this first meeting will be "The Rosicrucian Theory of the Solar Universe." The nominal fee of 10 cents will be taken at the door to belp defray expenses. An opportunity is here afforded for the profitable interchange of thought upon important topics.

Dr. J. M. Peebles had excellent success, as a lecturer, in San Francisco, Cal., last month. Thomas Walker, the English "Boy Orator," is speaking there during January. Dr. Peebles will lecture in Santa Barbara, Los Angeles and San Bernardino during this month, and expects to deliver his last addresses before sailing for Australia at San José, on Sunday, Jan. 28th.

Last Sunday's Boston Herald contains an article headed "Curiosities of the Market-Men of High Standing"! Yes, indeed, it is a curiosity of the market to see men of high standing, through their religious bigotry, endorse petticoat-Bishop in order to bring reproach upon Spiritualism.

Miss Susan H. Wixon, an able and popular liberal lecturer, will speak in Investigator Hall, Boston, next Sunday evening, at half-past seven; subject, " What has religion done for woman!"

The Value of Spiritualism.

A. Rose, newsdealer, 56 Trumbull street, Hartford, Conn., has passed from the trials of the mortal to the glad fruition of the eternal life. His daughter, E. M. Rose, who continues his business, writes us the following (in the course | berger, Piedmont, W. Va., \$1,00; Jno. J. French, of a letter devoted to financial details) which is Beaumont, Tex., \$2,00; L. Downing, Reading, a convincing proof of the value of Spiritualism | Mass., \$5,00; Mrs. A. M. Stone, Cincinnati, O., in the hour of (so-called) death:

"I thank you for your kind feelings with regard to my dear father. He was a firm believer Spiritualism, had not the slightest fear of death, and spoke often before he became uncon-scious of the pleasure in store for him in meeting his wife and children, who were already in the summer land. We found the Banner of Light on his table beside the bed after he had left us. It was the last thing he took an interest in reading. He has read it regularly ever since is first issue, and always spoke highly of it. His perfect honesty and fearless advocacy of anything he believed, made many listen to the facts of Spiritualism as he had known of them, for many a one would say, 'Well, Mr. Rose, you would not say that if you did not believe it. I think I must look into these things myself a little.' Afterwards they would inform him that they, too, had seen and known the truth of what he had told them."

Thomas Paine's Birth-Day

Will be celebrated with appropriate exercises in Boston at the Paine Memorial Building. The sessions will commence in Investigator Hall on Sunday, Jan. 28th, and will conclude on Monday evening, 29th, with a grand ball at Paine Hall, under direction of Mr. T. L. Savage. The occasion merits the attention of all friends of liberal

Dumont C. Dake, M. D., writes us from the Matteson House, Chicago, under a recent date, adverting to the extreme liberality manifested by the Times of that city toward reformatory measures and "free thought" matters generally. "It also," he says, "gives me great pleasure to see the Banner of Light so true to its colors. Long may it wave. Coming so gallantly to the rescue of mediums, and so nobly defending them, will of itself immortalize its inspired pages, giving it a name more lasting than monumental brass, and angels and progressed humanity will call it blessed. The cause is just, and in the end victory will crown your noble and heroic efforts. I am heartily glad to see the name of Andrew Jackson Davis once more among your able corps of contributors. I have been for years a close student of nature, and a careful and, candid investigator of Spiritualism, and have made a special study of the now unfolding psychological sciences, mesmerism, psychometry and psychology, and have aimed to attain excellence in the general science of Anthropology. This rigid schooling, with my mediumship, has tended to develop my perspiculty, and as far as possible I have tested Harry Slade-finding in every instance, for these many years, that he is a genuine medium. The would be astute Professors of England will yet come to grief, and vote themselves a set of stupid Donk-eys. So may

We are in receipt of the first number of a finely printed 16 page journal, bearing the title of THE EVOLUTION, which has made its advent | the aid of electricity, can address her at Louisin newspaperdom with the new year, and will be issued weekly. James D. Bell, 34 Dey street, New York, is its editor, with whom parties desiring to know more of the new venture can corre spond. In addition to the general characteristics which inhere with all newspapers, the Evolution will endeavor to "show the world that below the confused welter of modern free thought, more often skeptical in appearance than in reality, there is constantly coming into more definite shape the outlines of a sublimer and a truer faith than the world has yet seen, and that all the jarring sects into which the modern movement seems to the superficial observer to be hopelessly divided, hold points in common, and will all, in their own way, contribute to the final result."

The editor of the Medium and Daybreak prints, Dec. 22d, a full report of Dr. W. B. Carpenter's recent lecture on Spiritualism, delivered at the London Institute, but feels it necessary to apologize for the act, saying: "We are somewhat pleased to make the confession that the lecture to which we refer is the most wretched twaddle that we ever ventured to place before our readers. If it was a plea for Spiritualism we could not for one moment tolerate it, but seeing that it is on the other side, we hope it will be of some interest as showing the kind of arguments that the world is taught to regard as of weight against Spiritualism." Prof. Wallace and Dr. Wyld have effectually unhorsed Dr. Carpenter in their letters contained in the same number.

Mrs. Abbie N. Burnham, who for two months past has been lecturing for the Spiritualists of Bunker Hill District, Boston, ended her engagement there with the close of the old year. Her labors have been rewarded by good audiences and an evident awakening of interest. On Thursday evening, Jan. 4th, a party of friends met at her residence, 9 Alston street, Bunker Hill District, to tender an affectionate leave-taking. Speeches by Dr. A. H. Richardson, Mrs. Jennie S. Rudd, and others, and music and singing by C. B. Marsh and Mrs. Carr, made up the order of exercises. Societies in any part of the country wishing the services of Mrs. Burnham as a lecturer will address her as above.

The case of Gehring Has, a Jew, who was on Sept. 18th tried and convicted in the Massachusetts Superior Criminal Court of keeping open shop on Sunday, and who appealed his case to the Supreme Court on exceptions, has been decided adversely to the defendant. Mr. Has, it seems by the ruling of the highest court in this Commonwealth, has as a Jew keeping Saturday, the right to "perform secular business, travel or labor" on the Christian Sunday, but can't keep "open shop." Which to our mind is a technical distinction in the interests of bigotry without any real difference in fact.

A letter in the Cape Times (Capetown, South Africa), of Nov. 15th, on the Slade case, says: " Proce we are wrong by demonstration, by tracing the effect to its cause, and vice versa, and then Spiritualists will change their theory, but do n't put all down to imposition, hallucination and deception without having spent any time in practical and not theoretical investiga-

"Herman Snow's bookstore, 319 Kearney street, San Francisco, so well filled with all kinds of Liberal, Reform and Spiritualist books"-writes Dr. J. M. Peebles-"should be patronized by all liberalists upon the Pacific coast. When calling to see Mr. Snow and his fine assortment of periodicals, pamphlets and books, buy-buy and circulate.

In Aid of the Banner of Light Public Free-Circle Meetings.

From P. A. Johnson, Weston, Mass., \$1,00; W. C. Buckingham, Peconic, N. Y., \$1,00; M. Bam-\$1,00; C. M. Piper, Alamo, Mich., 50 cents; Samuel Robinson, Swansea, Mass., \$1,85; J. R. Dennis, San Francisco, Cal., \$1,85; S. Bates, Pawtucket, R. 1., \$1,00; F. A. Grove, M. D., Kirksville, Mo., 27 cents.

Donations for God's Poor Fund,

Received since our last acknowledgment: From W. C. Buckingham, Peconic, N. Y. \$1,00; P. A. Johnson, Weston, Mass., \$2,00; M. Bamberger, Piedmont, W. Va., \$1,00; Joseph Kühn, Biloxi, Miss., \$1,00; Geo. D. Epps, Francistown, N. II., 85 cents. Thanks.

