VOL. XXXIV.

Publishers and Proprietors. BOSTON, SATURDAY, DECEMBER 27, 1873.

## Literany Department.

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## THE BROWN LITTLE MAN'S STORY

## SPECTRE OF HAPPY-DAYS.

A CHRISTMAS TALE,

BY THE SPIRIT-PEN OF CHARLES DICKENS.

Christmas Eve! Most welcome and gladsome I need all the money I have to-day for my own eventide of all the passing year; holding the use. Charity begins at home," and closed the honorable post of asher-in to that genial and door without more ado; but not till I had caught sturdy visitor-so aged, and yet so young-Bluff a look at the face of the mendicant, and saw the

God help the hearts to whom the dear old fellow cannot bring happiness! God help the man one which I did not forget for many years after. whom Christmas cannot make a rollicking boy again! God help the matron or maid whom Heaven knows, there be many to whom this anmisery and despair, and who dread his approach, if for no other reason, because the sight of others' happiness causes them to realize more keenly their own misfortunes; and so we say, God help them, one and ull!

Having obtained leave of absence from my employers, Messrs. Crapewell & Laceton, the well-known linen-drapers of Upper Thamesstreet, that I might make one at a Christmas gathering at my father's house, situated in one of the large towns of the county of Devonshire, I was busily engaged packing my portmanteau with a few articles of clothing and a goodly numbersof presents for the old folks and my two sisters, and humming a lively air the while, anticipating the pleasure in store for me when I should once more be seated at the old family hearth-

While thus employed, I chanced to east my eyes out of window, when the first object which inet my gaze was a pale, delicate young woman, of which this woman was only a fair representa-of, some twenty years, it might be, and who, it tive: was easy to discern, from such clothing as she wore, belonged to that numerous class of unfortunates who are forced to beg their bread, if they

would not starve. While my gaze was thus fixed upon this wretched object, she had approached a passerby, accosting him, and at the same time holding by, accosting him, and at the same time noming don.

out her hand, after the manner of beggars. The Nothing of importance occurred during that say, I ventured to disturb the meditations of my man whom she had thus addressed came to a first few stages of our journey. The weather silent friend by remarking that; to me, this dehalt, and, after apparently making some enquiries—perhaps to satisfy himself that she was deserving-placed a piece of silver in her hand, that he had thus promptly responded to the woman's call for charity was to me sufficient evidence that he was a hard-working mechanic, depending upon his daily labour for support; and if the reader has any desire to know why I formed that conclusion, let him ask the first beggar whom he meets to-morrow, where noble-hearted charity is most promptly bestowed, and ten to one the re-

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"Among the working class; and what they give, they give cheerfully. What though it be but a crust of bread?-it is sweeter to us, for being accompanied with a kind look and tender, word, than the rarest delicacies which the rich can bestow with stern brow and grudging heart.

At the time when this narrative opens, I was a young man; and did not realize it to be the duty of every person to relieve the destitute, even though forced to practice self-denial to ac complish that end. If I had in my pockets a few pounds which I had no special use for, never a beggar applied to me for aid in vain. But if I had set my mind upon the possession of some object-no matter how frivolous that object might be-I would not deprive myself to save all the beggars in London. But I have learned a lesson since which taught me that self-denial is a most important adjunct to charity, and that the man who cannot practice the one will be very aut to fail in his duty toward the other.

But let us go back to the portmanteau and the packing. The woman had passed out of sight, and I had resumed my labours. For several weeks previous I had set my heart upon the purchase of a gold chain as a Christmas gift to my youngest sister, to whom I was very much attached, and, by dint of prudent management, I had saved a sufficient amount for that purpose, which was now carefully put by in my waistcoat pocket, as I had to call for the trinket on my way to the coach-inh. I was just thinking how surprised and pleased the dear girl would be when a knock at my door disturbed my meditations; and, hastening to answer the summons, I found my landlady, with the identical beggar whom I have previously described, standing before me. With some impatience—for I had not much time to lose—I asked what was wanted the was answered by my landlady, who said:

"This poor thing," indicating the mendicant, "is a sufferin' for the comforts o' life, and I thought as maybe you'd find it in your heart to

p ner a bit. ?... I can't doot, Mrs. Poilladd,'' I rejoined, partly closing the door as an intimation that I did: not care to argue the point; "I have use for what money I have; and besides, I am in a hurry, and can't be troubled with beggars. If she's in

expression of pain which my barsh language and produced upon her features, and the look was

Resuming my packing again, my mind once more reverted to the happiness which I was soon Christmas cannot make a laughing, happy girl ! to experience in meeting with the loved ones; but somehow the painful expression which I had cient guest brings naught but cold and hunger, seen upon that woman's face, when I told her: that "charity began at home," would force it-self upon me, and I could not drive it from my

memory, try as hard as I would.
"Charity begins at home!" Ah! how much misery has resulted from that little phrase! How many selfish men and women have taken advantage of it as an excuse for denying some poor wrotch the pittance which would keep him from starvation or crime!

from starvation or crime!.

But why should this beggar's face make such a strong impression upon me? I asked myself; for I saw such faces daily, here in the great city, and so familiar had they become to me, I had while the fire continued to burn and shed its light learned to look upon them as being just as est the same as before. sential to the great Body of Lenders as the ca-

My arrangements being now completed, I has-

was intensely cold, and from time to time the air lay was a great misfortune. was filled with flakes of snow, while the wind cut. most bitterly. The disagreeable chill which perand departed. 'Aside from the man's dress, the fact, vaded everything had apparently communicated fortune," was the comforting reply of the Little to my fellow-passengers, of whom there, were four-a lady and three gentlemen-and though a very small stream of conversation had been set in motion by two of the gentlemen when we first started, it was such a very small one that, before for him to continue the conversation, which he we had accomplished a half-mile, it had frozen

up completely.

In one corner, and directly opposite me, was seated one of the three gentlemen-passengers whose singular appearance had attracted my attention, from the time he had first entered the coach, though whether because of the remarkably sad-expression of his countenance or the peculiar style of his clothing I have never been eral in these days, I was far more interested in a and he said: man's dress than I was in his face, and estimatapparel, I have no doubt the singularity of my companion's dress was the cause of my regardcult matter for two just such little men to occupy it in common. The colour of this coat was brown, and I mention this because the Little Man's legs were clothed in brown breeches and brown gaiters, while his head was protected by a broad-brimined hat of the same brown hue. that his little chin rested in the folds of a heavy brown muffler, while his hands were encased in thick gloves of the same colour. The longer I less difficulty I had in persuading myself that one of the great-coat buttons, to convince me that the bundle was really a brown paper parcelwhich had beeft billed from Somewhere to Some-

where Else. As night came on, the snow came on with it; and, as it would be midnight before I should more closely about me, and stowed myself as snugly as possible into the corner of my seat, help to pass away the time more agreeably, and with a view of being as comfortable as circumstances would permit. Still meditating upon the singular appearance

of the Brown Little Man and his sad face, it all time in all they twelve month round, thought I, in a moment occurred to me that somewhere I to make a heavy heart lighter, by word or deed, had seen the same sad expression before; and, than Christmas Eve. an instant after, when the face of the beggar of that morning flashed upon me, I knew where I been contemplating my face; but when I again had seen it. Thus recognizing the resemblance, raised my eyes to his, he was looking at me with die though he had oceans of the latter. I'll warin the two faces, I fell to wondering where the such an encouraging smile that I was emboldwoman was now; whether she had found a com- ened to ask, in as delicate a manner as possible, danger of starying she can go to the workhouse. fortable shelter this bitter night, or whether she what great sorrow he laboured under.

was still wandering the streets; or—I shuddered 🦙 "But-for the unfortunate circumstance of our - words; of sympathy which have been bestowed which I had spoken to her had not rankled in her heart, till, in a fit of desperation, she had reten to call for the chain after all, which circumjust as I was hoping that I should meet her having the guard, who was standing at the coachwindow, tell us that we had reached Grantham; and that as the storm was increasing in violence, it would not be safe to proceed further before

morning.
It appeared, however, that the Brown Little. Man and myself were the only sufferers by this

go, as Grantham was their place of destination. Alighting from the vehicle, the Brown Little Man and myself entered the inn at which we had stopped; and, making our way to the traveler's room, threw off our heavy wrappings and prepared to make the best of our detention.

A glorious fire was blazing on the hearth, crackling and roaring up the wide chimney? and throwing such a ruddy blush upon every object in the room, that the candles burning upon the table could have been dispensed with as well as not, and no doubt the candles themselves realized how insignificant they appeared for they flickered and sputtered and threw their flames first to one side and then to the other, as if struggling to celipse their more powerful neighbour, assuming the most grotesque and ridiculous shapes imagin. able, for all the world after the manner of those lesser lights of mankind, who; with envy in their hearts, strive to belittle some more fortunate brother, and with pretty much the same result, too, for, after a few moments of hissing and sputtering, they blew themselves out completely,

Placing our chairs near the hearthstone, the thedral-towers, or, the gilded-equipages of hix Brown Little Man and myself set for some molords and my ladies, and I should as soon have ments in silence, until my consuming drew a thought of dispensing with the Lord Mayor him-sideep sigh, and as he still kept his eyes upon the self as with the half-starved, wretched creatures | are, I wondered if the sigh was in consequence who help to make up the city's population; and of disappointment because of his inability to see, in fancy, some familiar face among the coals.

The mortification which I experienced by reason of our detention at this place was very great, tened to notify my landlady that I should not re- and, coupled with the misfortune of being in turn for several days, and then hurried on my company with such a very quiet passenger as way to the coach-lun from whence I was to take my companion appeared to be, the prospect was passage; and having booked my name for one anything but pleasant. However, brooding over inside, was in due time speeding away from Lon- the matter would not mend-it; I must make the best of it; so, for the want of anything better to

"Every road over which the journey of life is. traveled is studded with the inflestones of mis-Man, with his eyes still fixed upon the blazing hearthstone.

nearthstone. Not being prepared to dispute the gentleman, I did not immediately reply; but after waiting did not do, I ventured to assert that, in my opinion, the journey of life presented an equal number of inflestones bearing upon them pleasant memories, which should compensate us for all the misfortunes that crossed our pathway. "

The Little Man slowly raised his eyes from the fire, and gazed at me with such a sorrowful expression that I almost regretted what I had said, fearing I might have caused him distress. able to determine; but as, like mankind in gen- After a moment, however, his face brightened,

"A happy man he who can regard the sorrows ed his moral worth exactly by the fineness of his and joys of life as being equal! You are yet young, and youth, fortified with hope, is prone to anticipate what it can never realize, hiding ing him with so much curiosity. The gentle- from view present sorrows by encircling them man in question was a very little man of per- with contemplations of future joys. But as time haps three-score and upward, with a very sad creeps forward, and age wraps about us his matface, and dressed in a great coat, which fitted ter-of-fact mantle, the old sorrows come troophim so loosely that it would not have been a diffi- ing back to us, and the grave, which in the beginning appeared so repugnant, becomes at the end'a welcome retreat." >

The melancholy tones in which the speaker gave utterance to this last remark, together with adeep sigh which escaped him as he finished, convinced me that his heart was heavy with He wore the great coat buttoned, and I observed some great grief, and I felt a sensation of sadness come upon me which contrasted strongly with the joyous emotions which I had experienced but a half-hour before, in anticipation of being gazed upon this little bundle of brown stuff, the seated with loved ones about the paternal hearthstone. I glanced at my companion again, and nothing was wanting but a ticket attached to observed that his face were the same sad expression which I had first seen there, while he looked dreamily into the fire, which crackled and burned as cheerfully as if trials and disappointments and Lalent to the kind words-or the sovereign?" misfortunes never had, never would and never could exist. I wish, thought I, that I knew this fident that his story would prove interesting, and perhaps when I had learned the nature of his lation which would lighten his grief. No better

I do not know how long the Little Man had

I should be surrounded by dear ones with smil. It make the exchange."

itableness, I was disturbed in my meditation by Little Man, with some yehemence, "that the the cheumstances connected with that affair greatest trouble. I ever knew came upon mo and and when I raised my tyes to his, at this mo-I am forced to live it over every year, lest my twinkle, that I had noticed there before, I was and the roads already in a dangerous condition, a daughter-God, help her !--should be lost to me sure of it.

"Why, then," I replied, "I should say that, unless, you were deserving all this trouble, in consequence of some great sin which you have delay, the other passengers having no further too committed, your are entitled to all the sympathy of mankind; and I do not hesitate to assure you, of my life, and which brought me in contact withthat you have mine! If there is no harm in asking, I should be glad to learn in detail the nature of your misfortune."

The Little Man arose from his chair at this point; and proceeded to pace the room in a thoughtfulunanner, looking earnestly at me, now and then, as if he were considering the advisability of making me his confidant.

After walking thus in silence for a few moments, he stopped to the window and looked out into the night; after which, he fell to pacing the roomingain, and then resumed his chair, at the same time drawing another long sigh. Possibly it was because the fire had furned lowers possibly the exercise he had been indulging in was the cause; and possibly, it was imagination on my part; but, as I gazed upon the face of the Little Man now, it looked so pale and haggard have said to cause him distress:

He did not reply, but combined to sit in a

thoughtful attitude for some moments, and then

"So you think you could sympathize with me, f\_you-knew-the-nature-of-my-trouble-?" I assured him that he could depend upon it.

"Aha! Do you always have sympathy for the wretched?" he asked, fixing his eyes upon mive I do n't know why it was, but I fancied that this question was intended to remind me of the course I had pursued toward the woman who had sought alms of me that morning; but when I saw a meaning smile gather upon the Little-Man's face, I had no doubt of it : so I stammered something about doing good so far as my means would permit; that my purse was not a large one, but, so far as-kind words would serve to lighten the misfortunes of others, I endeavoured

amen and women, think ve, were ever-saved from starvation by kind words? Not one Kind words are all well in their place, when they mean anything, which - like the majority of prayers aint often. But when a cry is heard from some starving wretch for bread, and the appeal is met with, Poor creature; I sympathize with you; it's a hard world, but keep up a good heart;", what nourishment, think ye, does that carry to the starveling's stomach? And then, 'Keep up a good heart, when the poor devil's stomach is so empty that there is nothing to prevent his heart from tumbling completely into it. Ho! than at any other time, we need its light the ho! ho!!! with another bifter hugh; "shall he carry the kind words to the butcher, and the baker? and if so, what then? 1'll show you!"

Here the Little-Man took from one of his coatpockets a pair of diminutive scales, and from placed upon one side of the scales for weight, and then holding them close to my face, requested me to breathe upon the opposite side. There was such a wigked twinkle in the little eyes, when he made this request, that I hesitated several moments before comparing lest my companion should prove a Wicked magician, after all, bent on my destruction. But, finally plucking up I felt greafly relieved.

"Good," said my companion, withdrawing the scales and settling back in his chair. "So much for your kind, words, which would not raise a 5the remainder of my journey on foot. crumb." Then taking from his waistcoat pocket a sovereign he continued: "Mark the difference," the beam descended so suddenly, that the sandwich fairly jumped from its resting-place.

"Are you satisfied?" asked the Little Man, raising his face to mine with another wicked twinkle in the little eyes; "if you were starying would you prefer the breath-which is equiv-

I replied that of course money would be preferable when food was in the balance, but that, Singular man's history. Should I ask him to re- besides poverty, there were other misfortunes enreach the end of my journey, I wrapped my cloak late the cause of his present sadness? I felt con- tailing headaches and misery, which gold and silver were powerless to remove, but which could be greatly lightened by one kind word:

"Granted !" rejoined my companion, replacing troubles, I might offer some little word of conso- the scales and sovereigns into his pockets, and tossing the sandwich into the coals. "Granted! ing of poverty, you know, and made my filuscence and Sympathy. A very small dose of the former will save life, where the sufferer would wreich could be found to night in London who would tell you that, if he could barter all the mate, whisper our vows of love, or confide our

when I thought of it-whether Ge harsh words detention here," I added, Thefore many hours upon him today for one faithing, he would glad-

ing, happy faces, betokening hearts filled with . As the Little Man ceased, the pinched face of sorted to crime or suicide. Cursing myself for love and sunshine; and that fact causes me to the mendicant whom I had refused that morning my inhuman conduct, (in my haste I had forgot- view your melancholy mien with more than ordis, again arose before, me, and caused me to wish nary interest. Besides, it must be that your that I had bestowed some trifle of money, howstance I regarded as a judgment upon me,) and grief must arise from no slight cause, if you can ever small the sum had been; besides, I thought just as 1 was hoping that I should meet her not overcome it this night, of all others." it possible that no companion, by the tenor of again, that I might make aniends for my unchar. "But what if I should tell you," cried the his conversation, was in some way familiar with: mine on Christmas Ever six years, ago, and that, ment, and beheld in them the same mischievous

> "You were saying, a little time ago, that you would like to hear the story of my misfortunes," he said, his voice again assuming a sad tone. Your wish shall be gratified. I will relate the circumstances which fed to the great misfortune such a formidable inflestone, that I have never yet succeeded in passing it. By the time I shall have concluded my narrative, a coach will be in. readiness to bear me to the scene of my story, and you shall accompany me, that you may witness what it could never find words to describe. But we must make ourselves as comfortable as possible, for the story cannot be fold in a minute; so, will you have the kindness to order candles and a bowl of rum punch, with glasses for three, while I stir the fire??";

"Glasses for two, you mean," said I, as the Little Man proceeded to stir the fire.

"I said three," answered the Little Man, with emphasis, and such a mysterious expression upon his face, as he looked up at me, that I did not say anything further on the subject, but summoned the waiter, to whom I gave the order; that I hastened to apologize for anything I might and who appeared, a moment after, with candles and punch, just as my companion, having finished the stirring, had scated himself at the ta-

> The Little Man then proceeded to dish out the steaming bevorage, which done he settled back in his chair and glanced over the table at me, to assure himself that I was prepared to listen, whereat, having swallowed about half the punch to which I had been served, with the glass in my hand that I might finish the remainder at my leisure, and with my feet resting upon the fender-1 leaned back in my chair, and influented by a nod of my head that I was ready to hear.

THE BROWN LITTLE MAN'S STORY SOF THE

SPECTRE OF HAPPY DAYS

"Not many miles from the spot where we are now seated, there stands an ancient farm-house, . under whose roof I first aw the light, and beto act the part of a Christian. heath whose shadows I reached the years of man-"Hat hat ha! ha!" laughed the Little Man, bitter-hood. An only child, I was the idol of my paly, "Kind words! good! How many hungry rents-long dead now-whose chief aim at all times was to secure my welfare. Then I was happy! Lifewas but one long and merry days dream, and I looked forward to the future with such bright anticipations of bliss and happiness, that now, when I realize how much I have suffered since, I wish, I could have died ere the clouds of adversity had east their shadows upon the fair picture which my fancy had created.

"Golden days of youth! Dawning upon us but once in the whole period of our lives !-- whose sun goes down just as we reach the most rugged? pathway of dur life-journey, and when, more

The Little Man paused at this point, as I thought, the better to carry his faney-back and live again, for a few brief moments, in the memory of those Happy-Days which he had been deanother pocket a diminutive sandwich, which he seribing and during the pause I found invself occupied with wondering if all people who grew old would be as sad and melancholy as he and then I wondered if the beggar I had refused to such a mischievous look upon the little face, and | aid could remember a fine when, a laughing, happy child, she had held just such bright visions of a future as this old man before me ; and if she could, how wretched she must be now to ; calize that she must beg for bread. As a sequence to this last thought, I fell to cursing myself for my courage, I breathed upon the empty dish of the cruelty in adding to her sorrows by refusing the scale, and, nothing serious resulting therefrom, charity she had craved, and I verily believe that; had she entered the room at that moment, I should have bestowed upon her the entire contents of my purse, and been content to perform

1. was disturbed in these ineditations by hearing the Brown Little Manyask me to pass my and placing the sovereign upon the empty disk, glass, which was now empty; and after lie had filled both mine and his own, he proceeded with his parrative?

-1 Within a half-mile of my father's house, there dwelt, with their parents, two daughters, who were the pride of all the country round for their virtue, grace and beauty. The youngest of these daughters-and to me the fairest, for she was my sweetheart, and true love sees perfection in its idol before which all other objects pale, and which even disease or death, can never changewas a blue-eyed, brown-haired, red-cheeked lass, about my own age; and I venture to say that, during our courtship days, no happier couple, high or low, could be found in all England.

"I will not attempt to describe to you the happy hours we passed in each other's society. when they come from the heart; but I was speak- ; during those buleyon days. I will not attempt to describe to you the bliss which filled our hearts tration to show the difference between Benefi- when, at twilight's hour, in summer days, we would seat ourselves beneath the branches of a spreading oak-our trysting-place-and, only disturbed by the fretful murmuring of a rivulet, as rant me now that, many, a cold, half-starved it journeyed on its pebbled road toward the sea, or the loving cry of night-bird to some distant

happy future. Those precibus moments are sa- foreseen-what was to be, how earnestly should cred. They are known only to the dead and the I have prayed that she might die, knowing that living! She carried their memory with her to her death could never cause me the misery which Heaven, and they are treasured in my heart, one unmerciful act of mine was so soon to bring where they will ismain till death shalls'again upon her."

The Little Man paised and looked at me, as if failer pictured a miritant! black eyed girl (who recover my composure. had going to my father's some days before, to: . The punch being brought, the Little Man promy coming, and wondering what had detained great surprise he drew a third chair to the table,

The Brown Little Man seemed to read my thoughts when his said want may you realize. eyes of youth, seem so easy of attainment. But

And so the morning of our marriage-life had dawned; and, opening with such a fair and golden sky, we never dreamed that the slightest cloud could rise to dim its railfance. A few years passed, and still another blessing was bestowed? upon us. A child-a daughter-was born to us; and born on Christulas Eve; and we hailed it as a happy omen, because that day was the anniversary of our marriage; and now it seemed, indeed, that nothing more could the measure of our bliss contain.

