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Original Essay.

### MAN'S FORWARD MARCH; REGINA vs. SLADE; "E PUR SI MUOVE."\*

To the Editor of the Banner of Light:

Passing events call to mind those of history, and challenge comparisons, favorable or the re verse, as to actors and actions-deeds done and the doers. Just now, in the matter of the prosecution of the case named at the head of this article, before an English magistrate in Bow street, London, the civilized world is brought face to face with such an event. Viewed independently of cases similar, in some of their characteristics. of which the past has left its record, this prosecution and the final judgment of the court must evolve varied and conflicting emotions in the mind of every reflective individual who knows, and therefore accepts, the fundamental truths of Spiritualism. As regards the victim of this latest manifestation of scientific and theological intolerance, there will be the deepest sympathy for his undeserved sufferings, mingled with unalloyed admiration for the patience, meekness, magnanimity and general noble bearing he has manifested under the heavy hand of persecution. With this there will be burning indignation and disgust toward the petty magistrate who, in the name of Reason, Law and Justice, has, by his rulings and decisions, so outraged each; so befouled his official robes that in coming years Shakspeare's ideal justices, Dogberry and Shallow, will stand out, in contrast with him, as glowing lights of juridical propriety and philosophy. At the same time there will be a feeling of humiliation and shame that such an exhibition of superstitious ignorance and prejudice is proved a present possibility, in a land claiming to stand foremost for independent thought, knowledge and toleration. As an isolated case, it tells only too sad a tale of the continued power of heary Bigotry over a people who boast of having long since broken its chains.

Considered by itself one cannot fail to notice, and contrast, also, certain characteristic exhibitions of the chief dramatis persona; notably the flippant yet stupid remarks of Justice Flowers. and his almost supercilious manner toward counsel for defendant during the trial. The positive, pompous, pettifogging language and conduct of the opposite attorney, and the self-exalted, pharisaical manner and assurance of the two prosecuting (persecuting?) witnesses, make (or at least certainly will make in the light of the calmer "by-and-by") an unenviable showing, in contrast with the dignified, unpretentious demeanor of the accused, both in and out of court.

Nor there, nor anywhere, does any one detect aught of the bluster, boast, conceit or pretense of the trickster or sleight-of-hand showman, in either word or deed of Dr. Slade. Simply denying all prevarication, he quietly awaited the issue with all the coolness and resignation of conscious integrity. Indeed, in order to get accurate measurement of the height, depth, length and breadth of the outrage perpetrated under cover of law, it is only necessary to read the letter written by the Doctor to Mr. Burns, in the height of this persecution - a letter so frank, gentle and childlike, yet displaying, withal, such dignity, manliness, charitableness, and love of all human kind, that it would do honor to the heart of any philanthropist or Christian missionary who ever labored and suffered for the good of his race. Of course, the pursuers of Dr. Slade, and opponents of Spiritualism generally. will only mock at this letter, and stoutly assert that in penning its touching-allusions and humane professions he was only "playing a part," just as in other days certain learned, wise and plous ones (in their own eyes) pronounced the professions of a more exalted personage hypocritical, and mocked at his agonies on the cross even while He prayed," Father, forgive them, for they know not what they do!"

But, mortifying as may be the fact that such a prosecution could be, and could thus terminate, in a civilized country, in this year of grace, one need not go far back with the comparisons it suggests, to learn that it is no more an index of the present sway of bigotry and intolerance, than it is a milestone marking humanity's progress toward untrammeled inquiry and perfect toleration; and he will soon be ready to exclaim, as

In justice to Mr. Case, the reader will remember that the above article was prepared by him some time since, but we were unable to make use of it until the arrival of the present date.—Ed. B. OF L.

which a like superstition had bade him do penance and deny the truth, "E pur si muove"-" it (the earth) moves for all that!"

By such comparisons as have been and are suggested, and only thus, may we arrive at the proper estimate and real significance of this singular affair; and, in making such, it is not wholly inappropriate to use this very case of Galileo, though others, occurring a little earlier or considerably later, will more palpably demonstrate what would have been the fate of Dr. Slade had he then, instead of now, lived and been put upon trial for the acts of which he stands accused. Galileo managed to escape with his life; other instances, "more in point," as lawyers say, show that no such leniency could have been anticipated, or hoped for, by such an offender as Dr. Slade. For him the sentence of the court would have been the well known formula of the Inquisition—so tender, yet so terrible—"Let him be punished as mercifully as may be, without the shedding of his blood;" which meant burning at the stake!

Thus these instances most strikingly declare and depict the forward march of the race.

Let it not be objected that the examples select ed are hoary. Time is but eternity made presont. It ever was, ever must be. Therefore the very longest period that can be limited by years is comparatively but a moment. Two, three or four centuries are less significant still.

Only two hundred and forty-three years carry us back to the noted trial of Galileo. We behold him, in the presence of the officials whose voice is law, both in science and religion, on his bended knees, clothed in sackcloth, with his hands upon the Gospels, compelled, at the beck of Christianity and the popular learning of the period, to confess-yea, swear to a Lie! What is his crime? He has dared to investigate-thinkspeak for himself. He has boldly opened hitherto sealed pages of Nature's book, and reveled in their revelations! Having greatly improved, possibly invented his telescope, he points it skyward and sweeps the firmament. Lo! stars unnumbered, before unknown and unsuspected, burst upon his enraptured vision!

He turns upon our own moon. Hills and vales are interspersed over its face, and mountain peaks relatively loftier than any of earth pierce. its skies! Bringing his instrument to bear upon the plane of Jupiter, behold! our moon is not alone of her kind, but four others, in solemn, silent, eternal rounds attend upon this monarch planet of our system!

Imagine his ecstatic emotions as these wonders of the heavens repay his determined search! He cannot but proclaim such results. Moreover, as he reflects upon the motions of his newly-discovered worlds, as well as those of the primaries, | confession which alone saved his tottering limbs he sees that the geocentric theory, though sanctioned both by the schools and the church, is baseless; and he openly espouses the Copernican system. This is the sum of his offending; but it is enough. The church pronounces his theory blasphemous; the astronomers of the old school charge him with falsehood! History does not relate that they made this charge in the terse, gentlemanly (?) language of Dr. Donkin to Mr. Slade. They had not progressed to the polish of this "M. B. of Oxford"; but it does give us some glimpses of their blind bigotry that may explain their severity.\* Thus, we are informed, 'some exclaimed against the implety of scooping out valleys from the fair face of the moon; some attempted to explain away the satellites of Jupiter, as mere appearances, caused by reflected light; while a professor at Padua urged that as there were only seven metals, (?) seven days in the week, and seven apertures in a man's head, so there could be but seven planets"! "Even when forced to admit the visibility of the satellites through the telescope, he reasoned that being invisible to the naked eye they were useless, and consequently did not exist"!

According to the history, as remembered, other scientists and ecclesiastics were more consistent, though perhaps not less obstinate, than the Padua Professor, and from first to last stoutly refused to look through the telescope at all. Such evidence was unworthy of the least consideration, and they would have none of it, thus establishing a most pointed precedent for the guidance of the Bowstreet Magistrate in Slade's case, which, it seems, he religiously followed, by firmly refusing in advance to hear any evidence tending to show the verity of Slade's asseverations! "What! suffer proof to be made that the alleged manifestations in this fellow's presence are realities, occurring in perfect accord with eternal, though newly discovered law!" "No such frivolity before me!" says this modern justice, and gravely thrusts his thumbs in his ears, just as those, his prototypes, in the confidence of their perfect wisdom, shut their eyes to the revelations of the tel-

To return briefly to Galileo: The clergy thundered from the pulpit against both his telescopic discoveries and his theories. One of them, designing, it may be, to be particularly caustic, took for his text the words, "Ye men of Galilee, why stand ye looking up into heaven?" So far as known, this sermon does not survive; but undoubtedly at the close of it, in the opinion of the preacher, if he had not utterly demolished the telescope and its owner, he had at least proved the one to be a necromancer, and the other an implement of the Devil !

What the clergy chiefly decried was, "the great wickedness of sending our world spinning through space"; in other words, Galileo's advo-

"The historical quotations that follow are chiefly from praper's Intellectual Development of Europe and the New American Cyclopadia, latest edition, titles "Bruno," "Galileo," &c.

did Galileo, rising from the bended knees upon | cacy of the heliocentric theory. This was arrant heresy, the rankest blasphemy! "Did not Scripture plainly teach that the earth, in the centre of the universe, stood still, while sun, moon and stars wheeled daily round it, with ceaseless motion, save when some Joshua commanded a halt?" It was this denial of the accepted dogma of the Church, this advocacy in its stead of the system which shortly after became and has since been the accepted theory of the civilized world, which Gallleo was required so humbly to forswear, thus saving his life, at the same time satisfying his conscience, as is said, by uttering, in an under tone, as he rose from his knees, the sentiment already quoted.

Should it occur to any that there would seem to be in Galileo's conduct some "paltering in a double sense," perhaps such may properly be reminded that undoubtedly he, remembered the tragic fate of Giordano Bruno, just thirty-three years before, or during the youthful years of his own life. Bruno's offence was almost literally the same. "He advocated the Copernican system, and taught that space was infinite, filled with luminous and opaque worlds, many of them inhabited." For these heresics, the Christian Church pursued him with relentless fury; but with him there was no such word as "recant," although he apparently made great efforts to spare the Church the guilt of his blood. Thus he was driven and fled successively to Switzerland, England, France and Germany, on account of his scientific opinions. Finally, as if desperate, he returned to Italy. There he was immediately thrown into prison, where for six lonely years he was permitted to see neither book, paper;no friend. Still proving true to his convictious, he was then turned over to the Inquisition, and after two additional years of imprisonment, was tried, convicted and sentenced in the usual form, " to be punished as mercifully as possible, without the shedding of his blood!" Full well he knew that these mocking words meant that he should be burned alive; but he received the sentence not only without quailing, but, says the history, "he remarked to his Judges, "Perhaps it is with greater fear that you pass this sentence upon me, than I receive it." "He was burnt at Rome on the 16th of February, 1600;" and, adds the history, "his termenters jocosely observed, as the flames shut him out forever from view, that he had gone to the imaginary worlds he had so wickedly feigned.'

With the atrocious fate of Bruno vividly in mind, and especially in view of the many indications which Galileo could and doubtless did observe, that the day of the final triumph of his views was sure, and but a little way in the future, it is not very extraordinary that he, in his old age, took counsel of discretion and made the and silvery locks from the flames.

But whatever may be thought of Galileo's conduct, this martyrdom of Bruno, (which but for his humiliation the former would have shared after him,) showing how mercilessly both Church and State-then usually one power-dealt with heresies and heretics, abundantly proves what would have been the fate of any one then put upon trial, accused of the acts and pretences now charged against Dr. Slade. Then, as now, the tribunal would have "felt bound to give him the extreme limit of the law"; but then that extreme limit would have been death by fagot or gibbet, and not, as now, brief imprisonment and bodily toil. Thus does it appear how significantly this Bow-street trial stands as a milestone marking marvelous human progress.

Indeed, in the days of Bruno, and even a cen tury later, cases were not lacking, but numerous, strikingly similar to this of Dr. Slade save in their horrible bloody endings. Only a cursory review of the history of sorcery or witchcraft during those times will illustrate this.

Meantime what of Dr. Slade? Kind friends have come to his aid, and, by becoming his sureties, have removed his cause to a higher court, where perchance wiser authorities will expound the law. Is justice sure there? Remembering that he is to be tried in a country where an Established Church is more powerful than is its Queen, and where the Christian religion is declared to be a part of the law of the land,\* are there no reasonable grounds for apprehension? A voice seems to say, "Watch and pray, but, above all, WATCH!" CHAS. CASE.

Washington, D. C.

\*See Blackstone, Book IV., chapter IV. p. 60, and cases there cited. Of course if genuine Christian principles, as taught by Christ, and only such, were declared to be paris of the law of the realm, it would be matter of congratulation instead of apprehension. But it is the Christian religion, as understood by Protestant Orthodoxy, that is made law, and that religion is scarcely yet well revied from its horculean labors in burning and hanging witches.

Our belief is not so much volition as has been supposed; we view the same things from entirely different standpoints; hence we [Spirit-itualists] cannot expect unity of belief, for the obvious reason that each looks at things with their own, not with other people's eyes. We make this assertion, that Spiritualists agree

upon more cardinal principles than do the hun-ireds of sects who claim the Bible as the basis of their belief. We go further, and say that churches in our country do not believe the creeds to which they have subscribed by uniting with the various denominations.—Rev. Samuel Watson in Ameri can Spiritual Magazine for January.

Tin France, England and America table turning is not forbidden, but in Saxony (Valais) A private party, assembled in a hotel for their own amusement, were waited upon by the Commissary of Police and three gendarmes; the former notified them: "This is forbidden, because it disturbs people; s minds and cause dis-turbance in families; besides, those who do these things are all a parcel of idiots. If you continue turning tables you will be condemned to three years' imprisonment, or at; any rate expelled from this country."

# Spiritual Jottings.

Matters in California — The Philadelphia Conference-Organization-Dr. J. E. Bruce - Jesus, the Spiritual Leader of Men-Religious Culture-Letter from India-Mrs. Britten's Ghost-Land-The Decline of Universalism - A Clergyman's Despair-Success in Life-Away to Foreign Lands.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

If my comfort is consulted in Heaven, Christmas and Fourth of July will be entirely dispensed with. The confusion, horn tootings, fire-crackers, explosions, cannon-thunderings, and hoodlum riotings, all vex and sorely try my Christian patience. But Christmas is past-and 1877 is upon us. Let the dead of the old year bury its dead; while we, the living, should turn over each a new leaf in the "book of life," keeping it clean and white unto the end.

It is now nearly two months since I reached California, and I have seen neither a drop of rain, nor a cloudy day. The fields are green, and the yards full of flowers. The country charms

PETALUMA.

This flourishing California city, some three hours ride by steamer and railway from San Francisco, sits like a beautiful gem, rimmed around by ever-green hills. Invited here to visit and deliver a parlor-lecture, I was the guest of Col. C. P. Hatch and lady. Entering the residence of this family of excellent Spiritualists, I passed neath an arch of cedars. The garden was rich in roses and other flowers. Under the caves of the house there hung inviting clusters of grapes; and on the apple-trees were large and delicious apples. The Colonel owns the only iron foundry in the place. Mrs. Hatch is a superior healing medium.

CITY MEDIUMS -MRS. ADA H. FOYE.

Though receiving the cards of Dr. Matthews, Mrs. French, Mrs. Breed, Mrs. Hendee, Mrs. Jeffreys, and many others, I have found no time te attend séances, except those given to the publie by Mrs. Ada II. Foye in Charter Oak Hall. These are truly wonderful. The controlling intelligences, so far as I have observed, never fail of giving tests. Her séances are held in the light, facing large audiences. The telegraphic rappings can be heard very distinctly through the entire hall. A committee holds and opens the ballots when the communicating spirit is present. Names and messages are written out through her hand backwards and rapidly. Hearing spirit-names clairaudiently, she speaks them, giving wonderful tests. The public and private scances of this lady, while encouraging believers and confounding scientists, convert scores of skeptics. She should visit England and Russia.

The medium or mediums that have had their trials in the Criminal Court, have gained, at least so far, moral victories. They have appealed to the Higher Court. Evidently the law requiring mediums to pay license for practicing their mediumistic gifts is unconstitutional.

Mrs. H. F. M. Brown, recently lecturing to fine audiences in Santa Barbara, is on a flying visit to San Francisco. Dean Clarke is speaking, so the papers say, with great success in Sacramento

GROST LAND.

Through the kindness of Mrs. Emma Hardinge Britten, I am just in receipt of this volume from a European author-a volume treating of the mysteries and marvels of Occultism, and of that measurably hidden world of spirits and their influences. I shall reserve the reading of this book till I ship for Australia and India. It cannot fail of being deeply interesting. By the way, many are the encomiums that I have heard pronounced upon Mrs. Britten's recent article in your paper, entitled, "Who's to Blame?" Many Spiritualists are just waking up to a consciousness of their past blunders. Never a truth perished. A sound. rational and religious Spiritualism is destined in the end to wear the victor's crown.

THE PHILADELPHIA CONFERENCE. Is the testimony against it all in? If so, may I speak? The human body, so full of life and vitality, is a striking symbol of organization,

while a putrid corpse aptly illustrates non-organization and death! It is painful to see persons taking the corpse-side of this question. Spiritualist editors generally, if not all, favor organization. It was the primal purpose of the Philadelphia meeting, to take initiatory steps looking to a national organization in the futurethat's all!

On general principles the matter may be thus summed up: rioters, mobs, Ishmaelites, tramps, and egotistic irrepressibles violently oppose organization; but the family relation, the school district, the library enterprise, the Masonic fraternity, the collegiate institution, the village corporation, and the National Government, protecting life and property, all testify to the utility and necessity of organization. 'Since July I have organized six Spiritualist societies, and aided Dr. Watson and others in organizing the Tennessee State Association of Spiritualists. To talk organization is something; but to organize—to dosubstantial work in this direction, is infinitely better. The worker wins.

DR J. E. BRUCE, THE TERRORIST.

More than a score of years have come and gone since I first clasped this gentleman's hand. At this time he was too liberal for the liberal (?) denomination that utilized his talents. The sect could not hold him; the shell—the Universalist shell—was too small. Meeting him, Dr. Watson, stitious than religious. It is impossible to write

and other progressive souls, in Philadelphia, the opinion was broached that the time had come to more thoroughly vitalize the life of Spiritualists, and measurably, if possible, cement them into one broad, national fellowship. But mercy I how this movement frightened the most valiant in our ranks! The offending passage was this: "Jesus, the spiritual leader of men."

One of our writers, criticising this sentence, says, " 'Jesus of Nazareth' is not nor never was the 'spiritual leader of men.' Mohammed has twice the number of followers, and Buddha threetimes as many." Such blunders excite sorrow rather than smiles. The German Sleicher's late statistics make this estimate touching the world's religions: Mahometans, 96,000,000; Roman Catholics, 139,000,000; Greek Church, 62,000,000; Protestants, 60,000,000 ; Buddhists, 170,000,000.

But what was meant by the phrase, "The spiritual leader of men "? Let Dr. Bruce be his own commentator. - Listen :

"In those who have discovered a capacity for scientific knowledge we recognize the natural leaders of men; so in the other class of great geniuses, who have founded religious, and exhibited capacities for religious things, we recognize the spiritual leaders of men; and of these, judging them by their fruits, and trying them by the civilizations which have followed in the wake of their lives, we place Jesus Christ at the head of them all."

Summed up, it was meant to be said at the Philadelphia Conference that "among the spiritual leaders of men, Jesus Christ was the superior!" But each of course must judge for himself. When Jesus said, "I am the vine and ye are the branches," he did not mean that he was a Palestinian grape vine, and the apostles bending branches and clusters of juicy grapes. So when this growing class of Spiritualists speak of the 'leadership of Jesus Christ,' they do not mean the avoirdupois, the physical body, the mere personality of the Nazarene; but they rather consider Jesus Christ the personal symbol of that divine truth, that divine love, that Christ-principle, which as naturally enlightens, sanctifies, and saves as the sun shining upon makes flowers

bloom and golden harvests wave. I STILL HOPE --

Hope to live long enough on earth to see all Spiritualist writers, lecturers and exhorters discriminate between theology and religion; between fatalism and optimism; Darwinism and evolution; sectarian and Christian; preëxistence and re-incarnation; between the spiritworld and the celestial heavens; between a moral actor and a "free moral agent," and between a creed that cramps and a platform that enunciates and elucidates great principles.

THE "NEW MOVEMENT" (IMS.
While those assembled at Philadelphia said emphatically-"We seek after all knowledge, scientific, moral and spiritual: While we study maintain it. objects are to organize local societies upon a financial and religious basis; to cultivate love and charity, and to become mutual helps in uniting our scattered forces." And while they further said we unanimously vote to call ourselves "The National Conference of Spiritualists," there are those who persist in calling that body "The Christian Spiritualists of America," who, met to "get up a new sect," &c. " I believe in the new birth - believe that the badly born should be born again; born more truthful!

THE "NEW DEPARTURE."

It meant departure from death, and stolid inlifference to life and spiritual activity; from frothy words to generous deeds; from demolition to judicious construction; from irreligious scoffing to religious aspiration and culture; from curiosity-seeking to practical righteousness; and from suspicions and slanders to the practice of those nobler virtues that dignify and adorn humanity. A departure from old, worn out methods; from useless memories; from thread-bare issues; from old feuds, old grievances, old disputations, and the dry, plague-stricken fields of thought, into the sublime principles and heavenly practices of the Harmonial Philosophy! Will such a departure as this be apt to harm any

THE FELLOWSHIP OF THE SPIRIT.

It is as natural for inspirations to touch and gild the life-lines of the unselfish, as for lewels to glitter along the starry paths of the interstellar spaces. But, though inspired, the best, the most royal-souled, sigh for more completeness, more wisdom, more love. There are seasons in my life-hours of aspiration, when the loves of the angels baptize me into an ecstacy akin to that known among the martyrs and the white-robed in paradise. Those souls are happiest that love most; that love purely; that love unselfishly; that love all! This I denominate the love-fellowship of the spirit And those who have come into this clear, pure atmosphere, can look through idiosyncrasies, through diverse opinions and opposing methods, finding the character, the manhood, the angel that is to be. There is in the world too little appreciation of noble endeavor, if that endeavor chances to be made among those who conscientiously differ in their opinions from us. Bigotry is just as unwarrantable in a "Liberalist" as a Romanist, and superstition is just as hideous in a Spiritualist as in a sectarist. The coming Saviours must be constructionists; builders of better things; fraternal lovers of the races; brothers of the humanities, Jesus was termed our "elder brother." Creegs soften and melt away under the influence of love. "By this, I said Jesus, "shall all men know that ye are my disciples, if ye have love one for an-

NECESSITY OF RELIGIOUS CULTURE. The savages of the stone age were more superor vote religion out of the human soul; for down deep in the divine depths of every cultured personality there is a sense of the Infinite-a consciousness of the immortality that links humanity to the very heart of God.

Spiritualists need more religion—not sectarian theology-but religion, "pure and undefiled." If men's heads, like animals', were flat upon the top, religion would be to them a meaningless

torially in a late number of the Banner of Light: "There is a deep sense of the necessity of the true life giving principle in every heart. It is refrie me-giving principle in every neart. It is re-ligion alone that can bring that activity into man's nature. Let us keep in view the fact that religion must needs take and keep the lead in life, or else that life is nothing. There is no get-ting on without that. Even if we have knowly edge, it leads nowhere of itself."

How true that "knowledge leads nowhere of Itsel(") and equally true that knowledge is not the world's Saviour! Often the most knowing are the most wicked men. A few months ago there were in Auburn State Prison over forty graduates of colleges. Did their knowledge save them? Is,not wisdom better than knowledged. And is not Christ better than all? The overshadowing Christ-the Christ-principle-is the world's Re-

WHAT A BRAHMIN WRITES ME. Before me lies a letter, in which Mr. Mittra, of

"Our Shastras - religious books - abound in spiritual manifestations, and our Risis—saints—were but so many clairvoyants. Never was a nation in the history of the world devoted to greater-love for spiritual truths; but alas! those days are gone. What the fiery sword of the bigoted Mogul Emperor, Arungebe, could not compass, English policy and English eivilization are fast achieving. With the decay and death of our Brahminical nationalities our nation is be-Ing England. The famous Davenport Brothers, and with them a Professor Fay, left here a few months since. We anxiously await your second advent into our country; for It can but once more revive the long-lost Spirit. nalism in a nation once glorious; but now alas! fallen and down-trodden. Do not delay your coming. The books you left among us when here before have proved as seed sown on anxious

### THE DECLINE OF UNIVERSALISMS

Though John Murray was inspirational, and the potter that built the Universalist church in New Jersey a hundred years ago mediumistic, at the present time Universalists are more sectarian, more bitter toward Spiritualists than the Methodists, or the other evangelical denominations. Drs. Miner of Boston, and Brooks of Philadelphia, want Congress to "put God in the Constitution." Is it strange, then, that there are less Universalist churches, and less ministers in Boston and in other localities now than twentyfive years ago? Something like a quarter of a century since, I was frequently traveling through the boundaries of the Cayuga and other Associations in Central New York. Then all the church editices were occupied, and the societies flourish-Ing. Rev. J. M. Austin edited the Christian Ambassador, and the Rev. J. H. Harter, now a Spiritualist, was the general agent. About this time occurred the famous "Austin and Holmes" debate." Of the Rev. J. M. Austin, who frequently vents his spite at Spiritualism, the Rev. J. H. Harter is prepared to speak. The Rev. David Holmes's wife died in the Auburn "Home of the Friendless." The Rev. Richmond Fisk preached in Auburn; was then President of the Universalist College in Canton; then a pastor in Grand Rapids, Mich., and then a fulfillment of Bro. Harter's prophecy. In Auburn, N. Y., the Universalist church drags. In Binghamton the church was burned, and has not been rebuilt. In Upper Lisle, the Universalist church stands vacant; in Cortlandville, vacant; in Homer, vacant; Fabius, vacant; Howlett Hill, vacant; Mottsville, vacant; Scipio, vacant; Geneva, vacant; Farmersville, vacant; Genoa, vacant; Mc-.Lean, vacant, or occupied by the Spiritualists; and so in other portions of the State of New York, and in other localities West. In this glorious Pacific State they have but one society of any account, and that meets in a hall. Whenthe Universalist sect adopted a creed, snubbing its Brittans, Connors, Smiths, Barretts, and other progressive souls, it took a death-chill from which it has never recovered. The philosophy of their theology has progressed considerably since Ballou and Whittemore's time. Only a few of their ministers now preach that men tumble into glory through the grave; or that

# Outstript his Lord, and get to heaven first, "

A UNIVERSALIST MINISTER'S DESPAIR. When in Binghamton, N. Y., last autumn, I met not only the Rev. William Delong, one of my old co-workers in the Abrahamic faith, but the Rev. E. E. Guild, one of the best men and soundest thinkers in the Universalist denomination. Bro. Gulld said while conversing with Bro. J. H. Harter in my presence-" I have no knowledge of any future existence." Bro. Harter pressing him pointedly, asked: "Well, have you any belief in a future life?" "I have no belief, no opinion about it," replied the Rev. Mr. Guild. The confession was so frank and manly that I penciled it down, then and there.

The apostle Paul, an inspirational, speaking and writing medium, says: "God will have all men to be saved and come unto a knowledge of the truth." Mark the phrase-" A knowledge of the truth." He would not have them come to a hope of the truth, to a belief of the truth; but to a knowledge of it. And this is just what Universalists have not done! They walk by faith, and stumble while they walk. If they would investigate Spiritualism under favorable conditions, they would soon come to a "knowledge of the truth" of a future existence, and the progressive restoration of all humanity. But as they now stand, they constitute, as touching a knowledge of a future existence, a denomination of knownothings! On the Pacific Coast they have one society, worshiping in a hall. Dr. Miner's visit, as a regulator, did no good. Popery is not popular in America.

# THE CHARTER OAK HALL.

The society of Spiritualists here assembling each Sunday, is organized according to law. Mrs. Matthews, a most excellent and energetic lady, is the president. The Lyceum is prosperous. My lecture-engagement has been exceedingly pleasant, no discord, not a jar! With many of the old substantial Spiritualists, I have seen in the hall during the past two months, Universalist

and Methodist clergymen, the editors of the Musical Review, the Figaro and the Golden Dawn, the Hon. Mr. O'Sullivan, formerly our American Minister to Portugal, and others noted for culture and erudition.

My city stopping place in the Griffith family, brought about by spirit-direction, has been a most fortunate one. It is a home of quietness, confidence and harmony. Mrs. Griffith holds a term. Man, more than a brute, is an aspirational Life diploma from the California State Board of and worshipful being And while intellectual Education. And while Principal, at the present truth satisfies the reasoning faculties, it does not blime, of one of the city public schools, she finds feed the spiritual affections. A geological less time to write for the press, act as secretary for ture would be sadly out of place upon a funeral two or three reform societies, manage her stocks, occasion. Religion, derived from two Latin and supervise the affairs of her household. Bewords, means to bind anew-to bind fast-or lieving that every woman should be self-sustainotherwise to spiritually attract the soul to the ing, she does not whiningly and everlastingly principles of truth and justice, love and holiness. talk about "woman's rights," but takes her The following golden sentences appeared edi- rights, and resolutely conquers every obstacle. Such incarnations of energy and self-sacrifice reyeal the glory of womanhood.

### A RETROSPECT.

Casting a retrospective glance over the past twenty years, with its shadows and sunshine, its partial defeats and grand victories, I feel that upon the whole I've been blessed beyond all blessing. Life with me, in its best sense, has been a complete success. There have been just enough thorns to give me a relish for the roses. For every sob, I've heard a score of songs, and for every frown, I've seen a thousand smiles. Saying nothing here of the artistic aid received from Mrs. Peebles, nothing of Government positions, nothing of my connection with learned societies in this and foreign lands, my solid work has been in public lectures, journalism and bookmaking. This latter field is widening. My work

Of falsifiers, sneaks and seavengers, I've nothing to say. They die away into forgetfulness, gorged with the fifth they have fed upon. Sincerely pitying them, I pass on. The noblest souls of earth (Socrates and Jesus, Swedenborg and Wesley, too trusting, too believing,) have warmed serpents into life. These, seeking to sting their benefactors, stung themselves to death Such is God's retributive justice!

Wiser from past observations, my intuitions coming servile imitators of mammon worship were never so clear, my inspirations never so uping England. The famous Davenport were never so clear, my inspirations never so uplifting; my health never so robust. This latter I ascribe to the watchful care of guardian angels ous health, the other a clean conscience.

> My trust in God, my faith in the saving power of Christ, my admiration of the Harmonial Philosophy, my knowledge of spirit-ministries, my efforts to aid the really needy, my charity for the unfortunate, and my love for universal humanity-all deepen as I near the silent valley of

Patiently do I wait for the angels that know me to kiss down the lids over my eyes, and whisper, "Pass through the pearl-lit gate"-the gate of life-into the golden gardens of immortality: And then let none say, "He is dead!" but, rather, "He has left a world too doubting, too cold, too selfish, for the happier Isles of the Blest." San Francisco, Cat., Dec. 30th, 1876.

# Free Chought.

# IS SPIRITUALISM A RELIGION?

BY W. F. JAMIESON.

To the Editor of the Banner of Light:

Brother J. M. Peebles is anxious to give our piritualism a "religious bias." He thinks mediums would escape fines and imprisonment if they would make Spiritualism their religion. I do not think there is anything to prevent all Spiritualists, who choose to do so, organizing themselves into a religious body. Let them organize by all means. It is strictly in accordance with the right of private judgment. Brother Peebles, I believe, would not favor an organization of Spiritualists as a religious body if they did not sincerely believe Spiritualism to be a religion, although the advice of the San Francisco lawyer might imply this, and thus do injustice to Dr. Peebles.

If Spiritualists are religionists, it does appear a little strange that they have not organized as such. But we are assured by the brother that "now Spiritualists generally are seeing the ne-cessity of these things"—of giving Spiritualism a religious basis.

It appears to me that it will be useless to whip piritualists into religious traces because of the dangers which threaten them. I know hundreds who would not join a religious body to escape either physical or mental torture. They could not do so conscientiously. They would as soon think of joining an Orthodox Christian Church. Must they be "fined and imprisoned" because they are atheistic, infidel or anti-Christian Spiritualists? Who would punish them? Religion-

When we remember the sad scenes of which history tells-of the fines, imprisonments and tortures which religionists have visited upon nonreligionists and anti-religionists—we cannot feel much surprise, after all, why so large a percentage of Spiritualists have been reluctant to organize age of Spriftualists have been reluctant to organize themselves into a religious body. Those of them who did, a few years ago, have seen the folly of it, and are now especially lecturing and writing against Spiritualism's being burdened with the nightmare of religion. The very fact that men and women can be fined and imprisoned in countries where religion is most prevalent, where even the specified bast (2) form of religion is to the even the so-called best(?) form of religion is the predominant opinion, Christianity—a system whose cognomen is so beautiful, in the judgment of some of our friends, that it has been seriously proposed to prefix it to naked Spiritualism as an adornment to unadorned beauty—is a powerful argument against its adoption. If Spiritualists cannot escape "fines and imprisonments" as plain Spiritualists, as men and women, as citizens of the American Republic theory will. zens of the American Republic, they will, I opine, scorn to accept, peace by the adoption of any title that will render them less obnoxious to their enemies. Hypatia, the glorious womanscientist of the fifth century, might have saved her life had she consented to accept the Christian name. If, with the "History of the Conflict" between Religion and Science," so grandly and faithfully depicted by our eminent American chemist, John W. Draper, there are any Spiritualists who wish to organize themselves into a religious association, that is their right. If Spiritualists generally see the necessity of such a movement, as Brother P. says they do, then the Christian Spiritual or Spiritual Christian, or Spiritual religious or Religious spiritual Church, will be the largest in America. be the largest in America.

We who remain outside, because we are not

religious, must continue to be targets for the

saints' artillery.

In America, where there is no Church-and-State union nominally, none ought to be "fined" or "imprisoned" by religionists; "the only way under heaven" left them to escape from which, being to re-turn religionists themselves!

"YOU'RE THE COACHMAN FOR ME!" The late attempt to switch Spiritualism off up on the side-track of Christianity reminds me of a off the side-track of Opinishamby Jennius income and the par-little story: An English nobleman—so the nar-rative runs—wished to engage a first-class coach-man. In response to his advertisement there was a crowd of applicants.

GENTLEMAN-" How near can you drive my COACHMAN—" Within a foot!"

G.—" You will hardly answer."

CROWD WAITING OUTSIDE—" What did he

U.-"I told him I could drive four-in-hand

within a foot of the precipice, but that is not good enough driving for his lordship." SECOND COACHMAN-"I can drive your lord-

ship, at the crack o' the whip, within six inches.

G.—"Must do better than that!"

CROWD—" Has he hired ye?"

SECOND C.—" I offered break-neck speed within six inches; but that does not satisfy him."

Third C.—"I 'lldrive within a hair's breadth!" The fourth applicant was an Irishman (of course), who assured the lord that he would

"keep as far away from the precipice as he could," upon which the cautious gentleman joyfully exclaimed, "You're the coachman for me! We are familiar with the well-meaning effort

of some of our brethren to make it appear that Spiritualism and Christianity are so near alike that no one could tell them apart. My labors have been largely to show that they are as wide apart as the poles. I am in favor of keeping spiritualism as far from Christianity as possible. If our Christian-Spiritual friends will reperuse the earlier writings of A. J. Davis, they will find that the "Poughkeepsie Seer" prophe-sied of this crisis in Modern Spiritualism with more definiteness that Jewish oracles predicted Israel's woes. Bro, Davis also gave timely warning to the Spiritualists of America to beware of the churches. I could give a summary of Davis's rophecies that would even startle the thousands of Spiritualists; who regularly doze in Orthodox They have gone back to feed on Orthodox husks, on the pretence that prominent advocates of Spiritualism have befouled this beautiful temole of the angels; as if the stables of Christiani-y, dating from the manger of the year One to

Your editorial on the New Movement and its New Departure is full of good points, and expresses the sentiments of nearly all the Spiritualists I have most in the West. As you remark alists I have met in the West. As you remark, you "have shown the effort to be abortive." Mazeppa, Minn.

# THE PHILADELPHIA CONVENTION.

To the Editor of the Banner of Light;

In your issue of Dec. 23d you devote over two columns to what you are pleased to term "The New Movement and its New Departure." I do not feel disposed to enter into any controversy with any one in regard to the action taken by the Philadelphia Convention. I think our time and strength can be better spent against our and to careful obedience to the physical and united enemies, than warring among ourselves. moral laws of my being, the one giving me vigor- | But to remain silent when 1 see such erroneous constructions put upon our action as has been done, would manifest an indifference incompatible with what I owe to those with whom I was associated on that occasion. If that Movement associated on that occasion. It can always a whole a "a dead letter," as you said sometime since, which was quoted by the Religio-Philosophical Journal, and now reproduced by you in your copying from that paper in its reply to my short explanation, why waste so much ammunition upon friends while your enemies assail you on every hand? You say, "As proof that we are not alone in the idea that the prime point in the new enterprise was the forming of a sect, read the following extracts from an editorial of the the concoving extracts from an editorial of the Religio-Philosophical Journal of November 18th, wherein Bro. S. S. Jones replies to a letter from Rev. Samuel Watson, President of the Philadel-phia Movement."

Now it seems to me if you had quoted from my letter as well as from Bro. Jones's reply to it, your readers would have understood the matter better. Or if you had published the "Platform,"
"Statement of Aims" and "Declaration of Principles," which are not half so long as the quotatations you make, your readers would have been better prepared to form a correct opinion of the action taken by the Convention, and of the intrinsic merits of all this, as I think, useless waste of time and labor. waste of time and labor.

"have simply culled the spirit of the Winchester creed held by the most bigoted branch of the Universalist Church." Having never seen that creed, I am not prepared to say anything in regard to it; but I am prepared to say that we did not adopt any creed whatever. The members of that Convention were as averse to creeds as the editors of these papers. I remember well that the report of the committee of nine appointed to draw up the Platform, ignored "Christian creeds," but that the Convention was so averse to creeds that a motion was made, I think by a lady from Washington, to strike out the word "Christian," and insert "all," which was unanimously adopted. That your readers may see all that was done, I copy from the official report the following:

10110Wing:

"The afternoon session was opened with prayer by the President, Dr. Watson. Minutes of the morning session read and approved.

The Committee on Declaration of Principles being called reported the following statement, which, after being freely aid critically discussed, was, with some slight verbal alteration, manimously adopted:

PLATRONA.

alteration, unanimously adopted:

Preamble: We, Spiritualists of America, in Conference assembled, conscious of a deep religious nature in man, with its wants. Its moral duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits; believing, also, that the gentus of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ, as recorded in the New Testament, and feeling the necessity of a religious organization free from an unfelleving athelsm on the one hand, and on the other from all creeds that tend to cramp and trammel the human son, hold that the time has come for associated effort and action.

STATEMENT OF AIMS.

has come for associated effort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific, moral and spiritual—while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis; to enlitivate love and charity; to become mutual helps in uniting our seat-tered lorces; to stimulate religious effort; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their following.

DECLARATION OF PRINCIPLES. We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of hu-

We ask our friends to look this minute through; we did there, and have since, and yet we fail to discover any creed. Nor can we see that 'If language has any meaning, it was clearly set forth that crystallization into some sectarian form, and upon the basis of Christ as the spiritu-

All leader, was to them the panacea for every ill known to the spiritual dispensation."

Here we state in our "Platform" that "the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus (thrist arreary distributions). Christ as recorded in the New Testament." Does any one question this?

In the Declaration of Principles occurs the assertion that we recognize in Jesus of Nazareth the spiritual leader of men, and accept his, two great affirmations of love to God and love to man as constituting the one ground of growth—"if that be treason," said one, on an important occasion, "make the most of it." If to love God and our fellow man, which Jesus said is the fulfilling the whole law, be a creed, then set me down as one who advocates a creed. And it is about all the creed I have ever advocated, and the one that was contemplated by the Convention.

In regard to the name, here is the record of

the minutes: "Considerable discussion was had respecting the name of the New Movement. But a hearty and unanimous agreement was reached that this was a question which ought togo over for fi hal settlement to the Delegate Convention next year. And it was voted that this body for the present take the provisional title of "The National Conference of Spiritualists,"

If "primitive Christianity and Modern Spiritualism be identical," as Dr. Crowell has demonstrated in his most excellent work, it was perfectly evident that "Christian" would be the word used in this connection. There are many Spiritualists who agree with the editor of the Spiritual Scientist, who, when noticing the New Movement, says, "In our opinion the terms Christian and Spiritualist should be synonymow. That they are not so, the people known as Christians and Spiritualists are to blame. mow. That they are not so, the people and as Christians and Spiritualists are to blame.

Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus, the Spiritualist, and without spirituality they cannot interpret the sublime truth to which he gave expression not only in words but deeds, living a spiritual life. Spiritualists, or a majority of them, who stand forward as the representatives of Spiritualism, are in reality phenomenalists or sensualists. They are of the sensual world, as are also a majority of professed Christians. They are as unworthy Spiritualists as many elergymen and church members are unworthy Christians. Neither class comprehends the vastness of the Christians labor in vain to harmonize the dogmas

Neither class comprehends the vastness of the principles they claim to represent."

These, I am sorry to say, are truthful words. If we, as Spiritualists, do not rise above the phenomenal or sensual plane, neither names, platforms, declaration of principles, or creeds will profit us very little in this world or the next. The cientist concludes its notice of the movement

"We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher it fluences attend the meeting of the Convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great, May the reality exceed the fondest hopes of the most sanguine."

We copy the following from your editorial:

We copy the following from your editorial:

"And now, to further point the moral, and show that we were indeed right in saying that "the New Movement" is, as far as we can perceive, a "dead letter," witness the earnest denial on the part of Rev. Samuel Watson, (which appeared in the Religio-Philosophical Journal for Nov. 18th.) wherein he, as the editor recapitulates it, "ignores any desire to sectariantze Spiritualism," and, in addition, behold its epitaph in the second resolution, as read by Dr. Bruce himself, and accepted in the Annual Convention of the New Hampshite State Association, held recently at Washington, N. H.:

"Resolved, That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Matometan Spiritualism, nor Ancient Spiritualism in any of its separate forms, nor yet Modern Spiritualism in any of its single phases—but SPINITUALISM itself, as seen under the light of all the leaders, and as written in all the Bibles of every great religion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that we aim to organize and establish in the earth."

Rev. Mr. Watson, the President, and Rev. Mr. Bruce, the Secretary, Missionary, etc., etc., have at last ignored any sectarian ends on the part of the entreprise.

Here then the matter stands. Now if that sectarian ground at first taken be abaudoned, what becomes of the New Movement, which perhaps some of its inaugurators at least hoped would supply pulpits to those accustomed to fill-them, and provide for the payinch of prent from those who had hereforce escaped from the tax levied by the regular Christian collectors! It is dead! dead upon the very showing of its own officers."

In reply to the above, permit me to say that Ida ver kenter greads over the payinch of paying the had been been been and the paying the paying the light of the paying the paying the paying the paying to those accustomed to fill them, and provide for the payinch of paying the paying the paying the paying the paying the paying

In reply to the above, permit me to say that I do not ignore creeds now any morethan I have done for years. The Convention ignored them as emphatically as we were capable—all creeds, whether religious, scientific, or any other creeds. It will thus be seen by the records that we have made no "New Departure." As to myself—and I believe I am saying as much for all, they ig-nored it at first, as Dr. Bruce and myself "have at last ignored" it—I cannot believe that any "of its liaugurators hoped it would supply pulpits" to those accustomed to fill them. So far as I am concerned, if I had gone in search of pulpits I should never have gone after Spiritualism in its Old or New Movement. More then twenty years since I visited Boston for the purpose of investigating Spiritualism. Dr. Gardner took me to see the Davenport Brothers before they ever came before the public, where I first talked with John King, who was then with them.
Suppose, Mr. Editor, I visit Boston now in

search of pulpits to fill among Spiritualists, as I have done without searching there in Methodist pulpits. Can I find them? I exchanged with the Banner of Light for years, soon after its commencement, while I was editing the Mem-phis Christian Advocate, How you have pro-gressed at the "Hub!" There is the dear old Banner, The Spiritual Scientist, Hull's Crucible, The Voice of Angels—four spiritual papers I exchange with; also The Index and New Age. But what are you doing at home? Shall Mrs. Britten answer? I find in the same number of the Banner, at the close of her lecture there, she said: "The moral and religious have returned to their seats in the church pew. The influential seek more congenial quarters, and the wealthy find other openings for their charity." "At the close of the eloquent discourse, Mr. Robert Cooper referred to the anomaly of Boston as the centre of American Spiritualism, yet without its regular services. And he invited any who would respond to the able appeal of Mrs. Britten to meet for conference after next Sunday's lecture. aught is to be done, it must be by united effort." So I say, everywhere we must organize, and by united effort do what we never can accomplish

in any other way. In any other way.

I have published considerable from the Religio-Philosophical Journal on the subject of organization, nor can I discover the difference in its editor's planand the one adopted at Philadelphia, so far as membership is concerned. He says in "such a basis of organization there is room enough for the most religious, through all gradations of thought, and the most extreme skeptic.
. . . Such an organization would by no means

debar from nor bring reproach upon any member or holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from a church or Odd Fellowship." Is not the address by Dr. Bruce, Fellowship." Is not the address by Dr. Bruce, written and published after the adjournment, in harmony with the above view?

written and published after the adjournment, in harmony with the above view?

"We send down no commands to the people. Our platform is not put forth as authority, but as guidance. We have not declared what men must believe—not even what we ourselves must believe in all future time. We have simply set down some principles which we hold today, but which, if we see cause, to-morrow may change. We have sought breadth and flexibility. We leave every man to read and interpret the Platform by the light that is in him. And with this liberty of spirit we think the ground we have taken is one-which every religiously-disposed person can come and stand upon. At least we can work together here for a year. Our local societies can start from the point we have made. All that was done at Philadelphia is preliminary. We set forth our idea, we drew up the form in which it seemed to us it would be wise to organize that idea in local societies, and we appointed a continitate to sit through the year and oversee and direct the formation of societies, with power at the choi of the year to call these societies together in a Delegate Convention, which shall have full-power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention assembled shall decide upon. Virtually the Philadelphia Conference is, and in the nature of the case it could be, nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellate jurisdiction over all questions relating either to the ground or method of the permanent organization.

Taking this view of its functions, the Conference left every question untonched, the decision of which was not absolutely necessary to set in motion the purely provisional work with which it was charged."

I close by again expressing the hope that we will see the formation the purely provisional work with which tries and a provisions with which tries and a provision of the people with second the provisional work wi

I close by again expressing the hope that we will cease this strife, and when the time comes that we may unite on a platform broad enough for all good and true Spiritualists to stand upon and work harmoniously.

S. WATSON.

Memphis, Tenn., Dec. 27th, 1876.

### Written for the Banner of Light. SHE SHALL BE FREE.

BY WILLIAM BRUNTON. The coming woman shall be

As free as flowers to grow; As free as streams that seek the sea, And out to ocean flow. She shall be free in every sense Of nobleness and right; She shall be free without pretense, And clothed with grace and might.

Oh, shame! that ages long have known A thrall all dread with ill; When other thralls like mist have flown, Yet this remaineth still. Our mothers, sisters, and our friends, Our high companions dear,

Whose love our life in love defends, Made free we seem to fear. We make them slaves to all the past, To wrongs we long outgrew;

The robes of death o'er them we cast,

A death to me and you. They shall be free as flowers of spring, As birds that joyous be, All free to grow, to soar and sing-They shall, they shall be free!

Taste depends upon those finer emotions which make the organization of the soul.

# Banner Correspondence.

New York.

To the Editor of the Banner of Light: It is with unfeigned regret that I have to announce the decease of Dr. Cornell Smith, of this city, whose remarkable cures I have been permitted, from time to time, to notice in the columns of the Banner.

One of the most amiable, one of the most cheerful, one of the most persevering of men, he attached all to him who knew how to appreciate nis good qualities. Acting often under the sole spirit guidance of "The Old Doctor," as he called him, he worked miracles almost; while with his other natural gifts and his tender-hearted devotion to his patients, he surrounded himself with a sort of halo few could approach without feeling its influence. The citizens of Albany, and my family in particular, have met with a great loss. But no words of grateful recognition, no expressions of sympathy, however deep, can reach the depth of that sorrow which a young and loving wife and tender children feel at the departure from among us of what was mortal of Cornell Smith.

G. L. DITSON.

Albany, Jan. 7th, 1877.

BALLSTON SPA .- Lyman B. Larkin writes, Jan. 8th : We have been endeavoring to wake up Ballston Spa with spiritual truths. E. V. Wilson, with his usual success, lectured here four evenings in the month of November, and Mrs. P. W. Stephens (a sister of his, from California) gave two lectures, one on Sunday and one on a week day; then during the five Sundays in De-cember. Her efforts were a success. A comcember. Her efforts were a success. A committee of three, from the audience, gave the subjects, which she treated with great skill and acumen. At the close of each lecture she improvised a poem (the subject also given by the audience), with general satisfaction. She spent one half hour before the lecture in describing the spirits around persons in the audience, and was successful in nineteen cases out of twenty, often giving the name of the spirit. We recommend her to every city and town where a good speaker and test medium are desired.

BINGHAMTON .- E. C. Leonard writes: We have had a "feast of reason and a flow of soul" from spirit T. Starr King, through the organism of A. A. Wheelock, of Utica, N. Y. (who speaks in Progressive Hall, in Utica, every Sab-bath). The discourse was brilliant in logical ideas, bath). The discourse was brillant in logical ideas, and deep and sound reasoning on the philosophy of life, to a degree which it is seldom the lot of mortals to listen to. There has been much editorial speculation here, in our dailies, upon this man's mental capacity—whether such eloquence and deep philosophy is really his own or inspired by Starr King. Suffice it to say he has planted the seeds of divine inspiration among our people that cannot be obliterated from the memory while time lasts. My prayer is that Mr. memory while time lasts. My prayer is that Mr. Wheelock's physical frame and constitution may not fail him, so that he may give and continue to sow the seeds of divine love among the children of earth. I know his desires and whole energies are enlisted in this glorious cause of Spiritualism. Let each one of us contribute our mite to this great work for the elevation of humanity. Let us also aid our spiritual journals, for through them we gain knowledge of the Spiritual Phi-

### California.

SANTA BARBARA.—David Cotton writes: 'Spiritualism has made wonderful progress in this place since last Christmas. We have the finest hall in the city, a very flourishing society, lectures every Sunday, a free library and a good choir. Mrs. Smith, the trumpet medium, is here again, and doing a good work, and Mrs. Lucas is accomplishing much as a test medium. Many others are advancing the cause in a private way. Mrs. King, the test medium and trance lecturer, is now absent, but is expected to return soon. The crowning lecture of the season was delivered Sunday, Dec. 24th, by Josephine Walcott, the well-known authoress and poet."

SAN FRANCISCO.—Mrs. H. F. M. Brown writes, Jan. 2d: "Hon. J. M. Peebles has been speaking here to good audiences. He is very popular in San Francisco. Several handsome presents, publicly presented, bear testimony to the high regard in which he is held. To-day he calls for Santa Raylara to give a course of least sails for Santa Barbara to give a course of lectures upon travels in other lands, and on Spirit-

Young Walker, the 'Boy Orator,' is engaged to speak for the society the Sundays of this month. His fame has come before him. We hope for new and living thoughts from the land of souls.

The mediums are, so far as I know, working worthily, and with tolerable success, for the advancement of truth. Mrs. Ada Foye in public scances gives many startling tests.

Hon. Warren Chase has come out to see this

and of the sun, and to talk to the people. He will be warmly welcomed. I am told that he is expected to speak in this city in February. Another event: Mr. Chase and Mrs. Rachel Moore were yesterday united in 'holy bonds.' Blessings be with them ever and ever."

Ohio.

SO, NEWBURY, GEAUGA CO.-R. H. Ober writes, Jan. 8th: I arrived here, over the Lake Shore and Michigan Railroad, only two days before the heart rending scene at Ashtabula. This is the home of my adoption, to which, after spending a few months in New England, I anticipate a return, and where I hope to remain until I leave the mortal for the immortal, the physical for the spiritual home, where I antici-pate meeting many loved and loving ones who have gone before.

We have some Spiritualists in this place, and

an active Woman Suffrage Club of seventy members. With the latter the Congregational Church has been so annoyed that it has excommu-nicated some half dozen of its most devoted and intelligent members, who are active members of the Club. Not a word of fault was found with their moral characters. But the world moves, in spite of plestcraft and bigotry.

May the scales continue to fall from all eyes

until they see clearly the sublime truths revealed in Modern Spiritualism, of which the Banner is a truthful exponent. I wish every family the whole world over would read and digest its con-

ASHLAND. - F. W. Coffin asks: "At the present outlook may not Spiritualism have to go on the cross at the age of thirty or thirty-two years, through the influence of two of its bitterest enemies—Bald Materialism and Religious Bigotry?"

# Massachusetts.

MANSFIELD.—Bessie A. Follansbee, Secretary, forwards us an account of the organization of "The Friends of Progress" in this place (the names of the board of officers for which society appeared in our last issue), and says, concerning the session during which the matter was perfected (Jan 7th): The meeting was closed by well-timed remarks from the President, who referred to the appropriateness of New Year's resolves, and urged the necessity of a new and transcer band of union and sympathy. Each resolves, and urgen bild and sympathy. Each stronger bond of union and sympathy. We are meeting will be followed by a circle. We are looking forward here to higher and brighter revelations from the invisible forces than have yet been presented.

A simple fastening, that we have often suggested, by placing a pocket handkerchief around the medium's neck, then sewing and sealing the threads with sealing wax, so that when the medium is seated in a chair the ends of the handkerchief can be brought through a staple, securely fastened in the wall back of the medium's neck, and the threads again sealed, will prevent genuine mediums from committing fraud, and always save seekers of truth from being imposed upon by impostors.—Religio-Philosophica Journal.

### "UNTO ETERNAL LIFE."

(The following stanzas are from an anonymous work chiefly in prose) just published in Boston, entitled "A olce from the Pows: or a Tabernacie Supplement:") Adieu! Adieu! 't were hard to part If parting were forever,
Nor whispered true the trusting heart
"'T is but for Time we sever."

Nor a gentle Voice once heard on earth Had charmed the soul to cherish The pleasures choice of heavenly birth Which never, never perish. Roam as we may to find delight

Amid the bowers of Beauty, Or work by day and watch by night At the sceptre beck of Duty,
The soul will turn from riches reft
In passing Death's dire portal, And fondliest yearn for some sweets left Enlinked with the Immortal.

In starlit space we proudly pause The rapt and revelling Reason, And subtly trace the mystic laws That guide each circling season; But when we seem by visioned sight
To have searched and known the Eternal, 'T is but a gleam of the golden light That glads the powers supernal.

The dulcet symphonies we hear In grove and grot resounding, The brooklet's hymn, the carol clear, Sweet Echo's voices bounding, The melody of human tongue— All harmonies terrestrial Are but the prelude of the song Of choristers celestial.

The fairy form that flits in grace Through festive hall resplendent, The witching charm of Woman's face, With rose tint wreath transcendent, Age shall transmute, the spell be o'er. And dimmed the bright eye's flashes, As the fabled fruit of the Dead-sea shore In the pilgrim's grasp is ashes.

But the sunny cheer of Virtue meek That shines through the spirit-keeper,
Though Time besere and blanch the cheek,
Shall loveller glow and deeper;
Ay, the mind may woo and the heart may cull
An Eden fading never,
For the High, the True, the Beautiful,
Are wed to the soul forever.

# Spiritual Phenomena.

PRIVATE CIRCLE SEANCE WITH J. V MANSFIELD, MEDIUM.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

I will cull some few more questions and answers of a test character from my notes of occurrences at our private circle with Dr. Mans-

Herein is contained a beautiful little test. My wife wrote the following to a friend, formerly of Covington, Ky., who died some three years ago: "LENA VANDERGRIFF, daughter of Helen M. Leavitt, now residing on Lookout Mountain—Can you give to your parents something that will be of interest?

MIRANDA CARTER."

And folding it up many times, as usual, and placing it, sealed with mucilage, before the medium, he was a long time in answering it. He said, "This must be the first time the spirit was ever called upon to communicate." My wife answered "she thought that was the fact." He then tried and tried to get in communication with the spirit addressed, and sometimes he shook all over. He told Mrs. Carter to take hold of his left (telegraphic) hand. She did so, but this did not bring the communication. He then came over with my wife to where I was sitting in the room, and told me to join hands with them, and thus form a battery. This was done, and finally he felt the influence in his telegraphic left hand, and went to his table and wrote as follows, from the spirit, on the same piece of paper as the inquiry was on, but with much difficulty:

dead, that she lives, and they will see her again. Tell them I come to them from my 'Lookout,' and see them daily, but me they see not. Tell the sorrowing ones we shall meet again; then all will never again be separated. [After great effort.] Would say more, but cannot now.

LENA VANDERGRIFF."

How remarkable Mansfield is in tests! With my wife, I knew Mrs. Vandergriff. She departed this life leaving three children, who are now with their grandmother, Mrs. Helen M. Leavitt, living on Lookout Mountain, in Dade County, State of Georgia. Mark the delicate test that is given in the spirit's saying "From my Lookout." Is there not intelligence of the most beautiful and delicate nature in this? And in the way of test is it not what I have described it? Again, another test: My wife, being herself a medium, on the morning just before we went to Dr. Mansfield's, was deeply impressed with the presence of Lena Vandergriff, and she kept whispering in my wife's ear, "Go with the Judge to Mr. Mansfield's, and I will communicate." And what does Lena say in her communication in reference to this? She writes, "How little did I expect I had fully impressed you of my desire." The communication in general bears the impress of Lena; and then her words "to the sorrowing ones"-her children and mother and father and

niece, on "Lookout Mountain!" This is "Lena!" Mrs. Carter, some while afterward, wrote a question to her brother, and, he not being present, