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Christmus Poctry.

Written for the Banner of Light. THE CHIME-BELLS.

BY ISAAC GALE.

Ye bells of sweet, melodious chime, That love to greet the Sabbath morn, Again your song is of the time When Bethlehem's wondrous babe was born; When on Judea's midnight plain, The watchful shepherds heard the sound Of "peace on earth, good will to men," From angel choirs that shone around.

This day from many an ancient fane, Sublime the organ's peal shall rise, And cultured voices sweetly join To swell that anthem to the skies; While round them stately sculptures stand, Radiant with myriad tapers' sheen, And paintings, from some master's hand, O'erlook the grand, triumphal scene.

But not from earthly fane and tongue Alone shall praise to day be given. For they o'er Judah's plain who sung 'Yet chant "good will and peace" in heaven; And friends, not dead, but gone before, In tones to mortal ear unknown, Love-drawn, may leave that brighter shore, To blend their voices with our own.

Nor have such forms (in Christian lore Declared oft known to human keh) Lost the blest power they had of yore To manifest themselves to men. Oft-times, when midnight veils the skies, Doth slumber ope the inward sight, And "spirits pass before our eyes," As erst "in visions of the night."

All outward sense entranced and still. We feel their thoughts with ours commune, And to the heart such truths reveal As light with hope earth's darkest gloom. List to the gosnel they declare : "Oh, man, thy doubts and fears dispel, Our life divine thou too will share, Rejoice to know that all is well."

Oh then, ye music bells, chime on, And let your tones, so silvery clear,... Break sweetly on the silent morn In anthems of immortal cheer; And e'er as dawns Christ's natal day, Swell high the angels' love-born theme, Till earth as heaven exalts the lay That hailed the "Babe of Bethlehem," Natick, Dec. 25, 1875.

* Job Iv: 13-15.

"HEAVENLY MATTERS."

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

This title may be somewhat strained, but a friend in a letter says: "I am glad you have finished your fiduciary series (referring to some articles printed elsewhere) and are going to at-'tend-to heavenly matters." We have adopted the title more hopefully than expectantly, and running our risk, dear reader, we presume you are willing to also. John Weiss, one of the bright lights of free religion, has treated in a sermon lately, of a spiritual world. Suppose, then, we treat of it with that eminent divine's logic in our mind. So far, then, we are justified in using our friend's suggestion for our startingpoint; let us try, then, to stick to our high-flown text, even if it ends elsewhere.

We suppose there is nothing in the whole logic of human mentality for the past twenty years that has been so flat, irrational and unprofitable, as the attempted illumination of Modern Spiritualism, its manifestations, and matters appertaining thereto, by eminent, scientific, scholarly and clerical men. Science has solved the physical basis of the universe by the spectral analysis; hence it knows man, his soul and his future " all to pieces:" it and all end practically in the ground. It stoops, like Byron, to touch the loftlest thought, if its paternity is spiritual, and stares when the average man prefers the plain evidence of his senses, and holds on to the fact when the scientific wiseacre says there is no fact that ignorance or fraud cannot account for.

Scholarly men, literary incarnations knowing all ancient and modern lore, living encyclopedias, full of every subject from Bode's law to printers' notations, except the one thing needed-you open them at Modern Spiritualism, the widest and liveliest ism of the nineteenth or any century, and it is omitted—unworthy of notice;

have had their day; and they look wild and vacant, year after year, because men of few letters, who cannot translate the Iliad, if they ever heard of the book, still stick, to the evidence of their senses, and hold on to the fact when these wiseacres have snuffed it out.

Clerical men, the weakest material passing for men of culture and thought in the nineteenth century, whose whole paraphernalla of thoughts and all that has produced this pulpit institution and sustains it and them, rests on fraud and delusion, and the experts of their order know it, and all degrees of hypocrisy and inconsistency are represented in it, and the only possible show for any supposable or probable base of truth under lying their claims are the current facts of to-day connected with Modern Spiritualism. The treatment this subject has received from the clerical order-the weakest, as we have said; of the three mentioned orders of the world's teachers-would be laughable but for its solemnity, when every single objection, explanation, apology or criticism tells more against their own data than against the spiritual manifestations, and while thus biting their own heads off they wonder because people turn their backs on their pious platitudes and believe their own senses in the face and eyes of their interpretation of Holy Writ; and though the church is getting filled with the delusion, (?) and the mourners at funerals consoled with it, and nothing else, they charge it with immorality, disturbing social and family relations, when probably, in proportion to the number of parsons to the number of Spiritualists. there are a thousand of the former who are guilty of "true inwardness" to one Spiritualist who is. Two wrongs do not make a right, but it does appear to us as though the truest thing ever uttered by that poet of human nature, the immortal bard, when the same is applied to the scientist, the scholar and the parson in their attempted explanation of Modern Spiritualism, viz. :

"Man, proud man, clothed in a little brief authority Plays such fantastic tricks before High Heaven

We admit the present crudeness of our beautiful truth, we admit its associations with ignorance and fraud: not always easy to separate the true from the false, but the sincere and diligent seeker will find it a truth, and no amount of deception in high and low places will affect a truth. We leave it, then, to those who know, from their experience amidst its crudeness and our limited knowledge of the law that governs spiritual influence, that it is founded in truth, whether there is not something ludicrous and farcical in the varied attempts of men to explain this subject who have no knowledge of it, but often say they have investigated it, and yet those who know it to be a truth, know from the way they present it 'no, worse than that, a blind attempt to lead those whose eyes are open. We have no particular one in view in these comments, but every thoughtful Spiritualist will call to mind the history of these attempts at illumination or extinguishment, and while smiling at the efforts of bigotry and the ignorance of wise men, will feel

perfectly safe, and see all the time that. "Ever the truth comes appermost."

In saying what we have, we know very well there are scientific men, that cannot be claimed as Spiritualists, who think there are some things unknown to them, and that they will know more than they do now on this and all subjects by andby; some scholars, yea many, who with all their culture, will not "pooh pooh "a thing that they know nothing of; and there are ministers also who are an ornament to their profession, who have not lost their common sense by familiarity with heavenly matters. But with this admission, the readers of the Banner know how true our statement is as a whole, and have felt almost irritated that men occupying positions should seriously offer such weak, silly explanations as many have, as if the common man was a common fool: as though a yeoman or a boor was not as expert in knowing a bean from a strawberry as a man is who happens to know the shape, size and direction of motion of the Milky Way.

Thus far 't is true "heavenly matters" should have read, "earthly." Perhaps some departed Fulton, or Tyndall, or Weiss, after getting on the other side, and finding out they were lame, have jogged our pen into the direction it has thus far taken; if so, who will find fault? We won't,

even if we are our own inspirer.
We must not forget John Weiss and his spiritual world that we were to have in our minds in treating of "heavenly matters." We do not con-sider him in any sense as belonging to the foregoing classes of teachers, although course referred to, he is sort of related to them. We have said he was a bright man, and full of bright, rational thoughts, and that is our opinion bright, rational thoughts, and that is our opinion still.—In an analogical sense he is like the youngman who approached the Master, who said, "If thou wouldst be perfect, sell what thou hast," &c.; the young man did not do it, so there was a spot on that sun. So would we say to Mr. W., If thou wouldst be perfect as a teacher, do n't put your foot into Modern Spiritualism, or rather go in all over: but like the young man he will go In all over; but like the young man he will go away sorrowing, for he has great mental possessions. Still the world will move on, and Modern

Mr. Weiss has got grandly out of the evangelical conception of a future life, as every rational man must, but he seems to have nothing in its place. That really is the weak part of free relication of the place of gion, no ghost in the play. It will never have a following until it is adopted. - Mr. Weiss do n't be-

following until it is adopted.—Mr. Weiss don't believe in adopting a fiction; neither do Spiritualists. They have discovered the fact; Weiss has not, so there is no fact! "This world," says Coleridge, "Is all too narrow without the ghost! Ah, thever more will I chide his faith in the might of stars and angels!" So he would assume a virtue if he has it not. Weiss would not, and there Weiss is wise. Blessed are the Spiritualists, will all be explained like other delusions that for they have the truth without assumption.

Mr. Welss has lost some of the conferent he used to have for Modern Spiritualism; thinks so widespread a belief entitled to a fair hearing. We think he intended to, and did the best he could without experience. We credit him with could without experience. We credit him with good intentions. The subject is in the air. It may be Shakspeare, of whom he is a student, is influencing him. The subject evidently is attractive, though he finds no truth in it. It would not be profitable to quote from our notes his words, though they were numerous and the points artistic and bright, though neither logical nor true; true to him, but not to one who knows more and knows better on the subject.

Welss ignores any knowledge of the other world or many's future life yet he are fact and

world, or man's future life, yet he says flesh and blood do not enter there, which in a sense may be true, but how does he know it? The soul's senses, he says, do not now exist, and cannot. There cannot be, says he, a moment when the soul's senses stir us, because another set is in us and active. We have been stirred in our lives by another man's soul, and woman's too, and are often, although our senses are in us and active. For the life of us we do not see why an invisible or departed soul should not, or even our own soul stir us to high resolve, although our

bodily senses may be weak.

The soul, says Welss, cannot be in two places at once, any more than a man can occupy two souls. This is strong and quite ministerial language for a man who knows nothing about any soul, or any other world. Mr. Welss must have nodded, for a little knowledge of mesmerism would have taught him that two souls can be do ing duty in one body. He says the soul has a body, a soul-without a body is a nonentity. He prefers, however, to think the soul reaches out and attracts from its surroundings its own body, as the child does in fætal life. We think so, too, and this mortal existence is the feetal life of the We are now in our busks; by and by we will be unhusked in the spirit, but always have a body; unless it were so there would be a period when the soul would be a nonentity with out a body, which this bright teacher says cannot be, and, if the soul is preparing a body for its exit, if eyer, so short a period ante mortum, that period the soul inhabits two bodies. First, then, Mr. Welss knows nothing of the soul or the future, then says in detail what it is and what it cannot be and it is control to be soul or the future. cannot be, and, in saying it, is inconsistent, con-tradictory and illogical, in addition to giving de-tailed information of what he admits he knows nothing.

There were quite a number of points made, which seemed to be as inconsistent as the above, out hardly worth while to extend into them. Mr Welss is one of our favorites, keen, cloquent and artistic, but we never heard him deliver so faulty a discourse as this one was, on the "spiritual world." The wonder to us is, he did not see the faults himself. He will when he wakes up. Blessed are those who are now awake !

How to Entertain Guests.

Read before the Woman Suffrage Association of San José, Cal., Nov. 4th, by L. J. W.

Emerson says: "I pray you, oh excellent wife, not to cumber yourself and me to get a rich dinner for this man, or this woman, who has to be a truth, know from the way they present it that they have never given it an investigation worthy of the name; "blind leaders of the blind;" no, worse than that a blind attemnt to your looks, in your actions, in your accents and behaylor, your heart and carnestness, what he cannot buy at any price at any village or city, and which he may well travel fifty miles and dinc sparely and sleep hardly in order to behold. Cer tainly let the board be spread, and the bed dress hospitality be in these things. Honor to the housewife where they are simple, so that the intellect is awake and sees the laws of the Universe; the soul worships truth and love, and

honor and courtesy flow into all deeds."

The most obtuse must see in this quotation the whole philosophy of hospitality. One of the greatest delights of having a home of our own is to have a place in it for friends and strangers. We do not build a house simply to meet the wants of our own families. We have one or more guest chambers and the extension table, to which we may welcome our friends. The larger our means the more liberal provision we make for hospital They are greatly to be pitied who can b supply their own physical wants, who dwell al ways in narrow quarters, who have no pillow of plate for friend or stranger. There are some plate for fitelia or stranger. There are some homes that we wot of that have room enough for all, and an indefinite power of expansion. There is always room for one more, and where the wel-come is so hearty the one more sends his regrets for absence and comes next time. There are others with houses roomy enough, but unblest with friends the year round. No one breather the fragrance of their roses, or wipes the bloom from the clusters that are supposed to grace their tables: They live to themselves very elegantle tables: They live to inemserves very engancy and comfortably it may be, but very narrowly and selfishly. The doorstep is always clean and the lawn always shorn. It is kept for the eyes and not the feet. No children play there, and the dogs are not at home. We hope the folks are,

There are others who would like to make their friends welcome, but spoil their pleasure by ove exertion. The guests are made to feel uneasy by the visible effort put forth to entertain them The whole secret of putting our friends at their case is to be at ease ourselves; and in order to be thus, we must not misinterpret their visit. They have not come to see our furniture, our surroundings, our dress, but ourselves. Courtesy, then rather demands our society and conversation than our silver-ware and cookery. There is no objection, of course, to the best tea-urn, and cups and saucers to match, but they should set upon the table as if they were every day ware. By all means kill the turkey if that is your humor, but do not tell your guest that the bird has been waiting his coming a month. Let the rare dish be served up with as much case as if it were always upon your table. Keep your art, whatever it may be, out of sight. Do not let your guest suspect that you are making an effort to entertain him, lest he go away pained with the feeling that he has been a burden to you, and never come

Nor should we turn aside wholly from the routine of our daily life to make our guests welcome. Every one worthy to sit at your table knows that life has its necessary duties. Do not burden them with the thought that your business is suffering derangement and loss by their coming. Your intercourse will be all the sweeter and more profitable for coming in the intervals of your regular cares. Give them to day only that which you have to spare to-day, that there may be no strain on the morrow for your lost possessions, and no wish in your heart that they had not come at all, or at least when they did.

Splendid New Serial.

AISY DOANE:

SUNSHINE DARKNESS. AFTER

Written Expressly for the Banner of Light, BY MRS. A. E. PORTER.

Author of "Dorn Moore;" "Country Neighborn; or, The Two Orphann;" "Rocky Nook A Tale the Times;" "Beriba Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc., etc.

God is the master of the seenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "If this please God, let it be as it is." - JEREMY TAYLOR-

CHAPTER I.

The Baptism.

It was Sunday morning, but the quiet which usually prevailed in the old Doane mansion at that time, was broken by the chattering of cook and housemaid in the kitchen as they bustled about in their preparations for a more varied dinner than was common on this day in the household. From the open door Peter could be seen, rubbing the horses with great vigor, standing back every other minute to admire their glossy coats and long manes. When this work was completed he took down the silver-plated harness. already very bright, and with a few vigorous strokes made it shine so that his own black but comely face was reflected from the surface of the bright metal as if it were ornamented with a collection of tiny daguerreotypes. "Mr. Joe do n't zacly like me to do this Sunday," he said to himself, laughing so that his white teeth gleamed between his red lips, seeing which Peter laughed the more, and made wonderful grimaces, which was quite a waste of the comic, seeing that no artist was at hand to immortalize them.

"No, I suppose Mr. Joe would tell me to say the fourth commandment, and remember only works of necessity and mercy. But this is a strordnary occasion; can't make things too bright to-day. Thirty eight years this day since a child was baptized in this family, and never a weddin', though the house has been built nigh on to a hundred years. Now I call that remarkable, strordnary, uncomperhenserble, (there, I have it now) as the minister said when Lasked him to splain how seeds growed in the ground. Never a weddin' all these years! Well, that comes of havin' sons and no daughters, for we can't count Miss Joan a daughter as was likely to marry. Ha! ha! ha!" and Peter, forgetting the day, laughed so loud as to be heard in the kitchen.

"Why, Pete!" said Betty, as she turned to the door, holding in her hand the thread and needle with which she was sewing up the crop of a dressed chicken that she had just stuffed with a sayory mass of chopped bread and sweet herbs; 'you forget what day it is. By the way you hugh I should think it was the Fourth of

"And what is that in your hand, Mistress Bet ty?" said Peter. "Is that the way you keep holy the Sabbath day? You should wait till Monday mornin' to mend old clo'es!''

"I gint a mending old clothes, you goose. am about such work as is my duty.

"I donno what else you can call it but mendin' old clo'es, when I see you with my own eyes at work on that chicken's jacket; but houmsoever, I aint a goin' to quarrel on this blessed mornin'. In my view it is better to laugh than to let your angry passions rise.' The sun shines, and the Birds sing, and the garden is a laughin' all over with flowers, and, best of alls we are to have a christening to-day. Look at them hosses and that harness; do n't they do credit to the occasjon?. And I have rubbed the old carriage till it looks like new."

"You have been long enough about It," said Betty, who always was chary of her praises of Peter, who she considered held altogether too high an opinion of himself. "You better go now and study your catechise, and remember that good works won't save you."

"Shall I try bad ones, Betty? I can sew up the other chicken if ye want help?"

"Go along, I say; you always hinder more than you help.''

Peter-returned to his stable, and harnessing the horses to the old fashioned carriage, sat down with primer in hand, unconscious that he held it upside down, while his eyes lingered on the result of his work in the brightness of carriage and harness, and the gloss of the well rubbed horses: A little broken mirror in the stable had revealed the fact that he too shone from head to feet. His hair was olled, his black skin glistened, his white spencer was smooth from Betty's ironing, and his "pumps" were as shining as "Day and Martin" could make them.

There was an air of serene self satisfaction in Peter and the horses, who now and then turned their eyes upon him as if they, too, understood the matter, as I verily believe they did, and knew that there was something more than usual going on in the house. The cook and housemaid hastened their work, for they must see the 'christening." The darling, wonderful baby, the pet of the household, was to make his first appearance in public to-day, and not one member of the family able to go must lose the sight. Aunt Margie, notwithstanding her rheumatism, could hobble into the room of Miss Joan, who was an invalid. The brick oven, with its slow, steady fire, like an old-fashioned bank before the art of and Uncle Joe has given him a porringer.

defaulting was understood, would take good care of its deposits during the hour of absence. Up stairs, in the large front chamber, the moth-

er sits with her babe in her lap. She has taken him from his bath, and is wrapping the dripping cherup in soft flannel, while the water drops sparkle on the tiny brown curls on his head, and he winks and laughs as they roll down his cheeks. He is a fair and lovely infant, and the fond mother kisses check and mouth and dimpled feet, as she wipes the water from them and calls him by those endearing pet names which little ones understand so well. On the chair beside her hangs a long white robe of India muslin, costly and rare, and in a box of sandal wood lies a tiny cap most exquisitely wrought with needle-work which must have tested severely the eyesight of her who wrought it, for its wreaths and sprays are a study for an artist, as most surely is the rich, antique lace that adorns it. Now, though the baby is certainly a good-natured baby, and sleeps all night, long, and cries only when it is sure they have forgotten, the dinner hour, and crows and laughs, and kicks its tiny feet and squares its little fists as if it meant to let the world know it had come here to have a good time and make the most of life, yet it has a decided objection to dress, is entirely satisfied with itself as it came into the world, and would prefer to paddle about naked in the little bath tub to being arrayed in fine linen and needle work. That costly robe, wrought long years ago by fair hands, in that eastern land where they talk inflowers, has no attraction for him; he pushes it one side, and he resists the cap likewise; if it were a crown he would do the same (so much wisdom is there in ignorance sometimes), and his struggles would amount to a finy rebellion were be not diverted from his belligerent intentions by a little girl in white muslin and blue ribbons, who stands before him clapping her tiny hands and bidding him look at her. He does look, for he has learned to love that face, and to listen for that voice. I think he likes nothing as well, unless it be his mother's fullaby.

"Look here, birdle, darling, see!" she exclaims, and she rattles some little silver bells and laughs her gentle, rippling laugh that is in sweet harmony with the bells, and he stretches out his little hands toward her and laughs, too, and the mother meanwhile slips on the robe and cap, and even the rich, flowing sash, and before he knows it he is dressed to his mother's satisfaction and the delight of the little girl, who exclaims, "Oh, mamma, there never was anything so beautiful as my baby brother! You dearest, sweetest, darlingest baby! I love you with all my heart!"

"Then, my darling," said the mother, "I will put him in the cradle and you may sit down beside him, while I dress." It was a pretty sight—the baby happy as long

as the little girl was near him, and she full of delight to be there. "How cunning he looks, mamma," she said,

"In this cap ; and yet I think I like his little curly head better." Yes, indeed," replied the mother, as she

robed herself in pure white muslin and wound her own abundant hair about her head; "I much prefer him without the cap; but baby's father was haptized in that cap; and I think Uncle Joe before him; it is an heirloom in the family, and I put it on to please Miss Joan. She would hardly think the ceremony complete without it. . I must take baby in and show him to her." "Mamma," said the little girl, "was I ever

baptized ?"

Yes, my child, in India ; I shall never forget that day. Come here, my darling," and the mother drew the child to her bosom, kissed her tenderly, and as she did so a tear fell upon the little girl's forchead. "Yes, darling, you were báptized in India, in a little mountain town. I held you in my arms under the shadow of a great tree while ground us were the curious, eager faces of our Karen congregation. They had never seen a white child before, and they gathered close to me, and wondered much when your father, taking you from me, sprinkled the water upon your brow, and dedicated you to God. This little band of natives, who had just begun to understand Christianity, and who were in the morning twilight of its great truths, heard for the first time the solemn words of the ceremony to "Did I wear a white freek like my little

brother?"

The mother smiled as she glanced at the costlyrobe of the babe.

"Yes, darling, you wore a white frock, but it was not much like this. It was a plain robe made from your mothef's wedding gown."

"Did I have any presents, mother? You know. Mr. Tracy sent my brother a silver mug, He looked into her bright questioning face and

"Why, Uncle Joe, you know I was nine years

old last June! Did n't you give me this pretty

ring on that day? You forget quick, Uncle Joe.

Do n't you know what a nice time we had, you

and I? We made great nosegays in the morn

ing, and filled the house with flowers, and Betty

made a frosted cake with my name on the out-

side, and everybody in the house made me'a pres-

ent, and in the afternoon you and I rode down to

the beach, and we stayed till the sun set, and the

clouds were purple, and red, and gold. It was

so beautiful that I asked you if it was n't just

like heaven, and you put your arm round me and

said, 'My darling, heaven is around us now,

and I fell asleep, and slept all the way home, and

I do n't believe I awoke till the next morning,

because I could n't tell when I undressed. Oh,

"Yes, Uncle Joe; don't you forget any more."