"Floating flown to me upon the variegated river of memory, so interminigled with the lights and shadows of the past, comes the young and happy-mother-my idol-wife-seated in her easy, whair, with her first-born nestling in her bosom, and looking down upon its tiny face with such affection and pride beaming upon her own, that, when she bade med in loving tones, approach and kiss our child; Thesitated, fearing to move, lest 1 should lose my first glimpse of Eden, and upon which, I could have been content to gaze for all eternity. I have often thought, since, that, if a man would know what the face of God is like, he has only to watch the features of a tender and doving mother, as she looks down upon ther infant child when it lies upon her breast, in the act of deriving sustenance.

"At such, times my darling wife would laugh merrily at my sober face, and tell me I was jealous of the baby, but that I need not be, for I was, her own dear Brown Little Man now, the same as ever. (She always called me her Brown Little Man because hard a passion for clothing of that colour, and always were it, rain or shife.)

"But I must not linger longer with those Happy-Days. Like other days, their light began to wane, and the darkness of night to east its shadows across my pathway, which before had been so radiant with sunshine. Happy, happy days! gone forever; leaving, me only their Spectre!

Here the Little Man, paused, and burying his face in his hands, sat in silence for-several-miniites, and though I might have thought it possible that he was overcome with grief at the recollection of some sadevent to which he was now about. to refer. I should never have been sure of it had there not escaped him once-and only once-a. great sob, which caused him to tremble like an aspen. . Recovering himself a moment after, hecontinued:

"With every year of her life, my daughter grew to resemble her mother as I had known her-In her girlhood days, and I often observed some new look hoon-her Teatures, which carried my mind back to the happy hours of youth, and brought to my memory scenes which erstwhile had been forgotten.

"After my daughter had reached the agn of sixteen, her mother was one day taken suddenly Ill, and, though attended by the most skillful physicians in the country, far and near, she was not permitted to remain with me longer. Our Father in Heaven had deered that she should join the host uponsthy other shore, and so she left me; but not until she had exacted from me a promise that my future life should be devoted to the welfare of our child.

"Then came my night! The Happy-Days were gone, and I was left alone with only their Spectre and my child, and, though I foved my daughter with all a father's affection, I often wished that she had never been; for when I would look upon her face, bearing the same expression which had been her mother's; and be-"hold the same blue eyes and clustering brown hair, I felt tenfold the misery and desolation which death had carried to my heart. But that feeling was of short duration, and as time passed on, all the love which I had retained for my dead wife was transferred to my daughter. Her happiness was my constant thought; by day or night, at home or abroad, in her seciety or out of it she was the object of my deepest solicitude. When she could first lisp her mother's name, my wife in a playful mood had taught her the words Brown Little Man,' and when the childish lips, for the first time, lisped forth 'Bown 'ittle Man,' I remember how her mother clapped her hands for very joy. And so she always addressed me; and though during her mother's life I felt it to be hardly proper, as savouring of disrespect, after my wife died I did not regret the teaching, for it was a pleasant fancy to imagine the mother addressing me through the lips of the child.

"With such intense love for this child; it was only natural that, with a view to her future welfare, I should form a resolution that the remainder of my life should be devoted to the accumulation of property, that she might never lack for comforts after I had passed away. With that end in view if was not long before I had become a 'stoical, close-fisted, thoroughly selfish man, yet always gratifying her slightest wish, and bestow-. ing upon her everything which I thought would conduce to her happiness.

"Had my daughter died at this time, when my I should have been overcome with grief and never yet full!"

secret thoughts to each other, and plan for the rallied again. But had I known-could I have

While the Little Man was uttering this last And so the happy coartship days sped on, sentence, I chanced to raise my eyes to his face, How short the days were then 'Alas' how short and was astonished at beholding there the same They look now, when compared with the days look of pain which I had witnessed upon the feathat have come and gone the six years past. Af tures of the woman whom I had that morning refused to aid; and a strange faincy came upon Forty six years have. Think of it - forty six ing that perhaps she was the very daughter of years! You were saving a little time since, that I whom he had been speaking. But when, a moyou were halpy on this day, of all others'; but I ment after, my companion gazed sorrowfully juto what, think ye, do you know or happiness, com-, my face, and shook his head at me in such a repared with mine six and forty years ago, when proachful manner, as much as to say, "How my, leve and I took those sacred vows which could you so cruelly refuse my poor girl the tritle which, for aught you knew, would save her from Starvation?" I was so overcome with shame that expecting I would make some reply; whereat I. I have no doubt another moment would have hastened to assure him that I had no doubt his seen me asking forgiveness at his feet, had he happiness was of a nature which I could not ape mit just then called my attention to the fact that pregiate then, but I presumed some day'my hearts the punch was nearly out, and suggested the prowould experience the same blissful emotions priety of my ordering some hot-which I, was which had once been his and, as I said this, my thankful to do as affording me opportunity to

spends the Christmas holidays, and who I felt cheded to reliff the glasses. Then glancing at the sure, was at that moment impatiently awaiting odd fashioned time-piece over the mantel, to my me) who, before another year had passed, would, and filling the third glass, which had remained stand by my side murmining those vows which unusualing to this fine, placed if upon the table express so much, but which tied knows why the forethe old chair, after which he resumed his so often result in highted happiness and broken; seat, I was so amazed at this strange proceeding that I must have shown it in my face, for my companion explained to me that before long a third person would join us, and, to avoid interall those lond anticipations, which, viewed by the proption, it was better to place his chair and fill his glass beforehand. Having imparted this information, the Little Man Settled back in Lischair and proceeded with his narrative.

[Concluded in our next.]

### OUR WHITE DOVE.

BY CERVID MASSEY. A White Dove out of Heaven flew, White as the whitest Shape of Grace That nestles in the soft embrace's Of heaven when skies are summer blue.

II came with dew-drops' purity, On glad wings of the morning light, And sank into our life, so white, A. Visian't sweetly, sliently,!

Balmily nestled our White Dove; Nestled and made our bosom swim With still delight and overbriin; The air it breathed was breath of love.

Our Dove had eyes of baby blue, Meck as the Speedwell's by the way, That looketh out as it would say— "Who kissed nie while I slept,—did you?" God love it! but we took our Bird, And loved it well, and merry made; We sang and danced around, or prayed In silence, wherein hearts are heard.

It seemed to come from far green fields,
To meet us over life's rough sei,
With leaf of promise from the tree
In which a dearer nest it builds.

As fondling mother birds will pull

The softest feathers from their breast, We gave our best to line the nest, And make It warm and beautiful. We held it as the leaves of life he hidden, stlent service fold About a rose's heart of gold, So jealous of all outer strife.

When holy sleep in soothing palms: Pillowed the darling little head, How lightly moved we round the bed, And felt the silence fall in balms. But all we did, or tried to do,

Our flood of joy it never felt; Only into our hearts would melt Still deeper those dove eyes of blue. Quick-with the spirit of field and-wood

All other birds would sing and sing,
Till hearts did ripple and home did ring;
Our White Dove only coold and coold. With every day some sweetness new; And night and day, and day and night, It was the voice of our delight— That gentle, low, endearing coo!

God, if we were to lose our child! Oh, we must die! poor hearts would cry, She looked on us so hushingly. Somournfully to herself she smiled! One dayshe pined up in our face,

With a low cry we could not still, A moaning we could never heal, For sleep in some more quiet place. We could not help, and yet must see The little head droop wearlly,
The little eyes shine cerily;
My Dove, what have they done to thee 2

The look grew pleading in her eyes, And mournful as the lonesome light That in some window burns all night, Asking for stillness while one dies. The hand of Death so coldly clings,

So strongly draws the weak life-wave Into his dark, vast, silent cave, Our little Dove must use its wings! And so it sought the dearer nest A little way across the sea, It kept us winged company, Then sank into its leafter rest,

-And left his long ago to feel

A sadness in the xweetest words;
A broken heart string 'mid the chords,'
A tone more tremillous when we kneel. But dear, my Christie, do not cry; Our White Dove left for you and me Such blessed promise as must be Perfected in the heavens high.

The stars that shone in her dear eyes, May-be a little while withdrawn, To rise and lead the eternal dawn For us, up heaven, in other skies,

Our Bird of God but soars and sings: Oft when life's heaving waves at rest, She makes her mirror in my breast— I feel a winnowing of wings. And meekly doth she minister

Glad thoughts of comfort, thrills of pride'; She makes me feel that if I died. This moment, I should go to have Be good, and you shall find her where

No wind can shake the wee bird's nest, No dreams can break the wee bird's rest, No night, no pain, no parting there. No echoes of old storms gone by:

Earth's sorrows slumber peacefully, The seary are at rest, and He Shall svipe the tears from every eye.

I dreamily listened to the preacher commending to his flock the various reforms and philanthropic enterprises of the day, and my heart

made answer:

"They will never flourish as you desire until woman's hand holds as the product and just reward of her own industry the money which her benevolent heart would prompt her to give, until woman's will expressed through the badd helps to make and administer; the laws. Then, and not till then, may those who wage war against intemperance and licentiousness de so successfully. "Ex.

. It was an Irish editor that exclaimed, when speaking of the wrongs of Ireland, "Her cup of love was so intense for her, I have no doubt that misery has been for ages overflowing, and is not

## Banner Correspondence.

OLNEY,-Mrs. D. Bonnell writes, Dec. 3d, as cured instantaneously, and a great many at a cago Convention and the chief topic which were before i distance by letter. A merchant in Cincinnati for discussion and action. It occurs to me that it may be mother going to the medium. Hundreds have visited her daily, for over five months, and thousands have been cured, and all " without money and without price," as she makes no charges, she is a lady of outlure and refinement, and in good standing in the Presbyterian church: and, strange as it may seem, annears to know nothing. strange as it may seem, appears to know nothing of Spiritualism, and says it is God that does the work, and so church members and the clergy go and partake freely of the healing stream. It does not revive spiritualism in this city, for we are such a feeble few we keep quiet, and see the alvation of the people.

But I was going to relate my own case. For

twenty long years I suffered agonies untold with iny stomach: sometimes I would cramp and cloke until I would be numb and cold, and all pronounced it dyspepsia; but Mrs. Dr. Powell (the medium) saw a live lizard and an eating cancer in my stomach, and touching me she said the lizard would pass off through the bowels, and going through the cleanical process it would look other chronic complaints. I feel so thankful and so rejoiced that I call it religion; and is not Mrs. Powell my Saviour? Yes, it is Christ's second coming—his principles dived out. Oh, glorious Spiritualism! Oh, beautiful philosophy, that teaches its of life—eternal life!.

A lecturer might-do good here now, but we are too poor to invite any one,

### Massachusetts.

LEOMINSTER.—Dr. H. P. Fairfield writes. Dec. 15th: I have been stirring up the old and Dec. 15th: I have been stirring up the old and young puritanical people once more in this good old town of Leominster. It spoke twice here last Sunday, Dec. 14. The hall was filled with aux-lows looking people from every denomination. Surely the spiritual gospel is waking up the luman mind anew. The people are improving the opportunities which are presented them to investigate the subject. They learn that they are continued in the subject. stantly partaking of a life and power higher than their own; that, they were born to live not to life; to do good, not bad; to love, not to hate; to go to heaven, not to bell; the road of progress is broad, and beautiful angels direct us therein. How pleasant the journey thus far! Spiritual-ism-it is a mighty, heavenly power, swaying the human heart heavenward. Everything seeks its level; the heaviest is below; theology, like a stone, remains stationary; philosophy is more aerial—its tendency is onward and upward. The highest impulse must govern the lower; the loftlest thought, the purest sentiment, is the mani-festation of the spirit. No formal worship, no narrow, selfish service belongs to Spiritualism. By and by we shall know more of its mission; the great future will reveal the whole truth, and departed friends will stand before us; and we all shall see them face to face.

### Vermont.

ST. JOHNSBURY.—F."V. Powers says: Permit me to say that the good cause in this section is gaining a stronger foothold each succeeding day. Private circles are being often held, and day. Private circles are being often held, and much thoury is being made concerning the life hereafter. There is not a particle of doubt in my mind but that Spiritualism is permeating the masses like deaven. In this section, for instance, where conservatism has more or less been in the ascendency, there is less dogmatism and supersection in regard to it than formerly, but more inascendency, there is less dogmatism and super-stition in regard to it than-formerly, but more in-equiry. What the profile evidently want is a free, pure, untranimeled religion—a religion free from-blgotry, free from lust and free from force, a religion like the nature of pure Spiritualism, giv-ing hope to the despondent, light to the blind, and elevation to everybody.

### Mississippi.

should be glad to see a lecturer this way, and wish some of them would correspond with me regarding a lecturing trip up and down the Mississippi River. I will do all in my power to help any lecturer of test medium that may feel like coming this result.

### Washington Territory.

OLYMPIA.—G. A. Barnes writes Nov. 26th: "We have had the pleasure of listening to eight lectures during the past week from Mrs. Belle A. Chamberlain, a trance speaker from Eureka, Hunboldt County, Cal. She has drawn large houses, her subjects being chosen by a committee from the audience—and in all cases handled with masterly skill. She has created a lively sensation in our community, setting our people to thinking upon and investigating the beauties of Spiritualism."

### . Wisconsin.

LA CROSSE .- Dr. E. W. Hoyt writes: I believe our cause is gaining ground in this city, and, ere long, that La Crosse will be a landmark of Spiritualism. We have some most excellent mediums, and others are being developed. We

## hold meetings at my residence.

Report of A. A. Reed,

Tract Distributor for the Liberal Tract Society, Worcester, Mass., and Radical Missionary for New England. To those who have assisted me in the distribution of liberal religious literature, during the past season, and, to all who may be interested in opposing the absurd and injuri-ous doguatisms of religious justitutions, I herewith sub-

ous doginations of religious institutions, I herewith submit the following report:

I commenced the distribution of tracts the 19th of last March, and during the past eight months have gratuitously distributed about one hundred and fifty thousand tracts of the seven different kinds we have electrolyped. I have sold six hundred and eighty-three of Paine's books, besides a considerable number of other works, and thousands of persons have had an opportunity to examine the Age of Reason who never enjoyed that huxury before, and offering it for sale has given me a multitude of opportunities to combat and refade the slanders and falsehoods that have been circulated against its author: I have also improved the opportunity to eadighten the popular mind on many of the principles awhich he taught and practiced, of which it is lamentably ignorant. I have visited seventy-two different place enbracing nearly all the large towns and elles in New England. I have addressed the Young Men's Christian Association on six different occasions, once in Springfield by particular request, and the discussion that followed was suppressed by the police. I addressed an open air meeting in Providence, and another in Taunton; in the latter place, my address on the Constitutional Amendment was suppressed by the police and City Marshal, evidences that if sufficient power is obtained, old persecutions will be revived.

have received by subscriptions. \$025,62
Sale of books 121,45

## -free Thought.

### THE CHICAGO CONVENTION.

To THE EDITOR OF THE BANNER OF LIGHT-YOUR ISSU for the benefit of suffering humanity. A healing medium has been developed right in our midst, who is 'euring all manner of disease; some are had his eye sight restored without visiting the well, if not desirable, for me to notice this Convention and a young woman in Terre Haute, briefly, and bring into relief certain items of it, and per-ind., was cured instantly of insanity by her staning to it, as seen by me from my point of view, which, Ind., was cured instantly of insanity by her staining to it, as seen by me from my point of view, which, mother going to the medium. Hundreds have in the absence of any better material on the same subject, 1st item. It may be due to myself and to some inoutrers

gates to this Convention on the ground that it had fallen-hate the hands of those who had, mismanaged it and made ism proper. To this it was replied that "you should go and make it right, or attempt to make it right, before you. with me that it was hopelessly lost. By some strange rule of contraries I was elected a delegate on a ticket made up like mutilated firsh, which proved to be the case, soo, nor having any presentiment, I neither accepted nor and I was relieved, and now can eat and drink declined; but, having a slight impression that, though the predicament now seemed awkward, something might come of it. I bethought me to await the turn of events. After knowing the Convention was to be in Chicago, as the time appointed grew near, my slight impression grew to be a conviction that I had better attend it, and propose, at least! what I thought the Association should do, and if it were deno, of course to remain, and if not done, then to see what, it were best to do, (for I, had long feit that something should be alone to prevent the peculiar characteristics of the Whole country generally. I knew next to nothing as to who would lake part in the Convention, and as to what would be done, except what might be expected from the past, and the fact, quite natural and apparent, that one party would be sure to be represented according to their ambition and their spingathles, and the other would not, according to their ambition will be sure to be represented according to their ambition and their spingathles, and the other would not, according to their ambition will be sure to be represented according to their ambition will be sure to be represented the other would not, according to their ambition will be sure to be represented according to their ambition and their spingathles, and the other would not, according to their ambition will be supposed to such as the minor ity) who were of like inches and affirted there in like manner. A common scalification will ambit to which has been placed belief to action, the result of which has been placed belief to action, the result of which has been placed belief to the public. Against the full tide of an overwhelming majority, swelled more full and strong by the winds of mighty cloquence and unreasoning enthusiasm, there were many, fund and indecisive in their nature, and fearing publicly, that could not suddenly resolve to change their yourse or stand in the opposition, and thus they floated along in the current. As to the protost, I ought to say that there were some, as it is natural, that were but half resolved, and wanted time and reflection; and some there were that and commeled with.

It seems to me that I ought yet to say somethin

my best argum ints reduced my constituency to eighteen, and these were hypocrites brueth the contempt of the Convention.

If I were disposed to follow the bent of my thoughts just now, I should call up Jack Falstaff for the purpose of seeing him blush; but I must keep to my argument as best I can for the good of their cause. I will let my contrales speak for themselves, as I do not know, but think they drifted to the Convention about as I did. Let them tell also of the free and-fair discussion allowed by the Convention. Although I, did such a mighty work for the opposition, I hope you will not consider it valigitorious in me to say that I occupied voluntarily on their proposition, andom my marriage resolution none, for a motion was inmediately made to table it, which cut off all discussion, and It was carried. And now, Mr. Editor, I have always deemed myself a very unfortunate individual, and withia somewhat disposed to each late. They have been deep-scated constitutional defects. I see how it is now sallowing to ante-mafacofflitions, that Social Science-might have prevented. And according to their propulsion I must now proceed to complain of my hard fortune and cold neglect on every side. According to their propulsion I must now proceed to complain of my hard fortune and cold neglect on every side. According to their propulsion of the world's great batte for the expansion of the principles of the Declaration of Independence, my friends ought to give me a leather medal for the rout that I have caused them, and my fores should give me at least a clicap vote of thanks for the victory I have gained for them, all in fifteen minutes, too; but yet I have received neglier, and now many weaks have passed and everything befast fading from memory. I had such traits, Mr. Editor, I endeavor to salomit without a murmar, calling all experiences valuable, and listening to the yolces of the skies. I hear a volce now which promises solemnly, in prophetic tone, thextones which these builders have rejected shall be the con ner-st

MAYRESVILLE—J. W. Woodworth, M. D., healing medium, writes in a private note as follows: This is a rich and thickly settled country, though, largely colored: but in towns along the river a great work might be done by a good lecturer and test medium. I seldom see a person who believes in this glorious philosophy, so I say little about it, and do all in my power to heal the sick and show, by my works, what can be done. I brings me around to my starting point, the evidences of such a destiny afready strongly set forth in your valuable paper of the 2th, and many more which are found on every hand; and room hence I will proceed to my second item.

But right here, Mr. Editor, I see I have committed a grave mistake: I must go back on by self and admit, that in taking up so much of a subjection one utricle for your paper, through which thousands are seeking to discourse with the great public, and many of them in vain. Like to keep on the right-side of the editor and the public, and-the-way to do this is to provide a short, article and tay the patience of lither as little as possibe! Heing puzzled for amoment as to what to do, I have concluded to beg pardon, and ask leave to give a brief heading of the diens as! had thought to write them, in their order, with some practical remarks, where most necessary, and will soproceed:

20. The constituency and presonnelle of the Convention, intellectual and good looking, no show of sensuality, lady speakershirst quality, and chediate Webster's description of "eloquence."

speakersoftest quality, and clueidate Webster's description of "eloquence," and The characteristics of the Convention" unbounded cultiustasm; not, if not blind, fanaticism; not a Spiritual Convention; all Social Freedom in other subject noticed, except its barriers "cussed and discussed," 4th. Freedom of thought and speech—no limits, what is claimed is given; no reserved thoughts; modesty gone up; down with virtue and down with respectability and law; down with Mrs. Grundy; nothing up but freedom. \*\* 5th. Freedom of action as free as thought, all to do as they please; no government that interferes with perfect liberty; no hypocrips; heavy charges on the churches and the clergy, all hypocrites and criminals but us; corruption charged everywhere; the leveling process, whereby all are brought to one dead level; no yirtue, no vice; no law, no violation of law; new remedy for sin; Woodhull bound to be understood this time, if not, it is want of capacity to sinderstand.

be understood this time. It not, it is want in vapacity is affected anderstand, anderstand, anderstand, for the new constitution—a man before a boy; a great balloon goes to the clouds, probably will go to the moon, will collapse when the gas is out, the royageur's will not be hurt because they are free and can do as they please. 7th. The principles, Spiritualism is everything and everything spiritualism; government required to have power, but no power given to government; Hamfet, with llamtet left out; attraction, but no cohesion; what is everylondy's business is hobody's; 'no speciality; no crystallization; no power.

abody's business is nobody's; "no speciality; no rysiatipa-tion; no power.

8th. Radicalism becoming more radical; "beyond the lowest depths a deeper still;" Herod out-Heroded; moral Knight-Errantry on the war-path against all the world at once; Don Quixote and the windmills; great "plack but little discretion;" but "discretion the better part of value."

"when," but "discretion the better part of valor."