The Shaker-official organ for the sect of that name-commences the new year with a change of form—viz: from that of a magazine to that of an eight-page newspaper. G. A. Lomas, Shakers, N. Y.; continues as its editor, and N. A. Briggs, Shaker Village, N. II., officiates as publisher, as heretofore. Among the pleasing points in this periodical are the musical compositions given regularly on its closing page. Its list of correspondents is not limited to the brotherhood alone, but presents the names of noted advocates of the cause of peace and other kin-

The Eighth Annual Convention of the New England Labor Reform League will be held Sunday and Monday, January 28th and 29th, three sessions each day, at 176 Tremont street, Boston; in Codman Hall, Sunday forenoon and afternoon; in New Era Hall, Sunday evening, and Monday, day and evening. John Orvis, E. H. Heywood, Henry Appleton, Angela T. Heywood, Mrs. E. M. Bolles, Charles McLean, Nathaniel Beal and other speakers are expected.

I would offer a few words with regard to the New Movement in New Hampshire. The "Platform of Principles and Constitution," as drawn up and presented at the late Convention at Washington, will never be adopted by the State Association. The people demand a plainer statement of the fundamental principles of Spiritualism—one which shall not contain so much of a sectarian nature .- George A. Fuller.

Dr. J. M. Peebles, writing us of Moncure D. Conway, says: "Having the personal acquaintance of the Rev. Moncure D. Conway, I am troubled about him. If not insane, he is certainly becoming a monomaniac upon the subject of anti-Spiritualism. His intimate friends should look after him. Among other restoratives a spare diet, quietness, and pleasant surroundings are necessities."

All persons desiring the services of Mrs. Dr. A. E. Cutter, of Boston, so celebrated for her success in removing cancers and tumors without the knife, also for developing mediums by ville, Ky., care of Prof. J. R. Buchanan, 25 Courier Building, at which place she expects to be the 15th of January.

The ninth course of Sunday afternoon lectures (Free Religious) in Horticultural Hall, Boston, is now in full operation. The course includes such names as Revs. O. B. Frothingham, M. T. Savage, William R. Alger, John W. Chadwick, Prof. Alpheus Hyatt, Prof. Edward S. Morse and others equally eminent.

Our issue for January 20th will contain Dr. Peebles's farewell word from California pre-Dr. Peebles's farewell word from California previous to his embarkation for Australia. The opening installment of his Letters of Travel (prepared especially for the Banner columns) will appear as soon as practicable after his arrival at Melbourne. He with name and age. Address E. F. Butter, with name and age. Address E. F. Butter, with name and age. Address E. F. Butter, M. D., corner Warren and Fayette sts., Syracuse, N. Y. Guarantees every Case of Piles. Ja.13.

The regular Quarterly Conference of the New Jersey State Association of Spiritualists and Friends of Progress was held at Cosmopolitan Hall, Vineland, on Saturday and Sunday, Dec. 30th and 31st, D. W. Allen presiding, and Susan P. Fowler acting as Secretary. More

The Spiritualist, London, Eng., makes from week to week a strong defence of Dr. Slade, and in its issue for Dec 22d has many bold utterances in this regard. From the same journal we obtain a fine showing of the work being accomplished as a trance lecturer by J. J. Morse.

"Warren," whose surname is Lincoln, has been picayuning the Spiritualists of Worcester County of late. It is indeed strange that Spiritualists will have anything to do with such fellows. Let the church bigots have them-a la

The admirers of the valuable articles which have frequently of late graced our pages from the pen of Andrew Jackson Davis, will be pleased to learn that our next number will present another essay from his pen, entitled "An Interior View of the Outer World."

The faculty of Harvard College, it is reported, have at last consented to receive applications from women for admission to the full privileges of the university. This question has agitated the professors since 1874, but not until recently has there been any action taken upon it.

The Universalists and Spiritualists of Centreville, Ia., have united for harmonious work, and have chosen the following named as officers for the Society: J. B. Gidney, President; Carrie S. Haddleson, Secretary; Dr. E. C. Pyle, Treasurer; A. Sheerer and Dr. E. C. Pyle, Committee on Business.

"Gone Home," recently published by Robert Cooper, is a gem-song, and deserves to be widely circulated. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

We have received from Rev. Samuel Watson and Prof. W. F. Jamieson articles concerning the New Movement, which we shall give to our readers next week.

Read the announcement (fifth page) made by Benj. R. Tucker, Esq., with regard to his projected Quarterly: THE RADICAL REVIEW.

G. L. Ditson, M. D., informs us that Dr. Cornell Smith, of Albany, N. Y., has passed to

The Medium and Daybreak is now published at the increased price of three half-pence per copy.

Spiritualist Meetings in Boston.

TEMPLARS' HALL, 483 Washington street.—Spiritual neotings every Sunday at 2% and 7% P. M. Medluma's neeting every Friday evening in the month except the rst. F. W. Jones, Chairman.

LUBLING HALL. — The Universal Reform Association holds meetings in Lurilno Hall every Sunday at 2, and 7, r. m. until further notice. Moses Hull is the regular speaker. speaker.

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

CHARLESTOWN DISTRICT, Evening Star Hall —Spirit-ual meetings are held in this hall every Sunday atternoon, at 30 'clock.

Charlestonon District. — The meetings which have been held in Ivanhoe Hall, Sunday afternoons, for several months past, are now transferred to Evening Star Hall, No. 7 City Square, where they will be continued the remainder of the coach. Mrs. Alby N. Burnham Catha has where they will be continued the remainder of the season. Mrs. Abby N. Burnham (who has just closed a two months' engagement which has been very successful,) Dr. A. H. Richardson and other speakers were present on January 7th, and made the conference very interesting. Next Sunday, January 14th, Mrs. Maggie Folsom will speak in Evening Star Hall at 3 P. M.

C. B. M.

Magnetized Paper.

Without human testimony to corroborate any statement concerning the use and value of magretized paper, the mere story itself is valueless. 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 collective suffering and in continuous configurations. 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 latent forces in nature which can be utilized for the purpose of

A. S. HAYWARD, Magnetic Physician. eradicating disease. 5 Davis street, Boston, Jan. 6, 1877.

Dr. Frank T. Ripley (of Boston), now located at Ann Arbor, Mich., was made the recipient, on the evening of Jan. 1st, of a fine gold watch, the gift of an ex-judge residing in that place. Many friends attended the presentation

J. William Fletcher, trance medium-who has been much debilitated by ill health for some weeks past-sailed from Boston for Europe in the Cunard steamer, Parthia, on Wednesday, Jan. 10th, with the hope of benefit from a change of climate.

Mrs. Margaret Fox-Kane now resides at 34 Guilford street, Russell Square, London.

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

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HUNINESS CARDS.—Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT!—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.

CLAIR VOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress,

Dr. C. C. Dusenbury, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. 6w.D.9.

From Dean Gray, Jr., Esq., of Westfield, Mass. "About a year since I was attacked with a severe and distressing cough, followed by emaciation, night sweats, and other symptoms of approaching disease.

"I tried many remedies to no avail, and so alarming did my case appear that my friends entertained serious fears for my recovery.
"At this juncture I purchased a bottle of Wis-

TAR'S BALSAM, and at once began to mend, and by the time two bottles had been exhausted I had entirely gained my health and strength. I shall always keep it in my family."
50 cents and \$1 a bottle. Sold by all druggists.

For Coughs, Colds, and Throat Disorders, use "Brown's Bronchial Troches," having proved their efficacy by a test of many years.

From Maine to California millions of children are wearing SILVER TIPPED Shoes. Why not? 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 remarkable 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. Patrick that the results and the professional services. 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, Magnetism and other Subtile. Agents, may obtain board conveniently and at reasonable prices.

O.21. reasonable prices.

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MRS. L. PARKS, Spiritual Mediu II, 841 North 12th street, Philadelphia, Pa. istf—Jan. 6.

Message Department. werse

The S. D. Molland, we all the Banner of Light Public Freest of the M. (Alley, 1916) ash the meaningship of Miss. JENNS of Review as reported to realized, and published each of the Shelan mode.