"I will try to remember, but I am thinking

that a little girl of nine years has n't much of a

"I suppose you think that is too big a word to

use; I mean, then, a story about myself. " I have

such queer dreams sometimes. I call them

dreams, but perhaps they are not dreams after

all. I have been thinking so to day since mamma

told me about the lotus flower, and then you

know you are not my father, my own father, I

mean, though I could n't love an own father any

better," and she threw her arms around his neck

He returned the kiss, and said, "Daisy, God

sent you to me when my heart was sorely troubled,

and your love has been a great comfort. Yes,

child, you are the sunshine of Uncle Joe's life.

Do you know I cannot bear to have the years go

by that will make a woman of you, and remove

from you one of these days-when I am bigger?'

instant, and a shadow gathered on his own as he

clasped her still closer. "Not for a long time-a

"Never, never!" said the child, "You never

The little girl was silent for a moment, and then

said, "Oh, Uncle Joe, I'know what you mean!

People die sometimes; but I don't want to talk about it. Let us not talk about that. But they

do grow old, and I want to grow older. I want

the time to come when I can have long frocks

and put my hair up with a great shell comb like

mamma's, and carry a big fan, and go to parties.

Yes. I should like to be handsome like Bessic

Again Uncle Joe looked into her face, spark

ling with this happy outlook into the future, and

said, "Meanwhile I shall grow old, too, Daisy."

and then you will want me all the more, will you

"I think I shall, Daisy."

of the Lord!"

"Of course, Uncle Joe, you will grow older,

"Well, then, don't look so solemn, because I

"Daisy, Daisy, life and death are in the hands

"Yes, Uncle Joe, but don't you know the

Bible says, 'Honor thy father and thy mother,

that thy days may be long in the land which the

Lord thy God giveth thee.' I have thought that

over a great deal, and I have tried, to do just as

mamma and Uncle Sam and you wish to have me

do, and I am sure I shall live to be an old lady,

and I promise you, Uncle Joe, I will never leave

you be good, Uncle Joe, and not look so serious?'

for a long life strikes me as something strange.

I wonder that I never thought more about it.

Do you find it very hard to keep the command-

Daisy broke out into a merry little laugh. "No,

Uncle Joe, I don't. You see Uncle Sam, my

father, always speaks kind to me, and never lays

any commands upon me at all, and mamma al

ways says, 'Do just as Uncle Joe thinks best;

you are his little girl;' and you, you dear old fel-

low, you let me do just as I please, and never

scold nor punish me. Suppose you try me, and

on the water, with half-a-dozen little girls last

week, and you wanted to go very much, and

when I said no the tears came into your eyes.

how anxious you would be about me all the time

and I didn't want to make you feel badly, and

so I forgot about it in ten minutes; and then,

don't you remember, you bought me a wax dol

"If you are always so thoughtful, Daisy, there

"Governing me, Uncle Joe! you don't govern

me at all. I have had a curious thought lately;

don't laugh now, but I must learn to govern my-

'For there's a cross for every one, And there's a cross for me,'''

"Pray don't be looking round for crosses, my

child. You will find them fast enough as you

"Uncle Joe," said Daisy, looking very grave,

"I want to talk to you about something. Per-

haps I have found a cross. You know Miss Joan

suffers much pain, and finds it very hard to bear.

Uncle Joe smiled. "Yes, Daisy, now and

then she does. But you do not have the care of

"Yes, Uncle Joe; but Mrs. Coffin gets tired

upon her. I went in very still, and carried my

s done, and mamma sent her to take my place

What did she mean, Uncle Joe and why should

n't she love me as well as all the rest in the

[Continued.]

"That question involves an answer to your first,

Now and then I guess she gets fretful."

her; Mrs. Coffin is here for that purpose."

that very afternoon—my beautiful Fatima?"

will not be much trouble in governing you."

self! You know they sing,

walk through life."

think it was hard for you to obey then."

'Why, Daisy, I forbade your going in a boat

Only for a minute, Uncle Joe, before I thought

give me something very, very hard to do?"

am not going to die. I do not mean to die till I

am old enough to be willing to leave the world.

Jackson, and be called the belle of the party."

long, long time, I hope."

will send me away from you.'

" No, I shall never do that, Daisy."

He looked into that fair, beautiful face for an

'What do you mean, Uncle Joe?" said the child; "what do you mean? Must I go away

and kissed him, to give emphasis to her words.

Uncle Joe, it was such a happy day !" "And you were nine years old that day?"

history."

smiled. "Let me see; how old are you, Daisy?

"No, my child, we were far away from our friends. But stop! yes, one of the Karen women brought you the sacred flower of the Hindoosthe lotus, I do not know where she got it, for to call him Richard Lee, would have been so dis-It did not grow near us-it is a water plant. But pleasing to Miss Joan, that she renounced the she was aware that some religious ceremony was lidea at once, but with reluctance. "Only Richto be performed that day, and she no doubt trav- ard," she said. eled a great distance for her gift. I dried and pressed it, and if you will remind me of it I will show it to you to morrow."

"I'think that was beautiful, mamma. I like flowers better than silver things. I shall not forget to ask for it to-morrow."

from the kitchen. She had been promised the for it. He was then carried to Aunt Margle's privilege of holding the baby on the way to church, and bringing it home after the ceremony. She wore a flowered India calico, of rather high colors, and around her head was wound a plaid turban of searlet and brown. Jenny, like the those of the old woman. rest of her race, liked rich colors, and they surely became her to day as she stood there smiling and showing her regular white teeth, with her hands ish, which we will offer to God," and she rose sheld out for the baby. There was something up, and laying her hand reverently on his head about her which pleased his taste also, for he ishe said, "The Lord bless thee and keep thee, sprang toward her, and the dark colors of her the Lord make his face to shine upon thee, and face and dress made a fine background for his; give thee peace in life, and joy in death!" white drapery.

"Daisy" (the little-girl's pet name,) went out of another door into her own room, and from thence to a large, handsomely furnished chamber, where a middle aged gentleman stood at a mirror tying the bow of his neck cloth with great precision and care. He was very neatly dressed, according to the fashion of the day, in a blue." coat with brass buttons, waistcoat of black satin, sion, linen cambric shirt frills, and pantaloons of fine drab broadcloth, silk stockings, and shoes that you, and fold them hosses steady-none of your were tied with black ribbon. As he heard the little girl's step he turned to look at her, and a smile lighted his fage. "Well, my darling, you and I will ride in the chaise to day, for the carriage will be full. Are you ready? for you know we had better ride on slowly-ahead and be there to meet them when they come.'

"Yes, Uncle, I will be ready in a moment," and she' returned to her room for her hat and gloves, but was soon at his side again.

"Uncle Joe, what do you guess was my present when I was baptized?"

"I can't guess, Daisy; a gold ring?"

"Oh, Uncle, no; that would be too funny."

"But little girls like rings," glancing at one upon her tiny finger, of whose real value she was happily ignorant.

Yes, Uncle Joe, but we don't give them to babies."

"Was it a porringer, then?"-

"No, no, Uncle; you can never guess, and I must tell you. It was a flower, a rare flower-a lotus, given by a poor Karen woman in India."

Well, that is beautiful, Daisy. But I know of one who would have gladly given you a richer offering had she been there.

"Ah, you mean Aunt Alice, Uncle Joe,"

"But she would n't have loved me any more than you do, Uncle Joe." "No, my pet, I don't think she could."

As she spoke, Daisy had climbed upon his knee, and her arm was round his neck.

"And nobody loves you so much as I do, Uncle Joe," and she put her red lips up to his smooth-

shaven cheeks and kissed him.

say that your mother has a son?" "Why, we are all glad, aint we Uncle Joe? Everybody in the house is glad. Even Miss Joan

son and heir to the estate. Well, Daisy, I am glad for those reasons, and I will precipitate with Peter, and join with Miss Joan, glad to have the Doane name kept up; but I am glad for another reason too: your mother has a baby of her own to love, and it will be a

great blessing and comfort to her." "Ay! ay! Uncle Joe," said Daisy laughing, and raising herself on her knees so as to bring both arms round his neck. "You are jealous a little; but, Uncle Joe, you think I love my mamma more than you, is n't that it, Uncle Joe?"

"God forbid," said her uncle, though a blush suffused his face as if the child were near the truth. "I would not be guilty of so mean a passion, but I have sometimes been troubled lest it pained her because I make such exclusive claim to you, and now that she has another child, your

loss will be in a measure made good." "It was n't a loss at all, Uncle Joe; mamma loves me none the less, and I heard her say once to Uncle Sam, when she did n't know that I heard her say it, 'Lam so glad that Daisy loves Uncle' Joe so much, so thankful that my darling is a comfort and blessing.' Dear Uncle Joe, mamma loves you, and Uncle Sam thinks you are the best man that ever lived, and Aunt Margie says, Daisy, my child, thank God that you have an Uncle Joe.'

"And Miss Joan?" asked Uncle Joe, with a twinkle of his eye.

"Oh, Miss Joan says, 'My brother Joe is a fine business man; if he only had a little-more of my independence of character, he would be perfect.

"Many thanks to my sister for so much." There was a knock at the door, and Peter's shining face appeared. "Please, sir, the chaise is ready, and it wants five minutes to bell-ringing," holding a big silver watch in his hand.

"Ah, Peter," said Uncle Joe, "your watch is a good time-keeper," glancing at an ormolu clock on the mantel; "to a second with mine!"

Didn't Peter's teeth gleam and his whole face light up at this compliment to the "pride of his life," a silver watch that was once the property of old 'Squire Doane, Uncle Joe's father?

The invalid, Miss Joan, was in bed, with her high-crowned, broad-ruffled night-cap on, when the baby was brought in for inspection. It was a grim smile-nevertheless it was a smile, almost painful, because the muscles had been in the life-long habit of going downward, and it was therefore difficult to turn them the other way, and the smile was a sort of "I-would-if-I-could" one, that did not improve the harsh features. She looked more at the cap and robe than at the bonny face of the child, and as she laid her hand upon them, said: "Well preserved, are they not? Nothing like sandal wood and cedar for storing up treasures. The name?"

"Why, Richard, Miss Joan; you know i could be nothing else," said the mother.

"No silly fancy name tucked on? no Danies, or Franks, or Arthurs?"

The mother hesitated a moment. She had wished to couple her own father's name with that of Grandfather Doane; but to add the "Lee"-

Miss Joan pointed to a box which lay upon the bed. "Then this is his," she said. There lay within the box a heavy gold watch and a wrought gold chain with massive seal and key. They were of great value. "This is for the first male grandchild," she said, and the baby, attracted by There was a knock at the door. It was Jenny, | the glittering treasure, put out, his little hands room. He had been here often before, and as soon as he caught sight of the brown face and white short gown, with the black stuff petticoat, he struggled to get from his mother's arms into

"My darling, bonny birdie!" she exclaimed, our precious first-born -our lamb without blem-

There was deep silence for a moment in the room; even the little one seemed awed, and tears stood in the mother's eyes.

Uncle Joe and Dalsy were already in the chaise and driving out of the yard. Mr. Sam Doane, the baby's-father, came to say the carriage was at the door. Peter was waiting, and Betty was to ride with him on this grand occa-

"Now, Pete, you sit still, just as Mr. Sam tells showin' off their spirit to-day."

You need n't go to advisin' me about hosses, Betty, I know my duty on this strodnary occasion, and I mean to do it. You may be a thinks, you further from me? I wish I could forget how in' of your puddin's, and chickens, and free your rapidly that time will come." we must be punctual on this day, and perhaps mind from all 'sponsibility of the coach and sses—they belongs to me, and I am fully impotent to the business."

"I believe you would have the impertence to think you could drive General Washington's coach, you are so self-conceited. Pete Doane."

"I'd like to try it, Betty-Pringle. Theard Mr. Joe tell how much the General liked a good horse, and how grandly he rode 'Squire Tracy's blood mare, and di-amounted under that very old elm you see yonder. Now, Betty, when two men loves hosses, and knows how to manage 'em; ye see there is a 'quality between 'em. I have no doubt if General Washington were living, and here, he would appreshate me as a driver."

"I should think you was 'Squire Dalton himself, you are so lifted up above your feller critters. I advise you to go the barber's and buy a wig with a rig-tail cue."

"I am thinking about it," said Peter, very serionsly, at which Betty's look of contempt was withering; and she was studying fit words to reply when Mr. Doane said, "Drive on, Peter; we are a little late; I fear." At these words Peter's. face looked like black satin in sunshine, and he did show off his horses, while poor Betty dared not remonstrate.

It is certainly a beautiful sight (however theological opinions may vary on the right or duty of infant bantism) to see a young mother bringing her babe and thus publicly consecrating it to God.. It is her greatest-treasure, and she brings "Do you know, Daisy, why I am so glad that hit here with a prayer for God's blessing upon it, we have a baby in the house, or rather I should and a hope that its life may be pure and blame less. As a simple act of consecration it is a solemn and a touching scene.

. The minister who officiated, and who succeed is glad, in a droll way to be sure, for she says it | ed the venerable Father Sewall in the church, keeps up the Doane name; so if it was a girl she thad just lost a child-a little one that he too had. wouldn't be so glad, and Peter laughs and says, only a few weeks before, thus publicly given to 'we all "precipitate" in the honor of having a God, and his voice trembled, and tears came to his eyes, when he took this one in his arms and comes to me as he did to Cinderella. Now, will pronounced the solemn formula of consecration. Richard Doane." This was the name, recalling to almost all the worshipers a stately old gentleman who had for so many years occupied one seat in that church,

Daisy was very grave and reverend in her manner, and bowed her bright head, joining most fervently in the prayer; but her-thoughts did wander occasionally to the scene of her own baptism as described by her mother that morning, and she resolved to learn more of her own babylife in that far off land. As for Jenny, who stood waiting to receive her charge again, her only fear was lest the little fellow should cry, and dishonor his reputation for being the best natured baby in town. As for Peter, who stood in the vestibule with one eye on his horses and the other on the ceremony, he had only one feeling of pride that it was a grand occasion, and that it became him to be very grave and dignified in manner, as near like the old 'Squire as he could recall the stately manners of that olden time. When Jenny came out with the baby he took it in his arms, exactly as the minister had done while performing the ceremony, and gave it back to Jenny when she was seated in the carriage with great solemnity. Peter had a due sense of what should be the public deportment of prominent men.

"You never did see a better behaved child," said Jenny, as she took the baby into Miss Joan's room on her return. "It didn't mind the water at all; indeed, I think he looked into the minister's face and smiled."

"And why should any of our family be afraid of water?" said Miss Joan. "Have a't they been on the ocean more than on the land? He would n't be a Doane if he were afraid of water. He'll make his way on land and water if he inherits the spirit of his race."

Aunt Margie took him in her arms, and crooned over in a low voice—

Guide me, oh thou great Jehovah; Pilgrim through this barren land; I am weak, but thou art mighty; Hold me with thy powerful hand, '

during which the little fellow fell asleep, perfectly indifferent to the applause or censure of the

sometimes, and I think she is cross, too, and I should n't like her if I were sick. She had a headache the other day, and mamma asked me if I would go in and sit with Miss Joan and wait work had a proposition of the state of t The dinner did justice to the day, and Peter in particular felt in duty bound to honor the occadoll to show her; but she said she did n't like dolls—she never did when she was a child. So I put it away, and then I said, 'Should I read?' and she said, 'No, I looked so much like a Lee she could n't bear the sight of me," and so I went into a corner and sat very still till Jenny's work was done, and mamma sent her to take my place. sion by consuming an enormous quantity of roast chicken and pudding, so that all efforts to keep awake were in vain, and the two hours before afternoon service were spent in sleeping in his chair, with his Testament open on his knee. 'Daisy" was in Uncle Joe's room, sitting on a low chair, with some little book in her hand, but her eyes were not on her book; they were fixed on the carpet, as if she were either studying the pattern, or dreaming some day-dream. The gentleman was reading the Panoplist, evidently much absorbed in some article. After awhile the paper rustled, and he sat back in his chair as if tired of reading. At this the little girl sprung up into his lap. "Uncle Joe,' said she, "do you story about yourself." know my history?"

Banner Correspondence.

New York.

MIDDLE GRANVILLE.—Mrs. Eliza Blossom writes, Dec. 8th : I am aware that your columns are crowded with testimonials of spirit return, demonstrating the immortality of the soul, but please allow me to add still more incontestable evidences received through the mediumship of Henry B. Allen, (the boy medium, so called,) in my own house, which can be attested by many reliable witnesses. Many who were previously skeptical have been brought to the knowledge of the truth, and saved from doubts and fears in regard to the future life, and are satisfied that their fathers, mothers, husbands, wives, children, and friends who have "died" (as they call it) still live.

Mr. Allen and his lovely young wife have been spending a couple of weeks with me and holding circles. I have visited the Eddys, read much of Mrs. Compton's, Andrews's and others' scances, but have never found anything more convincing than what has been given through Mr. Allen's mediumship. We proved absolutely his honesty and reliability. The playing upon musical instruments was very fine. Letters were written by my spirit friends and others, by materialized bands while the heads of the medium were held. hands, while the hands of the medium were held by myself and others; writings were made upon the walls of the rooms, nearly to the top of the wall, and over my bed they wrote these words, Good angels will ever be with our dear sister, Mrs. Blossom." Also names of many friends in spirit-life were given in their own handwriting, &c., &c. Should I attempt to give a minute account of his scances, it would fill your whole sheet; I will therefore confine myself briefly to a few more facts, such as the shaking hands with the spirits, the removing of rings from one person's hand to another, taking off my cap and placing it on another lady's head, smoothing my hair down straight, wrapping me up in a counterpane; putting a pillow to my back, ma-nipulating me for a pain in my chest, which immediately left me. At one of the circles a gentleman, one of our most respectable citizens, though extremely skeptical, gave the spirits leave to do what they pleased with him, if they would only convince him that it was truly spirits that produced the manifestations. As quick as thought they commenced slapping him over the head and shoulders until he begged them to desist, but still they continued their power over him, and finally that him his the author two strong hands upon took him by the ankles, two strong hands upon each, and raised his feet upward until his head rested upon the chair seat. This and other demonstrations satisfied him, "and he went on his way rejoicing." I will here mention that his weight is between one hundred and seventy and

weight is between one hundred and seventy and one hundred and eighty pounds.

At another circle my adopted daughter, who passed to spirit-life three years since, came, and we talked with her by means of the raps, she shook hands with us, patted and kissed us; huy son had in his pocket a splendid gold watch that was here before she left the form, and I asked be at the entity of the seal o her if she would not like to take it in her hand again, (as she used to think much of it.) She immediately took it from his pocket, removed the hook from the button hole, and with considerable effort brought it past several persons, and placed It to my lips to have me kiss it, then replaced it to my hps to have means it then returned it to him again. I held one hand of the medium all the while, and another person held the other. I hope all who are doubtful will investigate the physical phenomena of Spiritualism, and avail themselves of the opportunity of obtaining satisfaction through the mediumship of Henry R. Allon. Henry B. Allen.

FRIENDSIIIP .- S. E. Latta writes: "We are to have Lyman C. Howe speak in this place on the first Sunday in January, at which time we are to organize our society permanently, and will have meetings on the first Sunday in each month through the winter. Bishop A. Beals and George W. Taylor have been here speaking for us with great acceptance to large audiences."

Vermont.

WEST BURKE .- J. S. Kimball writes, Dec. 13th: It is but little more than two years since the truths of our beautiful Philosophy began to be promulgated here by a few earnest believers, of course meeting with the most bitter opposition. Mrs. J. J. Clark, of Boston, came here at that time, and application was made to the Universalist Society of this place for the use of their vesting. ist Society of this place for the use of their vestry for a lecture, which was refused, and for a time the most bitter denunciation was indulged in by that you; no, not even if the prince in the fairy tale society against Spiritualists and mediums with "Yes, I will try to be so, Daisy; your receipt the following result: That society is now with-

out a preacher, and their house is closed.

A few Sundays ago, when an application was again made for the house for a lecture, it was freely granted, and a good audience of all denominations listened to words of comfort and instruction from the argula world as they were instruction from the angel-world as they were given through the lips of Mrs. A. P. Brown, of St. Johnsbury Centre, Vt. It was a spiritual feast, and gave satisfaction to all.

Mediums are being developed all about us. A young farmer of this place, a Mr. Richardson, is being prepared for the physical manifestations. It is only about six weeks since the manifestations commenced with him, and now, wonderful things are done, to say the least. Beautiful lights are seen in his dark circles, and bells and other instruments are played upon. In his light circles hands are materialized, and last evening two forms were seen partially materialized. Independent state-writing is also given through him. Mr. Richardson is a thoroughly reliable man, and without doubt will become one of our most powerful mediums.

New Jersey.

VINELAND.-Mrs. Rachel Walcott, of Baltimore, having just closed an engagement in Vineland, says: Extreme ideas meet here, on account of which the harmony and joint action of the friends of Spiritualism have been interfered with: yet I hope the time is fast approaching when our friends here will unite upon one common platform of spiritual principles. That being done, they will present an array in point of numbers and ability before which the Orthodox opposition will stand appalled. Amongst our friends are numbered the good and the true. Texperienced from those of all shades of opinion only the most genuine hospitality and kindness.

Upon my request, permission to speak in the Unitarian church was cheerfully granted to me, and one evening I occupied the pulpit and discoursed to an appreciative audience, to whom I was introduced by the pastor of the congrega-tion. Such an act of liberality deserves to be mentioned, and credit given to the clergyman and congregation who have thus boldly thrown down the barriers which bigotry and superstition have erected against us. I trust the example thus set will commend itself to others—even to those of Baltimore, where the opposition of the clergy, as well as the secular press, is unbounded. I trust I bid only a short good by to Vineland, for before my memory oft will rise the landscape of the place, with its beautiful cottages and their vergrees currentings whilst from my heart evergreen surroundings, whilst from my heart will well up thanks to the many friends for their kindness toward me.

Dakota Territory.

FORT ABERCROMBIE.—Serg. Daniel Collins writes, Dec. 4th: There has been an attempt made by a few of us soldiers to get up a spirit circle at this post. We had some success, but not yet of as convincing a nature as we wished, but we hope to get something better in time. I lend out the Banner to anybody who wants to read it. I am going to send a few copies to Ireland, for I am firmly convinced that the beautiviz., to tell your history. But it is time for church now. I shall walk; will you go with me, or stay at home and rest on the lounge?"
"I will go with you, Uncle Joe. I do not get tired when you let me sit on the little corner seat with the high stool to put my feet upon." ful "Banner of Light" is the purest paper in America. Why do the Spiritualists allow the spiritual papers to lack the means of support? Surely there are enough of believers in this country to keep up the few papers devoted to the grand truth of the return of our loved ones from the summer-land. "Well, then, after church I will tell you a little

From the Cleveland Dally Herald, Dec. 7th. Memorial Meeting.