9th, Mrs. Woodhull as a reformer—has all the qualities for such in her line, is cloquent, chivalrons, fervid, darling, assumptive and practical; assumes to have the divide afterfus; her poliowers believe she has, also the infiliance, expects to find the "Elixir of Lifety this was sought for long ago and never found; also the philosopher's stone; Woodhull compared with other religious reformers; a preference given to her because she is a woman; a woman reformer greatly needed: marryrdom desired and must be had; aller formers martyrs, but not all martyrs reformers in place for the world's pretended religious reformers in science, or a scientific religion; Col. Blood an eminently good and scholarly appearing gentleman, and a fine marshal.

and; altreformers martyrs, but not all martyrs reformers in science, or a scientific religion; Col. Blood an eminently good and scholarly appearing gentleman, and a fine marshal.

Joth. The claim that all these things, whether right or wrong, will work no injury, at least that Spiritualism will work no injury, at least that Spiritualism will the continuous practical remarks now; It has been claimed before the Convention, and it was claimed in Convention, that Spiritualism shad burdens thrust upon it too grievous to be bornge; and that hence its beauty was marred, made less attractive to the world, and its power for usefulness greatly diminished. These burdens are the various and multitudinous isms and hobbies that have no special relationship to it, but seek its alliance for the aid it will give, and particularly Free Loyelsm as the heaviest and most remote of them all. The hobby ists, of course, see, or affect to see, no har m in this, and, in reply, volunter their consolations, one of which, as an example of all. I will briefly notice. It was given by the Hon. Warren Chase, at that most appropriate time near the close of the third day, immediately after the terrible rout, while the Veclus and maturally would think that all was lost. At such a time, according to the veckly,) and naturally would think that all was lost. At such a time, according to the record, some of the survivors—(although they could scarcely realize it then,) heard and remembered the substance and spirit of it. Hegave as these words of consolation: "Now I want to say to you all that you need not be alarmed. Spiritualism for the last mail on of my friends, and yet? am stite alive, and so is Spiritualism, and it is likely to be. You need have no fears, I want to say to you think and yet? I am stite alive, and so is Spiritualism, and it is likely to be. You need have no fears, I want to say to you think and whet has been through the world as a particular of the cast wenty years, [arcasm?] if you think anything can kill it you are very map mista

to dash into the river; but it is safe enough in the hands of the old heads." These sentiments have since been for he old heads. These sentiments have since been fur-ished by the same author and published by you have aluable paper, for, as I suppose, the instruction and con-

the miseroes entrety out of Spirituanism. Into Socianism thouse the How does "Vicky" like this jocose arrangement of her affairs by the Hon,? But let her and the Hon, settle this matter-th their own friendly way. As they are both in one team, or in one vehicle, along a road that others do not choose to travel, these others will not care to discuss their claims to chieftafiship, or which has the greatest power to save Shirthualism.

anns to entermine the same state spiritualism.

I must close this by saying that there are some certain it must close this by saying that there are some certain it may

craims to chieffalhship, or which has the greatest power to are Spiritualism.

I must close this by saying that there are some certain ones that consider thowever perverse and briveverent it may be in them to do it) that, though it may be true that Spiritualism 'cannot be killed,' there is a better way of earing for it and bringing its right blessings to the needy world, than is or hars been jurusued by many of its devotees, both older and younger, more experienced and loss experienced; and they protest against their by the announcement of the fact that 'Spiritualism is not killed' yet, and by the attempt to gloss over all error herein by the poor apology that 'it is not going to suffer by anything that is said.' They believe further, that, whether older or younger, they should exercise their gwn judgment herein, and, both for themselves as well as all concerned, they should labor stremonsly and constantly, both by word and deed, according to their highest wisdom, be teat what it may, for the highest good of the cause, and for each and every one of their fellow men.

I had actually thought, Mr. Editor, in conning over the matter of this proposed letter, that should notice properly the closing address of Mrs. Woodhulin the evening, a wonderful performance in more respects than one, and also to give some expression to my fersonal views of it, and of the Convention in general, and the Social Freedom movement, giving my natural priefer, unaided by any supernal enlightenment axith which some are favored, that, going on from one extreme to another, if will inally come to grief, giving its own peculiar, lessons to humanity in an indirect way, but I see I am already greatly a trespasser, and must degist. I was possibly influenced by the example of the Ghicago Convention to undertake hastily a work much greater ham I could perform, and i will surely now closes by saying that what I have attempted to do and have left indone, show that there is a great and nighty work to be done for spilling its own peculiar. I should be

### "WHERE AWAYP" That was a beautiful description in a recent

Banner, in Message Department, of the other world. Ah, me! I hope it is even half as beautiful. Wish John J. Glover had given us the distance of Spring Garden City, Spirit-World, from a given point of our earth-say from the "hub"—and described the geological and topographical situation of things there. But as far as given, I do not recollect of reading anything since Hare's book was issued that seems to bring the other world in so refreshing nearness to ours. It is a vast improvement on John's New Jerusalem. Judge Edmonds's description of the Life to Come is more tangible and every way more reasonable than John's. I think Glover eclipses Edmonds, Tuttle, Hare, Davis, et al., in naturalness of description. But the question which forces itself into my mind, after all, is, Is it true? I hope it is; but how can it be known? As to the fact of future existence, that, to my mind, is as well settled as that there is a St. Petersburg, Russia, or London, England.

On earth, it is some satisfaction to know whether a relative or intimate friend is in Paris, Boston, or Chicago. This is better than to be uncertain whether he or she is in Canton, China, Naples, Italy, or perchance in mid-ocean. How many sorrowing hearts would be comforted this night if it were positively known just where our spirit friends are, the number of miles from the earth where they live. Oh, how I wish the veiland twenty-six (present report) who were plunged beneath. the wild waves with the Ville du Harre was lifted. Where are they this moment?

The "vase of flowers" which A. Bininger says was moved Monday night was recognized by him as a manifestation tural work on Sunday. Thus his edict opened & "We ofdain, from his wife, touched by his wife's hand the next night after according to the true meaning of the Holy Ghost, and of the the sinking of the ship. She must have been there; but Apostles thereby directed, that on the sacred day wherein where is her home? her spirit-home? how far from the earth? our own integrity was restored, all do rest and surcease labor; where away?

A month ago I gave a course of lectures in a Western city. Since then a young man has laid off the clay casket, A few days since, I resumed the conversation with his mother, of the Pope than that of the Emperor, on the same theme that engaged our attention a few weeks, ago-Spiritualism. She is naturally a doubter of future life. Within this short time, she has tasted of the bitter. The question of spirit existence, of soul communion, comes to her now as a matter of personal interest. The young man, admired by his parents and esteemed by his friends, suddenly snatched from their midst-Where is he! is the longing question of the mother's heart. The Christian religion can furnish her no answer. The knowledge of future existence which Spiritualism imparts to thousands is needed to light up the "valley of death." This fact alone is glorious; but every kind of information about future life will be welcome.

W. F. JAMIESON.

### The Sabbath Question Considered by a Layman, Part Third.

HOW THE PAGAN SUNDAY BECAME THE CHRIS-TIAN SABBATH.

Egyptians, Arabians, Persians and Indians have immemorially measured time by seven-day divisions. Patient and acute thinkers, peering through the mists of antiquity, have caught glimpses of the Sanbath name and institution as existing among the Sabrans long anterior to the time of Abraham. The Sabaans studied astronomy and practiced astrology. They recognized the special influences of the heavenly bodies upon Man, and earth, his dwelling-place. They reverenced the sun, moon and planetary effluences. The similarity in name of the Sabeans mentioned in Job i: 15 (believed by many scholars to be a much more ancient book than any of the books of Moses) suggests, that they may have been of the same stock. The slight allusion to the sun and moon worship, in chapter xxxi, v. 26-28, indicates that Job was not unacquainted with the Sabaan sacred rites. Traces of their civilization have been discovered in some of the countries bordering on the Mediterranean Sea. Southey, in his "Common-Place Book," second series, p. 44, quotes certain Roman Catholic writers as declaring that the primitive Christians used to assemble on the Basilica of St. Peter's to see the first rays of the rising sun, and they there knelt, with bowed heads, in honor of the glorious orb. The practice was afterwards prohibited, because it savored of and led to Gentilism. Certain of the religious ideas of the Sabieans survive among the Parsees, or Persian refugees, who were driven from their native land, by Mohammedan persecution, to India, where they are eminent for their industry, economy, and lofty sentiments of honor and honesty.

The wise men or Magi of the Sabwans were called the

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iero our om the he veilSaba. They came together on new-moon days, full moon days, and the intervening middle days, for mutual consultation, on State and religious matters. Such days, were designated as Saba days, because the Saba assembled on those days. The reader cannot but notice the similarity in sound of Saba day and Sabbath day. This resemblance, conjoined with the fact that the Sabaans existed as a nation before the Israelites became a nationality, tends to show that the Hebrew Sabbath was derived from the Sabaan Saba day.

The common people believed that the Salae possessed open vision (I Sam. III:1), or a susceptibility of intercourse with spiritual beings who were invisible to ordinary mortal ken-Persons susceptible of spiritual intercourse among the Israel ites were described as men of God. Moses, Shemaiah, Elisha David and others are each respectively mentioned in the Bible as a "man of God" (Deut. XXXIII:1; I Kings XII:22; II Kings V: 20; II Chron. VIII: 14). When the common people among the Sabmans desired tidings from their loved ones in the spirit-world, or when they needed advice beyond what their neighbors could give, they would leave their ordipary occupation, and resort for the desired assistance, on Saba days, to the Sable, who then assembled. From the periodical coming together of the Sabre and the common people, the Saba days became festival days, and easily gave rise to public fairs or markets on those days. The Sabaans believed that peculiar influences were shed upon the earth from the sun. moon and various planets. Clemens, of Alexandria, mentions that it was the duty of the Egyptian sacred scribes to be acquainted with the position of the sun, moon and fire planets, as if only fine planets were then known. The Sabaans were not ashamed to make their daily acknowledgments to the heavenly luminaries. That they might do this religious work the more perfectly, they dedicated the first day, as taking precedence of all other days, of the week, to the Sux, which they regarded as chief of all the celestial bodies; the second day, to the Moon; and the remaining days of the week, respectively, to the planets now known as Mars, Mercury! Jupiter, Venus and Saturn. Hence the first day of the week was named Sunday; the second day was designated as the Moon's-day, or Monday; and the seventh day received the name-which it yet bears-of Saturn's-day, or Saturday. Our Saxon ancestors subsequently dedicated the other days of the week to their own deities, and adapted to them corresponding names. Mercury's day became Tuesday, in honor of Tuisco, the Saxon god of war. The middle day of the week no longer recalled to mind the mischief-making Mercury, but was named Woden's day, and has now become Wednesday. Jupiter gave way to Thor, and his day was called Thor's day, or Thursday. Venus retired before Friga, the wife of Odin, and the day formerly sacred to the goddess of love came to be regarded as an unlucky day, and not unfrequently is now set apart for the infliction of the death penalty upon supposed violators of human laws. The Saba assembled on the very day of the new moon, numbered it as the first day of the week, and set it apart to the worship of the Sun; so that the Sabaday, first day of the week, and Sun day, originally were one and the same day. . It is possible that the seventh day of the week was designated as the Sabbath, or restday, to the Jews, instead\_of the first day, because of their antipathy to the Egyptians, their ancient oppressors, who observed the first day of the week as the holy day. As the Sabbath institution existed prior to the birth of the Hebrew nation, it is not impossible, as before intimated, that the Hebrew word Shabath, or "Sabbath," was derived from the language of the Sabaans; or perhaps both languages were off-

shoots of a yet more ancient tongue. But the question arises, "How came the Pagan Sunday to be adopted by Christians as their sacred day?" History gives the answer: The first Constantine, a native of Moesia, now a part of European Turkey, had been educated as a Pagan, and had been taught to observe the heathen festivals. Under that emperor, whose disposition and mental characteristics resembled those of Moses more than they assimilated with the spirit of Jesus, what was called Christianity became the State religion of the Roman Empire. Fearing Jehovah more than he loved "Our Father who art in heaven," Constantine ordered that Sunday, the conspicuous sacred day of the ancient religionists, should be observed as a day of rest. There does not appear to have been a legal prohibition of Sunday work until his statute of about A. D. 321, which was as fol-

"Let all judges, inhabitants of the cities, and artificers rest on the venerable Sunday. But husbandmen may freely and at their pleasure apply to the business of agriculture, since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day, lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows upon us."

This statute closed the civil courts on Sunday; so that afterwards it was a legal maxim, Dies Dominicus non est jurid-

which the courts are open. From a prudent forethought for the interests of agriculture, Constantine permitted husbandmen to labor on Sundays as on other days. It was Leo VI. who about five and a half centuries later interdicted agriculhands to forbidden works." We have italicised the words

From the foregoing it appears that Sunday was observed among Gentiles as a Saba-day, or rest and recreation day, long before the Jewish nation existed; that Jehovah, the first day of the week as the Sabbath; that Jesus observed brew's God nor the Christian's Saviour, who initiated the Sabbatical observance of Sunday, the Pagan holy day. We doubt not, on the contrary we admire the wisdom and policy which prompted those statesmen to secure, by legal enactment, at least one day in seven as a day of rest for the people. Laws of the people. The Sunday law probably originated not only from a sense of duty to the Gods, but from an honest purpose to protect laborers from the exaction and oppression of the nability, who at times sorely tyrannized over them.

Calvin, Melanethon, Beza, Zuinglius, Cranmer, Kmox, Jeremy Taylor and other reformers taught that the Sabbath was "Moses: " I desired merey, and not sacrifice, and the knowle abrogated, and that Sunday, or the Lord's-day, by which edge of God more than burnt offerings." (Hosey, VI.: 6.) name ecclesiastics had christened it, did not succeed in its Like all followers of Moses they had "a zeal of God, but not place as of divine appointment. Luther said "The gospel according to knowledge." (Romans X 12.) regardeth neither Sabbath nor holidays," and, in a letter to a friend, intimating that if anywhere the day was made holy for the mere day's sake-if anywhere any one sets up its observance upon a Jewish foundation, "then I order you," he wrote, "to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

Unwise persons, not knowing that "nothing is law that is not reason," even ministers of religion, not appreciating that Love worketh no ill to his neighbor, therefore love is the fulfilling of the law;" (Romans XIII: 10,) not stainling in the liberty wherewith Christ makes his people free, and, therefore, bound again to the voke of bondage (Galatians V. 1), have attempted to put a yoke upon the necks of Christians and other bumble men and women, which neither the great Protestant reformers, the ancient Hebrew worthies, nor the Apostles were able to bear ( Acts X V: 10).

The sanctimonious mode of observing Sanday Which-prevails in the New England and many of the other States of the Union, came with the early colonists from across the ocean. The English Paritans-so called, as some says because they considered themselves pure and free from sin, leaving out "forgive us our debts" in their recitals of the Lord's prayer, but, as other historians intimate, because they professed to follow, as far as possible, the pure word of God-always called Sunday the Sabbath. They thought Sunday to be a profane name, because it was derived from idolatry. Catholics and Episcopalians, having no scruples of conscience on that score, continued to designate the first day of the week as Sunday; and these names, says Hume, were known symbols of the different parties.

Jeremy Collier, in his Ecclesiastical History of Great Britain; published in 1708-1714, thus alludes to the origin of the Sabbath day controversy in England in 159F: "The Puritans, having misearried in their open attacks upon the Church, endeavored to carry on their designs more under covert. Their magnifying the Sabbath-day, as they call Sunday, was a serviceable expedient for this purpose. Preaching the strict observance of this festival had a strong-color of zeal, and gained them the character of persons particularly concerned for the honor of God Almighty." A Rev. Dr. Bound had published a book on The Sabbath in 1595, in which he maintained that the command of sanctifying every seventh day in the Mosaic Decalogue is moral and perpetital-that the rest, on this day must be particular and distinguished from customary usage, so that scholars must not even then study the creditable sciences 'This doctrine, being singular in strictness, and those who recommended it persons of unexceptionable behavior, grew very popular, and great numbers were proselyted to it. The learned, not withstanding, were divided in their opinion. Some looked on this doctrine as agreeable to the Holy Scriptures, and a seasonable revival of unclent truth. Others believed Bound built upon a weak foundation, and that, though his inferences might be right, his principles were wrong. However, since they tended to the advancement of plety, they thought it more serviceable to let the mistake pass upon the people Others looked further, and consured these assertions as a restraint of Christian liberty, and throwing us back to the Mosale dispensations." (Vol. 1411, p. 182.)

John Strype, in his "Life of John Whitgift, the last Arch bishop of Canterbury in the reign of Queen Elizabeth," in Book IV, chapter 25, touches on the Sabbath discussion in England, in the year 1509, in the following words: "The disciplinarians shewed themselves not much about these times. But in one point of doctrine they grew very successful; namely, on a Jewish sabbath-keeping, which they preached up and writ books for. The chief of the inventors of this subbitarium doctrine was one Bound, who wrote a book in the year 1595; that the commandment for keeping the Sabbath was moral and perpetual; and that Christians were bound to rest upon the Sabbath and to keep it as the Jews did. It was preached In Oxfordshire, that to do any work upon the Sabbath was as great a sin as to kill a man or commit adultery. It was preached in Somersetshire, that to throw a bowl on the sab-bath-day was as great a sin as to commit murder. It was preached in Norfolk that to make a feast or wedding-dinner on that day was as great a sin as for a father to take a knife and cut his child's throat. It was preached in Suffolk that to ring more bells than one on the Lord's day to: fall people to church, was as great a sin as to do an act of murder. This severe doctrine, however, took deep impression upon men's hearts; insomuch that the Bishops cited several ministers for preaching it. Archbishop Whitgift and Sir John Popham, Lord Ghief Justice of England in 1600, called in books on that subject and forbade any more to be printed. 'By their, censure,' they ' declared that the sabbath doctrine of the brethren agreed neither with the doctrine of our Church, nor with the laws and orders of this kingdom, disturbed the peace of the commonwealth and church, and tended unto schism in the one, and sedition in the other."

Notwithstanding these repressive measures, the discussion did not cease, but took a seventh-day turn, as appears by another extract from Collier's Ecclesiastical History, Vol. VIII, p. 76. " About this time (1633) the Sabbatarian controversy was revived. One Theophilus Bradburn, a clergyman in Suffolk, refreshed this dispute. About four years since, he published a book entitled, 'A Defence of the most Ancient and Sacred Ordinance of God, the Sabbath Day.' In this tract he maintained the fourth commandment was absolutely moral.; that Christians as well as Jews were obliged to the perpetual observing that day; and lastly, that the Lord's day or Sunday is a working day; that it deserves no preference, and that it is no better than rude worship and superstition to raise it to the solemnity of a sabbath in virtue of the fourth, commandment." Bradburn afterwards submitted to a conference with persons of learning and ecclesiastical purse and power, where his scruples' being happily disentangled, he was recovered to an Orthodox belief."

The Puritans, who emigrated to Massachusetts in 1620, when in England the Sabbath controversy was smouldering, followed their ordinary occupations on the seventh day of the week, but refrained from them on Sunday, which day they designated as the Sabbath, or Lord's day. On that day they attended religious services in the meeting-houses morning and afternoon, listened to long prayers and longer sermons.

of mystery which surrounds the habitation of the two hundred icus. The Lord's day is not a judicial day—that is, one on They counterbalanced their "profamation" of Jehovah's all the people, that every man, woman and child should anholy day by their fearfully austere observance of the Hea-tleipate its appreach with pleasure. On that day, if on no then's sacred day. They ordered that all persons who should on the Lord's day walk and enjoy themselves in the streets or fields, should severally pay a line of five shillings, or suffer alcoves of the Public Library be accessible to such persons as corporal punishment for each offence. Parker, C. J. (in Peterce rs. Atmost, 13 Mass, R.) said that "some of our ancestors so far regarded the laws of Moses, as of perpetual obligation as to propose for their code the punishment of death for proportion of good things to the feast of the day. By and by, that neither husbandman nor other on that day put their the wine of disregarding or carelessly observing the Sab bath." The Friends did not believe that Sunday was a holier which indicate how much more extensive was the prohibition day than any other day. They manifested their opinions so belose their treasures on Sundays freely to visitors. Let all plainly in words and actions that the Puritans, with all their virtues (that of forbearance was not a prominent one), could kind of rest they may respectively need, they alone being not endure them. Instigated by their religious teachers- for Judges thereof: always providing that no one shall infringe ministers at the General Court were then a greater power constne equal freedom of any other person. There is no more tutelary deity of the Jews, appointed the \*centh\* and not the than they have since been-the legislators ordered that what I reason why I should be compelled to observe Sunday accordsoever one of the "cursed sect of hereties," "commonly call, Jing to any other man's way, than that he should then be neither the seventh nor the first day as a Sabbath; that it ed Quakers," should come into Massachusetts, should be obliged to conform to my way. Corporations, being statute wax a Roman Emperor and a Romish Pope, and not the He- forthwith committed to the House of Correction- at their en- creations, may be legally restrained from requiring work of trance therein severely whipped, and kept at work and suf- operatives on that day. No statute punishes a man for workfered to converse with and speak to no one. For a second offence he should "have his ears cut off," and for a third of or Christmas day, or Washington's birthday, or New Year's fence his tongue should be bored through with a hot iron, day. All these days are more or less times for merriment, On an unusually cold day in December in 1662; three women happiness and fruly religious service. We harmonize with should be made for the protection, and not for the oppression, who held and acted out their own Sabbath views, and harm. Lather's sentiment that every Lord's day should be a festal ed no person, were made fast two cart-tail and whipped upon day among Christians, and not only a festal day, but a road their naked backs through Boston, Roxbury, Dedham and, day. As what is one man's food may be another man's poleight other towns, a distance of eighty miles.

Little could those sticklers for forms appreciate the spirit thor. of the words uttered by a later and humaner prophet than

From time to time some of their wiser ones doubted the validity of their own arguments. For instance, Simon Bradstreet wrote to Increase Mather, April 20th, 1681; "I am apt to think among good Christians there is not one in a hundred able to maintain the Christian Sabbath with any strength Their usual arguments are, the practice of the church, and Christ's resurrection" (Mass. Hist. Col., Vol. VIII, Fourth Series, p. 177.)