BENNEY A first are to perform the graduate and the sealors of the control of the page reports of Spirit Messages given a first and the region of the medium-shape vive Syracova Pavishia. The experience of the control of the sealor of the region of the control of the pass from the charges of the control of the control of the pass from the charges of the control of t an anchy topodyta is, eventually progress

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The Banner of Light Free-Circle Meetings the disk with the country in the labovance entrance nor expects of the contribution of the seamer, except breakenf above to face oddy. To poly reamons hally randed, a become its individuals are not at these scances are did not been a to individuals are not the contribution of the anglanded in the Chairman, are sent in the contribution.

1 Donati als of flowers selected.
Lawis B. Willson, Chairman.

REPORTS OF SPIRIT MESSAGES MAY AN ARROY OF THE MADELY SHAP OF MRS, JENNIE S. RUDD.

Invocation.

Og: Father, wilt thou guide us to-day; wilt thou give us strength and power. As we commerces another year, may it be a "happy new year" to us as a spirit band. May we bring hap-piness to the children of earth. May we make each heart expand with love. May we drop blossoms of beauty and thought upon each individual who shall come to our Circle Room. May we dring the everlasting truth and the choicest treasures from our home in the summer land.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready for any questions. QC(s) {By J. E. S., California.] Please describe the form of spirits as they appear to clair.

Avs — Clairvoyant means clear-seer. If we should invite a dozen persons to step out of dozes to night to view the full oriod moon and ask them how large the moon looked, each individual would give us different dimensions. One perhaps would say it was immented in the past, or what finally be said in the future, remember that this Circle-Room and this particular would give us different dimensions. One lives a power; for whenever an individual would say it was immented in the spirit world, let him be ever so ignorant or ever so benighted, the moment he comes into according to the spirit world, the moment he comes into according to the spirit world, the moment he comes into according to the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes in the past of the spirit world, the moment he comes a power; for whenever an individual would say it was immented in the past of the spirit world, the moment has a power in the past of the spirit world, the moment he can be a spirit world, the moment has a spirit world and the spirit world and the spirit world in the past of the past of the spirit world and the spirit world are spirit world. a cast wheel would represent its size; another into conscious spirit-life there is an electric spark would give it the size of a dining-plate; another, which reaches him from this source and shows the size of a tea plate, and so on; yet you would not think of asserting that all of those individ-uals did not look at the moon, or that they did not see the moon; but you would say, each individual saw the moon with his own vision. So, there is as great a difference in the clairvoyant power. Some see spirits clearly, from the crown of the head to the soles of the feet; another's vision scarcely sees any more than the head; another perhaps sees as far down as the waist, and so on. Yet each individual clairvoyant sees the spirit with his or her spiritual vision, only they differ, as do individuals with their material sight. Each clairvoyant sees for himself and herself, necording to the clairvoyant power which has necording to the charvoyant power which has been born with them, or according to the development of that power. Some can see clearly neross the stream of life, even into the summer land, and can discern the working of law within the different spheres. Some travel, as it were, upon the railroad of vision, out beyond the earth, and coming to us, traverse our roads and tract, and some as we walk to and from and streets, and see us as we walk to and fro; watch us at our occupations; look at the pictures that hang upon the walls of our dwellings. Then again, another can only see Just a little beyond this earth. It is according to the measure of the gift and its development.

Q.-[From the audience.] A spirit purporting to be a physician, who lived in the form many years ago in a city not far from Boston, tells us, through a well-known medium in this city, that she is his charge, and has been from childhood, and that he does not control any other medium; that he has resumed his practice through her, with added advantage, such as the continued life beyond gives. In the Banner of Light we learn that another lady claims the same physi-cian, and for about the same number of years, both parties being sanguine about the individuality of the spirit. The question is, Can a spirit physician control two mediums at the same time?

physician control two mediums at the same time. If not, which control are we to believe?

A—Surely we would not wish to place one straw between the two mediums alluded to. We will say it is possible for a spirit physician to control two mediums at one time, just the same as we explained, a long time ago, that it was possible. Core teacher to stand moon the platform and sible for a teacher to stand upon the platform and direct two classes in different parts of the schoolroom at the same time. He would give to one a part of the lesson, and to another the other part. He could be giving the Latin to one set of schol-ars, while he gave the English to another. Thus in spirit-life it is possible for us to control two mediums. In fact, if we can get in the right position, near enough to the earth-plane, it is possible for us to control two mediums at one time in two different cities.

I have nothing to say in regard to the remark that each medium claims that she alone is con-trolled by the same individual spirit. They and you must settle that according to your own ideas. the ach medium believes she is the favored one, why, then, all right. If your reason tells you that the spirit-physician controls both mediums, why, then, you understand that. I, as a spirit, advance the opinion that a spirit-physician, with the knowledge which he had on earth, and the knowledge he has gained in spirit life, would hardly be willing to come back to earth and control one medium alone; that he and all other spirits who have filled public places in the past in earth-life, would be rather anxious to secure more than one through whom to use their skill. I don't think you need to fear in consulting reither of those individual mediums. I think you need have no fear in relation to the spirit. If you will only think of our illustration of the teacher, I think it will lead you out of a dark

Q .- [From the same.] While the medium in this city was under control, I was informed by the spirit physician that he did not control the

other medium.

A.—That I cannot be responsible for. I do not profess to return to this Circle-Room to make trouble between any mediums. I only know this: that both mediums are controlled very satisfacthat both mediums are controlled very satisfactorily, and are doing very much good, and I dobelieve that the individual in question has something to do with both. In fact, I know it is so; and if you question closely and pin him to the point, I think he will tell you that he himself, either directly or indirectly, holds on to both parties. Neither are humbugs; both are true.

2.—[From X Y., East Boston.] Is the spirit of a premature child constantly with the parents, and can we, through mediums or otherwise, con-

and can we, through mediums or otherwise, con-

A .- As a physician, knowing some of the laws A.—As a physician, knowing some of the laws of life, I can only express my opinion. If the child has passed the age of four months, and has become a living identity—although there is a peculiar life from the moment of conception, yet if the child, as we said before, has passed four months, and then is separated from the mother and comes forth into spirit. He with the life which the mother and comes for the mother and forth into spirit-life with the life which the mother gave it, we have only to nurture it in our sum-mer-land, to cultivate its powers and bring them forth, and at last, as it were, to have it born into spiritual life. After it has passed those months

thrust into the spirit-world the unborn child Would'that I could draw the veil over this; but Spiritualism with warning finger points at it and says, "Proclaim the truth, no matter what the consequences may be." Then with warning voice and with an earnest prayer do we say, pause ere you cross the threshold into that apartment of life which will make you despise yourselves when you come to the spirit world. selves when you come to the spirit-world.

Theodore Parker.

As this is the second day of January, and the commencement of a new year, when friends greet friends with, "I wish you a Happy New Year," I felt a desire to occupy this platform for a short time and say to all the world, "I wish you a Happy New Year;" and especially to those gathered within the sound of my voice to-day. I have long had a deep, heartfelt interest in this Circle-Room, and in all that pertains to, it. And as the question has been asked several times within the past week, "if I still occupied my old place as President of the Banner Band, why have I not made my appearance in the Circle-Room?" I deem it best at this time to present myself, and say to all-our friends who doubt that I have ever controlled As this is the second day of January, and the

this time to present mysen, and say to an our friends who doubt that I have ever controlled here, or who doubt that I feel an interest in this movement, that I extainly have.

All know how strongly I stemmed the tide of opposition in your city, and with what power I worked for liberty of thought. All know how bitterly I was opposed by the churches, and have yet. It what then there were bitterly I was opposed by the churches, and how carnestly they tried to overthrow the p wer. I gained; but when at last I left my carthly form in a foreign land, it seemed the say I went away as if there were two Theodore Packers—one in Boston; and one on that foreign shore. And when I entered the spirit world I said to myself, "I will do all I can for Boston; I will never rest until a liberal sentiment has been sent out from thence into all the world." When I came with the Band into the old Circle Room, and found that, by wielding my power, I could impart to the children of earth knowledge concerning the spirit-world, and could open an avenue through which the departed might return

nue through which the departed might return to their dear ones still in mortal, and thus demonstrate the truth of the immortality of the squi—then was I truly blessed.

which reaches him from this source and shows him the way back to earth.