Addresses and Resolutions Relative to the Late Mrs. Sarah M. Thompson, a Well-Known Spiritualist.

According to previous arrangement, quite a large number of Spiritualists assembled Sunday, at Temperance Hall, to pay tributes of respect to the memory of Mrs. Sarah M. Thompson, *a wellknown Spiritualist and medium, who died in Madison, Obio, last week, and was brought to this city for interment. The meeting was presided over by Mr. James Lawrence, with D. S. Critch-ley as Vice President. On motion, Thomas Lees was made Secretary, and a committee was then chosen to draft resolutions of sympathy and respect, consisting of W. E. Preston, D. A. Eddy and T. Lees.

While the committee was at work a number of the persons present improved the opportunity to bear their individual testimony to the high char-acter of the deceased. A few of the remarks we

acter of the deceased. A few of the remarks we subjoin. Mr. Thomas Lees spoke as follows:
"I is seldom we, as a body, formally meet to do honor to our dead, and, although conscious of my inability to express as I would like to my best feelings on this occasion, I cannot let the oppor-tunity pass without adding my voice to those here assembled, to render tribute to the memory of one we all loved so well. Sarah M. Thompso the good woman, the true wife, the loving mother, the kind friend, and honest medium. My story of her is short and simple. Our acquaintance began in 1862, and whatever I have gained by being a Spiritualist—and to me its truths are beyond price—I feel under lasting obligations to the one we have net here to honor. She continued the work, then just commenced, thirteen years ago, by Mrs. Nellie Wilsle-Bronson, now Mrs. Nellie Palmer, and mainly through lier tests and by her aid in my investigation I became a Spiritualist. What greater obligation could one be under to another? And I here offer my sincere condelence to her beteaved family, with the hope that in my future relationship with them I may never forget the sacred obligation I am unher who has just left us for a brighter home. If our philosophy is based on the solid rock of truth, which we all believe it to be, then indeed was the earth-life of Sarah M. Thompson not a wasted one, for ever since I have known her it was her constant effort to spread its glorious truths. She opened wide the gates already left ajar, and hundreds (I believe I might truthfully say thousands) of skeptics were brought to a knowledge of immortality through her instru-mentality as a medium. * * * The wave of The wave of sadness and tears that swept over the assembled friends at her funeral showed the love and eseem felt for our departed sister and the warmth of our emotional natures; let us then now prove our philosophy by the confidence we have in its truth, and rejoice that her physical troubles and sufferings are at an end: Mr. D. A. Eddy next spoke as follows:

Daybefore yesterday we were assembled to-gether "with one accord in one place" to mingle our tears with the mourners, and by our presence offer such sympathy and solace to the Bereaved. family of our ascended sister as the nature of the case afforded. I have attended a great many funerals, but never before to my recollection where the tears of joy went so far to neutralize those of grief as on this occasion; joy at the re-lease of her physical sufferings and triumphant ascension to meet and mingle with the angelic hosts and loved ones gone before, while the grief at parting with the material form in which her spirit had been developed, was in accordance with the natural and affectionate emotions of our nature. Although little can be said or done at such moments to soothe the keen anguish of the bereaved, yet that little is of a nature that soon comes to our relief, as it virtually takes away the dark and gloomy associations that formerly sur-rounded the belief in death, by imparting to us the positive knowledge that there is no such thing in the economy of God's universe. It is written "In the midst of life we are in death," whereas the very reverse is the case. In the midst of death we are in life. By substituting the word change for death we get the true expression of what this original saying should have inculcated. The word death is a misnomer; all nature repudiates the common accepted definition of the word. The leaves fade and fall to the ground in autumn, giving life and nourishment to new forms of life and vegetation. The rose leses nothing by its fading beauty; its aroma has gone out into the atmosphere, from whence spirits readily aggregate and condense the diffused particles into as perfect a flower as when attached to the original branch. Nothing is lost. Matter and spirit, both subject to their respective laws, are indestructible, and, although closely and in-timately connected, have each their respective offices to perform in the grand working and dis-pensation of God's universe. Hence we affirm, and we speak advisedly, when we say that our departed sister is just as much with us here today in this room and is just as sensible and cog-nizant of the tribute we desire to offer to her memory, as when she gave life to the physical form in which she was developed and with which he has just parted in obedience to the immuta ble law that resolves the physical back to its original elements, having performed its part in the grand laboratory of nature by producing and maturing an immortal spirit, which under favorable conditions can return and identify itself in many ways, even to materializing herself so as to be fully recognized by our outward vision. When Mrs. Thompson came to Cleveland many ears ago to make this her permanent home, Spirtualism was then comparatively in its infancy. * She continued her work at home, whe many hundreds can now testify they received the first evidence and conviction that the gospel of to day is a truth, a glorious truth, a demonstrated reality, and that a life and conduct in accordance with its teachings will insure to us our being's

end and aim, happiness here and hereafter. Further remarks, which we have not space to publish, were made by Messrs. W. E. Preston, D. S. Critchley, Levi Nichols, F. C. Rich and The following resolutions

were then adopted: Whereas, In obedience to a natural law, our sister and co-worker. Sarah M. Thompson, has passed to a higher life, we deem this a fitting occasion to manifest the love and esteem in which we held her, and still hold her; therefore, belt in her said flight.

and esteem in which we held her, and still hold her; therefore, be it the still her spirit flight we recognize the fulfillment of an immutable law, and point with pride to the fact of her having lived her earth-life (as far as we know) in conformity with her highest convictions, regarding truth, purity, and charity, as the highest and noblest of virtues, the possession of which cannot but strengthen her in her entrance to Spiritullet.

Resolved, That in her departure to the summer-lawd the Spiritualist of this city have lost one of their earliest and most carnest workers, a thoroughly honest medium, whose life and conduct as a medium, Spiritualist, wife and mother, in fact in all the relations of life, were worthy of our most hearty approval; and be if further Resolved. That we tender our sincere condolence and sympathy to the bereaved family and relatives, with the log of the deceased will prove the greatest of value in comforting them in this their severe trial.

Resolved, That a copy of these resolutions he sent to the family, and furnished the Banner of Light, Religio-Philosophical Journal, Spiritualist at Work, and the daily Cleveland press for publication.

*'Mrs. Thompson was the wife of Charles Thompson, o Cleveland, where they have resided, with the exception of the last few months, for some twelve years, when they went to Madison, O., where she closed her earthly labors, at the age of fifty-five, on the 1st of December. Her remains were brought to Cleveland, and funeral services were held at the residence of Mrs. Saxton, 728 Euclid avenue, on Sunday, Dec. 5th, attended by a large number of

sympathizing friends, mostly Spiritualists. Mr. O. P. Kellog delivered the address, in which he briefly sketched the life-work of the deceased, as a laborer in the Spiritual field as medium and lecturer, and spoke of the many con-verts she had made through her remarkable gift of mellumship, closing with a touching tribute to her memory. Her remains were deposited in Woodland cemetery.

> Noble names, if nobly worn, Live within a nation's heart. If of such thou bearer be Never let that name for thee Point the scorn ! Pride of lineage, pomp of power,
> Heap dishonor on the drone.
> He shall lose his strength who never
> Uses it for fair evdeavor;
> Brief his hour !—Marquis of Lorne.

The "pull-back" is very old. Heslod, upwards twenty-eight hundred years ago, wrote: Let no fair woman tempt thy silding mind With garment gathered in a knot behind.

A FAMILIAR LETTER.

Yes, write, if you want to, there's nothing like trying;
Who knows what a treasure your casket may hold?
I'll show you that rhyming's as easy as lying,
If you'll listen to me while the art I unfold.

Here's a book full of words; one can choose as he fa neies, 'As a painter his tint, as a workman his tool; Just think! all the poems and plays and romances Were drawn out of this, like the fish from a pool! You can wander at will through his syllabled mazes, And take all you want—not a copper they cost; What is there to hinder your picking out phrases, For an epic as clever as Paradiso Lost?

Don't mind if the index of sense is at zero, Use words that run'smoothly, whatever they mean; Leander and Lillian and Lilliathero Are much the same thing in the rhyming machine.

There are words so delicious their sweetness will smother. That boarding-school flavor of which we're afraid—There is, 'lush' 'i sa good one, and 's swir!' is another—Put both in one stanza, its fortune is made.

With musical murmurs and rhythmical closes
You can cheat us of smiles when you ve nothing to tell;
You hand us a lose gay of milling 's roses,
And we cry with delight, "Oh, how sweet they do smell!" Perhaps you will answer all needful conditions For winning the laural to which you assire By docking the full of the two prep sitions I'the style o' the bards you so greatly admire.

As for subjects of verse, they are only too plenty. For ringing the changes on metrical chimes, A made-n, a montheam, a lover of twenty. Have filled that great basket with bushels of rhymes.

Let me show you a pleture—'t is far from irrolevant—
By a famous old hand in the arts of design;
'T is only a photographed sketch of an elephant—
The name of the draughtsman was Rembrandt of Rhind How easy I no troublesome colors to lay on,
It can't have fatigued him-no, not in the least—
A dash here and there with a hap hazard crayon,
And there, stands the wrinkled-skinned, baggy-limbed
beast.

Just so with your verse—'t is as easy as sketching— You can reel off a song without knitting your brow, As tightly as Rembrandt a drawing or etching; It is nothing at all if you only know how;

Well; imagine you've printed your volume of verses; Your forchead is wreathed with the garland of fame, Your por uss the cloquent school-boy rehearses, Her album the school-girt presents for your name;

Each morning the post brings you autograph letters; You 'if answer them promittly—an hour isn't much For the honor of sharing a page with your butters, With magistrates, members of Congress, and such. Of course you're diffighted to serve the committees. That come with requests from the country all round, you would grace the occasion with poems and diffies, When they've got a new schoolhouse, or poor-house, no poor-house, the course of th

With a hymn for the saints and a song for the sinners, You go and are welcome wherever you please; You 're a privileged guest at all manner of dinners, You 'ye a seat on the platform among the grandees.

At length your more presence becomes a sensation, Your cup of enjoyment is filled to its bring With the pleasure Horatian of digit-monstration, As the whisper runs round of "That's he !" or "That's him!"

But remember, oh, dealer in phrases sonorous, So daintily chosen, so tunefully mutched, Though you say with the wings of the cherubin o'er us, The ovum was human from which you were hatched. No will of your own with its puny compulsion Can summon the spirit that unlickens the lyre; It comes, if at all, the the Sibyl's convulsion And touches the brain with a finger of fire.

50, perhaps, after all, it 's as well to be quiet, If you've nothing you think is worth saying in prose, As to furnish a ment of their cannibal dief To the critics, by publishing, as you propose.

But it's all of no use, and I'm sorry I've written—I shall see your thin volume some day on my shelf;
For the rhy using tarantula surely has bitten.
And muste must cure you, so pipe it yourself.
—[Oliver Wendell Holmes in the January Atlantic.

Spiritual Phenomena. MRS. SEAVER'S SPIRITUAL CIRCLES, &c.

BY THOMAS R. HAZARD.

To the Editor of the Banner of Light: There are probably but few spiritual scances

conducted more consistently, or that give better satisfaction, than those now being held by the above named lady at 31 Bromley Park, Boston. Since her late vexations experiences in Eliot street, I learn that Mrs. Seaver has resolved to admit no guest to her circles but such as may be approved of by her spirit guardian. I sincerely hope that this rule will be inflexibly adhered to, in which case I think manifestations of spirit power may eventually occur in her presence equal to any that have yet been exhibited to mor tals through the instrumentality of mediums for materialization. I have never attended but four of Mrs. Seaver's séances—once whilst she was in Ellot street, just previous to the alleged exposure, and thrice since her removal to Bromley Park. Not being present on the unpleasant occasion at Eliot street. I would not take it upon myself to decide on the merits or demerits of the whatever these may have been, I think I am safe in saying that I never visited any scances for materialization that appeared to me to be less open to objection of any kind than were those I attended at this lady's room. Had the manifestations I witnessed at her seances occurred half a dozen years ago, a minute relation of them would have created a profound sensation; but now that the phenomena exhibited in the presence of mediums for test of materialization have become so rife on both sides of the ocean, their relation in detail would fill a volume that would be as wearisome to most readers as the repetition of a thrice-told tale. Suffice it to say that I cannot conceive how Mrs. Seaver can secrete under her dress (as I think has been alleged) a sufficient quantity of masks, effigies, and various colored costumes, to have furnished with faces, hands, persons, appropriate clothing, and other accompaniments, all the forms that were presented at any one of the exhibitions I witnessed, without their presence having dilated her slender person to the full dimensions of the fat witch of Brentford, "peard" and all, as she is simulated by the rotund foul-feeding Falstaff in the play.

Again, what remarkable facilities must the medium possess to provide these disguises to suit every occasion on the spur of the moment. I had never seen Mrs. Seaver until an hour previous to my entering her scance room for the first time, every part of which, cloth-made cabinet and all, was open to the inspection of the company up to the time she took her seat.

Among many other forms that were presented was that of a young man of very short and small proportions, who beckoned me to come to the aperture in the curtain. He was dressed in a dark-colored frock, vest and pants, and wore a seedy-looking soft felt hat, that he took from his head in his hand and swung several times. outside the cabinet close to the side of my head. I could not at once identify him, but observed that he had a very prominent nose, remarkably high in the middle. This finally led me to suppose that he might be the son of a gentleman of my acquaintance in Newport, R. I., who died a few months before. The light in the room and cabinet was sufficient to enable me to see the young man's form and dress quite distinctly down to near the feet, and all present saw him swing the hat and remarked upon it. His height was evidently much less than that of the medium.

On my return home I chanced to meet the centleman alluded to, and learned from him that his son dressed as described, and that the winter previous to his decease he had accompanied him--self and his mother on a prolonged tour through some of the Southern States, and that during that whole period his son persisted in wearing just such an old hat as the one described: An uncle of the young man also told me that the hat

father also told me what I already had observed, that the most characterizing feature of his son's face was a remarkable high Wellington nose, which he inherited from his father's maternal ancestry.

Now if this was a fraudulent manifestation, is it not very singular how Mrs. Senver was enabled at so short a notice to provide the necessary mask, clothes and hat, to meet the sudden exigency?

At two of the other scances I afterwards at tended at Bromley Park this same figure presented himself, and at the first again swung his hat, which he allowed me to take firmly in my grasp, but declined leaving it with me, as I requested him to do, that I might give it to his parents.

Again I held several of what purported to be the hands of materialized spirits in mine for some time. One of these, that purported to be that of my daughter-whose features and habiliments, however, I did not recognize as hers-was very soft, plump, and evidently a feminine hand, unaccustomed to hard service. I saw it plainly and examined it closely for some time, and particularly noticed that it was of the natural temperature, and warmer on the inside than on the back. This same peculiarity I also observed in a seemingly masculine hand I was permitted to observe and hold in mine for some time. These could not have both been hands of the medium, and if they were manufactured, in what way, let me ask, could an earthly artist have so nicely adjusted their natural warmth?

I observed that the young man always held his hat in the left hand, next to where the medium sat-whose location was assured to the company present, unless she was a most skillful ventrilo quest, by her constant conversing for the spirit present, (being obsessed for the time by a little boy spirit called Willie)—but when the form purporting to be that of my daughter presented me her hand, I noticed particularly that it was from the right side and the furthest removed from the medium, and that when I requested her to permit me to hold it until it was de-materialized within my grasp, it was gently pulled away from mine, though with a good deal of power, not in a lateral but in a perpendicular direction, being held and followed by my hand quite a distance downward within the aperture of the curtains before I released it, some twenty-four to thirty inches

At all the scances I attended, more or less of the spirits that appeared were recognized by persons in the circle, although, so far as I observed their eyes were uniformly closed, including three Indian squaws-Larueka, Honeymoon and Matooka, the two first named being of a Penobscot tribe (or so alleged by them,) who appear to be familiar and prominent guides of the medium. Matooka appeared only at the last scance, and then in full costume and moccasins, differing from the others.

Sure I am that the tongue or pen of the most gifted will ever prove inadequate to describe the wonderful phenomena that occur in the persons of these Indians, which constitute, in my estimation, the most distinguishing feature of Mrs. Seaver's circles, and if it be true, as has been charged that the whole thing is but the work of fraud and trickery, practiced for the purpose of making money, then I think the confidential friends of Mrs. Seaver should advise her to abandon her false pretences and take herself and Indian allies or effigies to the stage, where the unparalleled cleverness and fascinating character of her tricks cannot fail to insure her a speedy fortune.

At the first scance I attended in Eliot street. Larueka came partly out from behind the curtains clothed in her picturesque parti-colored Indian costume from head to foot, including moccasins. At Bromley Park, both she and Honeymoon at different times left the cabinet entirely, danced with ladies present, and promenaded around the circle with that inimitable lithe, agile step that characterizes the graceful movements of the free, yild children of the forest. Larueka occasionali toyed with and kissed the ladies, and in one or two instances bestowed the latter favor on the other sex. She also allowed her luxurious Indian hair to be cut from her head in plain sight of all, and gave locks of it with her own hands to different persons in the circle, besides doing scores of other amusing, pleasing things. All these manifestations were made in a room sufficiently lighted from a window to enable all present to observe quite distinctly every movement and motion of the performers. 'As far as I observed, but one of these Indians appeared at the same time, but on several occasions I plainly saw the faces of two spirits at once. At the last scance I was at, I sat within a few feet of the part of the cabinet the furthest from the medium, and whilst the little spirit boy was constantly munching candy and pears at the opposite end, which he accompanied with constant child-like chattering, the curtains opened at a point nearest me, some six or more feet from the medium, and exposed to the plain view of all present the form of a full-grown woman and a little half-grown girl, both dressed in white. The curtains repeatedly closed over these figures, and again opened, showing the same moving persons, but the little girl at each new. exposure reduced in height and size, until instead of presenting the appearance of a child of ten or twelve years old, she sank down by degrees to one of eight, six, four or two years only, and finally to a perfectly formed infant of twelve or fifteen months, each and all being clothed in

well-fitting garments. Several of the spirits conversed in short sentences with their friends, but as far as I observed only in whispers. As before stated, all the spirits that I saw presented themselves with closed eyes, although they recognized the motions of those present as readily as the sound of the voice. I was told, however, that they did sometimes come with open eyes, which were generally, if not always, of a fixed, unchanging aspect. A small box, containing borax, brimstone and saltpetre, is kept constantly, by direction of the guides of the medium, just under the folds of the curtain of the cabinet, to assist, as is alleged by them, in materializing. I was told by the conductor of the circle that these materials had to be occasionally re-supplied. I have in my possession a piece of cloth and also of lace that I indistinctly saw cut from fabries that were apparently materialized whilst the end of each was held in the hand of a lady present over this box, and cut off by her as it was made. I also have a piece of blue flannel that a perfectly formed sallor boy permitted me to cut from his well-fitting sailor dress as he exhibited his entire person to all present for ten or fifteen minutes. This boy was very perfectly developed, full and compact in his form and face, and his tasty dress was ornamented with an embroidered bosom, neat-

tures or complexion, resembling the medium. bore a vague resemblance, either in feature or over the heritage" or backsliding, and covertly ers. complexion, to Mrs. Seaver. This might tend to beguiling weaker brethren from the faith. excite suspicion in the minds of superficial observers, especially if previously prejudiced. It from crery part of the medium to form the like ter his conversion, when, as is perhaps insimiated secuted spiritual medium. The whole circumthe same form and complexion as that from which lead to suspicion in the minds of some, is the years of his ministry largely to the work of in-(her features being also very much emuciated,)

At another scance a female spirit that claimed to be the daughter of a lady present, and was so recognized by her, permitted me to come to the cabinet, and closely inspect her features and sembled those that were previously presented by my daughter. An apparition also beckoned me to come to the cabinet that purported to be the materialized spirit of the late William White, of the Banner. I observed that with the exception of the nose and beard, the face bore a strong resemblance to that of the young man who came to me at the first and second scance, and on my emarking the circumstance the spirit suddenly withdrew, as if disturbed by my criticism.

The wonderful capabilities, as well as idiosyncrasies, eccentricities and apparent contradictions incident to spirit mediumship are doubtless as yet but little understood by the wisest and most competent investigators of the phenomena. The expositors of most branches of physical truth to the knowledge of the masses of mankind, because of the opposition they met with salem some nineteen centuries ago through the from wheked or ignorant men in power. Happily society has progressed beyond this state, and twelve, who was born in a cow stable in Bethlethe bigot, the ignoramus, or the rulian, who, hem, a village of Palestine. should now attempt to interrupt a lecturer on his experiments before a modern assembly, would a continuous life after passing through what is be consigned to the care of the police.

that spiritual things bear to those purely physical, is analogous to what cause bears to effect, and that the public should accord to the expositors of both branches of science equal indulgence a mental organization that, however worthy and I the Old Testament running through a period of estimable they may otherwise be, their presence two thousand years. in a spirit-circle, tends to disturbits harmony and commencement of the manifestations at Hydesville been charged upon most or all mediums of note, whether true or false. As this class of investigators seldom, if ever, receive any satisfaction themselves in the presence of materializing mediums, whilst they greatly diminish that of: they should not intrude when either the hosts of object to their company.

art or science-take, for instance, that of a musical composer-would essay a practical illustraunder such agitating circumstances be able to do ance of the Pagan Roman Empire. astice to his own powers, or those of his musical

instrument, should be attempt it.: . If such harmonious surroundings are requisite strings of a violin to vibrate in unison, how much of a malignant suspicion or thought cast on the negative mind of the medium by any one presthrown on the violin whilst in the hands of the player would prove disastrous to the music, and send confusion and dismay to the heart of the

These are truths that are seldom, if ever, fathomed by those who, like most of our purely booklearned men, look to the intellect alone for light and knowledge, and who are probably akin to those whom Jesus had in view when he "rejoiced in spirit, and said, I thank thee, 6h Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.'