It is well to note that, though the resurrection of Jesus or the first day of the week-was adduced, by Puritans, as a rea son for observing it as a day for religious services, yet they ordered that, whoever shall be found observing any such day as Christmas" (which day, if any in the year, was specially appropriate to commemorate the resurrection of Jesus), either by forbearing of labor, or feasting, shall pay for every such offence five shillings." (Records of Mass, Vol. 11, Part bert-I, p. 366.)

Sunday was a gloomy day among the Puritans. Ats sadness assimilated with the stern disposition which the religious persecution waged against them-at home had engendered in them, and which a compulsory, exile across the Atlantic, to a bleak and sterile country, had strengthened. The Puritan haze, though somewhat thinned; yet obscures the New Enghand Sunday: Who cannot sympathize with the little orphan girl that was brought up by her aunt after the straightest Orthodox sect? On one Sunday, the child had been most punctilious in avoiding dolls and play, and had worked hard all day on hymns, catechism, lible lessons, texts, and heads of sermons, and performing all the other supposed Sabbath duties proper for a little gigl to perform on that day. The pions aunt commended her niece as she was going to bed, and assured her that, if she continued to be as good wehild as she had been on that Sunday, when she died she would go to heaven and live there forever. The little orphan was far from being cheered by the promised prospect. She was perplexed; but, catching a gleam of hope, she pitcously asked, using some words she had acquired in church and at the Sunday school, "But, auntle, if I am very, very good, won't God sometimes, let, me go to hell on Wednesday and Saturday at 'ternoon's, and have a good time?'

From time to time, the Puritan Sunday enactments, some what humanized through lapse of time, are rigorously enforced by officials, spasmodically zealous to manifest their vigilatee against prop. card and checker players, peanut and newspaper yenders, victuallers and apothecallest. Hungry Sabbafarians sometimes prowl about their neighbors' dwellings, seeking for prey. It is scarcely six months since a worthy mechanic in Brookline was prosecuted and fined for training a vine over his cottage door on Sunday. Within nine months, Mr. John Gage, a Spiritualist, one of the most valued, public-spirited and respectable citizens of Vineland, N. J., seventy years of age, was complained of and prosecuted by a Methodist minister of about the same age for chopping wood on a Sunday morning in his own yard. The fact was admitted; but the jury-to their credit be it mentioned-after five ation, returned a verdict of "Not guilty. M. D. Conway has truthfully remarked that the poor man's Sunday is still a disgrace to our civilization. The sum in which a Massachusetts Sabbatarian magistrate could mulet a Sabbath-breaker was increased by statute, a few years ago, from ten dollars to fifty dollars. Religious liberty and freedom of conscience do not yet exist in Massachusetts.

week. But we ask, as a practical question relevant to social. well being and happiness in the present-age, if that circumstance be a sufficient reason to fine and imprison men and women for doing on that day work and labor other than what a magistrate or a jury may consider as necessary or charitable. Multitudes of intelligent men and women, living, credible witnesses, (and I offer myself as one,) have had palpable evilence, and believe that many sons of men and offspring of God have risen from the dead and appeared alive after their. last mortal sufferings; but we do not, know that their resurrections have all occurred on Sunday. We certainly would not offer that circumstance, though it were a fact, as a good reason for depriving, under forms: of law, our brothers and sisters of their personal liberty or property, because they did

not do as we did on Sunday.

All New England ministers are not Puritans. Theodore Parker inherited their courage, their strict devotion to duty, but a broader culture had enabled him to outgrow their bigstry. He breached, "I am not one of those who wish to give up the Sunday. I would make it yet more useful and profitable; I would remove from it the superstition and bigotry which have been so long connected with it; I would use it freely as a Christian not enslaved by the letter of Judaism, but made free by an obedience to the Law of the Spirit of Life. I would use the Sunday for religion in the wide sense of that word-use it to promote piety and goodness for humanity, for science, for letters, for society. 'We can' easily make the Sunday ten fimes more valuable than it is even

Rev. J. F. W. Ware, of Boston, in his discourse on the 23d of last February, said, "The so-called friends of the so-called Christian Sabbath are the worst foes to the true Sunday, and of the men to whom the Sunday needs to be made a helpful day. They bind burdens grievous to be borne; and because men will not or cannot bear them, are plentiful insepithets of

But why do ministers differ in their views upon the question? Theodore Parker said that the difference between himself and Orthodox divines arose from the fact that he went deeper for causes and more widely for effects than they were accustomed to go. Prof. Huxley divides the clergy in to an "immense body who are ignorant and speak out; a small proportion who know and are silent; and a minute mi nority who know and speak according to their knowledge." He probably embraced in this analysis the English clergy he could not have intended those of Hyde Park, for he never visited the town.

We prize Sunday as a Sabbath or rest-day. But it is a physiological fact that the cessation from action that refreshes or rests some persons on that day, does not so operate on every body. We would that Sunday should be a joy, a delight to the State to hear our philosophy:

other, let the edifices of the church be open free to all who love'its praises; prayers and instructions. Let the tables and feel that there they can find suitable then fal and spiritual food If the Social Science Association, now active in promoting good fellowship and liberarteeling, desire to, let it also add its when Hyde Park possesses them, let its art museums, halls of science, anademies of music, and galleries of paintings dispersons be unmolested on that day to seek the enjoyment and ing, on Thanksgiving day, or Fast day, or Fourth of July day, son, sowhat to one man is rest, to another may be servile la-

The narrowing, hardening, inhuman tendencies of certain professional avocations and conventional prejudices is not always perceived until the observer has 'put himself' outside of them. For instance: imprisonment for delf is now deemed so contrary to human rights; that perhaps there is not a State in the Union where, pure and simple, it is legalized. Yet, on Nov. 22d, 1774, one hundred and two years ago on the very day of the date of the Gazette in which this article appears, Mr. Stephen was expelled from the Temple, one of the English lines of court, for writing a book on the impolicy of imprisonment for dellt. I hope the ministers and my other fellow citizens of Hyde Park will not taboo me and give me the; cold-shoulder because of difference of views oil keeping-Sunday, I appreciate their love and their good opinion. May I not say with them-I certainly can with good George Her-

And where the week dayes trail on ground, Thy flight is higher, as thy birth? Oh, bet me take the at the bound, Leading with thee from seven to seven. "If that we both, being toes of from earth," I he hand in hand to heaven."

Hyde Park, Mass." Antreio E. Giles.

NOTE. Inquirers who wish to examine the Sabbath question more fully

SOPE. Inquirers who wish to examine the Saubath question more fully, can with advantage consult the following works:

"Subbath Laws and Sabbath Duites, considered in relation to their Natural and Seriptural Grounds, and to the Principles of Religious Labberty, By Robert Cox, "Falinburg: 1833," see, "pp. 398.

The Literature of the Salibath Question, by Robert Cox, in two vol-nmes. Edinburg: 1885. Seo., pp. 1805.0. The Westminster Review for October, 1886, contains a very learned and able article entitled "Septenary Institutions," which treats of the origin, extent and obligation of the Saldarit. The foregoing works julyecate a Free Sunday and the superiority of Man

to his institutions. Persons who wish to make Sunday a day of comput-sory quilelinds to mankind, who are averse to allowing to latoring people a greater degree of liberty, than the exangelical ministers may think to be proper-for-them, may find the usual argument to such procedure in Albu Subbath, viewed, in the light, of Reason, Revelation and History, with sketches of its 4. Heisature, by the Rev. James Gillilian, Stirlling Scot-land, "Published by the American Tract Society," New York,"

### Western Correspondence. BY WARREN CHASE.

Iowa .- This prairie State, Josated away from the ocean and the lakes, and consequently having no great commercial city, filled with poverty and wealth in unequal proportions, and vice and virtue in about the same proportions, with poverty and vice always in the ascendant, is at this time alive with agitation from two prominent causes, which are sufficlent to prevent any general sectorian religious revival this winter as a natural result of the financial crisis. These two causes are Spiritualism and the Grange mevement among the farmers. Both are reformatory and progressive, and much may be anticipated from them, as they will ultimately work together. Some have supposed that the social question so much harped upon by some speakers and writers, would check the spiritual cause by dividing its advocates; but the Spiritualists of Towa are a cool, reflecting, and sensible class, with few-exceptions, and not to be frightened from so imporant a subject by any false alarm or mad dog ery of imagina ry danger. In our State Convention, although the platform was free, the social question was not discussed, and nobody condemned nor censured, and such has been the case in the many meetings which we have attended since in different parts of the States

There is a general awakening and more inquiry than we Wiedo not doubt the fact weekly commemorated by Chris have ever before found in the State. Everywhere we have tians, that Jesus rose from the dead on the first day of, the been we had good audiences, and urgent appeals for more lectures and calls from many places we could not visit, and we are already engaged for its next State Convention, for which arrangements are already being made. Our brother and co-laborer, E. V. Wilson, has done a great and good work in lown, and he will long be remembered by many of the citizens with gratifude and love for his words of wisdom and spirit messages of recognition. The people of lowa are . largely an industrious, temperate, honest and intelligent people, and hence well fitted to receive our philosophy and facts, and to accept the new religious dispensation.

> The Grange movement is as radical a political measure as the Spiritual Philosophy is religious, and promises great results in harmon with ours. We have lectured on both the political and religious agitations, and, having been long picketed out on the advance lines of all the reforms, social, religious, political and philosophical, we are at home on any of these subjects, as our friends and enemies very well know. We got into the court-house of Hardin County-one of the best counties in the State-and lectured on political subjects, which made a demand for Spiritualism, which had not been publicly defended in the town of Eldora, but the best hall and one of the churches was soon at our service, for the people knew that religious reform was as much needed as political, and that both must go together:

The Grange movement in lowa is already strong enough to control the State, and we are glad to find most of our Spiritualist friends identified with it, and we know they will use their influence to keep it out of the control of scheming politicians of all parties, and to guide, its power to efficient and important reforms. These two great movements furnish the leading topics of discussion for the whiter evenings in Iowa, since the little war flurry, got up by speculators in crops and money, on the Spanish and Chban difficulty has subsided. It seems strange that a nation as far advanced in peace measures, and as thoroughly opposed to settling disputes between individuals by a fight, should, upon the slightest occasion of difficulty with a neighbor and a republic, spur up for a fight. There is no principle of settling difficulties between nations by a fight, that is not equally just and honorable in settling disputes between individuals in the same way, or equally just as a means between States. Suppose New York and Rhodo Island had an irritating dispute, how would it look for New York to bluster up and start for a fight? Togus and to many people in Iowa, it would look as well and as just as for us to spur up to Spain in a warlike attitude on account of the wick-edness of some of her Cuban subjects.

On the whole we like the people of Iowa as well as those of any State in the West, and no State except Kansas in the West can at this time offer more and better indusements for settlers from the East, and especially Spiritualists, who do not wish to go out of the reach of good schools, good-society and social conforts. We shall spend January in Des Mones (the capital), where we are engaged to lecture the four Sundays on Spiritualism, and evenings on politics, temperance, &c. As this will be during the session of the legislature, it will afford an opportunity for many of the leading minds of the State to hear our philosophy: control the State, and we are glad to find most of our Spiritualist friends identified with it, and we know they will use

### Our Book Business.

ous stairs in their search for Spiritualist Litera; the paralysis of human ignorance, to enter upon ground floor of the Building, where all the modand large stock of Reformatory and Miscellanes, the sixty-seventh year of his age. to make a pleasant spectacle and invite the attention of the passer by.

looking to the sale of our books on comfussion, which his whole energies were heartily culisted. as such a conrise would, under the circumstances. Catalogue of our Heliday and other Publications.

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### Working of Spiritualism.

It is not to be apprehended that Spiritualism is ineffective in its influence over the public mind because it works more or less unseen. The True investigation of the alleged phenomena, most poblitical argents in human redemption are gand invited Prof. Agassiz to make one of the never the landest in their manifestations. It is the still, small voice, that outdoes the whirlyind? now as it did aforetime. Believers in our sublimely simple and beautiful truths are not to him should insult him by asking him thus to feel the pangs of a growing discouragement merely because they cannot observe the strengthening and compacting of a formal organization, such as marks the progress of the face through its weary experience, with ecclesiasticism. It is not in the outward, but the inward, that the real success of spiritual work is to be sought. And although it be very true that the exercise of the moral sentiments is greatly stimulated by a regular conformity to secclesiastical rules, it is much more true that the interior, or Spiritualistic, faith operates profoundly upon the entire organism of the character. And no spiritual fruth, once known of man, can be suppressed again. It lives to manifest itself at a time least expected) and above all the precautions or indifference of prejudice and even hostility. Spiritualism does not need to be all the while calling the roll of its believers, or beating the reveille to druin up its recruits. If comes among men as the angels themselves descend, with noiseless wing and a footstep that has no echo.

And thus it is at work everywhere to-day. It could not work in any other way, and still be a consistent influence. It need not bing the cushions of the popular pulpits to announce its living presence, nor erect proud edifices as proofs of its greatness, nor marshal its priests and followers in order to demonstrate its\_power; for what is called, by the name of The Church is far from being an existence outside of the forces of Soclety, upon which it relies, instead of being its creator; and therefore, as Spiritualism is working with its sure but noiseless influence in so clety, not yet ambitious of establishing itself in an organized form, but preferring the service that controls and creates all organizations, it clearly includes the church in its aims, and is surely destined to re-form and revive it by its silent power: In brief, it is in the individual hearts of men that it works its true effects, trusting, with the highest reason, that in good time all the needful forms will be, faithfully wrought out. This, it will have to be admitted, is the right order : first; the individual; then the mass, and finally, the organization. The latter is of necessity the fleeting one. It is but an expression of interior life, at the most; and as that life undergoes its changes in achieving progress, it must emit continually new forms of expression. The churches therefore, deceive themselves profoundly, if they expect to overcome the work of Spiritualism by any process short of eradicating the faith it in evitably inspires in the human mind.

Who, has ever attempted to marshal the facts concerning the spread of our pleyating faith? Who has made a serious effort to spread out in detail the lodgments which it has secured in the hearts of the people, not in this country only, but throughout the civilized world? It so happens, as already stated, that it is without accurate statistics, for the reason that it as yet is without organization. And that it continues to be thus formless, so to speak, or thus unorganized, is that it may work the more free and un transmeled, that, like the rays of light, it may steal noiselessly and penetrate everywhere, that it may animate high and low, rich and poor, bond and free, with the same fresh and fervent faith, and that it may include, instead of being included, and inspire, rather than claim to be inspired. So far as mere mortal comprehension can make the mysteries of spirit plain, it cannot but be evident, that here is the very proof which is needed to establish the great fact of the higher source of the power of Spiritualism; it is su perior to circumstance because it enters into all circumstance to govern it; it supplies the motive power of creeds, and that is the best reason for believing that it will reform them; it is silently exerting its influence on society through the individual, and thus it is preparing the way to erect its own churches and establish their laws in harmony with those of Heaven. And let-us not omit to thank God even for contumely and persecution at the bands of those whom it is destined to benefit by emancipation, for this is the

"LETTERS OF TRAVEL."-No. 17, by J. M. Peebles, is on file for publication at an early day. These letters are written with remarkable perspicuity, and are therefore highly appreciated by

surest proof that Spiritualism is not of man.

### Louis John Rudolph Agassiz

At the new location on Montgomery Place, Passed the bounds of that materiality to which (No. 9) corner Province street, Boston, we have the had given such energetic and wide-reaching

tions were French. He came to this country in While others, accompanied by cash, will receive 1816, to lecture and study the natural history of direct attest on be, us, and we are prepared to the country. In 1848 he became Professor of Zoforward? if this poid, any of the publications of the ology, and foreleavent Cambridge, and has spent whatesa're book, it ide in Boston, at usual rates,' the past twenty five or thirty years of his life, in . We respectfully decome all business operations; carrying out and perfecting the great work in

His funeral occurred at the Appleton Chapel, be impracticable. Scial for a tree Illustrated, in the Harvard grounds, Cambridge, at 2 b'clock on Thursday afternoon, Dec. 18th. Dr. A. P. Reabedy, College Chaplain, officiating, among the crowd in attendance being the Governor of Massachusetts, the President, Fellows and Over seers of Harvard College, Hon. Henry Wilson, Vice President of the United States, the Mayor of Cambridge, representatives from the Boston Board of Trade, and a large number of distinguished persons. The remains were then removed for interment to Mount Auburn.

As usual, the "respectable" element has seized the first opportunity to silence-before a chance can be had to raise them-all hints as to liberality of sentiment on the part of Prof. Agassiz. But the effort to prove him a bigot of the old school is overstrained; and the following paragraph going the rounds of the press is; we shall prove before elosing, an absolute falsehood as to: its main points; but we will charitably conclude that it is one which has sprung into being on account of ignorance concerning the matter written about, rather than from a willful desire to pervert facts:

His love for truth in science was only equaled. his antipathy to shams and falsehood. In the rare instances where, he thought imposition was practiced, it called forth from him a fierce wraththat astonoshed those who had fully seen the gentler side of his nature. Some friends made an arrangement, when a noted exhibition of Spiritualists was in progress to have a scienparty. He turned his back upon his friends, pointing them to the open door in almost speech-less auger, and only adverted to it afterward in expressions of surprise that anybody-who knew waste his time.

. Robert Dale Owen, upon seeing this paragraph at its first appearance in the columns of the New York Tribune, hastened to reply to it, in the following strain:

"Pardon me if I doubt the recuracy of this statement: not the fact that the Professor de-clined to be present at the proposed meeting— for I have heard that he did→but the 'speechless anger' ascribed to him; and the resenting as an-tinsult' a friendly invitation to look into a subject that has engaged the attention of earnest men in all civilized countries, including among the number eminent scientific names.

With his hands, alast over filled, it was natural and reasonable that he should refuse to engage in a field of Inquiry foreign to lifs jursuits, and where he probably thought it to be unlikely that anything positive; and useful would be found; But 4 respect too highly his good temper and good sense; 4 know too much of his genial and kindly nature; to credit the alleged manner of his refusal. The probably knows by this time, as washall all know by and by, that the field he was too busy to enter is, of all scientific fields, the one that yields most toward, the ethical pro-

gress and the civilization of our race. . . Henry Ward Beecher, in an address made last year to the theological students of Yale College,

year to the theological students of Tane Conege, said:

Non cannot affect to shut, you wis to the truths of humain nature. Every Christian uninster, is bound to look fairly at these things. I read that Huxbey refused to attend as eanier of Spiritualitis. He said, contemptuoisty, that it was a waste of time, and gaye expression to other, sentiments of disadin. I am not an atherent of the spiritual doctrines: I have never seen my way clear to accept them, and vitally affecting their condition, are not to be disadily disadily the spiritual doctrines. I have never seen instead in the internal properties of the contemporary of the properties of disadily affecting their condition, are not to be disadily disadily as seen the condition of the sound of the properties of the condition of the seen of the condition of the condition and that some other man must investigate them; that would be right; all men cannot do all things. But to speak of anything of this

is not that the philosophical view to take of a matter which may give us assurance of an im-material and immortal part within us, and of a world, still of human relation, beyond that which is now open to our senses?

ROBERT DALE OWEN.

Hotel-Branting, New York, Dec. 15th, 1873. To this reply we offer a supplementary paragraph, embodying a matter which may have escaped the memory of Mr. Owen, he having been at the time of the occurrence absent from the country as United States minister to Naples. In the month of June, 1857, Prof. Agassiz, however speechless with anger" he may have been at the time mentioned by his biographer, (if such time eyer had any existence save in the fertile brain of said writer,) formed one, with Profs. Horsford, Pierce and Gould, of the celebrated Harvard Investigating Committee, and spent six afternoons in examining the spiritual phenomena offered through the mediumship of the Fox girls, Davenports, Mr. Redman and others, at the Albion Building, corner Beacon and Tremont streets, Boston, Dr. II. F. Gardner acting as committee of arrangements on the Spiritualist side of the question, assisted by Alvin Adams, Esq., Dr. Luther V. Bell, Allen Putnam, A. M., and Mai. Raynes, representative of Judge Edmonds, of New York. Where is the report of said committee of sarans, which was to explode the whole matter of Spiritualism, and let the light of the noonday sun of truth (?) shine through its rifted filaments? An expectant world of science and theology and-materialism awaits it yet in vain!

The Boston Herald lately gave a burlesque report of one of Mrs. Stoddard's séances in this city, the lady supposing when she invited the reporter that, he, belonged to a respectable newspaper, or at least his own self-respect was a guaranty that, however critical he might, be in regard to the manifestations in presence of the medium, he would not in his report descend to the role of the blackguard. His announcement that one Barnes, who happened to attend was the representative of this paper; the reporter well knew was a falsehood when he penned the sentence, as it is patent to every one connected with the press that the individual alluded to is ignored by every respectable Spiritualist in the land.