This Institution is really a mirror through which the spiritual world beholds the material world. It is a free avenue, where saint and sinner are alike welcome—where they can shake hands with friend or foe, without molestation. Many times do I stand here to aid, to guide, and to halp those who need assistance to reach and to help those who need assistance to reach earth again. I begin the new year as one of the Banner Band. I am proud to stand here as the President of a Band whose work is to assist in bringing souls upon the material plane into communion with souls in spirit-life. Wherever there is Right and Justice to be maintained, I shall be there; wherever there is a Truth to be asserted, I shall stand by the side of the individuals who work in this movement. As in the past, so in the future I shall work for liberty of conscience, and for truth wherever it may be found, to the end that all humanity may be bene-

All know me, and I feel honored that my face has been placed in your Circle-Room, Mr. Chair-

William Bradbury.

Well, sir, I'd like to have you say I've come. I'm from Newton Centre. My name is William Bradbury. I was about fifty years old. It is nearly two and a half years since I went away. I wish my friends to know I am alive, and that I am the same individual; that I have an individuality, and have a home, and enjoy the spiritworld. It was to say this I came back here this afternoon. I would say to them I am glad to afternoon. I would say to them I am glad to come, and I wish them a "happy New Year," trusting all may be as happy as I am.

Laurana W. Hodges.

The sun seems very pleasant, very bright in the summer land, and I am enjoying so much that I feel to be very thankful for it. There are sometimes earth shadows that cross my path and for the moment make me sad; at other times it is all bright; but in my long years of life I learned this: that it was always brighter after we had a dark cloud—the sunny day always seemed very much more beautiful after we had had a thunder-storm. And so, when I look at the spiritual world, I find that when earth-shadows are enshrouding me, I prize the spiritual world far more than before. Yes, this is a home where all our longings are filled, where our ambitions are gratified, and our yearning hearts grow strong. I do not propose to send a long letter to my friends. In fact, it seems strange to me to come here. I believe I 've been growing young for the last two years. Yes, it seems to me I have, for I have met the friends of my girlhood, and I have been so happy with them. I have rejoined my companion, and it has seemed so like an eternal summer, so like a beautiful twilight, that I am very thankful. I know that I am redeemed through my own powers, and that the work which I have accomplished here has done me good. I trust that the friends to whom I am speaking to-day, through your paper, Mr. Chairman, will be glad to hear from me, and that they will be glad to know that I have so pleasant and beautiful a home. It is situated on the hillside; its lawn slopes down to the lake. The trees blossom all the time; the flowers and vines are beautiful, and many are here to love me. I send my love to all my friends. I-passed out from the old form in Dedham, Mass. They laid me away from Norton Mass. I was sive yield years old. My Norton, Mass. I was sixty-eight years old. My name, Laurana W. Hodges. I have met my hu-band, Newton S. Hodges, and we are to-gether. gether:

Joseph Johnson.

My name is Joseph Johnson. I died—as they call it—in Nashville, Tenn., about four years ago now. I began the "New Year" in heaven. I went out with a cough. I got cold something like a year before I died, and I did n't get over it.

I have a daughter, Nellie, somewhere near Nashville, I don't know where exactly. It's the hardest part for me to see anything here on earth. I was told if I presented myself here and wrote a letter, maybe I should be able to do better hereletter, maybe I should be able to do netter nere-after, and I thought there was nothing like be-ginning the new year right, for I considered, sir, that I went out wrong side up. Not being la-belled glass, I got shook up—well, most effect-ually. Somehow I was confused. I never was much of a church-goer, never knew much about religion—did n't want to religion-didn't want to.

religion—didn't want to.

I can't tell you what my business was. I was always ready to swap anything that came along—whether it was a horse, or a tin kettle, it made but little difference to me; anything in the way of a trade. They called me sometimes an old junk-dealer, sometimes a horse-jockey, and sometimes a loafer. I do n't know how it was: I was times a loafer. I do n't know how it was; I was a pretty industrious man. Anyway, I succeeded in getting some money together at times, but it was of that sort very much like the dandelion blossom after it has gone to seed; it took butone "whew!" to have it clear out and leave me.

Dr. John A. Brown.

Allow me to wish you a "Happy New Year," Mr. Chairman, trusting you will make your Circle-Room as pleasant to the spirit-world as you can. It hope this audience room will be full every day that you have a circle, as very many of us are anxious to return to earth, for we long to communicate with our friends. We want to to communicate with our friends. We want to make this a grand railroad, and run our cars full each day. We certainly are very thankful for this avenue. We hope it will continue, and trust that the cars will never get off the track. I was always interested in progress, in a certain degree. I was also interested in the progress of medical science. I soon learned, in spirit-life, that I might have progressed still further. I am certainly willing to help others to advance.

I suppose I may as well give my name—Dr.

I suppose I may as well give my name—Dr. John A. Brown. I left the mortal form, in South Boston, about two years ago last July. Coming on from Wilmington, Del., to make a visit, it was decreed by the Higher Powers that I should not return. I left my old body, and it was taken back to Wilmington. I was the foundwas taken back to Wilmington. I was the founder, perhaps, of the Thomsonian Infirmary, here in Boston, and of an Infirmary in Providence, R. I. I played my hand as an editor; I practiced medicine; I tried farming a little, and made progress in every way—except in Orthodox religion. I will say to my friends and to my family, that I am most happy to greet them on this New Year—1877—and that I trust they will give me many opportunities this year to talk with them. If they will call upon me at any time, through any medium whom I can control, I shall be most happy to respond, for I want to enjoy the great privby to re-pond, for I want to enjoy the great privilege of working for humanity.

There are no drones in the hive in the spirit-

world; everybody wants to work—although no one is compelled to do anything he does not want to. I once visited a kindergarten school, and was very much amused at a little obstinate felwas very mucli anuised at a little obstinate fellow, who, when they were piling up their little blocks, was contrary, and didn't want to do it. The teacher said, "Then you need n't do it; you can fold your hands." There was no punishment about it, but while his little fellow-students were engaged in building up their houses (as it looked to me,) he sat still. The next day I visited the room again, (for I had the curiosity to go a second time,) and I observed that the little fellow was very willing to do his part of the work. It is ever so in spirit-life. If you do n't want to work you can fold your hands, and you soon find you would rather work than do nothing.

Now, I want to say to my friends that I am watching and praying for them. I trust they will hear my prayer, and be up and doing; that they will look into the philosophy of Spiritualism, and love it for my sake.

Nathaniel Newcomb.

I would like to understand what this place is. If you can tell me, Mr. Chairman, I shall be much enlightened? [It's a place where spirits come and send messages to their friends.] Now do and send messages to their friends.] Now do you know that before I passed out, as you call it, I didn't believe in any hereafter? Can you conceive of such a belief? I suppose you are what they call a "spiritual fanatic." I 've seen a little of this thing. I remember seeing something of it twenty-five years ago. I didn't believe, though, in it. I don't know as I believe a thing in it now. I always believed that as a man died in it now. I always believed that as a man died, so was he; as, the tree falleth, so is it. I don't understand the thing. I can't understand it now. I never found anything in the minister's sayings that proved to me anything after death. [You are now proving an existence "after death."]. Can't understand I am, sir. [How is it, then, you are here?] That's a mystery to me. I've seen mediums entranced. I never saw this medium entranced. I've heard about her, though, I've heard about the medium you had here before. Aint that a picture of her hanging there? [Yes.] sayings that proved to me anything after death.

I should n't have come here if it had n't been for an old friend of mine who has been here be-fore me; and I wanted to get light on the subject. If you can give me any light, I should like to have it. I didn't ask anybody to take me out of the world. I certainly lived a good many years. I was seventy-nine years old when I passed

Now, my daughter Harriet and my sister Bet-sey have looked into this thing. I don't think they believed much in it. So far as I was concerned, I always believed it was a humbug. If there is anything in it I want to know it.

Now I think I am really here this afternoon; that I, Nathaniel Newcomb, of Norton, am here, but I don't know whether I am or not. I came here to-day at the solicitation of a brother in-law of mine, Simeon Presbrey, and a son-in-law of his who came here last week. I did n't want to come, but they wanted me to, and they instructed me what to do. One of the first things was to put my hand on this woman's head. As I did so found I could be myself as much as is possible in a woman's form.

So far as your religion is concerned, I never believed in it. I believed if a man was dead that was the end of him.

Well, now, I passed out about the middle of November. My friends have been buzzing me ever since, telling me I aint dead, that I am alive. An old friend of mine, a brother in-law of mine vo of 'em—one an Orthodox deacon, persuaded

me to come here. I will say to my daughter Harriet, if she will listen to it—she said if there was such a thing as Spiritualism she'd like to have me come back; so did Betsey Heywood, of New York City; Harriet, she's in Norton—that Nathaniel Newcomb, riet, she's in Norton—that Nathaniel Newcomb, an old business man of Norton, has come back and made a fool of himself, and that he would n't have done it if it had n't been for Nat. Wentworth and Sim. Presbrey; never would have come back in the world! I don't want to own up to this thing. [It ought not to be very hard to own up to the truth.] First, I want to be convinced that it is the truth. I've seen 'em twitch, and I've seen 'em move tables, and I've heard what they call raps, and I did n't believe anything of it.

How long before this will be printed? If

How long before this will be printed? If you'll say four weeks I'm all right, sir, and will thank you. What do you charge? [Nothing.] I haven't brought anything with me. ing.] I haven't brought anything with me. I've got money enough, but the trouble is to get at it. I'm right glad I came, anyhow. I'm glad to know that I'm really alive. Now do you suppose I am going to live always? I've met my father and mother, and my sister Abbie, my brother-in-law Simeon, Deacon Walker, and many others, and you don't know how glad I am to see 'em all I can't realizatt because I am to see 'em all. I can't realize it, because I was such a believer that there was nothing after death. Now shall I believe it any more for coming here? But I can't understand it. I suppose I am a blind old man, but I meant always to do right.

I've got money enough and property enough to pay all the bills you may send in to the estate. I don't know as I ever went anywhere before without a twenty dollar bill in my pocket. I was seventy-nine years old. I believe now this thing is true. I'm glad I've met you. Good afternoon.

John Mulliken.

I wish to say to my friends in Boston, and to the Spiritualists generally, and to anybody who would be glad to hear from me, that I have returned to your Circle-Room. I don't think anyforth, and at last, as it were, to have it born into spiritual life. After it has passed those months which nature requires to perfect the fortus, then we usually bring it back to earth, and the mother is called upon to nurture and take care of it in a spiritual sense. It hovers around the parents, draws strength from them, until it arrives at the age when, if it had been born into this life, it could have walked and talked, then we take it to sent the last two walked and talked, then we take it to seed; it took butone the dandelloh blossom after it has gone to seed; it took butone which nature requires to perfect the fortus, then we take the dandelloh blossom after it has gone to seed; it took butone which nature requires to perfect the fortus, then we like the dandelloh blossom after it has gone to seed; it took butone which nature requires to perfect the fortus, then who it to have it clear out and lave me. That's been the way, you see, sir, since I've than my beloved wife. I have been trying for the last two weeks to manifest myself, and body won'ild come along with a "whew!" and a puff, and I seemed to lose it.

I have not been able to speak in public; but to form, you knew of me, for my fame was here by different the dandelloh blossom after it has gone to seed; it took butone "whew!" to have it clear out and lave me. That 's been the way, you see, sir, since I've that no body can appreciate it more than my beloved wife. I have been trying for the whom I think may seek me. Now farewell.

William Wheatley, the Actor.

Let bygone days be bygone, for death, the body of the last two weeks to manifest myself, and I seemed to lose it.

I have not been able to speak in public; but to form, you knew of me, for my fame was here by different from them. I don't link any more than I don't link any more than I don't link any more than it of the last two weeks to manifest myself, and I seemed to lose it.

I have not been able to speak in public; but to day I lone. Adams; John Milliael Murphs.

I have not been able to sp

our schools in spirit-life and do the test we can for it.

Many parents, to day, send forth into our world little immature creatures, and realize not what they are doing; but when they meet them on this shore, they will bow their heads and weep with very shame. Many of you understand what I mean; the growing custom of America to thrust into the spirit-world the unborn child Would that I could draw the veil over this; but ever, more appreciated than it was possible for me to appreciate her while on earth)—all that I learned, all that I knew or had known, is nothing compared with what I have learned during the last few weeks. And I beg leave to say here, through this Banner of Light, whose pages I ap-preciated, and whose editor, and the chairman of this Circle, and all who have ever had anything to do with it, I hope I appreciated in some degree, but to day more than ever: I find myself in spirit-life a mere child, but the angels are opening doors before me, and they assure me they will let me in, and the flowers of truth shall be bright for me, from time to time. It was sudden, my passing away—but yet to pass away suddenly is to carry all your strength with you—you are able to learn more of the grand hereafter, and I trust that I shall be stronger and better for it. I have appreciated ever all your work and the work of all who are faithful here. God bless every one of you. I realize it all now.

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 medlum-ship of Mrs. Danskin, while she was in the entranced con-

Mrs. Danskin's Mediumistic Experiences. [Part Fifty-Two.]

BY WASH. A. DANSKIN.

Spirits who are unfolded in wisdom may play Spirits who are unfolded in wisdom may play upon any or every faculty in the mind of the medium they control. It is not necessary, for instance, that one through whom the spirits wish to produce musical effects shall have had culture in music. There must be an adaptation of the organs—the machinery must be there—and then the desired effect can be produced without external assistance. nal assistance.

Some ten years ago a party of ladies and gentlemen were spending the evening at my home, and "Blind Tom" was with us. I had the opportunity of not only witnessing, under the most favorable circumstances, the wonderful power he exhibited over his favoritie instrument, the piano, but also of attacking the wonderful power here. but also of studying the peculiarities of his men tal development.
Our guests were highly delighted with the en

Our guests were highly delighted with the entertainment of the evening, and I did not fail to impress upon them—especially the skeptics who were present—the only rational solution of this remarkable phenomenon: spirit-control.

After they had departed, and we were preparing for slumber, the spirit of Mozart controlled Mrs. Danskin, and said that he had been the quickener of the child's musical organs; that the conditions of total ignorance and total blindness were most favorable for his work—all disturbing were most favorable for his work—all disturbing excitement of thought being excluded by his want of culture, and all external interference being prevented by his want of sight. His other his vital forces could, therefore, be concentrated upon the one passion of his nature—his love of

Of the many thousands who have listened with rapture to the sweet melodies produced through this uncouth specimen of his race, how few were there who realized the fact that one of the world-renowned masters of the art had looked down from his bright abode, and selected this unpromising subject—this little blind, idiotic boy—to be

ising subject—this little blind, idiotic boy—to be his favorite pupil.

Yet so it is; Mozart, eccentric when in the earth-form, is stiil Mozart—the peculiarities which distinguished him while here still cling to him, and give us another evidence, through the channel of Modern Spiritualism, that man does not lose his individuality by passing through the change miscalled death.

George McGinnis.

I died at East Cambridge, in the month of May. My name was George McGinnis. I lived on Bridge street. Sufficient, I presume, is the giv-ing of the name and the residence, whereby we may be known to those whom we have left still dwellers on the mundane sphere. My familiarity with this mode of expression is limited, but there is a feeling surging through me which bids me come, and I, at its command, do its will, feel-ing that it there be a wrong I will not be held responsible, for an angel at my side, holding a lamp that burns very brightly, bids me speak on and fear not, for the more freely I now commune the better will be my condition in the spiritworld.

ech seems to nil me sy. I cannot tell the reason why. Is it because I have a new life and a new position? Is it because the decayed shell has broken and the spirit is free? If so, I must rejoice.

is free? If so, I must rejoice.

Friends, those whom I have left behind, heed me when I tell you, fear not that which is called death; it is only passing from one condition to another. If the brain is bright and clear, all things stand dazzling; if there is darkness and gloom resting upon the mind, darkness for a time will remain with you; but you have those in the spirit-land who will offer you assistance, and through their assistance the darkness will be dispelled and you will learn of that life which be dispelled and you will learn of that life which

I feel my own unworthiness, but I am trying, through an educational process, to become what the angels desire. I knew not of this when I physically died. I have learned it here, and in the learning it has brought me pleasure and de-Now, farewell, and if any of my friends see this, let not memory carry them back to what I was, but let the mind conceive of me as I am; that is all I'll ask from friends or foes.

Emily Briggs.

Near Ellsville, New York. Emily was my name, the wife of G. Briggs, and the oldest daughter of the Reverend II. Fergusson, of Yon-

Some die and go, and never return; others die, and return on the wings of the morning, for it not only enlightens them, but gives pleasure to others. We have been told to feed the hungry, to clothe the naked, to give alms to the widows and protection to the orphan. Now beautiful it is for one whose life has been filled with kind acts and those things which the right hand did, but the left knew not of. I am not particularly relating the history of myself, I am speaking generally. What pleasure this gives one who has died in the body and risen in the spirit. My own spirit now travels through the broad light of eternity with no foers for the future presents for the with no fears for the future, no regrets for the past. I feel that the Infinite has power to do a grand and noble work with those whom He calls

It is hard, in some respects, for the living to give up the dead; but if they could only understand what transcendent glory and beatitude they glide into, they would neither sigh nor mourn, but rejoice at the grave. The grave is only a beautiful resting-place for the dust; the spirit—the attribute, the life, the being of the living God—has power to soar to the lottiest heights in that eternal city, called Jerusalem.

The culture of the brain in the spirit-world is rapid, there are no impediments no extendes.

rapid; there are no impediments, no entanglements, no obstructions. The way is clear, and if you seek, you will find. I stand not upon a mount, nor am I in a valley where darkness is. I am where all around me is peopled with those who once lived on earth—those who knew me, and whem I knew.

and whom I knew.

Believe me, friends, when I tell you that truth is in these lines, not written of myself, but given by myself for those whom I think may seek me. Now farewell.

and there; and now old Grandmother Earth has taken to herself the fleshy part, but the spirit is free, it roams where it will, to see the grand panorama of Nature and Nature's God.

orama of Nature and Nature's God.

I am not very well capacitated at this opening to give a lengthy discourse. I am an actor now on the stage of perpetual life and unfoldment, eager to catch, but not strong at the present to give. I am no preacher, nor one who would naturally speak for "holy writ," but I am just as God made me, nor would I, if power was mine, take one atom from me—all is needed to make up the man. Earth I have not fallen out with; it is a beautiful place, if men would only make it so. Knowledge is a grand type of God. The faculties which now lie dornant with myself will, as time rolls on, be unfolded; then the eye will speak what once the tongue gave utterance will speak what once the tongue gave utterance

It is pleasant to be known when we return. I ask if you don't know me? [I do not recognize you.] I was an actor, sixty years of age. Wheatley was my name. Though I was an actor, the door was not closed upon me. Entrance was offered, and I accepted; nor do I stand alone. I find here many kind friends—known friends; however, my earthly life is over; now commences in true earnest the life beyond the grave.

In the fullness of my heart and the gratitude of my mind I withdraw, for weakness comes over me.

over me.

Louisa Pritchard.

I died at Melrose Highlands, Massachusetts. I

Tajed at Merrose riighlands, Massachusetts. I was the wife of George Pritchard. My name was Louisa, aged twenty two.

In thy creation, oh Father, thou didst make male and female, the female to be a comforter to themale. Thou didst wisely regulate thy laws, for man could not comfortably live without the woman, nor could the woman exist happily without the property of the property man, nor could the woman exist happing without the man; both elements are needed in thy creation. The point lies here: When two are bound together in sympathy of heart and union of mind, and one is taken, and the other left lonely and desolate, then for a time your beautiful earth wears a garb of sadness; nothing satisfies; the heart is sorrowful; the mind filled with gloom; and the mourner feels that God has forsaken him or chastised him for sins committed in the flesh. Such thoughts passed through my

saken him or chastised him for sins committed in the flesh. Such thoughts passed through my mind in my hours of meditation, but now, seeing differently. I must speak differently.

Husband, you were kind and tender to me in every respect. Our matrimony was not of very long duration, but the days and the hours were numbered, both with you and I, in happiness. What I now ask of you, George, is not to let your thoughts go down in the grave for me, for I amnot there; my spirit is hovering above you, in hopes the time will come when my voice may reach your listening car, and make you know that I walk with you and live with you. The fleshy casket is not there, but the spirit in all its radiant loveliness is with you to guide your steps radiant loveliness is with you to guide your steps and keep your mind aright; to influence your heart to be soft and tender to the misfortunes of

I do not, George, weary of the task which the angels have given me: to come and go, and teach those who are willing to be taught of this life

when reading these lines you may say it is not me; but let me in gentle words bid you believe it, for in that belief the sorrows of earth will pass away. It will take from you the pressure of time; it will uplift the load which weighs upon you in doors and out of doors, for you will then realize that my life is thy life, and thy life will be mine. Farewell. All affection and devotion to kindred who may ask where is she, and whence comes she? The answer will ever be, a spirit from the spirit-world.

William Wells.

My name was William Wells. I died of dropsy, in the month of May, in Newport, Ky. I formerly lived on Williamson street. This life finished, then I had to commence another. Ininitshed, then I had to commence another. Intense was the feeling that swelled out and surged over my being, for I knew not the spirit world was a fac simile of the world I left; and when the knowledge came it struck deep within the mind and set the faculties upon the pose of observation. I am not erratic in any of my conceptions of the beautiful or useful; a plain, practical man in all departments of life. From my standpoint I view the activities of this life. I commence with the cause and carry it to the efcommence with the cause and carry it to the effect, then back from effect to cause; I analyze

Man, says holy writ, was made in the image of his Creator. If so, I ask why we are denied the privilege of knowing ourselves before we make this grand start on the journey of life. You will see, by this, that I am fettered—held strictly within the laws of my being, from which I cannot emerge to enter upon a new course of existence. Earth holds me_tightly bound below, and why, I cannot tell, for I have left no treasures—I did not leave any riches. Then why are not the cords that bind me cut loose? Is it ignorance?

I know it is not pride. It may be self-concelt; if so, how shall I uproot it?

God is not personal, for I have never found him. If his voice sings in the air, vibrates in the winds, and his presence is ever in the grasses and the flowers, in the seed-time and the harvest, then why the acceptance representation maked. then why, the question arises within me, why do I stand by the river side? I am not lamenting; I am buoyant in my search after things spiritual, and when those gifts are mine, and the talents that lie latent within me are quickened, I will, at the command of my Creator, go forward and be a teacher to the ignorant; instruct them, so that they will not be, like me, stayers near the earth, but go on rejoicing in having found a land where there are no dead.

where there are no dead.

Now, mortals, I speak not from the grave, but from that interior world that is filled with life, where death is never known, where that word is never spoken. Learn this before you start on your journey, for if not, the burden will lie heavily upon your shoulders. The more knowledge you have of that interior life the more pleasure you can enjoy. you can enjoy.

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Jonas Winship.
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Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1877.

Cause of Feeling and Effects of the Emotions.