More compassionate seemingly than Jesus, Modern Spiritualists persist in forcing upon the especial notice of prejudiced and miseducated scientific men the very spiritual truths that Jesus thanked God for having hid from them, forgetful, seemingly, that the purely intellectual man cannot receive spiritual truths, "for they are foolishness unto him, neither can he know them because they are spiritually discerned." This was Paul's opinion, founded on his own experiences, himself being a learned and highly intellectual man, who, before his conversion, seemingly hated all spiritual truth as heartily as any of our selfrightcous theologians and learned professors, and who persecuted spiritual mediums even unto death, until, fortunately, he had the conceit and folly engendered by too much undigested booklearning suddenly knocked out of him whilst he was in the act of "breathing out threatenings and slaughter," and "making havoe" among the men and women" disciples of the same spirit, who by a striking manifestation struck him blind, and held him so, until he learned how much more "babes" in spiritual knowledge exceed in true wisdom the doctors and pharisees,

Spiritualists of the present day have succeeded in making rather more proselytes than one Paul from among the Scribes and Pharisces as did those out of ten of the so-called scientists before whom they have cast their "pearls" have not-however for a time appreciated-eventually "trod-

In this connection it would be well to recur to the example of Paul, who seems to have conwould seem as if the elements that may be drawn threed "a babe in Christ" but a brief, period afparts, have a tendency to coalesce more or less in by Peter, he again like "the dog turned to his" they emanated. Another circumstance that might wallowing in the mire," and devoted the last close resemblance some of the spirits hear to fusing into the beautiful gospel of Jesus a scholothers. My alleged daughter, for instance, show, astle system of heathenish mythology, that ed herself wrapped in the cerements of the grave, through the subsequent manipulation of a selfish, designing priesthood, has long since utterly per whereas she was interred in her ordinary cloth: | verted its divinest teachings in most of the socalled Christian churches, and substituted therefor a wholly incomprehensible, non-understandable, unintelligible, inconceivable, ridiculous and worse than absurd compound of hodge podge and dress, when I observed, that both very much re- capacity of African savages, than the finely organized Caucasian races of men.

Had Jesus of Nazareth after his translation to the spirit realm adhered to the sentiment he entertained when he returned thanks to God that he had withheld a knowledge of spiritual things from such self-" wise and prudent "men as Paul, instead of compassionately returning in spirit to their primitive purity till the present day. This would probably have obviated the necessity for the second coming of the spirit, annunciated progress in introducing new developments of stances with the great outpouring that began in confounding the D. D.s in the Temple at Jerumediumship of the divinely gifted stripling of

In every age of the world, mankind have been any physical branch of science, or to dictate llow | Indebted solely to prophets—viz.: spirit mediums he should arrange his apparatus before beginning | —for what knowledge they have had concerning called death. Jesus Christ declared that it was I think it may be justly said that the relation | the Scribes and Pharisees, viz.: conceited men of assumed superiority and scholastic learning and regularly ordained ministers and priests of the organized churches and temples "made with hands," who "murdered the prophets" (spirit-meand forbearance. Now it seems to be a fact that diums) before his day, the truth of which accusas getting more and more understood by Spiritu-tion cannot be denied without gainsaying the alists, that there are some persons of so peculiar | concurrent testimony recorded in the books of

The books of the New Testament also testify unsettle the minds of materializing mediums so that it was the scribes and Pharisees who first as to injuriously affect the manifestations, if it combined to take the life of that greatest of all does not sometimes mysteriously aid in producing prophets or spirit mediums, Jesus of Nazareth, the very frauds and tricks that have from the and finally succeeded in causing his ignominious and painful death.

. It was the same order of men, too, who caused Stephen, the next Christian martyr, to be stoned at Jerusalem, his murderers first laying "down their clothes for safe keeping" at the feet of a "Pharisee the son of a Pharisee," the unconvertothers, it seems no more than right and fair that ed Paul of Tursus, " who was consenting to his death," and who was at that time ransacking the circle or their spiritual guides or guardians | Judea and Syria, from Jerusalem to Damascus, in search of spirit mediums, "entering into every No experimental expositor of any physical house" by authority of letters received from rt or science—take, for instance, that of a mumen, committed them to prison," or "brought tion of his subject before an assembly in which | them bound unto Jerusalem," to suffer death at he was aware there were uncultured or evil-dise the hands of the scribes, Pharisees and priests, posed persons waiting an opportunity to deluge through whose machinations and violence hunthe strings of his fine-toned violin with water dreds of thousands like Stephen suffered impriscast from an unseen squirt-gun, nor would be onment, forture and death during the continu-

So, too, what, horrors, roll-all alone centuries of the dark ages, when Papal Rome exercised imperial sway over the nations and to enable a mundane artist to gause the few !!! kings of the earth,!! in the person of " the man of sin," whom Paul clairvoyantly saw " sitting nicer should the conditions be adjusted and main In the temple of God," and "showing himself ox tained to enable our spirit friends to operate God," blasphemously usurping the attributes of through their supermundanc mental instrument, | God, and claiming, by virtue of his alleged composed of ten thousand times ten thousand divine "infallibility;" unlimited dominion over strings, so nicely arranged, attuned and balanced the bodies and souls of men, both in this world by the great master hand, that the bare reflection | and the world to come. It was through the connivance, agency and cruelty of these same orders Lof men, directed by one head, that Christendom ent whose magnetism mingles with that emanat for ages was lighted up with Christian mediums ing from the circle, may prove disastrous to the and martyrs burning at the stake. Millions, too, manifestation, and work great discord in the of other men and women, who chose to obey the spiritual ranks, as surely as a shower of water promptings of the spirit of God within, them rather than the commands of men, suffered unheard of massacres, assassinations, tortures, and death, in every aggravated form that the ingenuity of fiends could invent.

Again, where Luther succeeded in wrenching i few of the "ten kingdoms" from the full dominion of the "Beast" of the apocalypse, the same class of fillerly educated reformers, just escaped themselves from the bigot's fire, soon forgot their own recent danger, and, like "the dog turned, to his voidt," and as "the sow that was washed to her wallowing in the mire," proseeded to lord it over their weaker brethren, and to hang, burn and destroy all who questioned their right to control the consciences of their fellow-men. It was such as these who burned Servetus, who lighted the Smithfield fires, and filled the miry prisons of England and Scotland with the disciples of Fox, who drowned and pressed to death the "witcher" of Salem, and hanged the four Quaker speaking-mediums on Boston Common in the seventeenth century, who shut up Abner Kneeland in prison in the nine teenth century, and, from lack of power to kill, essaved to pray Theodore Parker to death in

their pulpits at a more recent period. Nor is this serpent of persecution, though scotched, yet killed. The same lust to rule or ruin exists among the Scribes and Pharisees of our day as did formerly, as is shown by many tokens. The masses of mankind, however, have become too enlightened and influential in state and church to permit religious bigots, or other professional and selfish tyrants, indulging in their sanguinary instincts or avaricious propensities unless peradventure the objects of their persecution be allied to the modern spirit-mediumsa class more dreaded by the doctors of medicine and the churches than all others.

Let Abner Kneeland be cast into prison to-day, and there is scarce a newspaper editor in the of old, but it is doubtful whether at least nine land that would not boldly denounce the act. Let an editor be thrown into prison to day for having supported Kneeland's cause or opinions. and the very ground, from the Atlantic to the could not be better described than in the words | ly fitted outside his blouse or jacket with large | den them under their feet and turned again to | Pacific, would tremble with the thunderings of

I used, viz., "a little, old, soft, seedy hat." The enameled buttons that both felt and looked as if | rend " their benefactors, whilst it may be that | an indignant press. And why? Simply because real, I could detect nothing in his person, fea- some of the self-wise converts who seem to have lits conductors believe that such a course would "run well for a time" are even now meditating be popular not only with the liberal masses, but Most of the apparitions that appeared, however, mischief, either in the direction of "lording it with most of their church subscribers and read-

. Rut let us turn the table a little. A French editor of a spiritual paper now lies in prison in Paris, through sentence of a priest-directed tribunal, simply for having taken the part of a perstances of the trial and conviction are so palpavomit," and as "the sow that was washed to her; ble and conclusive, that none can be mistaken as to the gross injustice of the sentence.

· In fact, it is as clear a case of religious persecution as ever transpired; and yet there is probably not an editor of any secular or religious journal of note in the United States who, in commenting on the court's decision, dole not "roar you as gently as a sucking dove," concerning its بريميا Again, probably not less than three quarters

of all intelligent men admit that the science of medicine, as practiced by the regular doctors, nonsense more befitting the mental and spiritual is a perfect sham and humbug, and that its only advantage consists in the fact that by the general consent of society, the employing a regular physician removes responsibility from friends of the sick. And yet, with the aid of scribes and pharisees, and professors of other callings, these doctors of medicine have succeeded in getting a law passed in New York, punishing with fine and imprisonment any patient who calls to his or her earth to convert him, it is possible that the an aid a physician who cannot show a diploma, and gelic truths he so sublimely enunciated in Judea also the physician. So comprehensive is this might-have continued to have been taught in law, that the penalty attaches to any woman who employs a midwife not of the lawful M. D. s profession!

"The object of this law was undoubtedly mainly through the mediumship of, an obscure but to reach and prevent clairveyants and spiritual quick-witted little nine-year-old lass dwelling in mediums from fulfilling the commands of Jesus a homely cottage in Hydesville, in the State of Christ by healing the sick through the power of science were formerly able to make but slow New York, under somewhat similar circums the spirit and the "laying on of hands," by which method there is but little doubt there was, before the vile act, more real healing done in the Stale of New York than was accomplished by the regular faculty ten times told.*

Were a ring of manufacturers to succeed in getting a law passed making it a penal offence for printers to buy their paper and ink of any other dealers than the Tweeds of the ring, what a storm of vituperation would burst from every publisher in the land. And yet here is a law passed of just such an un-American character limiting the rights of all the citizens of New York in another and more important direction and not a word is said about it in the public papers! The reason is obvious. The conductors of the public press well know that the power and popularity of the regular M. D.s are greater than that of the spirit-mediums, and that it is more to their interest that the mediums should suffer than that by taking their part they themselves should lose patronage and subscription

Seeing the severe persecutions mediums are subjected to from the hosts of these enemies from without, it would seem that whilst Spiritualists ought to be careful not to justify or encourage dishonesty, they should be equally careful not to pronounce hasly judgment in regard to the verity of spirit manifestations, especially as the phenomena are of so complex and mysterious a charactor that it is very difficult in some instances to decide how far the mediums should be held responsible in their own proper persons for all that occurs at spiritual scances. In looking over nearly twenty years of my own experiences, I cannot recall to memory but one instance wherein I believe a medium willfully practiced decep-. tion in my presence, and even in that instance I think it possible I may have been mistaken. Vaucluse, R. L.

*I am told that Mrs. Cafharine Morrison, the celebrated healing medium, but of Oswego, N. Y., and now of Roseston, was seemelly persecuted, under the provisions of tulk faw, manipulated Oriongh the Logislature of New York just as the session closed and in basic, by a ring of M. D. s. D. D.s. and I.J. D. s. and other 25s (the sand Phartsoos, 2 making it a penal offence to furfill the positive command of Jesus Christ; by healing the sick through the fixing on of \$ hands, that she was forced to abandon a beneficent and widely extensive practice; and, in conformity with the in-functions of Jesus III another respect, made to his disciples sent forth to "theat the sick." that " when, p escented in one city" they should " flee to another," even so Mis. Morrison, persecuted in the city of Oswego, t retaining his precepts, fiel to the city of Boston to escape the malice of the enemies of the "truth" as it was commanded by

Fourtimes, like Joseph of old, when he it of from Bethbehein to fixing to save the lift of the cutted, was Mis.
Mitrison warned by her angel friends of the ploty of her enemies in time to escape the containers of the officers of the New York Heiods, by fleeting har syethe laberinto Canada, Nor did they, with all their cumiling, craft, and persevermee, ever succeed in capturing her, such was the vist ance exercised by the beaverily guardians of the blind healing medium of Oswego. Knowing as I do from more than sixty years' observation, reflection and experiences, the utter tallary of the ever-shifting experimental practice of physicians of the regular orthodox school, an average of which, whatever may be the exceptions, I conseigntiously believe causes af Jeast nine premature deaths where it saves one life I confidently assert and believe that the dek of New York, suffered a greater loss by the entoreed flight of Mrs. Morrison, than they would have done had she been sallowed to remain in Oswego and every regular

Then and Now. -To the Editor of the Banner of Light:

After reading the memorial tribute to sister J. II. Conant, relating her inception of and connection with the Banner of Light, my mind reverted back to its early history—its infancy. March, 1859, (the first on my files) though two years from birth, came up first for review and compar-

It was like pure gold in quartz rock to be broken and beaten out by the bandmer of truth—to, be assayed and coined. It contained Spiritualism sandwiched with orthodox sermons and sto--" part Jew and part Ashdad." ries—"part Jew and part Ashdad." These were like the wine at the feast, and the "loaves and to attract the multitude. And the miracles of spirit phenomena were diverting and sensational, rather than instructive and profitable.

The Banner to day, when compared with six-teen years ago, will compare favorably with the teen years ago, will compare favorably with the exponent of any scientific, literary or refigious enterprise extant. It now advertises a list of two hundred and eighty-one lecturers—a small part of the active army in the field; and there is issued from the office a catalogue of over five hundred books; the lecturers and writers embracing the best infinds in the country; and the columns of the Banner-are crowded with poble, life invigorating sentiments—sentiments which take hold on the vital issues of life, to the end that men may turn from the old heaten paths of that men may turn from the old beaten paths of error, and become wise unto salvation. Forgetting their local haunts of worship, they will worshin in the spirit of truth by living truly

In the acquisition of new territory the Spiritualists have annexed heaven to earths; and with truth on their side they go on conquering and to

devotion to "truth and human welfare which has marked the past, the future is auspicious of increased success.

Invoking divine blessing even beyond your

prayers, I remain, yours for truth, ELIJAH MYRICK.

Ayer, Mass., Nov. 28th, 1875.

To Book-Buyers.

At our new location, No. 9 Montgomery Place. corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building. where we keep on sale a large stock of Spiritual. Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission; or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of corresponding. Our columns are open for the expression of imperional free thought; but we cannot undertake to endorse the artest shades of opts how to which our correspondents give itterwise.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 25, 1875.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province stréet (Lower Floor).

AGENTS FOR THE BANNERS IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

T Letters and communications appertaining to the ditorial Department of this paper should be addressed to CTHER COLBY; and All BUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-NALES

Reforming Society.

Some people say that complaints against society are more a habit than anything else; that If matters were exactly to every one's mind, there would be no more contentment, and that it is a conceit of superior penetration and insight that leads so many persons into a state of chronic fault-finding. Perhaps this is easier than to institute a serious examination into the faults and wrongs complained of. The spirit that lives in an atmosphere of reform is never afraid of faultfinding, nor is it inclined to become weary of complaint. On the contrary, it invites criticism and protest from everything and from all quarters. It knows that the air is best oxygenated and purified when the winds blow the most freely, that the tree which stands out exposed to all the storms grows the most perfectly and is the most vigorous and strong. And so will that social state be the best which is the most open on , all sides to the breezes of criticism.

The fault finding, unhappy temper is by no means the same thing with the progressive, reform temper. It is not even related to it. Professed reformers will do well to keep this fact in mind. Those who are continually filling the air against individuals and their doings are not the ones to eateh the interior meaning of the social system in which all individuals are absorbed. They are not much more than querulous gossips. Their hates are personal, do not run to objects and institutions. They have no reach to their of the supreme value of comparative knowledge and opinions. "Hence they make but trilling headway in the betterment of society, if, indeed, they do not positively retard the work of others from the conspicuous position they ambitiously seek, and wait until their natures swegten and their sight clarifies with a longer experience. There is no quality the reformer needs more than patience. Has not God himself waited all these

Yet, by whomsoever the faults and shortcomigs of society are recited, it is necessary that it be done, and done continually. As the march state a perpetual motion. . Sometimes, it is true, the waves recede and seem to carry everything back with them, and then there is a widespread feeling that all is lost and that there is no further use for noble effort; but with the exercise of patience one can see that the tide is the silent master of the wave, running under it and holding it in its larger bosom, and that the tide is rising with a steady motion and an incessant force. It is this close and patient observation that convinces the philosophic, the truly spiritual mind that all goes well, and that the race is going forward without a break in the order of its march to a limit which no human conception has been able to fix. This is the thought that holds up the weary hands and strengthens the feeble knees of the reformer, who loves rather than hates his kind, and would see their elevation and advancement. ""

One cannot look even carelessly about him in these times upon society without feeling the impulse strong within him to run out almost violently against the shams, the deceits, the pretensions, the assumptions, and the hundred other evidences of the faultiness and falsity of the soclety in which he lives and of which he is compelled to be a part. It oftentimes disgusts to witness the picture, and oftentimes it enrages. The impulse is as often to visit-judgment on individuals as on the system. Where shoddy erects its crest and exposes its brazen features to public view, the temptation is to smite it with the open paim of honest indignation. To simply think that the fact of having suddenly btained money entitles one to push aside all the axioms, the rules, and the results of generations of patient, self-sacrificing culture, leads one to express a contempt for the social system that will tamely submit to be thus patronized and taken possession of by people without a certificate of any kind but of an unkatown character.

It is true, after all, that there are some sins against the health of society which are capable of removal only in a rough and energetic way. This one is as nearly one of them as any other. Sheer, precipitous ignorance, that beetles above all recognized rules and principles with its loud repetitions of self-importance, deriving its patent of worth from the mere sound it makes, needs to be lashed and scourged into something like humility before it can be brought into a condition where it will submit to be taught. Satire and pasquinade are very effective at times, but at others, nothing seems to answer but the resolute exertion of the superior will. Quackery is the bane of social life, as ignorance is the parent of all shortcomings, if not of sins also. We look around to day and see that it is nothing but what are called "hard times," that is, the punishment of a complete set back, that has served to bring | that picture is now in our possession. Churchpeople out of their past dance of delirium into men may deny the statement, but, like many tion.

natural inference as it is, that the social state its ten-year hollow and noisy pretensions.

But by means of this universal remodeling comes the opportunity for the finer and higher ntluences. Spiritualism ought to be ready and eager to improve it, instead of wasting any of its strength in differences, and wranglings, and jealousies among its members. If it is a power in the world, then without any doubt it has a work and make them more religious. It can take the proud and haughty spirit and silently shame it into acquiescence with truth. It can revitalize and reassure a crumbling social state, that has lost its tenets and its leaders, and inspire it with new thoughts and aspirations, give it a fresh start on the road to its true destiny, weave it together in all its varied elements and forces, and impress on the universal mind the living fact of the eternal brotherhood of man. Who that accepts this latest revelation from the heavens cannot understand the high character of the work in which he is called to take a part? The reformation of society will begin to be seen as soon as it is taken hold of in this spirit.

Some Sensible Talk.

In his Friday evening "talk" (Dec. 3d) to the weekly audience which he assembles in Bumstend Hall, Rev. Mr. Murray gave expression to some vigorous thoughts and excellent reflections. It is evident that he has been thinking matters carefully over of late. His talk was on the subject of giving-giving ourselves, more particularly. He said mendid not begin to comprehend the spiritual meaning of Christ's plain and direct injunctions, that if they were smitten on one cheek they should turn the other, that if they were compelled to go one mile they should go twain, and that to him who takes our coat we should give our clock also. Yet we are bidden to do just these things, that is, act in just this spirit toward others, in order that we may be like our Father in Heaven, or, in other words, his children. He makes his sun to shine upon the just and the unjust.

Mr. Murray said it is of no use to try to belittle these words of Christ, to reduce the force of their meaning. He declared society is itself in fault, that it has itself built a great barricade across Christ's teachings. The revolution, said he, which will finally bring about a perfect form of government, has got to be a revolution touching the very organic structure of society. And he added with the force of perfect truth, "modern society, modern civilization, as it is called, has made people decent; modern civilization has made people moral; modern civilization has made people respectable; but it has not yet made people Christian. I have my doubts if it can ever be expanded into Christianity. I have my doubts if ever the cold body of it can be warmed into Christianity, or if you can ever make the breath of the Lord Jesus Christ stay in its body,

even if you breathe into it a thousand times." And then Mr. Murray came down to the spirithal principle or seed of the whole thing, as illustrated in the life of the Quakers. "I have an idea," said he, "that those little-thought of and, view, do not comprehend largely, are ignorant, it may be, laughed at Quakers have really got the seed and germ of the true civilization. I really have, looking at it as a student of ethics, of history, of government. I suspect that even the communistic principle, the central idea of by exciting hostility where the want chiefly is of communism, is a truer approach to Christian pol-Inquiry. They would do better to withdraw ities than any other principle we have in America to-day." This is a plain and outspoken acknowledgment of the utter falsity of our modern system of society, because it is founded on and is the outgrowth of the spirit of war instead of the spirit of love. It is also a timely recognition of the true, the living principle, which is that we should love all and give ourand so loving, we should have no enemies, and of the generations of man is without pause or society would in time become reconstructed durarest, so is the growth and progress of the social by from its centre, instead of as now from its

circumference. Against the organized charities of the day Mr. Murray freely offers his protest, characterizing them as costly, cold and ostentatious; driving off the needy, instead of drawing and warning, them with its love, patronizingly offending that proper principle of pride in their hearts on which rests the superstructure of self-respect and moral conduct. He told his hearers how to act, as these organized bureaus do not usually act toward the needy and wretched; "as Christ gave himself for you in your unworthiness, give yourselves and your property to them, and may God bless you in the giving.'

Was Henry Wilson a Spiritualist?

The Hartford Times, which lost no opportunity to attack the late Vice President Wilson during his lifetime, will not even now let him alone in that mysterious state that some call death. It gives publicity to a Boston story that Gent Wilson was not only a Spiritualist but a believer in the no-toe-rious Mrs. Hardy, whose peculiar exhibition here, not long ago, was the cause of considerable meriment. This is rather too hard on him, considerable merinent This is rather too hard on him, considerable merinent Tribs is rather too hard on him, considerable merinent Tribs is rather too hard on him, considerable meriner Tribs is rather too hard on him, considerable meriner. The Liberton Park of the Courant.

The "Boston story," which was copied by the Hartford Times from the Boston Herald, is true in every particular, and can be vouched for by scores of people in this city and elsewhere. It did not say that Henry Wilson was a believer in any particular medium, but asserted, what is well known, that he was a frequent visitor to medi-ums, and that his faith in their peculiar power, was not only thus manifested, but by the liberal fees which he paid.—Boston Sunday Herald.