The author of "Mental Cure"-Dr. W. F. Evans, received in one day last week several letters from foreign countries speaking in the most complimentary terms of that work: one from a distinguished physiologist of Boulogne, France, two from London, one from Glasgow, Scotland, and one from far-off Cape Town, South Africa. The book is becoming widely known and highly prized by the leading thinkers of the

### The Psychic Stand.

It will be seen from the following correspondence, which explains Itself, that the Patent Ofbeen able to obviate auditiculty long felt both by scientific study-and concerning which he ad- fice at Washington has overruled the action of article with this caption: "The Spirit-Landourselves and the business public. It is no longer | ministered somuch of information to abate the its subordinates, by which Gen. Lippitt was to Five Weeks in a Trance-An Avon Mysterynecessary for our patrons to clamber up numery fever of scholastic inquiry or to retroact upon | be excluded from a patent for his "Psychic | A Young Lady Dons Her Shroud and Dies, Pre-Stand," except under condition that he should dicting Her Return to Life." The Rochester ture, as we now have a fine Slackstore on the the breader divigues of the spirit, the world of register it as a toy or game. Be sevident that causes, of which this one is but the realm of ef: the Patent Office sees that the attempted "game" ern improvements vie with a tastefully arranged feets—on the evening of Sunday. Dec. 11th, in of its subordinates is a little joo despotic and and large stock of Reformatory and Miscellanes, the sixty-seventh year of his age. high-handed; and thought tall complete just He was born in Switzerland, though his rela- tice has not yet been ibone; it is in the process of doing, and we have no fear of the result :

Cambridge, Dec., 15th 1873. EDITOR BANNER - My departure from the country has been from day to day finexpectedly delayed. I heave to morrow. Please find below the sequel to my correspondence with the Patent Office. On my return, I shall proceed at once "to demonstrate to the Office the truth of my asser and thereupon claim my patent. During my absence abroad, all applications in regard to the manufacture or use of the Statid inust be made to Mrs. Sarah A. S. Peabody, 34 Westmin-ster street, Boston. Respectfully yours, F. J. LIPPITT.

U. S. Patent Office, Oct. 29th, 1873. Str-Your application for a patent for Psychic Stand and Detector has been considered by the Examiners in-Chief, upon appeal, and they remain the case to the Examiner for the applicant to prove by demonstration the trath of his asserions. Respectfully, &c. M. D. Lieggett, Commission of Patents.
F. J. Lippitt, Esq., Cambridge, Mass.

(In re Psychic Stand.)

Cambridge, Oct. 31st, 1873. Hon, M. D. Leggett, Commissioner of Patents: S13.—Playe just received your communication of the 29th just, informing me that the Examiners in Chief bave remanded my case to the Ex-aminer, in order that I may prove by demonstra-

aminer, in order that I may prove by demonstration the truth of my assertions.

I shall, be very glad to comply with this just the head, as it was claimed was predicted would and proper requirement. Please inform me take place, but have now sunk somewhat, which will be required in Washington, or whether I may exhibit the power of the instrument here or in 108ton, in presence of some person to be named by the Patent Office, whose report would be a sun in a corpse.

As regards, the odor in the room, the doctor says he thought he detected, on his visit yesterday, a different seent from that which he found on his first one. This, however, he did not think

U. S. Patent Office. \
Washington, D. C., Nov. 7th, 1873. \
Francis J. Lippitt, Cambridge, Middlesex Co.

Please find below a communication from the Examiner; subject-matter; "Psychic Stand." Very respectfully, M. D. Leggett, Commissioner.

Applicant's Jetter relating to the application referred to above, inquiring it his personal presence with the Stand will, be required in Washington, was received the 8th inst

In reply thereto, the demonstration suggested by the Board of Appeal, as necessary, will be required to be made here. As applicant, however, has two years under the law, (Sec. 327.) from the date of the last action by the Office, to furnish the proof-required before the application will be heldas abundoned, applicant's personal presence in Washington, or that of any agent he may depute for the purpose, can be safely postponed unti-after his return from Europe.

### The News in Newspapers.

The daily journals profess to tell the world every morning and evening what is going on. And-what is it? Run your eye carefully-up and down the telegraph and news columns, and the staring head-lines and emphasized captions that detain it by the way are certain to be, in a largedegree, announcements of murders, suicides, accidents, catastrophies, drownings, shootings, stabbings, tenement house chomicides, bar-room brawis, and other matters of similar interest and nerit. These papers are taken into the family, and wives and children frast their thoughts on their contents. What a mess of mischlevous stuff for a family to have to digest, one day with another!

But is there nothing better to give as the staple of fresh daily reading? Alas, it so happens that the real world of men and women are those of whom nothing is ever publicly spoken! Did any be, if every one were to get into the public journals in his or her turn? There would be no enduring it. So that, after all, it is but a small fragment of the real world that we find reflected in the so-called newspapers, and that is mostly of a character which it would be far better never to have seen. If these horrible records could only be wholly forgotten again, and the very recollection of their reading rinsed out of the mind, that would be some little qualification; but as it is, the actual food offered for the daily con-

## The Truth of the Matter,

nature possible to concoct.

sumption of the public intelligence is just such a

"Mr. Maginnis," so an exchange informs us, is the delegate from Montana, and he tells some rather startling stories about the doings of the Indian agents." This person affirms that the agents will take a barrel of sugar to an Indian and get receipt for ten barrels; just so they will take one sack of flour and get a receipt for fifty. They will take three hundred head of cattle, march them four times through the corral, get a receipt for twelve hundred, give a part of them to the Indians, sell part to a white man, and steal as many back as possible." This kind of business is just what, the President and the Republican party have been trying to break up. It is generally believed that a pretty effectual stop has been put to it ; but if not, and Mr. Maglinis knows where the swindling still prevails, will he be kind enough to designate the thieves; or, at least, give information to the Interior Department? We do not doubt, and we have re peatedly asserted the belief, that half our Indian difficulties grow out of the injustice of the whites but it is useless to attempt to completely do away with these practices unless those under whose observation they occur will come out and tell who the men are that engage in them. Maginnis, according to his own story, is just the man.

### The "Sabbath Question

Considered by a Layman," is brought to a close in this issue of the Banner, by showing how the Pagan Sunday became the Christian and Puritan Sabbath. These Sabbath essays, written by Mr. Giles, well deserve 'the commendations given to them by A. J. Davis in his note published last week as being "convincing articles concerning the true meaning and wise observance of the Sabbath." They will be forthwith published in tract form. We hope our liberal friends will send large orders for them, and give them an extensive circulation among our Orthodox brethren at this season of the year when interchange of

### The Avon Sensation.

We are in receipt of a late copy of the Roches ter Democrat and Chronicle, containing a long-Union and Advertiser of Dec. 17th contains the following comments:

"In another column we publish a communication from a resident of Avon in relation to the mysterious trance case which is now occupying so much of the public attention: We under stand, however, that now the friends of the lady say that they do not claim she is in a trance, but that she is really dead, the soul having entirely separated from the body. This was in accordance with Miss Bonney's predictions, and testified to, as they claim, by the supernatural shaking of the house. Considerable speculation has been made as to the cause of death and the other singular events that have taken place in connec-tion with it, but little in addition to that already given in the Democrat and Chronicle has been learned.

A physician from this city—not a believer in Spiritualism—visited Avon yesterday, and made an examination of the body, as he had done before. He was not allowed to touch the body, but merely to look at it, as it was one of the condi-tions of the 'going out' that no hand should be brought in contact with it. This condition has been conscientiously lived up to by her attendants. The physician states that, in his opinion, the woman is positively dead, and it is an utter impossibility for life to be brought back into the

Since his last examination, about a week ago, there had no material change taken place in the appearance of the corpse. He noticed, however, a slight ring about the eyes, which was a little lighter in color than the rest of the body. This he accounts for by saying that it is a perfectly natural result of the sinking in of the eyes. They

day, a different scent from that which he found on his first one. This, however, he did not think halmed by the Patent Office, whose report would be accepted by it.

The former course would be at present impracticable; since, apart from the heavy expense it; that had not yet set in. Many reports have been would involve, Tam under an engagement to discover from any decomposition, as, in his opinion, that had not yet set in. Many reports have been would involve, Tam under an engagement to discover from any decomposition, as, in his opinion, that had not yet set in. Many reports have been would involve, Tam under an engagement to discover from any decomposition, as, in his opinion, that which he found on his first one. This, however, he did not think arose from any decomposition, as, in his opinion, that which he found on his first one. This, however, he did not think arose from any decomposition, as, in his opinion, that had not yet set in. Many reports have been would involve, Tam under an engagement to discover from any decomposition and think that he found on his first one. This, however, he did not think arose from any decomposition, as, in his opinion, that had not yet set in. Many reports have been would found in volve, Tam under an engagement to discover from any decomposition and the found on his first one. This, however, he did not the him that he would not yet set in. Many reports have been would involve, Tam under an engagement to discover from any decomposition are the found in the found on his first one. This however, he did not the him that he found in the found in the found in the first one. Miss Bonney predicted she would remain in that state, but her friends, state that she did not give the exact time when she expected to come back months, not burying her unless decomposition should set in. When the soul reentered the body she said they would hear a sound like the boom

she said they would hear a sound like the booming of a cannon.

One thing is stated by the doctor, which, if true, is certainly remarkable. About four weeks ago, when he was about to go up to Ayon, he bought a bouquet of very choice, handsome flowers at Vick's store on State street. That bouquet he took with him to Ayon, and it was placed in the room where the body of Wise Paragraphs. in the room where the body of Miss Bonney was lying. The flowers are to this day as fresh and as tragrant apparently as when they were pur

### Music Hall Spiritualist Free Meetings

On Sunday afternoon, Dec. 21st, Prof. E. Whipple, of Cambridge, addressed the attendants on this course, in a highly eloquent and acceptable manner, his theme being "American Society—Its Present and Future." We hope at an early day to present a report of his remarks. He will speak in the same hall Sunday afternoon, Dec. 28th, on " The Old and the New."

### Gerald Massey

Will, as has been previously announced, occupy the platform at Music Hall the Sunday afternoons of January. Let every friend of free thought and fearless independence of spirit, who may be within reasonable distance of our city, make it a point to attend. Mr. Massey has been called upon, both in his country and our own; to make heavy sacrifices, social and pecuniary, on account of "the faith that is in him," and the Spiritualists of Boston should evince, by their presence, their sympathy with him in that hour of trial which inevitably precedes the dawn of

Tickets of admission to his lectures can be found on sale at the Music Hall Office. See announcement elsewhere.

### More Pious Business. We would be the last to prejudge so professed-

y good a man as Gen. O. O. Howard, late head

of the Freedmen's Bureau, but it cannot be said that it is prejudging his case to comment with perfect-freedom-upon-it, in view-of-the very plain and specific charges brought against him by the Secretary of War in an official communieation to Congress. He declares the pious Howard to be a fraud. The country has never been treated to such gushing in public on the subject of Orthodox religion as by this same pious Majorshocking compound of the worst side of human formeral. He has brought his religious profession into such disrepute that all men, except perhaps the Orthodox, are crying out against him. To be placed in charge of such a sacred trust as the care of the Freedmen, so far as they are the wards of the nation, ought to have impressed him with such a sense of responsibility as to forbid the slightest tampering with money that the people put in his hands for the Freedmen's benefit. The Secretary of War, however, distinctly accuses him of having squandered and appropriated it to other and personal uses, so that the poor blacks have never received what was appropriated for them. The matter has gone so far as this, that vouchers of moneys paid to the blacks are now on file in the office of Gen. Howard, when the proof is incontrovertible that they never received a dollar. This is rank cheating, and should be called by no other name. The person who is proved guilty of it should be punshed. Yet this is just what the Secretary of War tells Congress the pious and Orthodox Gen. Howard has been guilty of, and he calls for an investigation. Gen: Howard dresses up in his uniform, cries before the Committee, and wants things kept quiet. We need not add that he is

> THE STORY OF THE EARTH .- William Denton, well known to the Boston public as a speaker upon Geology and Spiritualism, will deliver a course of six lectures at the New Fraternity Hall (Parker Memorial Building), corner Berke ley and Appleton streets, commencing Sunday evening, Jan. 4th, and continuing successive Sunday evenings till the course is completed. See announcement on our fifth page concerning the subjects to be treated of, etc., etc. Tickets for sale at the Banner of Light Office. Prof. Hall, Paleontologist and State Geologist of New York, says of Mr. Denton:

mot a Spiritualist.

"I have heard him in a single lecture on Geol ogy (on the Carboniferous Limestones and the oal Measures) with much pleasure and interest His manner of presenting the subject is interesting and graphic, his descriptions show that he has read Geology in the book, and studied it in the field; and his lectures cannot fail to be instructive and interesting to all persons."

### For the Banner of Light. STFTINGS THROUGH A MEDIUM. NO. I. .

\* \* The greatest enemies, of a new idea are those, who dine and sup on an old idea which the new one threatens to destroy. Jesus was put to death for having troubled the digestion of the chief priests, the scribes, the Pharisees, the retired money-changers and grocers of Jerusalem. If Socrates were alive now, claiming as he did of old to have spiritual intercourse, how many good church-going people there are who would like to make him drink the hemlock over again!

"\* \* \* " It is customary, it is not customary "\_\_ such is the argument of the worshipers of routine, in all ages, in favor of an abuse or an erfor, and against all new ideas. Innovators! be consided: routine is the argument and the rule only of bigots, ignoramuses and dolts.;

\*\*\* The man who believes he has an idea or truth useful to mankind, and who does not impart it, as far as it is in his power, is a poltroon, if his reticence is through fear, and a sneak, if it is through indifference or calculation. Gerald Massey seems to believe heartily in this maxim. The fossilized pedants at Princeton who cancelled his lecture engagement because they feared he was going to rob them of their devil, may take either horn of the above dilemma.

\* \* \* All ideas, claiming to be new, on God, or man, and on the world, are, at least in their germ, in Pythagoras, who was himself the synthesis of the ideas of Egypt and of India. The new, in ideas, as in money, is ordinarily only the old fused and recast under another form and another date. This is not meant as implying censure. What does Nature herself in her creations, but re-invest one identical eternal substance with new modifications? Used-up forms are no more current in the Universe than among men. Everywhere is re-formation and transformation.

\* \* \* Many persons deny the perfectibility of our race in order to dispense with laboring; for the progress of humanity and for their own perfection. But they are punished for their malevolence and their idleness by revolutions and evils without number; for, to every stationary or retrogade condition of man, God attaches some grievous commotion, in order to teach men that they must keep moving in advance. Consider our late civil war! Consider, before it is too late, the labor question, the social-evil-question, the question of municipal corruption, the question of excluding women from the suffrage.

\* \* \* The veritable Utopians are those who combat, in good faith, the coming Utopias ; igporant that the impracticable has alone been practiced hitherto among men. What does his ory show us, but a series of successive impossibilities, in the subjection, through violence or fraud, of the many to the interests and caprices of the few. What seemed so impossible twenty years ago, as the sudden emancipation of our slaves? Yes, the impossible is alone the possible here below. Those who rule by the grace of an old Utopia are well aware of this. And so it is not so much against New Utopias themselves that they make war; as it is against new Utopiaus, whose device will necessarily be, Take yourselves away, so that we may occupy your places ! If the Utopia could present itself without the Utopian, it would be generally welcome; for we naturally love novelty and change, when they have not for their end the displacing of ourselves from influence or office, salaried place or social position.

\* \* \* To affect an air of disdainful superiority s simply to show one's self inferior to those one tries to look down on; for a man affects only that which he does not really possess. Consider this, ye sarants who sneer at Spiritualism-ye Tyndalls, Huxleys, Carpenters and Fiskes of our

\* \* \* Let us not confound philosophy and science. The savant is to the philosopher what a book is to Nature, what reflected light is to direct light, what an echo is to the voice of which it is a heavy dictionary, a mediocrity crammed with pedantry and pride, an avaricious-forestaller who sells often very dear the ideas of others. The philosopher is a modest intelligence, a radiating activity, a sun which turns generously upon itself to enlighten gratuitously with its splendor all that gravitates around it. Read Dr. J. R. Buchanan (philosopher) on "Soul and Body," in Brittan's Journal for October, and then read the tract by Dr. Carpenter (savant) on "Unconscious Cerebration."

\* \* \* The least ignorant among the savants is he who, appreciating human science at its just value, defines most things as an I know not what. While he is cautious in the admission of facts, he is at the same time cautious how he utters that cheap and easy word, "Impossible!"

\* \* \* \* How shall we distinguish between the fools and the wise men? One is wise as long as one is in pursuit of wisdom. One is a fool when he thinks he has caught it. The self-complacency of a Huxley or a Fiske in assuming that the thousands of their contemporaries who believe in Spiritualism would repudiate it if they were only a little more scientific, would be comical were it not sad.

\* \*.\* The love of God and of man alone constitutes the true devotee; interest and fear make Only the bigot. Unfortunately; true devotion is as rare as true friendship; and humanity is at present composed chiefly of bigots and false friends.

\* \* \* "Perish the universe, so that I may save my soul!" This device of the priest-led is the sublime of egoism, and would not be disavowed by the orthodox Satan himself. And yet how many half-way thinkers there are who assume that to be anxious to save one's soul is the highest-proof of morality and religion!

\* \* \* There is a moral paralysis which prevents certain people from feeling certain truths. There. are atheists, for example, who seem to be deficient in a certain faculty—afflicted with spiritual deafness and cataract.

\* \* \* There is no truth that can hold out against interest. Men would put in doubt the science of mathematics itself, if it were for their interest' so to do. We contest only those moral truths which molest or cross us; and we should never go contrary to reason if reason were never contrary to our passions.

\* \* \* If the soul is immortal, it is necessarily eternal in substance. Immortality, in the system of temporary creation, would imply an eternity eternal at one end and not at the other-an eternity not eternal; that is to say, a veritable APOLLONIUS. absurdity.

A domestic broil makes an unsatisfactory meal.

### The Poor of Boston, and the Press.

The hard winter through which we are at present passing, bears heavily upon the poor, many

the red tape serpent of city formalism raised its. head and demanded that 'time should be given it; to demonstrate-liow long each one wanting assistance had been a resident of Boston, but acted upon by the urgent agitation of the abuses of the public charity system in the newspapers, the Overseers of the Poor at last opened their hearts and instructed their subordinates to help starying people in some measure, even if they haid not a légal settlement in Boston.

Thus the press accomplished a better work for humanity than all the network of churches and benevolent societies in the city, notwithstanding which, the said press must be taxed to sustain these multitudinous theologic institutions, which take refuge from the Collector behind a robe of sanctimoniousness, on the back of which are written clauses 3, 7, 9, Chap. XI, Sec. 5, of Mass. General Statutes.

### Woman.

The Governor of Wyoming, in his message to the Territorial Legislature, bears emphatic testimony to the good results of woman suffrage, as. follows: "The experiment of granting to woman a voice in the Government, which was inaugurated for the first time in the history of the world by the first Legislature of our Territory, has now been tried for four years. I have heretofore taken occasion to express my views in regard to the wisdom and justice of this measure, and my conviction that its adoption has been attended only by good results. Two years more have only served to deepen my conviction that what we have done has been well done, and that our system of impartial suffrage is an undoubted

THE NATIONAL WOMAN'S SUFFRAGE ASSOCIA-TION, Susan B. Anthony, President, holds its semi-annual Convention in Washington, D. C., on January 15th and 16th, 1874. This Association holds that the Constitution of the United States has already guaranteed suffrage to female as well as male citizens.

## "Kleptomania among School-Girls in Chelsea."

Under this mild heading the Boston Herald recently gave a statement that three school-girls; fifteen years of age, and of highly respectable parentage, had been detected in purloining gold rings, perfumery, etc., etc., from the stores of several Chelsea merchants. On being taken before Justice Bates for legal examination they confessed, and presented the following extraordinary line of defence, viz: that they took the things for a table at the coming fair of the

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Young Men's Christian Association. Where rests the responsibility for the false system of education under which these young misses seem to have been reared, by which theft was hoped to be pardoned if only its fruits were to be devoted to the "glory of God"? Can the Church or the Young Men's Christian Association reply? Society has the right to an answer!

GEORGE W. BAZIN, the veteran printer, known in this city for over a half century, and commanding the highest respect, not alone in matters pertaining to his own business, but also in many outside circles where his influence was felt, died at his residence on Milford street, Sunday evening, at eight o'clock, having reached the age of seventy-nine years and eight months. Mr. Bazin was born in Portsmouth, N. H., April 29th, 1794, served as an apprentice at the same. time and on the same paper (Morning Chronicle) with Charles Greene of the Boston Post; printed Whittemore's Trumpet (Universalist organ) in Boston for nearly forty years; served the city as Common Councilman; was one of the oldest members of the Massachusetts Charitable Mechanic Association, and closed his industrious life as an employé of Messrs. Rand & Avery,

Steps are being taken to induce the repeal, this session, of that portion of the late act of Congress regarding free matter in the United States mails which refers to newspaper exchanges. This is as it should be. It always appeared to us that this abolition, by the "assembled wisdom" of the nation, of the system of free exchanges-bearing so hard as it did upon the country-papers-was the greatest piece of folly ever perpetrated on a civilized community. inasmuch as it placed a taxation upon the circulation of intelligence among the people, and struck a direct blow at the interests of the press, which has ever been the palladium of American independence.

A neat eight-page illustrated paper, entitled "The Lyceum," comes to us for January, 1874. It is issued at Toledo, O., by P. H. Bateson, publisher - Geo. W. Kates (who is well known to the spiritualistic public) holding charge of a department called "The Progressive Lyceum." The editor states, in one of his introductory paragraphs, that "the Lyceum will be, what its name indicates, a place for the discussion, in a liberal spirit, of every question of importance to the rising generation." There is room in the liberal field for all earnest workers; so let Bros. Bateson and Kates take heart and

"Soon as a man dies and leaves money to establish a public institution, somebody discovers that he is insane. ..It is said that the will of Seth Adams is to be contested on this ground. The only way in which any one can securely dispose of property is to deed it; subject to the life of the own-er." — Haverhill Publisher.

The italics are our own, and the words of the Publisher are truthful in the extreme. Especially is this the case when the property is desired to be left to a Spiritualist institution-ride the "Barnes Will" in Indiana, and many other instances where bigotry has proved too strong for the expressed wishes of the testator. .

See notice in another column of the removal of "The Truth-Seeker" to New York City from Paris, Ill.

THAT SPIRITUAL PICTURE, "The Dawning Light," is advertised on seventh page. An appropriate " New Year's Gift."

Read the fine poem by Gerald Massey on our second page, entitled, "Our White Dove."

### Banner Contents.

First Page: "The Brown Little Man's Story of the pectre of Happy-Days, a Christmas tale by the spirit-per ent passing, bears heavily upon the poor, many of charles Dickens. Second: Same confiftued: Poem of Charles Dickens. Second: Same configuration of Charles Dickens. Second: Same confidued: Poem of Charles Dickens. Second: Same confidence: Poem of Charles Dickens. Second: Poem of Charles Dickens. Poem of Charles Dickens. Poem of Charles Dickens. Poem of Charles Dickens. Poem of Charl what hope yet finds lodgment in their hearts to the improvement of business prospects in the early spring.

At the commencement of the cry of suffering, Book and other advertisements. Eighth: Plearis: "Spiritualist Conventions;" "Chicago Items;" First Spiritualist Congregation of Baltimore;" "Publi-Morals in Providence, "etc.

### F BRIEF PARAGRAPHS:

There's givey in the upper air, There's glory in the earth: There's glory, glory everywhere,

This day of desus' birth !

Michikazu Yosuba Nawa, of Japan, for several months member of the Boston' Law School, alled on Wednesday Dec. 17th, of typhold fever, at the age of thirty-one, He had distinguished himself in the wars of his country, and accompanied Mr. Mori to this country as second—secretary of the Japanese legation. Soon after the arrival of the embassy, he resigned his official position, and, coming to this city, commenced the study of law. He was a young man of ability, and his career promised usefulness to his coun try and fame to bimself.

AN APPRECIATIVE AUDIENCE, -The Christian Register reports that, last Sunday, one of our ministers preached a sermon on "The Abuse of Trusts, and Sudden Falls into Disgrace of Men of High Standing, "without being aware hat he had an especially fit andlence, After the sermon he was told that six bank presidents, two cashiers and city treasurer had listened to him.

"Roundabout" has at last found one thing that is what it is cracked up to be. It is hominy. .

Chleago is ashamed of the want of tact shown by its coun ty authorities, who have actually let a new court-house b built for \$50,000 less than the estimated cost.

No. sir! you can't live in this world and take an active part therein without treading on somebody's corns. It's an impossibility to avoid it. A wife wanted her husband to sympathize withher in a

feminine quarret, but he refused, saying, 2:15 velived long enough to learn that one woman is just as good as another; 194pot better,\*\*\* \*\* And Le vretorted the exasperated wife, \* have lived long enough to learn that one man is just as had as another, if not worse! One of the Japanese students at Yale was accosted by a green sophomore the other day with, "What's your, name?" The gentleman from Japan answered politely,

giving his surname. "Oh !! refolmed the would-be witty questloner, "You heathen don't have but one name. I see!!" "What was the first name of Moses?" was the re-"The world moves" in Mexico. Peonage has been abolished, and the Church has been separated from the State.

tions, illuminations, and a military parade. "It is a waste of valor for us to do battle, " said a lame desert; "let us cast lots to see who shall be considered the tion the Arab readily assented. They cast lots: the Arab eist lots of stones, and the estrictic east tots of feathers. Then the former went about his business which consisted

The people celebrated the passage of the articles with ora

in skinning the bird: For more than ten months the lofty volcano, Mauna Loa Sandwich Islands, has been burning with almost uninter-rupted brilliancy. This is especially remarkable, from the fact that the cruption is going on at an elevation of nearly fourteen thousand feet above the sea. The column of molten lava thrown out of the summit crater varies from two hundred to five hundred feet in height, and assumes all the various lorins of a great foundair of water. The old crater of Kilanea, which is four thousand feet above the sea, I also unusually active.

A Sophomore says he cannot understand how any one, possessing what is generally known as a conscience, ca counterfelt a five-cent piece, and put on the back of it "In God We Trust."

The new working rooms of the Boston North End Mis sion were presented on Saturday. Dec. 20th, with a hand some Grover & Baker sewing machine, for which the managers extend hearty thanks to the firm.

Some writer contributes the following neat bit of rhyme to the "People!" (Cal.), and christens it

THE NURSE'S CHADLE-SONG. Sleep, little bub!
Thy father has gone to bis club;
Thy mother is out to a grand \*noiree;
So swallow the beautiful catnip tea—
Sleep, little bub!

Sleep, baby, sleep!
A wolf got after some sheep;
He stole a young lamb from the shepherdess—
There was n't much left of that lamb; I guess;
Sleep, baby, sleep!

Steep, baby, steep t Sure, paregoric's cheap. Pathus use it when catnip fails— It stops the bother, and tells no talos Sicep, baby, steep t

Milton, in California, was entirely destroyed by a tornado, on the 16th. Not a building was left standing and uninjured, but no lives were lost. About the same time, a regular tornado was felt from about the centre of England o near the centre of Scotland. Many places in the north of England and some in the south of Scotland are mentioned as having been among the suffering communities.

The retrospection of past mistortune, like shade to a pig-

The Dutch troops in Acheen are now in possession of all the country on the left side of Acheen River. The march of the Dutch is strongly resisted by the Acheenese.

The life of an honest/man is a beautiful poem; and every hopeful for it.

WOMAN'S RIGHT TO LEARNING. Oh, men that plus the stately pile
Where law and learning hold their sway,
And drive with subteringe and wife
Your mothers from the deor away. Undo the doors! In God's high noon An equal herlinge have we. Your cold exclusion 's out of tune With Nature's hospitality.

Why is it that a man who steals \$30 is sent to State Prison, and one who steals \$50,000 is limited?

A Paris journal publishes the following curious paragraph: "The oldest journal in the world is published at Pekin, China." It is printed on a large sheet of yellow slik, and appears in the same form, with the same charac-ters, and on the same kind of stuff as took place a thousand years ago. The only thing changed is the writers."

The "Virginius" was surrendered to Capt. Whiting, of the "Worcester," on Tuesday, Dec. 16th, at Bahla Hood, the "Despatch" being used for the occasion; and now the Attorney General of the United States pronounces hera "fillibuster" craft. Send her back. As we go to press, reports indicate that England is about to supplement the action of the United States by a demand for the punish-

Times of general enamity and confusion have ever been productive of the greatest minds. The purest ore is pro-duced from the hottest furnace, and the brightest thunder-bolt is elicited from the darkest storm.—Collon.

Gold mines have been discovered in Alaska. If they are worth much, they 'il be the means of putting a stop to 'the wolf's long'howl from Oonalaska's shore.''

They talk of erecting a hotel in San Francisco of a 1200

"When Dr. - preaches," said an humble paster, the plawman leaves his furrow, the tradesmap his shop, the scholar his books, and the fine lady her tollet, to crowd round the pulpit. When I preach, I set all things to rights again, and every one follows his own business."

New Jersey's valuation is \$513,000,000, less a few dollars.

My lord cardinal, (Cardinal Richellen) there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the send of the week, month or year; but I charge you to remember that he pays in the end.—Anne of Austria.

A benevolent lady in New York supports eight poor familles, at an expense of \$10,000 a year.

An Indianapolis, man gives \$100 weekly for charitable purposes. Such charity "maketh not ashamed."

"Where are you going?" said a young gentleman to an olderly one in a white cravat, whom he overtook a few miles from Little Rock. "I am going to Heaven, my son.

I have been on the way eighteen years, " "Well, good-bye, old fellow; if you have been traveling toward Heaven eighteen years, and got no neater to It than Arkansas, I "if

Louistana has become the banner cotton State, produc ting this year 1,200,000 of the 3,900,000 babes raised in all the South. To accomplish this the cultivation of sugar fiasbeen largely abandoned.

The man who carries a lantern on a dark night can have friends all around film, walking safely by the heip of it's rays, and he be not defrauded. So be who has the Godgiving light of hope in his breast, can helpson many others In this world's darkness, not to his own loss, but to then precious galn.

The great bell at Mengoon. Upper Burmah, is said to be the largest and heaviest bell in the world except the Cathes draft bell of Moscow. It is twenty feet high, and its largest made diameter is sixteen feet and four mehes. The most remarkable career of success that has but inside diameter is sixteen feet and four mehes. The weight of bell, pin and shackle afforther is about filmety

The only deaf unite fibrary and reading-room in Boston is that at 250 Washington street, which has been formally incorporated, and of which Mr. Adams Acheson is the an A. Calantta despatch states that one-balf of the supply of

food in the Province of Bengal dias been exhausted, and it is now believed that a famine cannot be averted. Thus farthere has been no actual distress among the people The regular Sunday evening entertainment at Bonin's Bower, Boston, took place, as usual, on the hight of the 21st. The exercises consisted of the recital of a poem by Mrs. Parker, and of addresses by Messes, Chailes McLear dred persons, most of them laboring people, and the rest persons of reputed zeal in the cause of labor reform. The addresses developed the various phases of the labor ques

A discussion in the National Convention of Friends, th other day, would seem to Indicate that even the Quakers are beginning to yield to the "spirit of the ago," One speaker adylsed, that "the question of dress should be on slimply of utility and convenience; "and said, moreover, that to the practice of wearing the hat in meeting, which so long prevailed, was remarkable chiefly for being a stupid violation of sanitary law !"

tion, that of Mr. McLean being devoted, in part, to the

In his autobiography in "Ten-Minute Taiks," Eithu Burritt fells how he stadied mathematics. He could n't afford time to attend school, so he used to do certain prob lems "in his head," while hummering away at his anvil, Here is one of them: "How many yards of gloth, three feet in width continuous strips an inch whee, and allowing half and inch at each end for the day, would it begins to reach from the centre of the sun to the centre of the earth would not allow himself-to make a slugle figure with chall or charcoal in working out this problem, and, he wonle carry home to his brother all the multiplications in hi head, and give them off to him and his assistant, who took senarate calculation, and found the final result to be con

## Sign! Sign!!

A polition is in circulation, sont out by the Liberal cagne of Boston, for the equalization of faxation by the examption accorded to churches and other eligious bodies.—Alabe. And all liberal people in the State should peedily sign it. There is no sort of reason why the poor should be taxed to support the rich !

### Warren Chase

Lectures the four Sundays of January in Des Moines, lown, and the four Sundays of February in Topeka, Kan. Address accordingly.

5-97 We have no reply to make to the personal etter of our old friend D. A. Eddy, of Cleveland, O., published in the Religio-Philosophical Journal of Nov. 29th, except the paragraph at the foot of the column and immediately under the letter, which reads as follows: "Wee unto him who is inspired by his prejudices, for he shall walk in darkness, and the shadow of unrest shall full upon him." We will, however, reaffirm every statement made in our report referred to. in the letter condemned by him.

Warnen Chase.

152 James M. Peebles whose "Package of Pickings" will be found on our sixth page, has peer addressing large audiences during December/-at the Oxford-street, Unitarian Chapel, Lynn, Mass. He goes next to Troy, N. Y.

Read the advertisement of THE ILLUS-TRATED JOURNAL, Chicago, on our fifth page.

### Spiritual and Miscellaneous Periodicals for Sale at this Office: BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80

cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
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and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PILLOSOPHICAL JOURNAL: Devoted to
Spiritualism, Published in Chicago, III. Price 36 cents.
THE LITTLE BOUQUET. Published in Chicago, III.
Price 30 cents.

Price 20 cents.
The Chuchble. Price 6 cents.
The Herald of Health and Journal of Physical Culture. Published in New York. Price 15 cents.

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efficient healer in Boston is Dr. J. T. Gilman Pike He compounds his own medicines, is a mesmer tery when required, administers medicines to his patients with his own hands, has had forty years experience as a physician, and cures inine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

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Those hearts who half in the farrow of life,

Those who doubt the efficies of charity, should peruse he pages, Manschet may solving group exect licaven while gyet upon earth, which they have heretofore failed to comprehend.

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In Connection with Spirit Photography.

THE spirit whose picture is alout to be taken, will re-A spond ACDIDAY to one stions asked by the sitter, Parties at a distance destrous of having Pistures taken-vitiont being firesent, will receive, full particulars by en-W. H. MUMLER,

## 170 West Springfield street, Boston.

DR. PETER WEST. THIIS well-known Medium has moved to No. 5 Montgree Stilling from A. Roston, near the Banner effice. Will give Stilling strom 9.4, M. to 30, M. the makes a speciality of Consumption, and successions treats all other Chromic Bismass. No cure, no pay, Makes arrangements to hold Steamers at p twile houses.

MR. AND MRS. DR. W. H. C. MARTIN TMANCE, Test, Business and Medical Cainvoyants, A. No. 5. Mongomery Place, oil Tremont street, near Banner of Light office, up one flight. Don't ring. Cir-cles every Smolay and Thursday evening.

## ROOMS TO LET.

TIWO SPACIOUS ROOMS in the new Building No. 9 Montgomery Place, corner of Province (I. Have the modern conveniences, Apply at the Bookstore of COLBY 5 RICH, on the first floor. is—Nov. 1. SELF-KNOWLEDGE THE MOST USEFUL.

D. Psychometrical Defineations of Character, with prac-tical adaptations to success in Hig. Terms, \$2, 22 East, a 77th street, New York City, R. P. Wilsson. M. R. M. A. PORTER, Medical and Business Dec. 27,-40.

ANNAH A. POLLARD, Healing and Writ-

L Ing Medium, No. 7 Groton street. Circles Tuesday, Friday and Sunday evenings.

ner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J.H. CONANT.
while in an abnormal condition called the trance

These Mossages indicate that spirits carry with them tae characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as minds of truth as they perceive—no more.

### The Banner of Light Free Circles.

These Public Circles are held at the BANNER of Tagner Office, No. 9: Montgomery Place, Gerond Story Receivey MONDAY, Trespay and Thursday Acternoon. The Hall will be open at two o'clock; services commence at procisely three o'clock, at which time the doors will be three o'clock, at which time the doors will be closed, neither allowing cutranes nor exit until the close of the scanea. If, in case of mercesity, gay one desires to leave, the room during the services, the fact must be signified to the Chairman, and permission will be granted to retire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influences produce inharmony, and this our spirit triends canteen are the constitution us to wood, if friends particularly enjoin upon us to avoid, if, possible. As these Circles are tree, we have no doubt visitors will readily conform to our rules.

The questions answered at these Scances often propounded by individuals among the lence. Those read to the controlling intelligeneo by the chairman; are sent in by correspond-

Donations of Howersafor our Circle-Room

MRS. CONANT receives no visitors on Mondays, Tuesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings:

SEALED LETTERS -Visitors at our Free Circles have the privilege of placing scaled letters on the table for brief answer by the spirits. First, write, one or two proper questions, addressing the spirit questioned by his or her full name; then put them In an envelope, seal it, and write your two ad-dress on the envelope. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon pur circle table expecting lengthy replies, otherwise they will be disappointed:

LEWIS B. WILSON, Chairman.

### Invocation.

Thou Soul of Matter, here and everywhere, we reverently bow before thy power, acknowledging, it supromes and we ask that the weary and heavy laden may find rest upon the bosom; of that power, that the benighted and ignorant may find light and wisdom in the sunlight of thy love, and, that thy truths may become so simple, in this age, to an inquiring humanity, that they shall soon cease to ask, Where is God, and what is God? And to thre, oh Supreme Power, we will ever render all thanks and all praise that we are and that we eyer must be forever and for-Nov. 10. evermore. Amen.

### Questions and Answers.

CONTROLLING-SPIRIT:-Mr. Chairman, if you

have questions, I can it least hear them. Ques - [From Mrs. F. Campbell,] We are taught by disembodied spirits that marriages take place in the spirit-world, and that offspring is the result of such union, and that those children are, in time, incarnated in matter, thus , reaching the lower strata of human life; and, while gaining experience through matter, they, at the same time, spiritualize and refine, each, a portion of matter. Now, the question presents itself to my mind, if we are born through successive stages of development and spirituality, all the way up to celestial life, (admitting the & truth of re incarnation,) are we not first incarhated through descending grades, all the way down from celestial life, thus living a cycle?"

Will my ancient guides please answer?

Ass -At the outset, we must premise that matter exists somewhere else than here in this for a little money! Now I've been gone from lower early, than in other earths, than in plan-this world nearly forty years, and if you will belower earth, than in other earths, than in plan-etary systems, than in worlds seen and unseen. lieve it, some of my relatives are now trying to the law of matter a personnel bunt up, what really never existed but they entrusted me, that I may receive a still greater Eternal change is the law of matter-a perpetual hunt up what really never existed, but they giving and taking throughout all the realm or kingdom of matter; and as soul can give no expression aside from matter, it is to be expected, tilled with gold doubloons, and that I had hid it at least, that matter is to be found even in the away somewhere, and failed to make mention of seraphic ficavers, and that souls manifest through, it in my will, and now they've been a-hunting matter there, as here. Now, taking it for granted and looking over old papers, and even have gone that matter is perpetually changing, each atom; so far as to say, "Perhaps she had it buried with some other atom, and that motion is an with her! eternal force allied to matter, it is easy to demonstrate the power of the soul over-matter, when one stands a grade above the lower strata of mat. and I think they 'd be better, employed-those ter; but it is not so easy for souls that are inearnated in crude temples of flesh to understand the demonstration, however clear it may be, because they are surrounded by the crude mists and fogs that have an imaginary existence. Shame on that are incident to lower conditions of human life, and these prevent the intellect from grasping at great ideas, except in special cases. The religious record has it that they never marry nor are given in marriage in heaven. That seems to ! be a direct contradiction to what we shall teach allout it; it might do some good. My name was you; for we here, in the first place; distinctly af Sallie Bennett. I lived at the North End, in Bosfirm that there are marriages in what is, understood by you to be heaven. Thanks be to God, they are unlike most of the marriages you liave here. This proposition being true, it necessarily overthrows the old idea of the other life, and leads you into a new way of flinking-first, that there are marriages in the other life; second, that there may be births in the other life; and if you pursue the subject, a little further, you will ascertain that there are births in the other life-not as they take place here, however, as we told you a few days since. These births occur on the spiritual plane-a birth of ideas, if you please; these ideas taking on the highest form known to human intelligence, and growing up through these forms; these ideas, being the expression, the highest expression of what is just and beautiful and perfect, of the parent souls-the positive and negative forces-the male and female. If matter the grand panorama of creation with its varied exists here, and the soul expresses itself through matter here, and does not express itself aside from matter, it is fair, at least, to infer that that is the case in the highest spheres of existence: and it is also fair to infer that, if births occur on the second stage, they certainly occur on the highest, and then down through the different strata of mind and matter, forming a complete circle - one unbroken, pure and harmonious rhythm in Vature, which is God's highest expression. The poet has it in truth, "Round and

here, finds grand fruition in a higher sphere. Q .- Do these children born'in spirit-life have to be re-incarnated, in order to attain elements that would warrant an unending existence?

round the circle runs." All the various functions

of matter that are wrought out through the

power of the soul here, go on in higher stages,

stretch out into finer, higher and grander pro-

portions. That which has but poor expression

A .- Not always.

EACH Message in this Department of the Ban- rather, is there not something akin to a reser- its destiny, to return to earth and animate-act of eternity. .

A .- The soul is of God. God may be compared to the centre of this solarsystem: the sun, the power, the divine life by which everything unthe earth; that is the law, and there is no breaking it." Can you imprison the sunbeam? No: No; you cannot. Can you measure for it its State of this outside influence? destiny? No, no more than you can measure a

intelligence this quastion : If a woman whose | not only possible for some outside intelligence to husband had been very unfaithful to his mar- come en rapport with the male and the female, riage vows (but who in all other respects had at conception, and to impress its power and its been a kind and loving husband) should pass into the spirit world before her husband, would done, and for special purposes. All of those pershe be informed of his sin, against her, or would she be permitted to remain in blissful ignorance?

A.-That would depend upon the desire existing in the intelligence of that individual. If allowed to use the term, This triume power is there were no active desire in that direction, no knowledge would be given; but if there was an there, all through the life of the future childactive desire, the knowledge would certainly be carries it, by clairvoyance, to the highest heavborn of that desire, as a legitimate result of the activity of the desire.

Q .- What course should an undeveloped medium pursue, in order to become fully developed? A:-Live as near to Nature's laws as possible that is the surest road to the brightest unfoldment of medininiship. Nov. 10.

### Elihu' Thomas.

My name was Elihu Thomas. I lived in Boston. I was a trader in dry goods, and I left here for the other world thirty-two years ago. I have a son whom I am anxlous to enlighten, and I thought of no better way than by coming here and asking him to visit some one of the many good mediums who are in this city, that I may speak to him if possible. My son's name, Elihu Thomas. Good day. Nov. 108

### Jennie Ingalls.

My name was Jennie lagalls. I lived in Cambridge." I died of diphtheria three years ago. I was seven years old-when I died: I am ten now, I had fourteen rewards of merit for good beliavior in school when I was here. I have three hundred and sixty-seven that I've got since I left here, and I want my mother to know it. Three hundred and sixty-seven rewards of merit, moth er! so don't be discouraged about me. I am happy. I don't have to study anything I don't like, so of course what I do study I get along very fast, with. They don't manage with us as they do with the children here. If you don't take a fancy to study anything, nobody pushes you into it-the teachers wait till you come round to it auturally; that's the reason we get along so fast. Nov. 10.

### Sallie Bennett."

How foolish some people will make themselves have heard it did, and there was a little tin box, they said, that belonged to my father, that was

Now, I never-had it at all; my father had no such thing at all that I know anything about, relatives of mine would-in cleaning the streets of Boston, if they 've nothing better to do, than to be hunting up, or trying to, a few gold dollars' you! shame on you!.

Rebecca, I thought you had more sense; but if seems you aint-it seems you aint? The wisest of us make fools of ourselves, where money is concerned. I thought I'd come back and speak ton. Good day, sir. Nov. 10.

Some conducted by Prof. Olmstead.

Invocation. All hail to thee, thou Principle of Love and Power. Come thou so near to the consciousness of these humans that they shall understand thy presence and rest secure in thy love. We thank thee, oh, Divine Power, for all thy guardianship. We praise thee for that love which has ever flungitself like a bright sunbeam around us. We praise thee for that power that has ever upheld us through all the storms of life. We praise thee for all those conditions that have come, unto us as incidental powers, educating us for heaven. We praise thee for the many, many pictures which thou hast presented unto us in life. For beauty, oh God, we praise thee, and for every event of life, whether it bringeth a smile or a tear, we praise thee, oh God. Amen., Nov. 11.

### Questions and Answers.

Ques.-[From F. Skinner, Philadelphia.] :1s it to be understood, in the re-incarnation theory, that a soul in spirit life, that had previously inhabited a material body, can and does, at conception, become the animating life of the new physical germ, to the exclusions of a soul that would become that animating life if this previously existing soul did not take its place?

Ass.-Our interrogator seems to take it for granted that, under such circumstances, there would be a counter-influence of souls; that there was one that legitimately claimed the body, and that another, superior, perhaps, to itself, prevented it from taking possession of that body, and took possession of it itself. This theory or

opinion is entirely erroneous. If a soul that has Q. Where does the soul-originally come from? passed through one or a hundred incarnations in Those man manufacture the soul of man? or, mortal or spirit-life is called again, by the law of your of life, wherein flow the souls of all animals, through another, physical form, it returns and and men of low grade, and whence is drawn the has the law to protect it, and it is, under such soul of man? I think animals and a certain circumstances, the legitimate owner of the body class of people have no immortal life, but exist provided for it by the law. It is a great mistake in the future world only while their magnetism, to believe that the parents-the male and the felasts, then drift into the reservoir and become male-provide the soul for the body; that is not actually re-incarnated for the necessary develop- so; that is God's work. It is the business of the ment to enable them afterward to gain the joys father and the mother to project into objective, natural life the form; and God's business to breathe upon that form, and it becomes a living

Q .- Is it or is it not a fact that a soul or spirit folds itself. Souls, in their different aggrega, in spirit-life, free from the physical, may and ctions, may be compared to rays of light that are does come or rapport with one or both of the pareflected from the central power. "These rays of rents, at conception, and the future child parlight striking upon, permeating matter, vitalize take of the elements of all three combined, more that matter, and push it on through successive or less, and of this outside influence, so much, changes of being. These rays of light, or souls, that the future child will become the medium of are just as sure to return again to the great All-this spirit, and, through the life of this future Soul, as the sunlight that floods your earth on a child, by its being en rapport with it, gain knowlbeautiful, bright summer day, is sure to return jedge of and experience in earth life; also, that, to its source when the shadows of night fall upon thy this means, this future child will possess a power and intelligence beyond what it would if this outside influence had nothing to do in the you cannot. Can you imprison a soul, then? matter, depending entirely upon the progressive

A .- There are many phases of re-incarnation and of semi-re-incarnation. The interrogator has Q.-A visitor would like to ask the controlling conceived a theory concerning the latter. It is life upon the future child, but it is also often sons known to you as meditims, as powers standing between the world seen and the world unseen, are such special providences, if. I may be exerted in all such cases, and crops out here and ens and the lowest hells, educates it in condi tions with which this overshadowing intelligence is familiar. If that power, or intelligence, or spirit, if you please, can ascend to the seraphic heavens, this same spirit or soul-life of the future child can ascend with it, and grapple there with questions grand and beautiful, and bring them down to mortal comprehension A-Confucius was one of these specially attended individuals; a Jesus was another; a Socrates was another an Aristotle was another; Pliny was another Pythagoras was another, and there are many in your midst to day. Nov. 11.

### Rosanna Ward.

Reverently, and with almost infinite love, I play upon the instrument provided for my use to day, for I feel that I stand upon holy ground. I feel the fullness of the blessing conferred upon me in the privilege and power of return. What does it mean? It means, to join hands with those so near and dear to me that I have left here. I means, to add my testimony in favor of this great truth, together with the millions that have already thrown theirs into the scale. It means, that can say that I know that I live after death. believed it with all my soul before I did make the change, but I didn't know it. Knowledge can only be born of experience. I know it now, dear friends, and I return with evidence to you of that after-life, thet future state, which is as tangible, as real, and as beautiful as you have been taught it was through my own mortal lips that are now crumbling to dust. It is not for me to describe the beauties of the home I have found. I can only say that home is all that my soul craves, all that I expected to realize, all that the dear, loying angels told me I should have before I made the change, and I am happy happy in knowing that I'shall be used still in this beauti ful light, as a messenger to carry tidings of good will and peace and love from one world to anothreward that awaits all the faithful in the soulworld. hove to you all, dear ones; love to you all. Press on in the good way; seek on, struggle on, and by and by you will have your reward. shall wait for you : I shall help you; I shall love you, forever. I am, sir, Rosanna Ward, of Cineinnati. Nov. 1k

## Abraham Tyler.

I am Abraham Tyler, of Jacksonville, La. have been dead about six weeks. I died of the fever. I want my son, who is living in Montgomery, Ala., to see to it that old Aunt Abbie has her just dues. He knows what I would do. Do just as I would, William, do just as I would and you will please me. It is no use for me to go over the ground here; you know it all. Goodday, sir. I was sixty-two years old. Nov. 11.

## Fanny Federhen.

I wish to say to my friends in Boston, if they will secure the services of Mrs. Lord, the medi um, I will speak with them, and convince them beyond all question that I live, and that the cis a world existing beyond this, to which the departed gravitate at death: Fanny Federhen. Nov. 11.

### Dahomey.

Fair lady of the clear thoughts and the ready pen, you have called that I come here, and I am ere'; here to tell you that Dahomey lives in the land of sunshine, in the home of the Great Spirit, where there is more peace than here, where there is more happiness than here, where there is less to trouble the soul than here. Dahomey will wait, wait, wait on the shore for you, and when you shall come, you will find plenty of corn, plenty of game, plenty of blankets, a fine wigwam, all well prepared for you by Dahomey, whom you olessed in the years that are gone, whose life you shed a sunbeam upon when darkness had covered it, and the other life was waiting for it, and a shadow was on that other life. You lifted it, fair lady, and for the lifting, Dahomey will be a strength and a power to you, here and hereafter. Nov. 11,

Scance conducted by "The Unknown."

### MESSAGES TO BE PUBLISHED.

Thursday, Yor, 13.—Maygaret Vance, of New York City, to her sister; Thomas Cook, of Boston, to his moth-er; Thomas Daggett; Count D'Orsay, of Dresden, Ger-many. many. Monday, Nov. 47.—Betsey Spear of Johnston, Vt., to her son; Neille Fish, of Peekskill, N. Y.; Clara, to Justin Monday, Nov. 17, "Hotsey Spear, of Johnston, Vt., to her son; Nellie Fish, of Peekskin, N. Y.; Clara, to Justin D. Futton, "Los John Neal, Chip-capt, Fry., of the "Virginias"; John Neal, Chip-captenter, Jof Portland, Me.; Eben Harrigan, of Hoston, to her sister; Gilbert Tównsend, of Chicago, III.

Thorsday, Nov. 20.—Eldridge Sparrey, of Sydney, Australia; Denniss Quinn, of Boston; Lizzie Farnsworth, of Elizabethport, N. J.; Frene-Parker, of Lawrence, Mass.; Lincoln Stebibus, of Springifeld, III.

Monday, Nov. 24.—Minnie Tappan; Matthew Connor; Cyrus Wakefield; Jane Foster, of Concord, N. H.

Tuesday, Nov. 25.—Robert Shaller, of Thomaston, Me.

to his sister in Beston: Isaac Ferrin, to Jacob Richards, of New York City; Hefen M. Gale, of New York City; Mary Johnson, of Boston, to her-mother.

Manday, Dre. 1.— T. P. Goodlane, of Lowell; Dan Simmons, to his brother David, Electric Standish, of Boston, to her mother; Capt. James Decree of Portsmouth, N. H.; Donald McWalter, of Scolland.

Tuesday, Bic. 2.— Endle Stadhelmann, Jo his brother and sister; John K. Adjams, of Troy, N. Y.; Kilcabeth Allen, to her-sister Clorone; Ben Sawyer, of New-York, to his brother-lin-law.

Monday, Bic. 8.—Peter Wollaston, of Macchester, Eng., to his son William, in New York; Adeline Weste, of Exerter, N. H.; Limbe Eliiol, of West Chiladelphia, to her mother; Patrick Dynay, for Mr. Cark.

Tuesday, Bic. 9.—Sain A. Way, to friends in Log-fon Jerione, Fitzgerald, to his brother? Anna Cora Mowatt; Patrick Dynay, for Mr. Cark.

Tuesday, Bic. 9.—Sain A. Way, to friends in Log-fon Jerione, Fitzgerald, to his brother? Anna Cora Mowatt; Phil Shei Idan Rogers, of Fall River, Mass., to his parents.

Thoriston, Dec. 11.—Remain Nathan; Mary Edizabeth, Alien, of Chebas, Vi.; Rhoda Baatte, to d'Amesburiy, Mass.; George, for Rev. Joseph B. Davis.

Monday, Dec. 15.—Rev. Woodbury, M. Fernald; George A. Redman; Margaret Grey, of Boston, to her brother; Gen. Schouler; Capt. Simeon Mayo, of Orleans, Mass. Uncle Johnule,

Tuesday, Dec. 16.—Ann Merrick; dane Elkinson, of Northfield, Vt.; Capt. John Saunders, to friends in Salem; Olivik Barnes, of Sarinterga; Rachel Richardson,

Thursday, Dec. 18.—Jeromlah Mason; Alele Spencer., of New York, ty Ber moth er; George Albert Weed, to his father; Dorothy Smith, of Boston, to her daughter.

### A PACKAGE OF PICKINGS.

BY J. M. PEEBLES.

Why does not every Spiritualist, liberalist, and free-thinker patronize Brittan's Journal? As a quarterly rich in thought, clear in statement, and exquisitely elegant in style, it honors Spiritual-

Opening a volume of Swedenborg's writings. the other day, my eye fell upon this passage: They who, in the life of the body, have made pleasure their end, indulging their carnal 'propensities, are introduced, at death, into a life similar to that passed in the world. After a short time, however, the scene is changed, and they are carried down to the hells, where they suffer and bemoan their lot."

Not only did Thomas Paine say, "I believe in one God, and no more, and I hope for happiness beyond this life," but he further said, "There are two distinct classes of what are termed thoughts: those that we produce in ourselves, by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility. \* \* \* It is from them I base acquired almost all the knowledge that I have." These "thoughts" and ideas that "bolted" Into the mind of Thomas Paine were inspirations and spiritual impressions.

While flying hither and thither by railway, I have carefully perused A: J. Davis's "Diakka." and-like it. The truth never fears criticism: That there are diakkas-demoniae spirits-in the winter-land of immortality, and that they psychologically influence mortals to do evil, are beliefs as universal as religious convictions.

Who so nearly shaped these ideas? "The alchemist may doubt the shiring gold his crucible The child may cease to think that he can play with heaven's rathbow;
But faith—fanatic faith—once wedded fast to some dear falschood, hugs it to the last.

Accept my sincere thanks, friend Colby, for calling upon Spiritualists to remember J. II. Harter, Auburn, N. Y., in the line of Christmas and New Year's presents. There is no more faithful, self-sacrificing and worthy worker in the spiritual field. By helping him, we help the angels in their redemptive work.

The New York Herald of Nov. 23d says that "the Commissioner of Indian Affairs has received information that a party of white horsethieves recently stole one hundred and twenty liorses from the Comanche Indians on the Fort Sill reservation, and were pursued by the United States Marshal and a party of assistants to, Jack County, Texas, where thirty two of the horses were re-captured, and one of the thieves secured and taken back to Fort Sill in irons to await trial at Fort Smith."

In my opinion there are quite as many whiteskinned as "red-skinned" thieves in the West. The remaining Indians ask for justice-nothing

. Evidently there's no better magnetic healer in New York than Dr. E. D. Babbitt. Praise only drops from the lips of those who have been under his treatment. He is also a writer for the spiritual press. Jere, Hacker, Berlin, Campden County, N. J.

remembered as the editor of the "Pleasure Boat," writes to a friend in W. Harwich, "I left the world in disgust, because its practice did not correspond with its profession, and here I am, staying in poverty, hermit like, surrounded by an ignorant, bigoted and priest-ridden people. I was born about forty years too soon for the comfort of myself or the harvest of my peace principles." Spiritualists, remember this old soldier in the field of reform. His trumpet has always given a "certain sound.".

The Troy Society of Progressive Spiritualists. under the supervision of Benjamin Starbuck, Waters, and others, fall not to miss from their midst that eminent healer and zealous worker, Dr. J. E. Briggs. Troy's loss is New York's gain. Put him into the harness, committee-men of the city spiritual. .

During a lecture recently delivered by Mrs. Fawcett in London, she stated "that there were two million five hundred thousand unmarried women in Great Britain, and half of these must remain unmarried. The world, however, was changing its views as to the position of women."

This immense disproportion of women to men in England has been caused by war, and the emigration of young men to Australia, New Zealand, and other isles of the Pacific.

In this transition era the truly brave soul may find encouragement in these inspirational lines of James Russell Lowell:

Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future that make Plymouth rock sublime?
They were men of present valor, stalwart old iconoclasts, Unconvinced by axe or glibble that all virtue was the past's, But we make their truth our falsehood, thinking they have made us free. made us free. Hoarding it in mouldy parchments while our tender spirits The rude grasp of that great Impulse which drove them

They have rights who dare maintain them; we are traitors to our sires.

Smothering in their holy ashes Freedom's new-litaltar-

Shall we make their creed our jailer? Shall we in our baste to slay.

From the tombs of the old prophets steal the funeral lamps away.

To light up the martyr-faggots round the prophets of today? New occasions teach new duties—Time makes ancient good

uncouth:

They must upward still, and onward, who would keep alreast of truth:

Lo, before as gleam her camp-fires. We ourselves must plagriffs be.

Launch our May flower and steer boldly through the desper-Anter our and nower and section at the White's sea?

Nor attempt the Future's portal with the Past's blood-rust-edkey.

Truth forever on the scaffold, wrong forever on the throne; Yet that scaffold sways the future, and behind the dim un-

Standeth God within the shadow keeping watch above his

One of the young ladies at the Elgin watch factory, it is said, is at work upon a patent watch which will have the hands so made and adjusted as to seize the wearer by the coat collar every evening about ten o'clock, and walk him off

### THE TEMPLE OF DREAMS.

sometimes I wander through enchanted halfs.
And linger, 'tranced, keneath the mighty spells
of visions flashing from the mystic walls;
Awed by the antique imagery, which wells
of inspirations that dull Time defy,
And claim their kindred with Eternity.

There sceptered prince, and doughty warrior mailed, Spell-bound for ages by an Art subline, Wisdom serbne, and Loveliness unveiled, Look calmly on me through the mists of Time; Here History waits with Romance at his side, There revels Love with Beauty deilied.

Here regal genius bids the sensons wait; Gray Winter with his ley diamonds round, Young bridal Spring in robes of green clate, And fervent summer with her visage crowned Here tempests gather, and there sunshine glow O'er fruitfal Autumn and eternal snows,

There War's dark angel thrusts his stekle In, And reaps the harvest of the crimson plain; There Vengeauce holds its carnival of sin, And dying martyrs, by the blgot stain, In robes of fire ascend to realms untrod; There patient bows the thorn-crowned Son of God,

Thus do I wander where the Gentl Keep.
The Eguarded splendors, and their trophies bright;
In faunted chambers fraught with charins that were
Like star-genus scattered-from the crown of night,
Drinking the spirit of their justions beams,
A captive in the Temple of Old Dreams.

### LIST OF LIBERAL LEAGUES.

BOSTON, MASS.-J. S. Rogers, President, A. Davis, J. W. Smith, Vice President S. J. P. Titcomb, Geo, A. Baob, Secretaries: J. A. J. Wilcox, Treasurer; R. H. Rancev, F. E. Abbot, H. B. Storef, Excentive Committee,
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From the Hartpord (Conn.) Fines,
3.44 is almost equally remarkable, whother one regards it
as a literary fraud or a real maintestation of some of the
mysterious and puzzling phenomena of Spiritinalism. One
thing is apparent; the quoted extracts from the ghostly
second volume do, undenlably, exhibit many characteristics
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of Dickens as a writer, "
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world by its author and this associates, its the preface indi-cates, without the hope or possibility of pecuniary profit to them—small fruit of some of this principles it aims to in-culcate.

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## Pearls.

And quoted odes, and jewels live words long; That, on the stretched fore-finger of all time, sparkle forever.

Some ills we wish for when we wish to live: -[ Young.

The word "impossible" is the mother-tongue of little souls. -Lord Brougham.

TRUE GLORY.

. Real glory Springs from the silent conquest of ourselves. And without that the conqueror is maught But the first slave.

Get atop of your troubles, and then they're half gured. - E. M. Alcott.

A SPIRIT CHILD AND ITS MOTHER. "Fair their spirit-brows are gleauring, in their

holy homes on high. Thou will find the child thouslovest in the temple of the sky." Outward swung the gate of heavers in the rosy-

Tinted air. And their eyes were beaming earthward, warm with love and free from care. Or any cheek A felt the glancing of a lightly-

wafting wing, And again on golden hinges back. I heard the portal swing.

To my angel-child I turned me; but my spirit-

guest had flown.
And amid the fadgd brightness, 1, the childless,
stood alone:
But there's 'graven on the tablets of 'my loving.

yearning heart, That aimd earth's shrined idols, I, in heaven, can elaim a part. — Mrs. Mary A: Livermore:

When the beloved one lies stricken and ready to pass away, comes the judgment day of love, and all the dead moments of the past arise and live again. —Mrs. II. II. Store.

### Spiritualist Conventions.

This is the season of indoor gatherings, where hall and giovernicerings, is borne in blue sky and fresh breize. Were we to endeaver to print the variet reports which reachers from the numerous convocations of the spiritualthe period of the period of the period of the spiritual of the period of he shinted in that the leaving out of the others was accounted would be continued to the effective spirit of this constitution of the shift of the spirit of this constitution was shall compared the inatter by present the free body by the continues of saveral meetings, most of which we have lade most for publication socious that there is no reasonable home of our being able to dispose of them in any other way : -

New Hampshire?
Official Report of the Annual Mediag of the State Association of Spiritualists, held in Town Hall, Bradford,
Oct. 3(4), Nov. 1st and 2d, 3756.

Oct. 319, Nov. 1st and 2d, 1873.

Thelmosting was called to order by the President, G. S. Morgan. The Secretary being absent. Dr. French Webster was appedated Secretary problem. The report of the last antical meeting was read and approved. The session was then spent the conference. Remarks were made by the President, Dr. Farifield, Moses Hull, Mrs. Stevens, Mrs. Crag and Dr. Webster, Evintor Newston in Practs of clock; in Conference of an Inner. Dr. Farifield and W. Craft.

one 10.7 Weister, who is Session and Erasz of clock; in Soufference of air Dr. Faitfield and Mrs. Cralg spoke to the general hour. Dr. Faitfield and Mrs. Crafg spoke to the general interest of all.

Marating Session Second Day. President in the sharp Confedence for one hour, in which all seemed interestion. Regular speakers, Mrs. Crafg. Dr. Fairfield and Moses

Hank, Alberton Sission met at 20 clock. Called to order by the President. Concention proceeded to the election of officers for the cusuing year. The following was the result: George 8, Morgan, President: Dr. Freuch Weister and Mrs. Mary A. Roed, Vice Presidents; Mar. M. J. Shl. Secretart; Tracus Nichols, Treasurer. Regular speakers for alternood Dr. Faricheld, Moss Hull.

\*\*Evolung Sost or met at 7 o'clock. Called to order by the President, Mrs. Suggent, of Machester, presided at the Instrument, and discoursed some of her sweetest selections. They have been supported by the president of the good effect to learning the clements of the meeting.

Washington, Alvin Priest, of Charlestown, being chosen perhatment Charlman, and Frank Chase, of Sutton, Secretary.

After remarks by Mrs, Sturtevant, Mrs, Stevens, Mrs, Brockway, T. B. Newman, Luchnda French, M. Nelson, Mrs, Nelson, L. M. Perkins, N. A. Lull and others, and the appointment of a Committee on Resolutions, the meeting attourned fill evining. The evening was passed in the discussion of superfunt matters bearing upon the object of the Convention's assembly. Sunday morning, music by Geo. D. Epps and others, the reading of a poem (written by Stephen Gholen of Unity) by Mrs. Stephens, and of letters in sampathy with the movement, and condemnatory of Social Freedom, from Major Amos Perkins, of Unity; Mr, and Mrs. Musocal, Mr, and Mrs. Hull, and Charles A. Way, of Charlestown; Mrs. E. T. Booth, of Millord; Mrs. Nancy Sargent, of Newbortt Mr. D. M. Brows, of Drews, where Wm. H. Marshall, N. J. Nye, Mrs. S. A. Nye, Mrs. Nye, Mrs. St., Marshall, Harris Impser, Whills, M. M. S. Nye, Mrs. S. P. H. Marshall, Harris Impser, Whills, M. Marshall, George Charlestown; Mrs. Kenwiton, A. D. Colcord, P. H. Marshall, Harris Impser, Whills, M. M. S. A. Nye, Mrs. S. Johnston of Sutton, N. H., and from Spiritenalists in Vermont, as follows: Mrs. M. C. Rumblett, of Bellows Palls, Mrs. A. P. Brown, in St. Johnston of Policy Fulls, Johnston, of Sutton, N. H., and from Spiritenalists in Vermont, as follows: Mrs. M. C. Rumblett, of Bellows Palls, Mrs. A. P. Brown, in St. Johnston of White Compressive of the sentiments of those in attendance concerning. Social Freedom as being Immeral and misselfions expressive of the sentiments of those in attendance concerning. Social Freedom as being Immeral and misselfions expressive of the sentiments of those in attendance of the Admin of the Admi

Indication:

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towns: Addle M. Stevens, Walter Stevens, Claremont:

New Jersey.

The New Jersey State Association of Spritualists and Friends of Progress met, according for adjournment, and pursuant to the call of the officers, in Library Hall, Newark, N. J., Saturday, Noy; 22d, 1873. Romarks by L. K. Coonley, President, and R. W. Hume, of New York, occupied the morning session. In the afternoon, Mr. Coonley made a report briefly reflearising the history of the State Society from its formation at Vinetand, May, 1863. Remarks followed from Mrs. E. R. Trego, of Phila felphia, Alby N., Burnham, R.-W., Hume, and Mr. Coonley, after which the meeting adjourned. In the evening, Anna M. Middlelmook spoke, Mrs. Burnham recited a poem and gaye psychometric readings, and James M. Peebles delivered a fecture on 's spiripulsish in this and other countries,' giying a most interesting account of his recent four around the world.

The question of social freedom was carnestly discussed by various parties during the Sinday morning session. In the following names for others, to the notions handed M.

The question of social freedom was carnestly discussed by various parties during the Sunday morning session. By the attention, the Committee on Nominations handed in the following names for officers for the ensuing year, which, on motion, were adopted, and all, unanimously elected by acclamation: President, I., K. Coonley, Vineland: Flist Vice President, Julia Feliaws, Avineland: Secretary, D. J. Stansbery, Newark: Treasurer, G. W. Hall, Newark, A series of resolutions, of which the following embody the leading features, was then adopted: \*\*Resolved\*\*, That we honor all earnest workers who are developing the schene of Splittualism, whether they are engaged in examining and illustrating its phenomenal or its practical phase, both of which we believe will prove advantageous to our race; and, furthermore, that the ultimate value of Spiritualism on the earth-plane consists in its capacity to improve mankind, physically, intellectually and morally.

Resolved. That we recommend greater attention to or-Resoured. That we recommend greater attention to organization, but demand that, whatever plan of organization has be adopted to aid the advance of Spiritualism, it must be based on the recognition of the equality of manifold, in a surface of the propulation of the propulation of the construction are working out the truth, even among themselves are weary of listening to the

It is to admit all brethren and sisters as equals, but none as superiors; that, while we recognize the right of all to be instructors and teachers, subject to the will of the people, we do not admit the claim of any individual, or body of individuals, to authorize or sanction special instructors among

Respleed, That the platform of the Spiritualists is open

and hereafter.
In the evening, G. W. Madox, of New York, and Anna M. Middlebrook addressed the meeting; after which, the President, in a few appropriate remarks, orging all to exercise the largest charity toward, every human being, declared the Convention adjourned, subject to the call of the We are also in receipt of reports from the Progressive

Izations, set forth, by adopted resolutions, that Obeling a Spirituallst does not of necessity make us a Socialist or an Internationalist, any more than it makes us a Baptist or a Universalist," repudlate social freedom and the "Universal Associations" and endorse the action of the Chicago

### Chicago Items.

In the Banner of Light of Nov. 8th appeared a message from Brigadier-General Charles R. Lowcell, addressed to Dr. Oscar C. DeWolfe, advising him to investigate Spiritualism, which he denominated the "Science of all other secures." My object in calling attention to the above, is to bear witness to the truthfulness of the entire message. It is another link in the chain of evidence which honest seekers after, truth, candid investigators, are constantly receiving. A few evenings since, Dr. Oscar C. De Wolfe attended one of my scances, and Lawyer W. L. May, a friend who accompanied him, in looking over the Banner Cafter they entered the house;) accidentally saw the above mentioned message, and gave it to Dr. DeWolfe to read, which he did, carefully, and declared that the statements therein, contained were all correct, and that the characteristics were indeed those of Gen. Lowell. Dr. DeWolfe has never investigated Spiritualism, but this message and the mitnifesstations witnessed immediately after its perusales will undoubtedly lead him to thoroughly examine the phenomena.

Since my last "Items," I have had the pleasure of attending one of Carrie M. Sawyer's scances and witnessed there some very strong physical manifestations. I have heretofore described the phenomena which occur in her presence, so will only inention that at this sitting, our friend, Mr. omy mention that at this sitting, our friend, Mr.; William White, purported to be present, put his hand out of the cabinet aperture, grasped-mine cordially, and in various ways expressed his pleasure at meeting me, and desired me to res present located at 388 West Madison street, My friends and correspondents invarious parts

of the country are frequently urging me to re-port some of the manifestations that occur at my circles, and at the risk of being considered ego-tistical, I will relate, some of the many demonstrations which are of recent occurrence. One evening, we were having a family circle, no outsiders being present except William II. Cushman, of Georgetown, Col., son of Col. Cushman. We had at first some fine musical demonstrations, also several quite lengthy communications, written by the spirit hands upon the table, around which we sat, after which, I went into the cabinet, and as soon as I was seated the demonstrations commenced. While five and six instruments were being used, or played upon, from three to five hands were shown at the two apertures of the cabinet. Outside and fastened to the door of the cabinet, we have a small shelf, and wrote three messages, one of which was quite lengthy, addressed to William II. Cushman, from his spirit mother, and a fac simile of her hand-writing, so two persons present declared who were cognizant of her handwriting, and haveinstrument, and discoursed some or her syrtems of them exerting.

Item exerting.

Meaning Session (Third Day). Metal and clock. Called to order by the President. Beginar speakers for the session, W.S. Craigs Dr., Webster and Mos Stuff.

Item for the atternson. A. A. Wiscole k and Dr. Fainfield.

The following Resolutions were passed by the Conventions.

The following Resolutions were passed by the Conventions of the moda, she and brings into healthful activity all of the moda, she and brings into healthful activity all of the moda, she and brings into healthful activity all of the moda, she and brings into healthful activity all of the moda, she and brings into healthful activity and she she and brings into healthful activity and she she and brings in the Antonia transfer and all manions at tempts of the Young Men's Christian A Sociation and Evangelia and Arthonia to provide the Arthone for yabout the religious libely of the country to converting it offer religious best of the country to converting it offer religious best of the country to converting it offer religious the properties of the Holman to reloon the day and an analysis of the state and an analysis of the analysis of the state and an analysis of the stat

The Town II (il lineading at Washington, N. II., was the seen Saturday and Sunday, Nov. 22d and 23d, of a Convent for Satella Freedom, who withdrew from the Bradtord Convention above 1 ponted. The Convention was called four dentition above 1 ponted. The Convention was called four dentition above 1 ponted. The Convention was called four the Hight thay of been pleasing and satisfactory, denat 2 of Solida Son, Saturday, afternoon, by N. A. Laff, of Washington, Alvin Proct. of Charlestown, being chosen perhaument Charleman, and Frank Chase, of Sutton, Secretary, difficult to describe them. When the bands are presented and out of the convention. They are so varied, and really wonderful that it is very difficult to describe them. When the hands are presented at and out of the aperture, they remain from three to five minutes, so that all can have an opportunity of closely examining them. In most instances the arms are shown also. Quite often the guifar is thrust out of the also. Quite often the guitar is thrust out of the upper aperture, held by the neck with one hand, while a second is fingering, and a third will appear at the lower aperture and render what as sistance is requisite. Mr. Storey, editor of the "Chicago Times," was present at one of our scances, and had unmistakable evidence of the presence of his wife, who passed away last spring. Subsequently he had a sitting with my sister— Mrs. Jehnie Lord Webb—and received what he pronounced a satisfactory and characteristic communication from Horace Greeley.

We have a large variety of manifestations without seeking them—such as loud rappings,

spirit-voices, moving of furniture; and quite often, when dining, our spirit-friends manifest their presence by moving and lifting a heavy

I wish to inform my friends that I am again indebted to my good spirit doctor for my life. He came and gave full directions as to the course to pursue, when it did not seem possible for any

thing to save me. A.H. Bastian and Taylor are again in Chicago, and I hope will remain long enough to give the investigators an opportunity to witness some satisfactory demonstrations. Good, reliable physical mediums can have all they want to do in this city. Mand Lord is greatly missed by seekers after phenomenal mediumship.

The Bangs shildren continue their circles, and

are doing a good work; but they are young, and their parents do not deem it best to allow them to give scances but two or three times a week. I hear there is a physical medium in town—Mrs. Parry—who is holding circles at private houses, and giving very good satisfaction. Col. Hay, of Texas, has made Chicago his headquarters for some two months. He Jectured here twice, and has been doing quite a work as a developing medium. Dr. C. P. Caroway has returned, and is at present located at Room 10, Kentucky Block, Clark street. He is considered a good clairvoy

ant and magnetic physician.
Gerald Massey, the English poet, is here—speaks to-night before the !! Free Religious Society," which has recently been organized by the Liberals and Spirltualists. Prof. Taylor is the regular speaker for this Society. He was formerly a Methodist minister, and is the author of

Old Theology Turned Upside Down."
Dr. S. Maxwell, is at present ministering unto the First Society of Spiritualists. He is from Richmond, Ind., which I am told is a good place for lectures; and I would advise it inerant speakers, test mediums, etc., who are traveling West, to-call at Richmond, which has some twenty thousand inhabitants. A fine half can be ob tained at a moderate price, by applying to L.

Crocker, of that place.

Our cause is steadily advancing through the West; in fact, all-over the world, over obstacles that have seemed insurmountable it has triumphed many of them inside our ranks, some outside; and yet the light has constantly spread.

absurdities of the preachers of old theology. The spirit-world is doing much to scatter the darkness of false theology, into which so many have been indoctrinated from early childhood. The leaven of truth must ultimately permeate the whole theological superstructure of religious ideas; then prejudice shall vanish, and the "Harmonial Philosophy" be the accepted religion of the age.

Thanks to all noble reformers who have dared accept truth as their guide. They are truly the pioneers in social and religious reform; and as they speak to us great truths, may they have the assurance that their labors are appreciated. Spiritualism is a sure beagon of light, and sheds forth

itualism is a sure bearon of light, and sheds forth its rays upon the tempestuous waves of unbelief, and unveils the future of man's destiny, giving knowledge for faith.

Annie Lord Chamberlain.

160 Warren are., Chicaga, Ill., }

Dec. 14, 1873.

### The First Spiritualist Congregation of Baltimore.

MR. EDITOR-A letter from Baltimore in the Banner of Dec. 6th refers to our organization as having had the action of the late Convention at Chicago under consideration, and determining that it was unnecessary for us to repudiate the views adopted by that body. The impression conveyed is erroneous. We have never had that subject before us. The First Spiritualist Congregation of Baltimore has had an uninterrupted existence of sixteen years. After eight years of exceedingly pleasant and harmonious relations without legal organization, it became incorporated under the laws of the State in 1865, and from that date has enjoyed all the privileges and immunities accorded other religious Corporations.

There is a law requiring a lamp to be placed at the city's expense in front of every church built within the city limits; and as soon as we became incorporated, the city authorities-transcending the letter of the ordinance-placed one before the door of our hall, thus, showing their respect for our movement.

The basic idea with as has been, widening the channels of communication with the spirit-world, growing in rapport with the advanced intelligenees of the higher life, and spreading abroad among the people, as far as our means would permit, a knowledge of that divine philosophy which we are unfolding from the facts and phenomena of spirit-intercourse. We form an entirely independent body of Spiritualists, having no connection with and no responsibility for the words or deeds of any other Association-Local, State or National.

We have not sent delegates to any meeting of the so-called American Spiritualists; nor have we either endorsed or condemned any of their proceedings. As free men and women, they have the right to meet and give utterance to their views, let them be what they may.

If the licentious man and the woman of strong. passional nature, from a desire to gain notoriety, or any other cause, choose to unvail the impure conditions of their inner lives-to expose those festering ulcers of our social system which a sense of common, decepty has hitherto kept covered from the public view-I cannot think that an intelligent people will fail to understand them and recognize their true position.

An ignoramus, one who knows not the meaning of familiar terms, might fail to make the distinction, but no man cr woman of ordinary intelligence will ever mis ake an avowed Sensualist for a Spiritualist. They are in direct antithesis -the Sensualist reveling in the indulgence of his lower animal appetites; the Spiritualist dwelling calmy and screnely in the higher attributes of his nature. While we remain a free people, each inust have the right to make his or her own choice, and as spiritualistic philosophers we should not desire to coerce the one or the other.; ,

If Spiritualism is the mighty power its advocates have been pleased to assume, it will, in time, not only correct the religious errors of mankind by unfolding a clearer and better view of their relations to each other than Theology has presented, but by quickening the nobler impulses of the soul all conditions of human life will be gradually molded in harmony with divine law, and all our social troubles will disappear. Man and woman will not be held together by the evanescent power of passional attraction, but will blend as one in spiritual and intellectual affinity, and then the Kingdom of Heaven will be found in the heart's and homes of the children of earth.

This is the work in which the First Spiritualist Congregation of Baltimore has been engagednot in wordy warfare with any class or condition of people—therefore we do not conceive that any greater necessity exists for us to repudiate, by formal announcement, the proceedings of the socalled American Spiritualists, in their Convention at Chicago, than to disayow the dogma of Papal Infallibility enunciated by the Ecumenical Council at Rome, or the bigamous doctrines so tenaciously held by Brigham Young and his latter-day saints in the distant Territory of Utah.

Yours truly, . . . W ASH. A. DANSKIN, Pres. F. S. C. of B.

I omitted to say that the Children's Lyceum attached to our Congregation is in a healthy, thriving condition, and our Sunday evening meetings well attended by intelligent and respectful audiences.

### New Publications.

THE ATLANTIC MONTHLY, for January, comes to us Press, Cambridge, Mass.,) city office, 219 Washington street, Boston. The old firm, J. R. Osgood & Co., who have for so long carried this magazine forward to a high point of excellence and success, have yielded their charge into the hands of the new purchasers, and the result is be fore us. A new style of cover, and new type throughout, make the old favorite all the more acceptable at the commencement of the year, and the public are assured that Messrs. Houghton & Co. "receive it from its former pro-prietors with the intention of, keeping it in all respects at the level of its old reputation, and to improve it from time to time, as they have opportunity." Such writers as Longfellow, Aldrich, Parton, Whittier, Howells, Warner, Owen, Holmes, Bayard Taylor, Wells, Eggleston, and other well known names will continue to grace. Its pages with

the fruitage of their mental fields.

The January number is of interest as presenting the opening paper of a series in opposition to the Darwinian theory from the late Prof. Louis Agassiz. Among other points of interest in the same number, T. B. Aldfich begins a new serial story, "Prudence Palfrey;" John G Whittier contributes "Personal Reminiscences" (poetic which are highly entertaining; Bayard Taylor furnishes; ine poem, " The Two Homes," and O. W. Holmes sing "An Old Year Song " of surpassing beauty: "Recent Life erature " and "Music" come in for exhaustive treatment and under the head of "Art," much pleasant reading is in troduced concerning the architecture of, the burnt district n Boston.

Church's Musical Visitor for December has con John Church & Co. publish the same at 66 West Fourth street, Cincinnati, O. A glance at its clearly printed pages and standard music (nine pages of the latter in the present number) is calculated to make friends for this popular magazine wherever it may go.

By the deed of endowment of the school at Penikest Prof. Agassiz had the right to select his successor as President and Director; and, not long before he died, he nominated as his successor his son, Mr. Alexander Agassiz, who will assume the position.

### Public Morals in Providence. The readers of the Banner are already advised

of the action of the Board of Aldermen in revoking the license of the Davenport Brothers, at the instance of the Young Men's Christian Association. Now there has occurred a matter which goes to show how much these Christian Association fellows care for morals. Yesterday evening there was an exhibition of a number of prizetion fellows care for morals. Yesterday evening there was an exhibition of a number of prize-fighters in one of the most popular places of full gill, \$2,00; cloth, plain, \$1,50; postage 16 conts. amusement in the city. There were five or six of them occupying an entire evening in fisticuffs after the manner of the prize ring. Now this exhibition was under license from our morals-loving Board of Aldermen, and was so extensively advertised and noticed in the public prints that the Rev. Mr. Anderson, who represented the Young Men's Christian Association, must have known about it. The Board had no scruples about granting the license; Mr. Anderson did not appear to ask that the license be revoked, so we had this exhibition, leaving it to be inferred that it received the countenance of the Young Men's Christian Association, and is not obnoxious to the moral olfactories, of the aldermen. Verily, as of old, we have those now-a-days who will 'strain at a gnat and swallow a camel." I have hought these facts should go before the public o show up the tender consciences of our city.

At an informal meeting of a number of our liberal friends—Spiritualists and others—the following resolutions were passed:

lowing resolutions were passed:

Whereas, The Beard of Aldermen of the city of Providence, without notice to the parties and through a partie sectarial influence, revoked the license of the Davenport Brothers, therefore,

Resolved, That said act, done at the instance of the Young Men's Christian Association, was a violation of the rights of the Davenports and of the people, subversive of the traditionary and constitutional policy of absolute freedom in all matters of felligious concernment, concluding to the trenchant expression of the founder of Rhode Island, violid liberty, and Islan evidence, of the tyrannois and sectarian character of the Young Men's Christian Association.

Resolved, That in where of the young statistics.

on. Resolved, That in view of this and similar acts on th

or the property which animates that body, whose policy is infiniteal to free thought and progress.

Resideed, That the members of the Board of Abbermen Wife registered the effect of the Young Men's Christian Association, are indeserving the windlence and suffrages of freenen, and if again they are up for public office; they should receive a rebuse at the hands of all those who would contend to hold the State independent of priestly and ecclesiastical control.

Residual, That, inasunch as history shows a most bloody and tyramous record in the unchallenged supremacy of proper priest, or dogmatist, we are warned to be vigilant and persistent in resisting the encroachments of ecclesiastical designation. Whether coming from Romoor the Bank Bullduag on Wey 1988 street, the headquarters of the Unifstian Association.

It is time these bigots were met. The point to strike is for the repeal of the laws exempting church property from taxation, a policy which gives a lie to our boast of the disconnection of Church and State. Pour the petitions in upon the Legislatures and agitate the matter. The sectarians are becoming bolder, and must be met with spirit. Their schemes must be folled, or an ecclesiastical bondage is our doom.

WILLIAM FOSTER, JR. Fraternally, Providence, Dec. 20, 1873.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Tyceums.

Meetings in Boston.—Music Hall.—Free admission.
Seyenth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Sunday afternoon, at 2% precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be progured at the graduated price of 86, \$1 and \$3, according to location, on application to Mr. Lowis B. Wilson. Chairman and Trensurer, at the Banner of Lightoffice, 9 Montgomery Place, Boston, Mass. Speakers selected: Prof. 5. Whipple, Gerald Massey, Mrs. Nellie J. T. Brigham. Prof. S. B. Brittan, Bryan Grant, Esn., Mrs. Emma Hardinge Britten, Glies B. Stebbins, Miss Lizzle Doten.

New Federarity Hall. Parker Monorial Building.—The Roston Spiritualists Union hold meetings, for addresses, conferences, etc., every Sunday evening at 7½, o'clock, in this halt, corner of Appleton and Berkeley streets. All Spiritualists and friends of biberalism are cordially invited to attend. Admittance free. H. F. Gardner, Presl-dent.

The Lauties Ald Society meets cash Tuesday afternoon

yined to attend. Admittones free. H. F. Gardner, President.

The Ladies: Aid Society meets each Tuesday afternoon at same place. All Invited to the evening Sociable. So John A. Andron Hall. Free Meelings.—Lecture by Mrs. S.-A. Floyd, at 25 and 75 p. M. The addlence priveleged to ask any proper quiestions on spirituality. Excepted to ask any proper quiestions on spirituality. Excepted the state of the second street of the Hall. Will hald its sessions at this place, corner Chauney and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

Test Griebes are held at Nassau Hall, corner Washington and Common streets (entrance from N6, 8 Common street), every Sunday at 10½ A. M. and 2½ p. M. Mrs. L. W. Libel and others, mediums. Seats free.

Colman Hall. 75 Tramont street.—Sunday morning, etrebe, Mrs. Belie Bowlitch, medium, free chrile. Alt mediums Invited. Evening, free conference, Thos. E. Moon, President.

Temple Hall.—Spiritual meetings are held every Sunday

Moon, President,

Temple Hall, -Spiritual meetings are held every Sunday
in this hall, 18 Boylston street. Test Circle mooning and
afternoon, Good mediums present. Circle or lectare every
sunday-evening. The Lyeeum meets every Sunday, at 1
o'clock r. m. Dr. C. C. York, Conductor.

BOSTON .- John A. Andrew Hall .- The regular exercises were carried out with success at the session of the Children's Lyceum, No. 1, on the morning of Sunday Dec. 21st-the evidences being that this school is growing In numbers and interest.

Pleasant Reunions - The Monday evening assemblic

ach week at this hall; music by Carter's Quadrille Band Mrs. Sarah A. Floyd calls together good audiences weekly, at this hall, by her fectures and answers to ques tions. The music furnished at her Sunday meetings afternion and evening—is of a standard quality,

Spiritualist Union,—A largely attended session of this

lociety was held at New Fraternity Hall, on the evening of Sunday, Dec. 21st. The services consisted of confer ence—subject: ! 'Are mediums, when obsessed, responsible for what may occur through their organism?' Th view of obsession taken was, not that it was the direct ac of an evil agent, but the possession, for the time being, of the human organism by any spirit. Remarks were made by Dr. Carpenter, Messrs, Williams (H. S.), Locke, Rhodes, Dr. McLellan, Dr. Gardner, John Wetherbee and others, the speakers, with the exception of Messrs. Wetherbee and Rhodes, taking the ground of non-respon stillity for the media, but also declaring that the greatest care should be-taken as far as possible to surround each sensitive with ours and harmonious influences. The next discussion will be: "The True Mission of

Spiritualism, A Pound Party was held, under direction of the ladies of the Union, on the evening of Tuesday, Dec. 23d, which proved to be a highly pleasurable event to alreoneerned.

Temple Hall, +Dr. C. C. York, Conductor, writes

nent and Christmas Tree in Temple Hall, is Roylston street, Monday evening, Dec. 20th-exercises to consis of singing, speaking and reading, with the distribution of the presents. Mrs. Carlisle-Ireland has volunteered her services; also Mrs. Taber, who sings under influence. Entertainment to communice at  $7^{\rm f_2}$  o'clock P. M. Admission

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