To the Editor of the Banner of Light:

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

The emotions originate exclusively with the nind in vibratory impulses, and thus, by their uspacts upon the brain, are reflexly conveyed along the nerves and muscles for outward operadons; thus effecting muscular labor by expansion and contraction of muscles, or by mere thythmic expression affect the nerves of sense in other bodies, attuned in vibratory accord-the more perfect that vibratory accord in other minds the more sensitive is the sympathetic rhythm pulsatong in proson. This constitutes the waste or year of brain matter by the vibratory friction of the pulsating mind; life being ceaseless motion. These vibratory emotions of the mind are sometimes to excessive that their rhythmic tremors become painfully apparent in nervous agitations over the who'e body.
So all nature -subtile minds and correlated

patter-is in ribratory accord, trilling in unison arth its investing life which finds all matter to be a medium of sensation, and thus originates all inepolses and abothms of motion throughout osmos for an intelligent purpose, which alone constitutes Teleology-creation; as for all finite patformances.

The emotions originating in the mind only dearly proves that mind is not a function of brain, but a separate entity, its master impulse for all outside expressions; as it is the impressible recepient of the impulses upon the brain from the nerves of the senses, for all knowledge of outside matter to weave into coherent thought and reflex action.

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

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

CHAS. E. TOWNSEND.
Locust Valley, Queens Co., N. Y.

Lecture in Parker Fraternity Hall.

(Reported for the Banner of Light.)

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

Owing to the wide range of subjects taken by

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

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

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

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

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

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

45 Cut Out and Circulate this Memorial for Signatures."

Concerning the contract of the Memorial from the Spiritualists of the United States.

TO THE AMERICAN MINISTER IN LONDON:

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

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

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

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

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

BRIEF PARAGRAPHS.

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

\$3"WANTED AT THIS OFFICE: The present address of Mrs. Scattergood.

According to the Statistical Abstract of the Government British Inilia has a population of 490,000,000, of whom 139, ffo ffo are Hindus, 41,600,000 Mohammedans, 3,000,000 Buddhists, 1,000,000 Sikhs, and 900,000 Christians.

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

In Russia, coffins covered with pink cloth are used for men, brown for widows. Black is in no case employed.

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

The bleakest wind that winter blows

The blookest wind that winter blows
Can class disease away.
And shower blossings in the snows
That hide the earth to-day.
And every where a thousand gifts
Invite us to replect
To grieve no more for days of yore,
But relse a thankint vone;
That tell us, the ust the world was fair
In years removed for axe,
The earth, and sky, and sea, and air,
As lovely are to-day.

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

Next to throwing kittens into a mill-nond, the saddest sight is that of a young lady at a church fair drowning two] r three moor little oysters in a gallon of thin milk.

They have captured a fish to Flerida, near Cedar Keys, which the inhabitants have given the make of the carpet-looper. It taks the head of a catish, the body of an eel, and the begs of a Braid. It is allued to the screw 4sh, well kee win in Florida, and where habits have been made the study of Pintt, of Palatka. In the summer time, when the St. John's yields its beautiful grasses, it swims up and no refews its bead, which, by the ald off four well-defined togs, goes cut on the banks and cats the sweet grasses, When winter comesting est back, screws the fallon, and makes the water of the lowey St. John's its home. Naturalists have designated it as belonging to the family of Spiratus Archivedus.

Mordy and Sankey have n't converted Obleago yet. At a fashionable ball there the other night, the most enjoy able dance of the evening was one in which the waltzer awayed about to the airs of Sankey's "Almost Persuaded and "What shall the harvest be?" The, band was led by a German, who put on the programme, "Waltz-Selec tions from Moody and Sankey."

Where goes the candle when it dies? The leaf, the music, Summer's sight? A finished thought, a world, a death? Where is the home of parted breath? Where goes a year, an age, may, thine? Where is the end, the great sublime? All, allbut center round their being. The Great Omnipotent, All-seeing! Unrealing and unchanged forever; In valuable end from him we sever—All ends are hid in God!

The steamship Amerique, from Havre for New York rent ashore at Scabright, four miles north of Long Branch N. J., at 3 o'clock, Sunday morning, Jan. 7th, having or board two hundred and sixteen persons, including officer and crew, all of whom, with the exception of three saliors were rescued in the life-car from the life-saving station.

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

111s fortune has been variously estimated at from \$70, 000,000 to \$100,000,000. In his will be made no public be quests, but, after remembering several personal friends among them his pastor, Dr. Deems, to whom he gave \$20. 000, bis family, mysician \$10,000, an old and fatthfu cterk \$20,000 and the wife of Gen. Gordon Granger \$10,000 he bequeathed the entire estate to his family, making hi son, William H., his residuary legatee. It is rumored that a legal contest over the money is already on the tapis

The steamer Montgomery, bound from New York to Havana, was sunk off Cape May on Sunday morning last he a collision with the Seminole of Nickerson's Boston and Savannah line, and thirteen men were lost. The cargo was valued at \$100,000, which with the vessel was fully insured On an area of 300 acres in India there are 2,765,600 cin-chona trees. The bank is sent to London for sale, and

brings \$1 per pound. According to Herr Scheckelheimer, the celebrated or fomologist and German philosopher, a flea takes just 654 bites before he is satisfied.

The Boston mail train on the Rutland Railroad wa hown from the track near East Wallingford station, Vt., Monday afternoon, 8th, and eight or ten passenger ere more or less injured. The accident was caused by

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

The celebration of the one buightedth anniversary of the battle of Princeton took place Jan. 31 (so says a Trenton N. J., despatch), about five hundred troops participating. The lattle was fought over again. General Madison Drake he advances into the interior."

personated Gonoral Washington; Lord Cornwallis by Col. Atlen, and Conegal Mercer by W. C. Vanderwater. The troops were handsomely entertained at the University Hotel. In the evening an address was delivered by John F. Hogeman.

While riding in a raitroad " sleeper," We heard discussed McCormick's reaper; Who said by it he had been blest. The other, a printer down in Maine Who did n't take much stock in Blaine. Thought the machine a capital thing, Which would make McCormick a reaper-king; "But the way to do It," said Mister Guise, "Is to reap away, and-advertise."

-CONSUL DIGET. The Turkish imbroglie is as far from settlement as ever. The Newark Presbytery was so nearly divided in opinion that it was a sort of judicial See-saw; but the See got it.

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

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

A fashion paper says that damasses will be popular with the ladies this winter, and society men have taken a fresh hold of life,—Norwich Bulletin. George L. Fox, the invalid comedian, received a Christ

mas present check for \$ 00, the purso being made up by Jarrett & Palmer, John A. Duff, Austin Daly, and Birch, Wambold & Backus.

England's national air. "God save the Queen." will have to be elaborated in order to in dude the added honors of the Sovereign. Now it must read: "God save Victoria, by the green of God, of the United Kingdom of Great Britain and Ireland Queen, and of the Colonies and decendencies thereof. Empress of India, Defender of the Faith." I will henceforth be rendered as a recitative.—Boston Post.

The funny fellow of the New York Commercial, who takes his whiskey straight, says: "Died of hard drink" was the verdict of an intelligent jury upon the body of a man killed by a falling telele. According to an annual compliation known as " Behm

& Wagner's, '1 the world's population amounted in the year 1876 to 1, 423.947,000, on Increase of about 27,000,000 over the estimate of the same authorities for 1875.

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

It seems to us that a very little improvement might be made in the canning little chromos which people hang eyer their do rs and round their rooms. Instead of "In God we Trust," "God Bloss our Home," and lots of other less sensibe ones, how much better it would be to have "Shot the Boor," "Don't lean your greasy heads on the furniture or walls," "When you get ready to go, go," "Don't talk unless you have something to say," etc. We make this suggestion to Mr. Frang. The list might be very usefully extended, —Gardiner (Me.) Home Journal.

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

THE NEW YEAR. THE NEW YEAR.

Ring, bells, ring, with a merry din 1
The old year has gono with its care and sin 1
Smilling and fair, at the eastern gates,
Clad in tinted light, the new year walts 1
Welcome him in with the rosy band,
Who walt the wave of his beckening hand.
Hope, with her wreaths of sweat spring flowers—
Joy for the summer's glowing hours,
Peatly and peace for the fruitful fail,
And love for all seasons—best of all.
Ring merrily, bells 1 o'er the blushing skies
See the beautiful ster of the new year rise!

— (The Aldine,

Tony Pastor has received a budge of the Order of the Elks from admiring friends in recognition of his moose-

Mon have packed in them so much that it is not possible for them to bring it out all at once; and they evolve their powers in, successive stages, and come up gradually into full development.—H. W. Beccher.

Brevet Brigadier-General John J. Abercrombie died at Roslyn, L. I., Jan. 3d, at the age of seventy-three. He was one of the oldest officers in the United States army. He graduated at West Point in 1822, and entered the serice as brevet second Houtenant in the first United States infantry,

People with limited means, Digby thinks, need n't go hungry or sheltoriess in Boston, if one may judge by the following toothsome bill of fara put forth, in good faith, by firm in this city: 'Boiled dinner, 10 cents; beef stew with coffee, 10 cents; baked beans, with bread, 5 cents; baked beans, with coffee, 10 cents; bashed meat, with coffee, 10 cents; fried liver, with coffee, 10 cents; ple half, 5 cents; pie-one-quarter, 3 cents; milk, per glass, cents; good lodging rooms at 25 cents. "

Vanderbilt gave his private clergyman and theological tutor \$20,000, "because he never crowded religion on him," Ambitious young ministers will not be slow to take the

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

The litigation between the trustees of the Lick estate and the helrs has been amicably adjusted, the natural son of the testator receiving \$533,000, from which he is to pay \$72,000 to other heirs in various amounts. The estimated value of the property is \$3,300,000.

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

Gen. Diaz is gaining strength rapidly in Mexico. The troops of Iglesias are joining his army in large numbers as The Morais of "Good Society."

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

young men born to fortune, has been a constant wirning to the younger men of the day. Yet it has been accepted rather as an example of comparative virtue under circumstances of positive difficulty. Good Society has said: It is a wonder Bennett has done as well as he has; any other young person of generous impulses would have wasted his fortune on his juvial companions; we marvel that he is no more reckless and more dis ipated. Good Society, as usual, made a feet of itself and continued to spoil Mr. Bennett. 10 petted him as a remarkably good young fellow, who would income of the wild outs period an exemplary man and a pattern of propriety. The same type of a man, having no money, and therefore having no hold upon Good Society, would have been consigned to everlasting disgrace by that remarkably reflued and astate judge of good morals. Bennett in the gutter is a noble example of an unfortunate youth, and Good Society would turn up its eyes in horror should the vulgar officer of the law assume to arraign him for panishment or reprimand; but the impecanious fellow, with more brain, a greater heart and better impulses, perliaps, than Bennett, in like circumstances, is a loathsome object, fit only for the outcasts' ranks, and beneath even the passing contempt of Good Society. This is why such men as Bennett-have continued in the disgraceful path they have trodden. They are shining marks for social gossip; they are respected and quoted because they are no worse; they are held up to the eyes of the youth as 'so much better than could have been expected under the circomstances." In truth, the few virtues which they practice are so magnified that their ugliness is gilded over completely, and they become heroes whereeveryday gentlemen, In whom virtue is nature—whether they have money or position or not, are more drones of inconsiderable importgreat many just as disgraceful affairs as this of Bennett, when it might have cured them by the stern rules which even it lays down for young men of plebelan blood.

This cowhiding affair will have the effect to strip the tinsel off many of Good Society's heroic sets and gentlemanly boors. When a man gets as low as Rennett had descended, it seems almost impossible to concelve any remedy for him or any punishment that could protect society from his attacks, except just the paul sument administered by May. We do not defend the assallant for that act; it was morally and legally without justification. But we do say that Good Society was responsible for the offence: that May felt this to be the fact; and that there was no redress except personally to disgrace the fellow who had insulted his sister. Outside the circles of Good Society, with an emphasis, Bennett has no sympathy; but there is a hope, very widely expressed, that a sentiment will grow up, even Inside New York Good Society, admitting that moral character counts for something, that temperance and rec-titude in general are essential to repubble character in the upper as in the lower circles, and that the label of giltedged refinement cannot always save the pets of fortune from disgrace as low as the most vulgar social outcast can experience. This scandalous case goes to show clearly that the greatest impediment to moral progress in this the immoralities of young men of fortune. - Boston Trap-

New Publications,

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

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

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

Movements of Lecturers and Mediums.

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

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

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

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

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

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

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

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

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

The Slade Defence-Fund.

Amount previously acknowledged, . Received since our last issue: W. Neal, Brownsville, Tex., M. D. E., Philadelphia, Pa., J. S. M., C. Wilson, Alameda, Cal., II. J. Howell, Corsicana, Tex., An Enemy to Persecution, Mrs. H. W. H., Brooklyn, H. Glasgow, Carlton, N. B. Amos Fales, ""

John Bowen, Mobile, Ala.,
Lemnel Kendall, Groton, Mass., T. T. Howland, New York City, Friend, Boston, Mass., Daniel Buxton, jr., Peabody, Mass., Mary Jane Stewart The spirits controlling the Mary Hollis Circle, St. Louis, Mo., . . S. Bates, Pawtucket, R. I., . Wm. Sherman, Gage's Lake, Ill., Jas. Bell, Oxley, Ont.,
Jas. Bell, Oxley, Ont.,
John D. Powers, Woodstock, Vt.,
H. K. Reilly, Ridgeway, Kan.,
E. B. R., Portland, Me.,
Dr. Chas. Van Gueldern, Sonoma, Cal., C. H. Faxon, Charlestown, N. Y., J. Broadhurst, Clayville, N. Y.,

THE PROTECTION OF THE INNOCENTS - When Dr. Carpenter, Lankester's senior in years and superior in science, has made an arrangement with Dr. Slade for a full and searching investigawith Dr. Stade for a full and searching investiga-tion of the phenomena, the young professor, with a modest assurance that is overwhelming, snatches the inquiry from the hand of his senior, and, with a smartness that calls for admiration, carries off all the honors. As he admirs in the Times, he sets to work to trap him "like a wild beast." Still, all through the business, the professor acted solely on a pure desire for the public good. This is his assertion, and we are bound to besieve it—as much as his assertion that Slade tricked. How noble to devote his time, his young talents, and his money so unselfishly to preserve the world—especially the simple London world—from fraud! How kind, and yet with what delicious modesty, to show young and innocent lambs like Alfred Russel Wallace, William Crookes, Lord Lindsay, and Serjeant Cox how they had all been fleeced and fooled! Above all, how touchingly filial his desire to protect his venerable friend, Dr. Carpenter, from imposi-tion, and to spare his grey hairs the disgrace of inspecting the bubble of Spiritualism 1—Susses (Eng.) Daily News.

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

The Truth Seeker-D. M. Bennett, editor, 141 8th street, New York City-introduces its current twelvementh with the opening number of its fourth volume, and bids fair to make a pleasant and profitable voyage during the year.

Passed to Spirit-Life:

From New London, Conn., Dec. 7th, of consumption, John L., son of Lewis and Frances Daniels, aged 35 years. John L., son of Lewis and Frances Daniels, aged 35 years. By request of the deceased the writer was called upon to speak words befitting such an event, making the second time we have rendered a like service in this family, and never before have we seen in ore complete resignation than in the present instance. With the greatest dolberation he made every arrangement concerning his burial, and the costrolling intelligence remarked at the grave that his fact of itself proven that he was firmly anchored in his opinions, and that Spiritaniam had opened up the gates of transition, and satisfied him there was no death, heside casting out all gloom, and leaving only sweet reflections in the minds of those whom the world calls becowed.

E. A. H.

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