If to be a Spiritualist is to entertain a belief hat the friends called dead by the world have the power to return and commune with those left behind, through certain appointed instruments called mediums, then the late Vice President was, in the true sense of the term, a Spiritualist. Since his translation we have received abundant testimony to the fact. During his last visit to Boston before his decease, he had sittings with Mrs. M. M. Hardy, at 4 Concord square, Mrs. C. H. Wildes, 61 Bedford street, and Mrs. Rockwood, 14 East Springfield street, and at all these places he expressed satisfaction with the results obtained. He was, so we are informed by personal acquaint. ances, frequently in the habit of doubling the fee charged by the medium, so pleased was he with what he received through the instrumentality of the same. The story of his experiences at Saratoga Springs, last season, with Dr. J. V. Monsfield, the sealed-letter-answering medium of New York-as published recently in these columnsis vouched for by several parties who were then in that place, and who inform us that Mr. Wilson, at the time, made no secret as to the source from whence he obtained the written slips which he read to friends in the parlors of the hotel where he was stopping. It is well known that he visited W. II. Mumler, 170 West Springfield street, Boston, for a spirit-photograph, and a copy of

their soberer senses. And we can easily see, other of our public men now living, the deceased Prof. William Denton at Paine Hall. Vice President was a Spiritualist at heart, though, will have to be regenerated after this break-up of for reasons best known to himself, he, during his mortal life, (as they are doing now,) kept silent before the world on the subject, and hid his light under the bushel of respect for a bigoted public opinion. Should Spiritualism ever attain to a degree of popularity whereby it would be considered safe (socially, pecuniarily, etc.,) to acknowledge a belief in its teachings, the world would be astonished at the vast number of its to do among men. It can take men's religious cheretofore secret converts, and the whole body of the church systems would melt as wax in the fervent glow of that universal joy which would then permeate the throbbing heart of an enfran-

Purity of the Press.

The press should not only be free, says the American Journalist," in a moral sense of the term, but pure! It is too glorious in its very ideal, of too great weight in an enlightened community, its mission is too sacred, to be prostituted to selfish and unworthy ends—the propagation of shameless falsehoods-of base attacks upon established character-or to pandering to schemes and enterprises of doubtful tendency, whether they be professedly philanthropic and reformatory, or political, religious, financial, municipal, egislative or executive. It should be far removed from all unjust bias and false prejudice, far above all duplicity, sophistry, low wrangling, or the toleration of error in any form. A corrupt press benumbs, debases and pollutes whatever it infests; poisons with its foul breath the institutions it controls, and blasts with its pestiferous lime the flowers that blossom in the pathway of society. A pure press elevates, ennobles, dignifies, adorns, assists and refines humanity in its onward and upward progress,

A pure press maintains on all occasions and under all circumstances the manly tone of virtuous independence, scorning the slavish sentiments of passive obedience to the vile despotism that rules over and degrades the time-serving press, and withers and destroys the last vestige of all that is good and fair. A press of unswerving purity operates largely to the refinement of individuals, families and communities, of all that come within its influence. Its effect, especially upon children and youth that are merging into maturity- upon the rising generation that is coming up to fill the places of the much loved matrons and venerable sires that are passing away, is most salutary. It educates them to lofty sentiments, noble deeds and high resolves. It is at home a friend, in society an ornament, in solitude a solace—it chastens vice and guides virtue—no enemy can alienate it, no local despotism enslave t. It is to all a master spirit of refinement.

A venal press is the school of scandal, and is uited only to the calibre of yulgar minds. Its lirect tendency is to taint the moral sensibilities, vitiate the mental appetite, prompt to ignoble ends, pervert the virtuous aspirations of the human mind and smother all the finer feelings of

We call that a pure press that will not hold its eace when a political or religious spirit is abroad listurbing the social and domestic elements of ociety, fanning the flames of fanaticism, and that would curtail the right of private judgment and peril the liberties that are so dear to every American heart. That is a pure press, when scenes are enacted by the powers that be, that would dim the lustre of our noble institutionsthat comes-conscientiously, willingly and fearlessly to the front! That press is pure that would suffer martyrdom sooner than be driven, or tempted to an ignoble service—that throws of the fetters of antique superstitions and modern bigotry, and from principle-not from policymakes it a rule to speak its honest convictions of truth, be the consequences what they may.

Christmas.

The day of the year is come that melts down the dividing walls of society and makes the sympathies of all hearts flow together. Heaven be blessed for sending one day to man when the strifes of human life are stilled in the presence of Love. Christmas is the great landmark of Love on the journey through life, its annual milestone on which all travelers hang garlands as testimonials of their affection. It would be a hard matter if there were not set aside from the three hun dred and sixty-five days of each year at least one day on which the materialism of the world might be forgotten, and the cares and struggles of life be merged in the exaltation of a better-feeling? Perhaps it is just because "Christmas comes but once a year" that it is so tenderly cherished by young and old alike.

The day overflows with the spirit of childhood, which is a spirit of innocence and truth, of natural affections and mutual attractions, of kindness, and trust, and love. Out of this germ has unfolded a festival that spreads its branches abroad so that the whole human race may come and sit under them. In one nation it has in-times past been celebrated in one way, and in another nation in another; but in all to which it has come, and to our own last among civilized nations, its observance has invariably expressed, and still continues to express, the interior life and affection of the people. A myth in one age, a revelation in another, and a talisman of love in all, it has wrought mysterious effects upon the popular heart by the simple observance of social and domestic rites which most closely knit families, communities, and peoples together. So that Christmas is not only a holiday but a holy day likewise, for it performs a work distinguished above that of all other days. In its alembic the passions of the world are purified from their dross, and what it leaves behind is permanent, and therefore present always.

A Discussion on "Materialization"

Drew together a larger audience than usual at Paine Hall, Boston, last Sunday morning. The subject was briefly introduced by Mr. Horace Seaver, who said that if materialization was a truth, he and those who thought like himself would be glad to know it. Mr. Kirkwood, Mr. Verity, Robert Cooper, Mrs. Burr, and others followed, and their remarks excited considerable interest. At the conclusion it was announced that Mr. Cooper would give a lecture on " Continental Europ:," Sunday morning next, (Dec. 26th) after which the discussion on materialization would be continued from last Sabbath.

The Iowa woman suffragists are preparing to take measures to secure the attention of the General Assembly, for the purpose of obtaining the assent of that body to submit to the people at the next general election the proposition to strike the word "male" from the State Constitu-

On Sunday afternoon this eloquent expounder of truth gave a telling delineation of "The Utility of Spiritualism," before a large audience at the upper hall in the Paine Building, Boston, a full report of which we shall print in our next

At the conclusion of his discourse, Mrs. Mary M. Hardy gave a sitting for the obtaining of casts of spirit forms. The details of the scance were identical with those attending the sitting given the Banner would not be given up to fictitious by her at this hall on a previous occasion (an account of which we then gave), with the exception. that Mrs. Hardy sat alone at the table on the platform before the; audience, her movements being carefully scrutinized by a member of the is this, to the advocacy of an unpopular truth, committee of three appointed to weigh the paraf- and if those who hold that truth in their hearts fine pail. The pail and its contents before being put under the table weighed eighteen pounds press devoted to its advancement, the publishers three ounces. When the raps indicated that the manifestation was complete, the table was raised from the floor, and beneath it was found the mask of a face. The weight of the pail showed a loss of three ounces; the face weighed two and three-fourths, leaving one-fourth of an ounce to

One of the most remarkable points connected with the manifestation was the condition of the shawl upon which the face was found. This shawl was lent to Dr. Gardner by a lady in the audience, at his request, was carefully examined and found to contain nothing—in order that the assembly, which at times manife ted much excitement, might be disabused of the idea of all onfederacy in the matter-and placed under the table. When the table was raised the cast was found face downward upon this shawl, and the garment itself was spattered in many places with the liquid parafilme, which had cooled in white beads over its grey surface, showing that the in visible workers had their "chips" to exhibit when the light was restored, much after the man ner of mundane laborers

In the evening Prof. Denton gave a highly in-teresting lecture on "The Races of Men and

Destiny," at the lower hall. He speaks next Sunday at this (lower) hall, afternoon and evening, after which he goes to fulfill engagements in Minnesota during January. His subject for the afternoon will be "A Sermon from the Buddhistic text, 'Thou shalt not lie,'" and in the evening a conclusion of "The Races of Men and Their Dostiny." Races of Men and Their Destiny."

Prof. R. G. Eccles,

With whose labors in the West our readers are familiar, will succeed Prof. Denton at Paine will commence on Sunday, Jan. 2d, 1876, at 2:30 o'clock, and continue in the evening at 7:30 o'clock, on Wednesday, Thursday and Friday evenings, Jan. 5th, 6th, 7th, and on Sunday, 9th, The division of the state o

The division of subjects will be as follows: Sunday, Jan. 2d, afternoon, "Anarchy the Curse of our Race." In the evening, the first lecture of the scientific course; subject, "The Physics and Metaphysics of Sensation," with optic, electric and acoustic experiments. Lecture 2d, Wednes-day, Jan. 5th: "Modern Scientific Parseeism, or the Debt we Owe the Sun," with physical, chemical, magnetic, thermometric, optic and electric experiments. Lecture 3d, Jan. 6th: "Oxygen the Monarch of Matter," with brilliant experiments in chemistry and electrolysis. Lecture 4th Jan. 7th: "Matter and its Polar Forces," with experiments in optics, magnetism, and crystal ography. Lecture 5th, Sunday, Jan. 9th: After noon, subject to be selected. Evening, "The noon, subject to be selected. Evening, "The Last Grand Generalization of Science, the Law of Continuity." The five evening lectures will be upon the general subject "The Constitution of Nature," and will be illustrated by a great varity of wonderful, startling and instructive ex-periments. To bring this course of scientific ectures within the reach of all classes of people, Dr. Gardner, the manager, has placed the price of tickets to the entire course (no reserved seats) at \$1,00; to a single lecture, 25 cents.

What We Would Like to Know?

1. Why cannot the Spiritualists all over the United States put their shoulders to the wheel of Progress they so much profess to glory in, and with the advent of the New Year - the centennial year of the existence of the nationplace upon our subscription books double, yea, four-fold, the number of names we have upon them at the present time?

2. Why not also aid more liberally all the other papers devoted to the cause, if you are honest in and say 'Yes, ma'am.' The sitters were seated loth to think otherwise? Why this listlessness? It is not possible to circulate our papers except at great expense; but when, friends, your Divine Philosophy is at stake in consequence of inertness or selfishness on your part, is it not quite time to bestir yourselves, and render that aid to the publishers of the spiritual journals commensurate with their arduous duties? Do not allow the past to repeat itself in this particular, is our earnest request, and the anxious desire, too, of the invisible hosts who are always ready to cooperate with us.

The above are pertinent questions, and should be answered at once, from every section of the country, if the friends sincerely desire their Philosophy to become a power in the land for good

In the Chicago Times of a late date, a cor-respondent, "Maud," (who says she is not a Spiritualist, and never has been,) gives a hearty endorsement of the genuineness of the occurrences at the scances held at Terre Haute, Ind., by Mrs. Stewart, and relates the following remarkable spectacle as having been witnessed by her at one of Messrs. Bastian and Taylor's séances in Chicago, at the corner of Fifth avenue and Adams

"Among other wonderful phenomena, a de-parted friend of mine appeared. The light circle had not progressed very far before he opened the door and stood in full form before us, not a ghasty ghost of the old-time description, but a radiant being, supple of motion, and graceful and strong in appearance as when in perfect health. He was attired in a long white robe that seemed to be pervaded by a mellow light, reminding me of moonlight upon new fallen snow. He carefully reached out, touching a chair, and then, to the surprise of all present, took three or four steps outside of the cabinet, and seated himself in the chair, facing the audience. Isaid, 'Please brush your hair back.' He reached up, and running the fingers through the hair, disclosed a very high, full forehead, totally unlike the medium's. He then leaned forward, and stroked his long full beard, that I might note all the features carefully. Then he arose and attempted to step back into the cabinet. At this my self-posses-sion deserted me, and I begged him earnestly not sion deserved me, and looked back as if to com-ply with my request, and then occurred some-thing miraculous and bewildering. He rapidly grew smaller, not merely sinking downward, but diminished in all directions, until from a manty form six feet tall, he became about the size of a boy of twelve years, though he retained the face of man, the long, full beard, mustache, and other features completing his identity. By the time he was inside the cabinet he was not more than three feet tall, and while we still watched, his figure changed to a floating white cloud, and vanished. Several skeptics present expressed joyfully the convincing power of this scene."

The elegant testimonial presented to Mrs. Cora L. V. Tappan by her English friends, has arrived in the United States, and is now on Iree exhibition at the Bookstore of Colby & Rich, No. 9 Montgomery Place, Bostor, Mass.

Our New Serial.

As we remarked in our last issue, the votes received from our patrons in favor of publishing Mrs. Porter's story were two to one, and in obedience to this decision we commence DAISY DOANE in this number. We have also received etters enclosing votes against the story from esteemed friends and correspondents, who, while they evinced the highest appreciation of Mrs. Porter's talents, still hoped the valuable space of narratives. To such we in all kindness and deference say, the fault lies at the door of the Spiritualist believers themselves. It costs money to publish any newspaper, particularly one dedicated, as press devoted to its advancement, the publishers of the Spiritualist/journals must do the best thing they can to keep up their circulation, and retain names upon or attract them to their subscription books. In our particular case we have for years noticed that when we have published stories from Mrs. Porter and other talented writers, our circulation has been increased, and when we have ceased doing so, it has been diminished. The lesson is patent to every Spiritualist reader. Strengthen our hands sufficiently by endeavoring to aid us in enlarging our subscription lists, and we will cease to devote our space to Stories, and not only do that, but will enlarge the pages of the Banner, and Introduce varied means for widening its sphere of usefulness. Spiritualists of America, the matter rests in your hands!

A New Inquisition.

The trial of Piper, in this city, for the murder of little Mabel Young in the belfry of one of our up-town churches, though it resulted in neither his acquittal or conviction, nevertheless disclosed a form of tyranny through the operation of the so-called detective system that has startled and rendered indignant a great part of the community. One of our City Detectives, it seems, applied himself from the first to the work of verifying his own theory of Piper's guilt by besieging the prisoner with open accusations of it. This was testified to as one of them: "Now, Piper, you know you killed that little girl, and you might as well own up to it as not !" Getting a man in the clutches of the law, and then plying him with such means as this whereby to establish his guilt, is equal, in spirit at least, to anything in the history of the old Inquisition.

Whether Piper is guilty of the murder or not, or whether, as is mysteriously dropped in different quarters, an entirely different theory has got to be constructed before the truth in this shocking case comes out, it is not to be disputed that no such proceeding toward even a guilty prisoner is to be tolerated by an official, though his guilt cannot be proved otherwise than by thus extorting a confession from him. It seems that Piper was thus badgered and bullied when he took his meals in jail, in the expectation that he would be overtaken in an unready state of feeling and surprised into a confession. This is not to be allowed by any law which professes to be founded on civilization. It is enough to demonstrate an accused person's guilt by actual facts or an irrefragable chain of circumstances; but this new detective style would hang a prisoner even before he is convicted.

Spirit Hand Branded.

A correspondent, writing from Springfield, Mass., says: "Mrs. Collier has just obtained the cast of a negro's hand, crushed and branded with a heart. The negro spirit says his owner's name was Hart. There was quite an amusing incident while he was speaking to us in the dii rect roice. He answered in one corner of the room rather abruptly to a question, 'Yah.' One of the sitters remarked that he ought to be polite your professions, which we should be extremely around the paraffine pall, when suddenly a loud Yes, ma'am,' came out, as it were, from the pail. startling every one; and it was singular indeed to hear the laugh of the negro mingle with ours. So the work of spiritual evidence goes on, and our spirit friends are coming very close to us. Is it time, yet, for a Scientific Congress, whose business it shall be to record, systematize and tabulate these phenomena? "

"Mrs. Seaver's Spiritual Circles, &c."

Read the article on our third page by Thomas R. Hazard, Esq., who is widely known among liberal readers as a man of sound sense, a writer of forcible diction, and a witness of the highest order of reliability. Mr. Hazard has been engaged for thirty to farty years past in more or less discussions and controversies, running through thousands of pages, many of them very acrimonious and bitter, but never once has it been shown by his opponents that he has stated anything for a fact that has been overthrown or proved to be the contrary.

"Does Matter do it All?"...

Admirers of the grand reply made by Epes Sargent, Esq., to the inflated nonsense of Prof. Lyndall, which answer appeared recently in our columns, will be pleased to learn that it has now been issued as a pamphlet, and can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, at the low price of five cents per copy. Circulate it, friends, for it is admirably fitted as a tract to do pioneer service wherever it goes.

A Fine Holiday Gift,

And which will prove to be a most acceptable one, will be found in Mrs. Conant's Biography, which is for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is beautifully bound, in full gilt, price \$2,00, postage twenty cents.

Letters are coming in appreciative of our new Message Department. Those selfish spiritualistic critics who were quick to throw cold water on this department of the Banner at the moment of Mrs. Conant's translation, and are yet occasionally indulging in hypercritical remarks concerning our Free Circle Room, will ere long be obliged to change their tone—for we have faith to believe that God rules, and that He has delegated full powers to His angel messengers, in whom we fully trust, to guide us aright in conducting this

Mrs. Mary M. Hardy will hold a public scance for obtaining molds of materialized forms on Sunday evening, Dec. 26th, at a quarter to 8, in Waverly Hall, Charlestown. Mrs. H. has discontinued her Friday evening scances at 4 Concord Square, Boston.

BRIEF PARAGRAPHS.

BHORT SERMON ON COVETOUSNESS .- As the horse find oth not his grass nor the mule his provender where the bowels of the earth hoardeth up gold; as the fields of corn laugh not on the sides of the hills; as the olive holdeth not there her fruits, nor the vine her clusters-eved so no your dwelleth in the breast of him whose heart broodeth over his

Crooked whiskey, it seems, does a great deal of mischie in high circles as well as low. It is worse than an Ortho-

Our Dan remarked to his wife, the other evening, as he left home for the office, "I "Il be back by teno clock if I don't meet with any serious pull back." "I twon't be well for you to meet any pull-backs, Daniel, serious or smiling, II I know of it, "said his better-half, in tones which indicated that she meant it.—Boston Globe.

A locomotive was wrecked at Nashua Monday, Dec. 20th through a misplaced switch, and the engineer, Samuel W.

The turkeys and chickens that didn't make their last will and testament Thanksgiving, can do so Christmas

The office of the Little Rock (Arkansas) Gazette was destroyed by fire Dec. 20th, occasioning a loss of \$42,000; insurance only \$18,000.

The annual report of the Maine State Reform School makes a favorable showing for the year. There are 142 boys there, and the school cost the State \$10,000 last year. Digby avers that woman is more economical than man

Edward Eddy, the actor, died at Kingston, Jamaica, on Sunday, the 19th.

because her walst (waste) is smaller.

William Ives, Esq., for many years editor and publisher of the Salem Observer, died at his residence in Salem on Sunday, Dec. 12th, at the age of 81 years 10 months 27

The soul on earth is an immortal guest,
Compelled to starve at an unreal feast;
A spark which upward tends by nature's force;
A stream diverted from its parent source;
A drop dissever if from the boundless sea;
A moment parted from eternity;
A pilgrim panting for the rest to come,
An exile anxious for his halive home.

—Hannah Moore,

A BILIOUS TOWN-Brooklyn, N. Y.

HAVANA, Dec. 20.-There was an earthquake in Porto Rice on the nights of December 8th and 9th, and the town of Arceibo was almost entirely destroyed. Two churches and only six houses remain, and they are so badly damaged that they may fall at any moment.

An unusual quantity of snow has fallen in France, and the

The British manufacturers are alarmed at the popularity of American calleoes in the market of England.

Indian corn in North Germany often assumes a place among the household plants. It is regarded there as tropleat. In our country it becomes tropleat only uncer the name of Bourbon, and then it warms a man up so that he feels as if he were under the trople of Capricorn,—Exchange.

If captains were less reckless, there would be less

Mrs. Marie Darrington Desionde, a well-known New Orleans society belle, is about to publish, with Carleton & Co., a novel, entitled, "The Miller of Silcott-Mill."

MOODY IN PHILADELPHIA. All classes of people we know will rebel At Moody's new picture of the horrors of Hell !

-Digby. A romantic story is told of a Cuban woman who, with her son of fourteen years, commands a detachment of the rebel army. She leads the insurgents in person, dressed in a riding habit and inquited on a fine horse, and is as brave as a lion.

The French town of Nerrae Is about to be lighted by gas made from cork waste and cuttings. These are distilled in a close vessel or retort, and the gas obtained is said to be brighter and whiter than that of coal. The blue or nonlunitnous zone is smaller, and the gas Itself has a greater density than that from ordinary coal.

"Winter came; the wind was his whip;
One choppy finger was on his lip;
He had torn the cataracts from the hills,
And they chanked at his girlle like mainacles.
His breath was a chain which, without a sound,
The earth and the air and the water bound;
He came, fiercely driven, in his charlot-throne,
By the tenfold blasts of the Arctic zone,"

M. Beleastel proposed before the French Assembly, Nov. 22d, that inasmuch as woman was deprived of voice in pubile affairs she should be indirectly compensated by an ad-ditional vote being given her busband, thus letting each married man have two votes, one for himself and one for his wife; and, in order further to encourage the rearing of families in France, he proposed that each married man should have one vote for himself, one for his wife, and one for each of the children that he raised for society and the State. M. Belcastel's amendment was, however, rejected

No wonder we have hard times just now when the days are so short! Even the snow is short hereabouts; and the horses are fed on shorts, while the corn is corn-ered.

A sacred burden is the life ye bear; Look on it, lift it, bear it solemnily. Stand up, and walk beneath it steadfastly, Fall not for sorrow, falter not for sin, But onward, upward, till the goal ye win. Frances Anne Kemble.

STOCK SPECULATIONS-Genteel gambling.

The infernal-machine man, who caused the deaths of 200 people in Bremen, is dead. His purgatory will last a thousand years, it is to be hoped.

A large number of unemployed Montreal laborers sur rounded the city hall in that place, Friday, Dec. 17th, and made a demand for food. The mayor addressed them, promising to use every effort to alleviate their wants. The city coincil subsequently resolved to employ as many work-mon as possible, at sixty cents a day. An uncombed agriculturist walked into Providence the

other day, to visit the Centennial coff, on Westminster street. He was a little taken back at the surrounding elegance, but at once asked, "Whar is he?" "Who?" asked an attending lady. "The centennial call."

To-day the gentle rain patters on the skylight, and all is soft and balmy. To morrow the strong man may be seated on the ley walk and calling for a war with Mc xico. — Detroit Free Press.

The jury disagreed in the belfry murder case, and were discharged. Another trial will take place soon.

Leap year is coming, dear girls, So fix up your nice auburn curis; .. Then propose to the beaux-If you feel so disposed. - Nuf Sed.

They are shipping apples direct from Grand Rapids. Michigan, to Rotterdam, Holiand, says an exchange They will be Rotter dam apples when they arrive, Digby

An appailing mining calamity occurred at Framiens, Belgium, Thursday, Dec. 16th, one hundred and ten miners being killed and eleven injured by an explosion of

The Beston Typegraphical Union has elected II. L. Rich

The death sentences of the Jefferson Borden mutineers have been commuted to imprisonment for life by the Pres-

The United States express car on the St. Louis, Kansas City and Northern Railroad was entered by a band of masked robbers on Saturday morning, Dec. 18th, the messenger locked up in a package box and the safe robbed of \$20,000 in money and bonds. . The missing steamer L'Amerique arrived at Queens

town on Saturday, Dec. 18th, in tow of the Ville de Brest.

AUGUSTA EVANS'S NEW NOVEL .- "Infelice" blds fair to rival "St. Elmo" lu advance orders. Cariton & Co. the publishers, are negotiating with a large dealer for the enormous number of fifty thousand copies, including "the

The Philadelphia Centennial committee entertained the President, congressmen and other distinguished guests in a hospitable manner on Saturday, 18th.

The Rice grammar school building, on the southeast corner of Dartmouth and Appleton streets, Boston, was partially burned at an early hour on the morning of Monday, Dec. 20th. The building was erected in 1848, and was one of the largest and best appointed school edifices in the city.

Damage to the culfice, \$25,000. Capt.-Gen. Valmasida has resigned the government of Cuba, and his resignation is accepted by the king. Gen. Carbo will assume the government ad interim.

Miss Jonnie Collinshas received \$110 from Macullar, Wil llams & Parker, 430 from Geo. Sampson, \$10 from Samuel Gound, and twolve gas stoves from W. F. Shaw in aid of her proposed free dinners at Boffu's Bower, Boston, for the poor working-girls.

Splendid Holiday Books-For Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We cordially invite all people of liberal views and tendencies, and all Spiritualists in particular, to pay visits from this to NEW YEAR's to the BOOKSTORE OF THE BANNER OF LIGHT, No. 9 friends. A gift of a good book at this Hollday sea. is accompanied with all the good and gentle feelings of the time.

On the shelves and counters of the BANNER OF LIGHT BOOKSTORE there are works that are suited to almost every age and capacity, Here is the alphabet of the new faith and philosophy. and here are the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer to the reading public ought to be a boon, for the opportunities are few for finding so wide and rich a collection. Illustrated volumes are profusely interspersed with the others, tales with poetry, and essays with revelation. The whole collection may be fairly said to form a library of Spiritualism. .

The public is freely invited to make an inspection of the contents of our BOOKSTONE, to examine our books and compare our prices, and to purchase as largely or as prudently as may seem fit. This is the time especially for all who hold to the demonstrated truths of Spiritual Faith to do their part individually in spreading that blessed Faith, silently but effectually.

The extreme length of the list of volumes for sale by us precludes citing any considerable num ber even by title at the present time, but any person desiring to know of all, will receive a copy of our CATALOGUE, FREE, on applying to us by letter, or by making a personal visit to the BOOKSTORE. The prices of the below mentioned works will be found in the advertisements, or by reference to

The Spirits' Book-ALLAN KARDEC.

This choice volume of over 400 pages is filled with practical treatises on some of the most important topics known to the human mind, such as the immortality of the soul, the nature of spirits and their relations with men, the moral law, the present life, the future life, the destiny of the human race, etc., etc. The matter composing the book was collated from the teachings of a high order of disembodied intelligences speaking through various media, by ALLAN KAR-DEC, the celebrated French Spiritist, and our American edition which we offer for sale was translated into English by Anna Blackwell, from the one hundred and twentieth thousand in French, showing the immense popularity of the work in the land of its birth. By all means secure a copy, peruse it faithfully, and appropriate its rich lessons to the full.

Book on Mediums, or Guide for Me diums and Invocators, by Allan Kar

This wonderful work from the pen of a gifted man, has already found a most extensive sale in Europe, and has crossed the Atlantic-a bridge to the English mind having been faithfully constructed by the translator, EMMA A. WOOD-on a mission of good to humanity. The American edition is a gem of book-making in all its characteristics. Solmuch has been said in praise of this volume in these columns, and elsewhere, that we will not now recapitulate its merits, but urge its perusal upon the public, that individual judgment may make up its verdict.

The World's Sixteen Crucified Saviors by Kensey Graves, (author of The Biography. of Satan, etc.)

In this new work the writer gives many glimpses of the religious history of man before the Christian dispensation, and aims to prove the Oriental origin of the cardinal points, as to doctrines, principles, etc., of the Christian New Testament. The numerous favorable notices which we have from time to time published since its issue show that this volume is growing both in the favor of the general reading public, and in the estimation of the thoughtful; to the former it is a revelation of much hitherto undreamed of, while the latter find in it a perfect treasure house of facts for reference. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print.

Flashes of Light from the Spirit-Land. In this choice volume ALLEN PUTNAM, Esq., has compressed a surprising amount of elegant and practical citations from the utterances of the invisible intelligences at the Banner of Light Public Free Circles, through the mediumship of the now translated Mrs. J. II. Conant. The subject matter especially deserves the attention of the student of the mental phase of spiritual truth. The Proof Palpable of Immortality,

by EPES SARGENT, Esq. Our readers are familiar with the breadth and depth of this sterling volume. The ground gone over is of the utmost importance, and the conclusions arrived at by the erudite author are of the most cheering character. Those desirous of being thoroughly acquainted with the phenomena of spirit materialization should read this book.

The Voices, by WARREN SUMNER BARLOW. Dedicated "to those who have ears to hear," this nicely executed and thought-crowded volume again calls to itself the attention of the reading public at the Holiday hours. Over two hundred pages of poetic "free thought" and a steel plate portrait of the author are offered for a reasonable price. Judge Baker, of New York, in his elaborate review of this book says: "Considered in the light of a controversial or didactic poem, it is without an equal in contemporaneous literature—the birth of an audacious mind, and is destined to excite greater and more wide encircling waves of sectarian agitation than any

anti-credal work eyer published." Poems of Progress, and Poems from the Inner Life, by Miss Lizzie Doten.

Two superb books, filled to repletion with spiritualistic thought and fearless utterances. The inspired words of the authoress thrill the reader like the blast of the trumpet.

Voices of the Morning, by Belle Bush. Poems, by Gentrude Minturn Hazard and ANNA PEACE HAZARD. شسيد

"The Pleasure Boat."

Read the advertisement on our seventh page, in which J. Hacker, Berlin, N. J., announces his desire to dispose of some unbound volumes of this well-known journal which he now has on hand. Mr. Hacker has in the past been a bardworking man in the vineyard of reform; be has given to its advancement the best years of his MONTGOMERY PLACE (street floor). There they life and the dearest forces of his physical frame, will not fall to find a great variety of books to and now the night of age is drawing upon him, suit their tastes, either for themselves or their and the grim face of want looks into the windows friends. A gift of a good book at the life of his humble home. Friends, he cose not desire to come before you as a suppliant for aims, though son always leaves a deeper memory behind it. It he sorely needs aid, but would be much pleased and, encouraged if one and all who read this paragraph would feel to remit to him the price of a volume of his sprightly paper. He is a man eminently worthy of assistance in the evening of his days, and we sincerely hope his eard may be the means of bringing to him the pecuniary help which he so much requires.

Charles II. Foster

Is still doing much good work in his special direction at St. Louis, Mo., and the daily papers of that city-judging from the accounts we have seen therein-have accorded him a courteous re ception and the fairest treatment.

Jennie Lord Webb,

By the urgent invitation of friends, will go to New York City the first week in January. Due notice will be given of her return to Bostons-Her address in New York will be 453 Sixth Avenue. until further notice.

"What is Property?"

Benj. R. Tucker has translated from the French, and just issued, the first volume of the works of P. J. Proudhon, the celebrated writer on political economy, with the above title.

In perilous times like the present, all good people should strive, by precept and example alike, to inculeate the highest morality, in order that the tidal wave of crime that is sweeping over the land may be held in check, or, better, forced into retroversion. Spiritualists, especially, should aid in the work by leading holy lives, knowing, as they do, that their translated dear ones are living witnesses of all their acts.

A recent cure by spirit power, effected in the case of the wife of W. D. Clark, Mt. Morris, N. Y., through the mediumship of A. E. Tilden, has greated much interest in the vicinity. The lady is reported as having lost her voice for the last two years, but as regaining the power of speech in a few days after the Spiritualist physician began to operate on her,

Austin Kent writes as follows from his home in Stockholm, N. Y.: "Permit me to say to my friends, through the Banner, 'I still live,' and am no less interested in all real reforms, but am not able to write as formerly-not even to answer private letters as I desire. Many thanks to all who continue their donations for my benefit.'

A SIGN OF PROGRESS. - Before the Boston Board of Aidermen, Dec. 20th, a report was entertained for further consideration recommending an arrangement with the homeopathic hospital for the accommodation of patients prefer ring that school of medicine.

The Stonewall Jackson; just built at East Boston, is a magnificent barque. She is named after Gen. Thomas Jefferson Jackson, late of Virginia. A life-size figure of him, in citizens' clothes, stands at the head of the ship.

The three pamphlets by Mr. M. B. Craven, a good biblical critic and historical writer, will well repay a perusal. Send for them, read, and then circulate.

Mrs. Eliza Blossom, of Middle Granville, N. Y., gives on our second page an account of her experiences at the séances of the "Allen Boy medium.

Fail not to peruse the message on our sixth page given by Spirit Charles Sumner. It is perfectly characteristic of him.

The British Royal Society has this year presented its Royal Medal to William Crookes

for his discoveries in physical science. Read the report, on second page, of the services held in remembrance of Mrs. Sarah M.

If will be seen by the notice elsewhere that Social Assemblies are held every Wednesday evening at Paine Hall,

Thompson, at Cleveland, O.

Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. PICE 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 30 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE KELIGIO-PRILOSOPPICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, III. Price 8 cents.
THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wisson, editor. Price 6 cents.
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York., Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 5 cents.

CULTURE. Published in New York., Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly
Memphis, Tenn. S. Watson, Editor. Price 15 cents.

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Each line in Agate typo, twenty cents for the first, and fifteen cents for every subsequent inerilon. NPECIAL NOTICES. - Forty cents per line. Tinion, each insertion.
BUNINESS CARDS, - Thirty cents per line,
Agate, each insertion.
Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — Mrs. C. M. Morrison, No. 102 Westminster street. Magnetic treatments given. Diagnosticating disease by lock of hair, 1,00. Give age and sex. Remedies sent by mail. In the past two years Mrs. Morrison's Medical Control has given two thousand two hundred and sixty seven diagnoses, by lock of bair; and in the past year *over one thousand patients* suffering from chronic and complicated diseases have been

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HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York.

137 On and after Dec. 20th, Dr. Fuen. L. H. Villas may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 4 P. M., com-

mencing Wednesday, Dec. 29th. 137 MRN. JEANNIE W. DANFORTH, Clairvoyant and Magnetic Physician, 100 West 56th street, New York. D.18.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. D.4.tw*

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137 Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

INCOMPARABLE.

BUTFALO, N. Y., February, 1873, JAMES L. FELLOWS, ESQ. - Dear Sir-Please forward

another lot of your Syrup of Hypophosplittes,

1 have used other preparations of hypophosplittes, (not being able to procure this,) but they do not compare with yours, which I think is the best medicine for the nervous system I ever used,

I will aid you all I can personally, and through the press, as I believe it cannot be too generally known, Yours truly, W. T. HORNER, Editor and Publisher of Buffalo Journal.

So much relevated for his remarkable cures, (office and teshtence, 897 Washington street, Boston, Mass.), may be consulted on ALL diseases free of charge, or by letter, with stamp, References—The many in New England and elsewhere who have been treated by him at different times during the jast 30 years. Medical Hand Book free, sent by mail on receipt of 10 cents.

PHILADELPHIA ROOK DEPOT. DR. J. B. RHODES, 918 spring Garden Street, Philadelphia, Pa., has been appointed agent for the Ranner of Eight, and will take orders for all of Coby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

MRS. M. J. REGAN, 620 North 5th street, 8

NEW YORK HOOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spiritualism, Face Religion, and General Reform, No. 24 East Fourth street, Now York.

U-Nov. 1.

NAN FRANCISCO, CAL., BOOK DEPOT, At No. 319 Kearney street (np stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritunital and Reform Hooks, at Eastern prices. Also Adams & Co. 8 Golden Pens. Finnehettes, Spence's Positive and Negative Powders, Orton's Anti-Tobneco Preparations, Dr. Morer's Nutritive Compound, etc. (Janlognes and Circulars mailed free, 32 Hemittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

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RICHARD ROBERTS, Bookseller, No. 600 Seventh street, above New York avenne, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Bleh.

J. G. DARLING & CO., Lamenburgh, Vo. Npiritual, Reform and Hiscollancous Rooks, published by Colby & Rich.

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CHAPER PA. HOOM DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at this store, 688 French street, Fig. 182, nearly all of the most popular Spiritualistic Broke of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders. AUNTRALIAN BOOK DEPOT,

And Agency for the HANNER OF LIGHT. W. H. FERRY, No. 81 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, unbished by Cothy & Rich, Boston, U. S., may at all times be found there.

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COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE,

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Spiritual, Progressive, Reform, AND " MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

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paid C.O.D. for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mail or express. Ar Catalogues of Books Published and For Sale by Colby & Rich sent free.

CATARRH.

Cured of Catarrh And Incipient Consumption after all other Rem-edies Failed, by Two Bottles of

Constitutional Catarrh Remedy

OBSILULIONAL GALATTI REMEMY, N. H., May 1, 1871.

MESSERS, LITTLEFIELD & CONSUMPTION, N. H., May 1, 1871.

Look three colors, one after another, 191 they resulted in Calairth, and almost Consumption. The physician told me had congestion of the dung. I remained for nearly a year sick, with nothing lint Uniarth troubless, my head illing and the nuceus dropping down hote my thread, causing a wheezing cough, each mounting till 1 got rid of the droppings. It took away my strength, and I was fit for no husbness. I took away my strength, and it was fit for no husbness. I took all known Catairth remedies, but they did no good, not a particle: I hought a bottle of jour Constitutional Colorrib Remedy some eight mounts ago, and found immediate relied. The second bottle restored me to health and business, built up the whole system, and made me feel as well as I was before I was sick. My age 1854, I doddens it all right down. I never saw as whilm like it to receive an appetite.

MOSES A, WALKER.

PRICE & PER BOTTLE, Sold by all Druggists. A.

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Paine Hall Assemblies. EVERY WEDNESDAY EVENING.

The course of Social Parties, under the direction of the Managers of the Palice Memorial Building, for the benefit of that edifice, will be continued every Wednesday Eventing till further notice.

Good Music has been engaged, and attentive Abis and Floor Managers have charge of the Assemblies, and no pains will be spared to make them attractive.

Tickets, 30 cents cach, admitting front and Ladies.

All Liberal friends are invited togive the enterprise their patronages and encounterment.

MENDIUM.

HORACE SEAVER. 1 INECTORS.

T. L. SAVAGE.

Boston, D. C. 22, 1875.

Wonderful Power! DR.L.A. EDMINSTER,

THE HEALER, Augusta, Maine.

MAGNETIZED PAPER sent by mail. Send for Circular. WHI be at the American House, Boston, from Dec. 25th to

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Christian Spiritualism.

THE SECOND VOLUME OF

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Primitive Christianity

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D.

This exceedingly interesting octave volume handsomely printed and I ound in cloth, completes the work. CONTENTS. A. Spirit Writing; 2. Levitation and Conveyance by Spirit Power; 3. Inscrisibility to Fire; 4. Claire vot ance and Semmanufulism; 5. Clairandle (e.g. 6. Dreams and Vesbors; 5. France and Ecstasy; 8. Holy Ghost; 9. Herestes and Contentions; 6. Prayor; 31. The Ministry of Americs; 92. Items; 13. The Spirits World; 11. Spiritand-in and the Church; 15. Spiritands in and Science; 16. Conclusion

Amers: 12, heath; 13, The Spirits World; 11, spiritual and the Church; 15, Spiritualism and Stelence; 15, Conclusion.

This, like the first, is an octavo volume of about five hundred and twenty pages, and completes a work which is designed to accomple he amor heredge deper; that of clarity and forcibly demonstrating the unit; of the intrapolous themoment and the teachings of the Brice with those of Modern spiritualism. They object has hem been achieved in a starting and thorough manner, and the work presents a whole atmost of weapons for the spiritualist to use against those who charge him with hostility to all religious traditions.

against these who change bim with hostility to all religious traditions.

The narrations of personal expertence and inye-theations of the author are future tools, convincing and inferesting in the highest degree, and not only will spiringlast sting in it matter of deep life rest and instruction, but church members and material sists cameral fail to have their attention arrested by the cear, for the and convicting process of the verify and importance of spiritual agency and interconject. Fire of each volume 21, a product five COLEVA RICH, average has a long content of Province Street flower floor), Busine, Mass.

What is Property?

An Inquiry into the Principle of ... Right and of Government.

BY P. J. PROUDHON.

Translated from the French by BENJ. R. TUCKER,

Prefaced by a bketch of Proudhon's Life and Works by J. A. Langlois, and containing, as a Frontispiece, a fine Steel Engraving of the Author,

TMIPS, the first volume of Proudbon's Complete Works, is a large octave of five handred pages, handsonely printed in large, new type, on heavy toned pager, sent postpath on receipt of page.

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Dec. 18. 1818*

Origin of the Christian Trinity. This fittie tract proves that antiquity form she sevidence that the present Trinitarian Creed is a tenet or bellef that was lifeour orated with Christian theology at a time subse-

Paper, 3 cent 1 postage 2 cents,

Learned there oglest earlies maintain that the story of the Deling originated in Inola, and can edite the hards of the dews after having been revised in Charles and Persia, Paper, 3 cents; possage 2 cents. Where was Jesus Baptized?

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For sale wholesale and retail by COLARY 3 RICH, at
80, 9 Mor (agoner) Place, corner of Province street (lower
loor), Boston Mass. Photographs of Mrs. A. D. Cridge.

We have received some very line photographs of this oved worker in the cause of Spiritualism, who lately passed to the spirituvoith. Catherde Vishe Zecents. For sale wholesale and retail by COLBY & RICH, at to, 9 Montgemery Piace, corner of Province street (lower-out), Roston, Mass.

THE "MYSTERY SOLVED:"

"The New Departure" of Victoria C. Woodhull Examined.

BY MOSES HULL. The antimer says: "For several years Victoria". Wood-hull has compared a prominent position as a Social Reformer. As says in Sip had so uncertained to the confidence and affections of the people that has been attained by but few-similarity, and permitted what seemed to be her virtues to atope for many of her facility, and permitted what seemed to be her virtues to atope for many of her facility. "Perfecting no make toward the 'New Departure," he says, "I put both this pamphiet as a review," The author says: "For several years Victoria C. Wood-

as a reflexe, P. Paper, 10 conts, pathyland as a reflexe, P. Paper, 40 conts, post ago 2 conts.
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Message Department.

MESSAGE3 FROM THE SPIRIT-WORLD

MRS. SARAH A. DANSKIN. (Wife of Colonel Washington A. Dangkin, of Baltimore, During the last twenty gehrs buildreds of spirits have conveys 1 with their frien is on earth through the medium-ship of Mrs. Darskin, while she was in the entranced con-

dition totally smeenedous.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether that are the consequently those who leave the earth sphere in an and veloped state eventually progress to a

We ask the neader to receive no doctrine put forth by spirits in these columns that does not comport with his of her reason. All express as much of truth as they per-

Introductory --- Continued.

BY WASH, A. DANSKIN,

The manifestation of the table tracing names upon the wall, recorded in the first portion of my introductory, as I then said, made me a Spiritualist. I did not deem it necessary to seek among the ancient masters of magic, nor the modern professors of science, to find a solution that was so clear as to be unavoidable. I knew, or thought I knew, that intelligence does not float loosely about in the atmosphere. My experience had taught me that it always proceeded from some organized form and was directed by some spirit ual force; therefore, when I saw this inanimate structure forming letters upon the wall; which, when combined, became the names of persons who had passed from earth many years before, I knew that an unsern, is to digent being controlled its motions. I had in this one fact something tangible to rest upon -a demonstration of life beyoud the grave such as my previous observation and study, with the aid of both science and the ology, had failed to establish. I did not become excited and rush from one medium to another to seek, confirmation of that which was already a demonstrated fact.

I assumed -I think justly-that so unusual and startling a deviation from the regular order of things had not been inaugurated without a purpose; and l'also assumed that those who were guiding and controlling the movement would be able to open the way for a closer scrutiny of its phenomena, I was not disappointed. Before many weeks had passed Mrs. Danskin developed mediumistic powers of the most varied character, and, while in a state of unconsciousness, "man ifestations" outside of and beyond all the known laws of nature became the daily occurrences of our household.

We did not confine these wonders to our own private circle, but feeling that the privilege we enjoyed was not intended for our benefit alone, we opened our parlors, under proper restriction, twice a week to the public, and configurations and manifestations were given that brought the conviction to many minds that a new era was dawning upon the world-that communication with the spirit world had been established.

Mrs. Danskin has been noted among her ac quainfances for an unusual devotion to home andits duties; practical common sense has been from childhood her distinguishing characteristic, the imaginative seeming to have no place in her composition, consequently these spirit-manifestations and communications received the respect as well as the attention of those who were privlleged to witness them. In the next portion of our Introductory we will describe them in detail.

Charles Sumner.

This channel of communication between our worlds is again open, and I will now answer the question asked me during our last converse.

QUES.—Mr. Summer, when you entered upon your public career as an advocate of the abolition of slavery, were you actuated simply by an inheration just as they like. They are not afraid of rent love of universal freedom, or were you stimed me. They come and sit on my shoulder and ulated by the thought that it was the surest road molitical preferment

Ans.-When I determined that statesmanship should be the pursuit of my life. I looked carefully and thoughtfully over the political field. I felt that nature had endowed me with power to command the attention of men, and I knew that In intellectual culture I need not fear comparison with those whom I should neet in the councils of the nation. I did not believe that all wisdom was concentrated in the minds that organized our sys tem of government. I did not believe that they had exhausted the source of human rights in that enunciation of principles called the Declaration of Independence. I did not perceive in their compact known as the Charter, or Constitution, under which the government of the people was to be conducted, that they had made provision to insure to every one life, liberty, and the pursuit of happiness. To me it seemed that, great as these men were, they had prepared but imperfect conditions for the accomplishment of that destiny which awaited this new people.

The grandeur of the idea embodied in the original declaration was defaced by the limit which they placed upon freedom, when they attempted to give tangible form to their conception. You and I will be free, said they. Great Britain, mighty as she is, shall not trample upon our rights; she shall not enforce a tax, however small, unless we are represented in her Parlia-, mentary halls; but the men of different confplex ion from ourselves, who have Geen stolen from their homes upon another continent and brought to our shores, shall still remain in subjectionwhile we declare before the world this great principle of universal freedom, we will still hold in bondage those who are unable to free themselves from our dominion.

This seemed to me not only the dark, but the weak spot in our governmental structure, and I determined that the crowning glory of my life should be to obliterate this stain and make our Constitution accord with the Charter upon which it was based to make our practice assimilate with our theory. You know the result. I sat in the Senate Chamber, where I had been struck down for my advocacy of universal freedom, until the great work of my life was complete; until no man was held in slavery within our broad domain; until he who had been held as a chattel went unmolested to the polls and deposited his ballot as a citizen; and until he who had been held in the bondage of servitude took his seat in the Halls of Congress and became a part of the power of the Government. The work unon which I had entered in the spring time of

my career was now accomplished at its close. You may call this, my early resolve, the result of personal ambition, of patriotic devotion to my country, or of sympathy for a people in bondage. Call it what you may. + Your country is free, and while there yet remain many obstacles which must be removed before your system | peace for the mind.

of government is perfected, the time will come when the glorious structure will be reared upon the basis of universal freedom and the equal rights of all, and not onel stone have place in its foundation that the clearest mind or soundest heart will wish to have removed. Then will your government be, indeed the admiration of the world; then will it be the perfect model that all other peoples will copy, and in time there will be no national divisions.

As we have learned through the experiences of the past that the interests of our States are identical; that our prosperity and happiness as a people can only be developed by unity of feeling; unity of purpose and unity of action; so will all men learn that there is no diversity of interests, social or political, in the great Brotherhood of Humanity. This idea, once recognized politically and enlarged to its legitimate proportions, will obliterate sectional feeling and establish universally the same unrestricted intercourse that now exists between the several States of your Un-

Under the guidance of those exalted spirits who are gradually infusing the wisdom of the higher spheres into the councils of men, the United States of America will become the nucleus of that mightier confederation—The United Nations of the Earth.

William H. J-d.

Greet me, Father E-s; 't is thy presence that has brought me hither to-night. I am he that took thy abaughter to wife, Ruth. None could have loved her more dearly, more tenderly than I; but, father, death came and claimed me as its own, and left her under thy kind, protecting care. Father, she has left thee to weep and to sorrow in helift for this her disobedience—but do not, for my sake, for the sake of one who ever loved her tenderly and kindly, do not be harsh to her. Treat her as a wayward child, not yet sufficiently unfolded in mind to understand her true relation to the life in which she now dwells, or that upon which she must in time enter.

Tell her, father, that her acts of disobedience to thee and mother made the one I know she loved have many sorrows, have kept him floating around and about this earth not able to perform his duties in the spirit world. . .

Tell her, father, that I cannot, will not ever give her up. My spirit will follow her wherever she goes-will be with her wherever she is. Tell her, father, to carry her memory back to the time when she and I sat in our little home so calm, so content. Those were balmy days,

never more to return. Father, no one knows what the heart can be made to feel more than thee. Greet me, for I love thee as a soft, and I know thee love her as a child. Tell mother I have not forgotten her, nor can I ever forget her. Her kindness to me will ever be remembered.

Rebecca Cox.

I just want to know if my father and sister know I'm not dead, although they put my body in the ground? I'm the one who came here so soon after I was dead; and a lady said she would go and tell my father. I knew about this, although I was simple, but simple don't make no difference here; it's only a matter of time, they tell me, when my senses will get as right as anybody's.

Wasn't my father relieved-wasn't he glad I was dead? I mean he felt like I was no good to myself and only a trouble to others, and he felt like I was better off dead than living here as I was. Why do n't be come to the circle? I only want to tell him I'm not dead. I don't have to be shut up in a room now. I can go about wherever I please, and see flowers, and listen to the birds singing-not birds shut up in cages like you have, but beautiful birds that sing and fly sing and sing, and I understand what they are the has no equal. Dr. Samuel Maxwell will at singing about. [Some one asked, "Is your moth-tend, and answer questions under the control of er with you?"] Of course my mother is with me. I gould not come if my mother was not with

Fashionable sisters don't like crazy sisters; but never mind-God will do his work in his own way. I want to tell father how they treated me when he was away; but I'm not mad with them; I will be kind to them, as God has been kind to

It is beautiful up here. I'm in no disposition to come to earth to live again. I'm happier up here than I was down there. Mother says I must say, Very much obliged to you.

[Then came the mother of Rebecca, and said:] Yes, yes, let them come and witness the work that bath been wrought in the simple-minded one. Oh, God, if thou were not our friend, unto whom should we call? Thou hast ever been nigh-it is only thy love that had power to draw her from the wilderness of darkness into the brightness of everlasting light. Woman, I thank thee for this grand and beautiful-privilege which thou hast afforded me. Let the father come, so that his child may unfold to him that which lies deeply within the recesses of her heart. She must tell him that which no other lips can speak.

Hughey Orem.

Is this fiction, or is it truth? Do its written pages tell of the immortality of the soul? Doth it give life again to men who have been swept away from earth-dead, buried and forgotten? Doth it bring them back to read their lives over and over again, and scan the pages to see if anything is written there to bring pleasure or displeasure? The Infinite Judge has searched my heart and found it defiled; now what can I do to bear recompense for sins that were committed in the flesh, over which at the time I had no con-

My name was Hughey Orem, a first-born brother of John Orem. I pierced the heart of one who was a friend to the friendless, who was a protector to the orphan and the widow, and like a thief in the night, I stole in and took away that which was nearer and dearer than gold or silver. What can I do to repair the wrong? Bear good deeds to those he has left behind? Of what benefit will that be to me? ...

I have kissed the rod of chastisement; I have carried the crucifix. What more can I do to make myself what once I was? What can I do to regain that which I have cast far from me-my innocence? That is lost, lost, I fear forevermore, and I go down into utter darkness without a gleam of light to lead me beyond.

They bid me come and bear my confession openly to men and women. Let them condemn me; let them reject me; let them scorn me; I have done as directed, in the hope to gain someTHINGS AS I SEE THEM. BY LOIS WAISBROOKER.

We announced in our last issue that Mrs. Waisbrooker had arrived in San Francisco, The letter, extracts from which we give below, was written just before she reached that port, and bore date of Nov. 10th. After speaking, of the roughness of the weather, the sufferings of the passengers from sea sickness, and the overcrowded state of the steamer on which she made the passage to the Isthmus, Mrs. Walsbrooker says concerning the too great irresponsibility allowed

to corporations in this regard: "The only answer that I can give is, because individuals have no rights that rich corporations are bound to respect; or, in the words of Mr. Densmore, in his 'Economic Science,' it is because 'the masses are acting under the delusion that the inner currents of society, on which flow the world's commerce, are superintended with greater justics to the public by private enterprise than they could be by collective rule; and the pa-tricians of Rome were feasted more sumptionaly upon the detusions of their day, than private spec-ulators upon public interest are doing in our midst

The company, which, in its corporate capaci-ty, is individual, gets their money, but who com-pensates the passengers for their inconvenience? I wish that every Spiritualist who believes that the purpose of the angel world is to establish conditions of justice in the earth, would buy and read, yes, study the principles enunciated in the little pamphlet to which I have referred, the advertisement of which may be found in your columns.

reached Aspinwall the 8th, lay at the wharf till the next morning, and then started across the Isthmus to Panama, which we reached about midday; left the cars for the small steamer which brought us to the Constitution, lying some three unles out; but we did not sail till the morning of the 10th, between nine and ten o'clock. On the Constitution we were much

more confortable, I must not neglect to mention an incident which occurred while coming from the shore to the ship. I was standing some three or four feet from the deck railing, talking to some ladies in front of me, when I felt a touch upon my right shoulder; a firm, yet gentle, caressing touch, as if with the three first lingers of a hand. I turned with a pleased feeling, without stopping to re-member that there was no one on board who would approach me thus, when lo, there was no one near me. I then knew that some of my angel friends were thus testifying of their presence, were saying, 'Fear not, for I am with thee,' and only those who have had similar experiences

can realize the Joy it gave me.

A-pinwali is a small to sn, but looks well as you approach it from the sea, though the pink color of some of the roofs made a singular appearance. I suppose it is Spanish taste to paint them thus. I did not go out into the town at night, as many of the passengers did; but in the morning as I went to the cars, I saw that, many of the houses, that looked well at a distance, were mildewed with the damp, warm atmosphere, and in its season, almost constant rains; and the Spanish soldiers were, as to personal appearance, in-significant. Men of so small stature would hardly pass muster with us; but they were well armed, and something in the shape of a long sword that projected from the guns as our bayonets do, made them, as they went through a sort of drill, look

ferrectly murderous.

The luxurious vegetation of the tropics has been descanted upon by travelers, but to me the vegetation of the North is far more lovely; it is finer; rank, coarse growth I do not admire, though I saw some gorgeous flowers. The cocoa palm, the banana and orange trees, with others that we saw for the first time, were, of course, euriosities, but I prefer our Northern fruits to

them all.

Tanama Bay, with its islands of green, was surpassingly beautiful, as seen at twilight, and the air was so balmy that had I not been so weary, I should have sat far into the night under the awning upon the upper deck."

PUBLIC MEETINGS, ETC.

The Northern Illinois Association of **Spiritualists**

Will hold its fourteenth Quarterly Meeting in Brown's Hall, Rockford, Ill., on Friday, Satur-day and Sunday, January 14th, 15th and 16th, 1876. E. V. Wilson, seer and test medium, will be present, and give two scances for tests—and Dr. Gordon, a spirit; in this phase Dr. Maxwell Dr. Gordon, a spirit; in this phase Dr. Maxwell has no superior. Mrs. Juliette H. Severance, M. D., will lecture on "Heatth and How to Live." Mrs. Morse, of Joliet, Ill., will attend and speak in a trance; this lady has few equals as a speaker and reasoner. Dr. T. H. Stewart, of Kendall-ville, Ind., will be present uttering words of wisdom; he is one of our poblest workers and wisdom; he is one of our noblest workers, and always reliable. Other speakers, seers, mediums and healers will be present.

We are making arrangements to introduce instrumental music and sliging of a high order into our convention, and it is agreeated.

our convention, and it is expected that Prof. Hudson, of Indianapolis, Ind., will add to the interest of our meetings with his wonderful mu-sical gifts. He will be assisted by a lady who has few superiors as a singer of songs. We ex-pect to "Hold the Fort" with "Ninety and Nine" songs, tests, speeches and improvisations such as have never before moved the people to

work for humanity.

There will be a lunch table well furnished with good food, where meals can be had at cost.

nations of provisions are respectfully solicited.

Let the Spiritualists of Illinois, Iowa, Wisconsin, Michigan, Indiana, attend. The Rockford Spiritualists have invited us to fiold this convention in their beautiful city. Let us come up in truth, in strength, in wisdom, and brotherhoodand womanhood of humanity. Let the beginning of the new year—the one hundredth of our country's nationality-1876, be a year of jubiled in Spiritualism. Let us bury the bitter spirit that has existed in our midst. Let us lay the foundation of a spiritual organization that shall bless for all time, whose bed-rock shall be social, religious and political freedom. Let the Spiritualists, of the great Northwest heed this call, and come up to Rockford with provisions, money, blankets, and robes for physical comfort, and with "white souls" full of truth; sustained by the spirits at work for the redemption of all the families of mankind, through progression here and here-

The Convention will be called to order at 10 A. M., Friday, the 14th of January, 1876, and hold over Sunday the 16th. The sessions will be conducted under strict parliamentary usages, and all speeches will be made with a due regard to the use of language.

Let every Spiritualist and Liberalist come intent on doing a good work, and the glory of God will be present with us, and the manifestation of the Holy Spirit will be felt and understood, Come, then, one and all to our Convention come in soul-truth; come in the spirit; come in

good will, and let us work for the best interest of humanity here, and progression hereafter.

By order of the Executive Board,
O. J. HOWARD, M. D., President.
E. V. WILSON, Secretary,
Lombard, Ill., Dec. 4th, 1875.

A People's Convention

Of the Spiritualists of Michigan will convene at Stuart's Hall, in the city of Battle Creek, Friday afternoon, Jan. 14th. All int rested in the g od of the cause are respectfully solicited to be present. There will be no paid speakers present, but the meeting will take the form of a mass convention of the Liberalists and Spiritualists of the state. The Society at Battle Creek will do all they conveniently can to entertain the friends coming from abroad.

Phop. Ww. F. Lyon, President, Mrs. L. E. Balley, Secretary.

Convention of Spiritualists at Lockport, N. Y. The first Quarterly Convention of the Spiritualists of Western New York, for the Centennial year, will be held in Temperance Hall, southwest corner of Main and Pine streets, in the city of Lockport, Saturday and Sunday, Jan.

sth and 9th, commencing at 10 o'clock and holding three sessions each day. A season of unusual interest is anticipated, as able speakers, inspired mediums and harmonial musicians will be in attendance to instruct, edify and cheer with the invilling truths relating to this glorious new discussion. pensation.

our Eockport friends join with the committee in extending a cordial invitation to all truth-seekers to attend, and will do what they can to entertain those from abroad.

J. W. SEAVER.
GEO. W. TAYLOR,
A. E. TILDEN.

Annual Meeting of the New York State Spirit-

Annual Meeting of the New York State Spiritualist Association.

The annual meeting of the above Association will be held at Temperance Hall, Lockport. Saturday, Jan. 8th, at 2 o'clock P. Mr. fit connection with the Quarterly Convention. Reports of officers, the election of officers for the emsuing year, and the transaction of any other busings relating to the interests of the Association, will be then and there attended to.

A. C. WOODRUFF, Sec.

Quarterly Convention.

Quarterly Convention.

The Vermont State Spiritual Association will hold its next Quarterly Convention at Cuttingsville, Friday, Saturday and Sunday, January 14th. 15th and 16th, 1873. Good accommodations at Todd's Hotel, which is deservedly popular for its gentlemanty landlord, good table, &c. Cuttingsville is situated on the line of the Central Vermont, ten miles from Rutland. We expect one or two speakers from abroad, besides the usual number from our own State, whose thoughts and inspirations have made our past gatherings both pleasant and beneficial. Free Return Checks over the different branches of the Central Vermont are expected. A cordial invitation is extended to all. The Cenvention is called one week earlier than the time named in the report of the September Convention to accommodate the proprietor of the hotel, and also in anticipation of thereby securing a church for the occasion.

A. E. STANLEY, Secretary.

A. E. STANLEY, Secretary.
Letcester, Vt., Dec. 13, 1875.

· Passed to Spirit-Life:

From Lake Village, N. H., Nov. 23, 1875, Mrs. Statira Annie Jewett Cook, aged 52 years, the dear partner in

Annle Jewett Cook, aged 52 years, the dear partner in this life of Jäcob M. Cook.

After many years of suffering her spirit having laid aside its mortal body, passed on to the incorruptible glories of the higher life. Dairing her last illness site saw a number of her spirit friends; among others her spirit father, and conversed with him. She was so pleased with the sight that she smiled, and said to her partner, "I can give you up-now if you can me," She was one of those quite genial persons whom every one respects. In this world her mother, husband, brothers and sisters will weep for her departner; but her spirit, freed from itsearthly thraildoin, redoless in the world of light, and is not far away from them.

refolces in the worl's of light, and is not far away from them.

The Lake Village Timessays: "A Large Family Braken,—In the death of Mrs. J. M., Cook, of this village, Nov. 23, 1875, the first member of a family of ten children (five lovs and five girls) was taken away by death. She was the oldest daughter of the late Smith Jewett, of Laconia, who died in bots, aged 74 years, whose oldest son, J. S. Jewett, of Warnen, 1853 vers, and the youngest son, Dr. A. H. C. Jewett, of Laconia, is 34 years. The mother, who is 76, with all the children, were to see her that week, and all were present at the funeral of Mrs. Cook. Few families of this size remain unbroken and have their parents spared to them 64 long. Mrs. Cook, by her position in the family, bestowed motherly care upon the younger members, and her mild and quiet disposition won for her many fast Triends." friends,"
The funeral discourse was pronounced by Geo, A. Fuller, Sherborn, Mass.

From Syracuse, N. Y., the spirit of our friend Harvey Bennett drifted out upon the tide that breaks upon the shore of eternity, on Tuesday, Sept. 28th, in the 72d year

of his age.

He was a devoted disciple of the Harmoniai Philosophy, and that faith was his faith. For many months he was a great sufferer, yet never was heard to utter one word of impatience or complaint. The light of heaven seemed to fill with brightness every dark and weary hour, and what he had read in health was his solace during hours of suffering. Not long before he left us, during a conversation, he quoted with great feeling the few words written him by A. J. Davis, May 18th, 1875—"May the sunset in theafternoon of your life be without a cloud. It will rise bright and golden upoly, on, over the summer-land." His pade face was radiant, and it seemed that he almost saw the brightness of the home his loving father had so nearly ready for him: The words seemed projectic; not a doubt or a fear clouded his last hours, and I doubt not that glid welcomes from spirit friends broke upon his listening ear before his gentle spirit had freed itself from earth.

C. M.

From Stowe, Vt., March 15th, 1875, Z. W. Bennet, aged

78 years.

Among the first to investigate and accept the leachings of Spiritualism, he remained to the end of his earthly life a firm believer in and rearless advocate of its sacred truths. Endowed by nature with large reasoning faculties and a progressive mind, his last years were devoted to a profound study of "man and his destiny." Physical decreptude conduct him much at home, but he made his home an altar sacred to religion, and himself and his good wife, an excellent medium, were its presiding priests. Around his life there clusters no association of desolution or ruin, but his memory is, rather, like some "enchanted tempo, unspotted by profane hands;" "like the sun, his life seemed largest at its setting," Enstrued in the hearts of all who knew him well, his loss is widely felt, and most sheerely, though resignedly, is he mourned by his wife and daughter who, I ain convinced, loved and reverenced him to an uncommon degree.

E. L. P.

Blotte V. C. Dec., 1875. common degree, Stowe, Vi., Dec., 1875.

From Columbus, Pa., on Sunday evening, Nov. 28th,

From Columbus, Pa.s on Sunday crossing,
Mrs. E. H. Cady, aged 61 years.
Mrs. Cady had been a firm believer in Spiritualism for over twenty-five years, and lived, during that time, a life consistent with that beautiful religious faith. Her transition was very sudden; having retired unusually well at half-past nine, at eleven o'clock she passed on.

[J.EWIS CROSNY.]

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

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

LIFE. Life's more than breath and the quick sound of blood; It is a great spirit and a busy heart. -(Bulley: "Festus."

Be what you are; this is the first step toward becoming etter flian you are. - (J. C. Hore.

SPHEIT VISITANTS. This stranger at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is: while unto me ... All that has been is visible and clear. -(H. W. Longfellow,

Are there no underwriters for human hopes? for the most precious of interests is there no insurance?-John

PERSONAL AND PROFITABLE. If then will elective The rifle of not-to smuch, by temperance taught, In what then eat'st and drink'st, seeking from thence Due nour) shment, not gluttonous delight, Till many years over thy head return; So may'st thou live, till like rip (truit thou drop Gathered, not harshly plucked, in death mature,

It is a cold, lifeless business when you go to the shops to buy something which does not represent your life and talent, but the goldsmith's. Emerson.

EVER NEAR US. Oh hearts that never cease to yearn! Ob to bounding bears that ne'er are dried. . The dead, though they depart, return As though they had not died! The living are the only dead: The dead live never more to die: And often when we mourn them fled.

There cannot be a surer proof of low origin or of an innate meanness of disposition than to be always talking and thinking of being genteel. Westin.

Col. Olcott on the Eddys.

"When my-eyes caught the head-line, 'Exposure of the Eddys,' in today's Sun, I said to my self-that the grand exposure of the Eddy spirit-ual manifestations, which, in common with the whole public, I have been patiently waiting for, had come at last; but upon reading the parrative through, I was sorry to find one more added to many antecedent unsatisfactory explanations of a prevailing mystery."-N. Y. Sun, Nov. 30, 1875.

On page 31st of "People from the Other World" Col. Olcott says : "It will not be seriously urged, I fancy, against youths whose bodies were secred with the lash, cleatrized by burning wax, by pinching manacles, by the knife, the bullet, and by boiling water, who were starved, driven to the woods to save their lives from parental violence," &c., &c.-" it will not be urged against such as these that they were in consulracy to deceive, when they had everything to gain and nothing to lose by abandoning the fraud and being like other folk. The idea is preposterous; and we must infer that, whatever may be the source of the phenomena, they are at least objective and not subjective -the result of some external force, independent of the medium's wishes and manifesting itself when the penalty of its manifestation was to subject the unfortunates to bodily torture and mental anguish."

And now, strange to say, Col. Olcott is " waiting patiently " for the expected exposure of these mediums, and feels "sorry to find" that this an-

ticipated exposure has not yet been made.
On another page of his book he says: They are the galley slaves of the invisible powers back of the manifestations," And again, in speaking of William, (page 160,) "Poor fellow! if any envy his medium-hip, let them come and see what it has done for him, and what theirs has done for his brothers and sisters '

a power, beyond their control should not have been clearly and finally branded as impostors!

In view of all this inconsistency and self-control tradiction, we are reluctantly forced to class. What a pity, indeed, that these poor slaves of Is this what the sympathetic investigator, who so eloquently bewailed the suffering of these 9 poor fellows," is so sorry for?

His opinion would seem to have altered marvelously since he wrote: "These Eddys hear spirit voices calling to them in the night watches, and I myself have heard them in the circle-room singing, whispering and delivering discourses upon their spirit life."

Now, grammatically considered, this sentence Is ambiguous, but no one who has read his book recognized by friends, and ghosts speaking audifact of his having himself heard "spirit voices" whisper and discourse upon their spirit life, and many others not less marvelous, is "sorry to spoke have not as yet been proven to be base and, with Sir Oracle, say, 'And I ope my mouth, charlatans!

In the letter to the Sun, its author states that he agrees with Dr. Beard that "the whole battle had to be fought at the door of the cabinet, not inside; that it was a single alternative of personating by William Eddy or an occult force." On page 149 of his book we find the following only hear of them by rumor; but of our Brookstatement: "Honto, in my presence, one evening, losing her power, sank, as it were, into the floor, up to her waist, the upper portion of her body retaining its solidity." Also on page 201: "On the next evening I saw more spirits than Our audiences have grown in numbers, and I on any other single occasion but one, during my believe I may venture to say in mutual love and whole visit. Seventeen showed themselves. There were of babies, two; small-children, three; women, young and old, five, and adult males, seven.' Of the baby spirits he says (page 380): "Painted knees, quotha? William Eddy's painted knees? Why, can a man's knees walk, detached, and say 'papa,' and 'mamma,' and 'I am happy, and throw kisses to us, and courtesy, and all that sort of thing? Could they even if they were painted 'dunduckety and mud color, edged with sky blue scarlet?" How this original style of artistic decoration could work so remarkable a transformation of knees into walking and talking babies it would require a sagacity and pene tration equal to those of the gifted Colonel himself to understand; but we, at least, have his assurance that there is no alternative if we refuse close and unremitting devotion to professional to accept this peculiar transformation but that of "an occult force," which force Col. Olcott could hardly have been so sanguine as to expect the correspondent of the New York Sun to explain in a way that should leave no "provoking mystery" to puzzle truthfulness in the future.

Great has been the change which has come over the spirit of Col. Olcott's dream ! And whether he dreamed when at Chittenden he officiated as specially selected investigator, or whether he is dreaming now, it must require the divining power of one more experienced in occultism than himself to determine. Is he not sometimes, in thinking of it all, tempted to exclaim with Bret Harte:

Do I wonder and doubt? Are things what they seem, Or are visions about?"

and opinion more marked than in the estimate of William Eddy's character at the time when the interesting and veracious narrative from which I have had the pleasure to quote was written, and in that made manifest, in the Sun letter. In the book (page 158), after dwelling upon William Eddy's "simple, quiet, suffering life," in which he "seems more familiar with the beings we call uncanny than those who jostle us in this world," he says: "He is the unlikeliest of all men to take rank among the great impostors of society;" and then he continues thus to expatiate upon the character and habits of this medium: "After an acquaintance with him of nearly two months, and the opportunity of seeing him every day, almost every hour of the time, he gives me the impression of being, at least, at the present time, a man of pure mind and heart; tender and truthful, giving to the poor every spare dollar he earns, frank and open to all, having no vices, disguises, concealments or pride."

Truly, almost a Christ like man! Now, look upon this picture, and on this: "There is" (I quote from the Sun letter) "one point upon which, however, I am not left in the slightest doubt, viz.: that a more churlish and backbiting set of people than this same family I never encountered. And, in general, Lhave no reason to differ with your correspondent as to their shrewdness and general characteristics." !!

Surely some magician, with his or her cabalistic "Presto! Change!" has worked sudden and singular revolutions in the mind of this disciple of occultism, this gentleman who "is" and "is not" a Spiritualist! How complacently he destroys all the value which may have attached to his book when it was supposed to be a correct delineation of character and an accurate statement of facts t. A statement, too, made by one who says of himself that the great New York dailies would not have engaged him to investigate and describe the phenomena at the Eddy homestead if they had supposed him "either of unsound mind, credulous, partial, dishonest or incompetent."

No enemy could so have discredited some, at least, of these attributes as Col. Olcott has done in his suicidal self-refutation. Who so incredulous now as to the reliability of the mediums who fill his book with their marvels (all worthless trash if they be frauds) as this "savant," who, doubting much, believes in magic; black and white, and in the four elements with their indwelling and outcoming spirits, beings destitute of souls and consciences, but wise enough to, outwit and lead astray human beings who claim to have both ! Surely these wicked elementaries must have obsessed the mind of this competent investigator elect before he could so serenely invalidate his own statements and devour his own words, without even the sauce of apology or explanation!

If the scientific gentlemen to whom," People from the Other World" is dedicated should regard the author's course with corresponding satisfaction, one will almost be persuaded to believe in the possession by him of certain magical powers by which he can make black and white, true and false, convertible terms, and by which (being helped perchance by the said clever though soulless elementaries) he can compel others to be content alike with a serious statement of facts, and with the declaration that he who made these statements is "patiently waiting" to see the aforesaid "facts" exposed as shameful impositions! He who told the world such a wonderful tale, shutting off carefully every avenue of escape from a conviction of its reality, is now 'sorry" that the pretended exposure was unsatisfactory, and that a "provoking mystery" remains which even the worst enemies of the Eddys and of Spiritualism cannot solve!

to whom he alludes in his book; and we cannot but feel that this "sorry" skeptic who is patiently waiting for the exposure of his Whilom heroes, speaks very characteristically of and for himself in saving: "If one tells them of babies being carried in from the cabinet by women, of young girls with lithe forms, yellow hair and short stature; of old women and men standing in full sight simultaneously, ghosts' instantly will question that the writer meant to state the bly in foreign languages of which the medium is ignorant—their equanimity is not disturbed for an instant. One sound and sufficient rule is apyet he who heard and testified to this fact among plied: exclude everything troublesome and explain away the rest as fraud. Let the world wag find" that those through whom these voices as it will, they are omniscient and infallible let no dog bark." A. SAXON.

----Letter from Emma Hardinge Britten.

To the Editor of the Banner of Light:

I cannot report to you from personal knowledge anything of the New York meetings; I lyn meetings at the Brooklyn Institute, and for the little Society of which I have been the constant speaker for four months, I have nothing to say but, words of thankfulness and good cheer.

We have no forms or ceremonies, as one of your correspondents has hinted to you. The same order of meetings prevail with which our spiritual audiences have been familiar ever since I have been in the ranks—a little singing, (I could wish there were more,) and such speaking as the good angels inspire me to give. My kind listeners seem to appreciate the spirits' efforts to the full. I leave these dear friends for one month's recess to speak at New Haven, and some of our most esteemed members of the Brooklyn Society have begged me to state thus publicly that the temporary parting is entirely of my own seeking, and from no weariness or misunderstanding on either side. I leave my kind friends because my duties at home imposes upon me the necessity of a little change of air and scene, hence I shall make a few Sabbath-day excursions to New Haven, returning to my Brooklyn friends in Jan-

I have been led into these egotistical details at the solicitation of some members of the Society at Brooklyn, who consider that their efforts and our spiritual status deserve a fair representation. I am, Mr. Editor, yours for the truth, .

* EMMA HARDINGE BRITTEN.

206 West 38th street, New York. "Sir," asked an attorney, recently, of a witness whowas testifying in a case of assault and battery; "have you been in this court before?". "Yes, sir," said the witness. "I have been here, often," "Ah, been here often, have yon?" said the attorney, in a triumphant tone. "Now tell the court what for?" "Well," replied the witness slowly, "I have been here at least adozen times to see you to try, and collect that tailor's bill you owe."—San F, an clsco Chronicle.

New Publications.

THE WESTERN-published by an Association of the same name at St. Louis, Mo.-is received for December, and presents diverse articles of special interest, not the least among which may be mentioned the sketch of explorations among Ancient Indian Mounds, at Fenton, Mo. which is contributed by F. E. Roessler.

WARE'S VALLEY MONTHLY-Issued at St. Louis, Mo. Wm. F. Leftwich, editor—is received for December, and proves to be filled, as usual, with much entertaining and valuable matter. This magazine, it is announced, will nereafter be published by "The Valley Monthly Publishing Company, "and will appear at the beginning of the year 1876 in superb form and with some important changes uggested by the Company. ZELL'S POPULAR ENCYCLOPEDIA.-We have received

through the kindness of Horace King, Thompsonville, Ct., general agent for the Eastern States, an installment of four numbers of the new and revised edition of this deervedly popular work of reference which its publishers are now supplying. This work is printed on excellent paper, in clear type, and contains nearly one hundred and fifty thousand articles, all prepared with consummate skill by the most able authors. It is fitted to give to the seeker most valuable information concerning history, biography, geography, science, art, language, natural history, bota-ny, mineralogy, medicine, law, mechanics, architecture, manufacturing, agriculture, bible history, church history religious, etc., etc. This revised edition, beside much new matter, is to be furnished with eighteen maps (incly colored), which have been specially prepared for it, and which are provided with a peculiarly arranged system whereby any locality can be at once found by the signal letters given in the Key. Any person destring to know more of the work can obtain a specimen copy, with map, for twenty cents, by addressing Mr. King as above.

WIDE AWAKE, for December, is issued by D. Loth-rop & Co., at 38 and 40 Cornhill, Boston. The publish-ers evidently intend that each number shall surpass its predecessor. This number opens with "Kim's Last Whipping," a delighful story by that favorite among the story-tellers, Sophie May. Sketches, illustrations, etc., etc., bearing the names of popular favorites, combine to make a fine display for the little ones. The California juvenile magazine, Sunshine, has just been incorporated with this lively Eastern periodical. The most attractive announcements of the field to be occupied by this magazine next year, are put forth by the publishers. THE PHRENOLOGICAL JOURNAL for December-pub-

ilshed by S. R. Wells & Co., 737 Broadway, New York City-Is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Its pages arg crowded with much practical information. In the January number for 1876, besides the usual variety of interesting subjects, skitches of five well-known lady journalists-"Grace Greenwood," "Jennie June." Mrs. Clemmer Ames, Mrs. Howe, Mrs. Louisa given, also one of the two Prize Essays on "Reason and

THE "MYSTERY SOLVED," or " The New Departure" of Victoria C. Woodhall Examined.—In this pamphlet, of some 50 pages, which comes to us from the press of Moses Hull & Co., 730 Washington street, Boston, Moses Hull criticises in the most unsparing manner, the new positions taken by Mrs. Woodhull concerning the Bible, and the hidden meanings contained or veiled within its text. Those who have read her views as put forth for some time past in the columns of Woodhull and Claffin's Weekly, will do his thorough knowledge of the matter under consideration He however does not always in the course of the article oc cupy the position of a critic concerning her, but frequently gives credit to Mrs. W. for what she has accomplish liberalism in the past, and ends by exhorting "the Weekly and its conductors to come back into the [original] field where they have done such valiant service."

"BALLADS OF HOME," edited by George M. Baker, h published by Lee & Shepard of this city. Cursorily running ever its contents we speedly came to the conclusion that I is a very entertaining work. Holfies, Tennyson, Phæbe Cary and John G. Saxe figure consplcuously in it. The wood engravings are simply exquisite. We shall notice more fully this elegant work next week.

T. B. PETERSON & BROTHERS, No. 306 Chestnut steect, Philadelphia, have sent us a strong representative deputa-tion of their popular series of standard fletion, in the shape of the following named volumes from the pen of George W. M. Reyno'ds, author of "Mysteries of the Court of ondon," "Rose Foster," "Caroline of Brunswick," "Mary Price," etc:
The Ruined Gamester;

THE OPERA DANCER; OR, THE MYSTERIES OF FE TALE LIFE IN LONDON;

LIFE IN PARIS; OR, THE ADVENTURES OF ALFRED DE ROSANN IN THE FRENCH METROPOLIS; CIPMENT: OR, THE SECRETS OF A PICTURE GALLERY. We have also received from the same house the following works by Mrs. Henry Wood, author of "East Lynne,

"P. rkwater," "Five Thousand a Year, "etc., etc.;" CYRILLE MAUDE'S FIRST LOVE; MARRYING BENEATH YOUR STATION. We have received from the publishers, William F. Gill

& Co., 309 Washington street, Boston, two numbers of the select series of novels which is now being Issued from their FOR A WOMAN'S SAKE; OR, THE MYSTERIES OF THE 'ASTLE. from the German of Hans Wackenlus

OUT OF THE DEEP, by Mrs. Henry Wood, RECEIVED: THE ILLUSTRATED HOUSEHOLD MAGA ZINE, for December, 41 Park Row, New York City. THE SANITARIAN, for December, A. N. Bell, M. D.

editor-published by McDivitt, Campbell & Co., 79 Nassau street, New York City. NEW MUSIC. -We have received from the publisher, Lonis Meyer, 1413 Chestnut street, Philadelphia, Pa., the following choice pieces of new music, which are issued in

his unique style at popular prices: Ballad, "Gentle Clare, words by "E. F. S.," music by Katle Smith; "Ten Original Hymns for Church Service, by Adam Gelbel; Hark, I hear the Angels Calling, song, words by Miss Maloney, music by Adam Getbel; "Holy Pather, we Adore Thee," song, words by E. F. Stewart, music by A. Geibel; "One by One," song, word; by Adelalde Proctor, music by Katle Smith.

Mediumship of Mrs. C. M. Morrison. To the Editor of the Banner of Light :

I noticed in the Banner of the 11th Inst, a paragraph touching the complaint of Julius Leach of Wamego, Kan., about Mrs. C. M. Morrison, the magnetic medium of Boston, lumiving dishonesty on her part, because she had not sent a diagnosts as he expected. I was much surprised that Mr. Leach should rush to a newspaper before he knew tho facts, and by implication stab a person who was to him a total stranger. I am not personally acquainted with Mrs. Morrison, but have procured several diagnoses, and sent parties wher, all of whom speak of the eminent success with which she read their cases, and those who have had personal interviews with her speak of her in the most exalted terms.

Mrs. M. was absent in Oswego, her former residence, and Mr. Leach was advised of that fact. He was bound to believe his communication would be answered at the earli-est practicable moment, and if there was a little delay, it was a just inference that she had been detained, or some good reason caused the delay.

- Mrs. Morrison is a medium of remarkable power, and

being such has no need of clap trap or fraud to aid her. Being publicly before the world for its service, she of course on the low plane of selfishness would hold herself to her public announcements. Notwithstanding Mr. Leach's innuendo, there need be no fear but that all who have oc-casion to consult Mrs. M, will be fairly and honorably dealt by, I shall recommend her in the future as in the past. Some three br four years ago I sent a lock of hair to Mrs. Severance, Whitewater, Wis., for a psychometric reading, and heard nothing from my communication for some four weeks. I had no suspicious of any fraud on her part, but thought possibly the letter might have been plundered of its money, and wrote her inquiring if she had received the letter. In a day or two I received the reading, accompanied by a note, stating that she had been sick. Our letters passed each other on the way, and I venture that the letters of Mr. Leach to the Banner and the one from Mrs. Morrison in reply to him in like manner passed each other. If in my case I had gone to the newspapers to impeach the integrity of Mrs. Severance I should have done a dastardly act, agross wrong to an innocent party. I trust Mr. Leach, when he shall have received his answer and diagnosis, will make the amende honorable, and put Mrs. Morrison right before the public. Fraternally WILLIAM FOSTER, JR. Providence, R. I., Dec. 13, 1875.

Movements of Lecturers and Mediums. Rachel Walcott will speak in Putnam, Conn., during January. Her address there will be care of Mrs. S. M.

Giles B. Stebbins lectured in Chicago, Ill., Sunday, Dec. 19th, morning and evening, before the First Spiritual Society, corner of Green and Washington streets. Mr. S. is a speaker of great merit, and should be constantly employed: John Collier has just spoken at Sturgis, Mich., and goes January he will speak in Chicago, this being his second visit to the city during his present trip West. He is most desirous of receiving correspondence from points between Chicago and San Francisco. Will friends at Council Bluffs, Omaha, Salt Lake City, and intermediate places,

write? Letters will be promptly answered if addressed Lock Box 157, Springfield, Mass. Mr. Collier is reported to have had the most fluttering success thus far on his Yestern journey, and he desires to be kept well at work. Warren Chase's address will be Oakland, Cal., after January 1st till further notice.

The meetings and séances held under the auspices of Dr. T. B. Taylor, as speaker, and Frank T. Ripley as test me-dium, at Baltimore, Md., so writes a correspondent, are still crowned with the highest success. In a late lecture Dr. Taylor discoursed on "Distinguished Men who Are and Were Avowed Spiritualists," "and there was not a not being able to get inside the hall."

Mrs. S. A. Rogers Heyder, of Haverbill, Mass., is spoker of very highly in letters of E. Chase and S. A. Day. This truly noble woman, and excellent clairvoyant and test me lium, as well as lecturer, has done a great amount of good in the spiritual field in the last half dozen years or more. On account of ill, health she has not always been able to respond to calls, but now she is ready to accept engagements or scances or lectures in any part of New England.

Dr. William Cleveland, the magnetic healer, has arrived n San Francisco, Cal.

Mrs. A. Dwinells is at 1711/2 Tremont street, Boston, as will be seen by her card in another column. Her patrons lectare that she possesses rare powers of mediumship.

Capt. H. H. Brown, State Agent, writing from De-Witt, Ia., Dec. 14th, says: "I have given since Thanksdving four lectures in Maquoketa, four in the country light miles from that place, and came here to give three; nave remained to give seven, and shall probably return and give another course inside a month. I go from here to give: a second course in Lyons, then go to Fulton, ill., and thence to Montour and Nevada in this State. Address till pring, Nevada, Story Co., Iowa."

Frank T. Rinley's address is at No. 19 Light street, (instead of 20 North Stricker street, as printed in his adver isement in another column.) Baltimore, Md.

Spiritualist Meetings in Boston. PAINE MEMORIAL HALL, - Prof. Wm. Denton will onlinue his course of lectures in this Hall, Appleton street, ach Sunday at 2:45 and 7:45 o'clock until further notice.

JOHN XA ANDREW HALL.—The meetings at this hall, 114 Chadney street, are tree to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 24 and 74. Quartette studies.

from any persons in the audience at 24 and 74. Quartette singing.

ROCHESTER HALL.—The Children's Progressive Lyceum No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at Rochester Hall, 730 Washington street, every Sunday, at 10% o'clock. Julia M. Carpenter, Cor. Sec'y. Lecturers on the subject of Spiritualism or Liberalism ara notified that this hall is onen for engagements during the week, or on Sunday afternoons and evenings. Parties wishing to secure it should correspond with Alonzo Danforth, adures ing him at the hall. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

LURLINE HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test medlums and speakers in the city. Good muste provided. All are invited to attend.

Rochester Hall .- The Children's Progressive Lyceum No. 1 will do honor to Christmas eve by preparing "a tree" after the most approved old-time fashion at this hall. The public are invited to attend free.

The Ladies' Aid Society will give its first bal masque for the season, at Rochester Hall, on the evening of Tueslay, Dec. 28th. A good time may be expected.

The Bible of Bibles. To the Editor of the Banner of Light:

Owing to the numerous calls for this work, and the conclusion to enlarge it, I shall be compelled to postpone for a few weeks a compliance with the numerous calls to lecture in the West (amounting to nearly a hundred). These calls disclose still further the urgent need of a systematized itineracy by which lecturers can be sent to local-ities where but little can be collected in the shape of funds. This can easily be done, and will be done just so soon as we properly appreciate the cause and place it above our own selfish interests. When we become truly and practically Spiritualists, itinerant laborers will be sent abroad supists, itinerant laborers will be sent abroad supported by a general fund raised for that purpose sufficient to defray traveling expenses, being deputed to preach the glarious spiritual gospel of the new dispensation and scatter spiritual newspapers by the thousand. Then the millions who know nothing of the grand truths of Modern Spiritualism would begin to "flock like doves to our windows." I feel an anxious longing to see at least some Spiritualists moving in this direction.

K. GRAYES.

Richmond, Ind.

To the Editor of the Banner of Night:

The "Comments" of Mr. Stebbins, in your issue of Dec. 18th, upon my article headed "Victoria C. Woodhull as a Medlum," which you published Nov. 20th, are free from offence in either matter, form or spirit: You could do no less than publish at least one rejoinder to me, so kind and courteous as that. You must be reluctant to open your columns to any extended disputations clustering around a noted individual, and which, if commenced, would be extremely liable to soon become pointedly personal, if not acrimonious. I could express dissent, and reasons for it, from some points in the "Comments," but will not ask for a line of space in which to do so. Neither he nor I wish for "lengthened discussion" upon this topic, nor warm "dispute" upon any. In-deed, I doubt whether be and I should differ widely enough upon almost any topic pertaining to Spiritualism to furnish basis for lively dispute, and in regard to the one up, our fundamental differences are probably much less than they have been made to appear.

Had he found in my article, as I hoped each one of your readers would, an invitation to practice as much leniency in judgment concerning all persons both in and out of the ranks of liberall persons both in and out of the ranks of noer-alists, and as patient waiting for predicted re-sults, as we ask that religionists, scientists, and-all opponents should manifest toward ourselves, his view of the combined purposes and desired effects of my words might have been modified. The person named is thought to be a medium of remarkable capabilities, and yet eccentric and often off-usive to our views of right and propriety. When expressing belief that the future course of the medium might be worthy of the un-

prejudiced watch of the Spiritualist, I felt ready to manifest, and, as far as example should oper-ate, allure to the exercise of broader charity than is generally prevalent. ALLEN PUTNAM.

Mr. Converse, the Treasurer of the Boston Rubber Shoe Company at Edgeworth, has received a sum of conscience-money, with the following letter: "Mr. Converse-Sir: Conscientiously, as a Roman Catholic, having complied with the ardent religious duties which we are commanded to by our mother, the church, on the occasion of the calamity which befell your factory I took an article therefrom which deprives me from approaching the table of the Lord until I remit this as restitution, \$1.25."

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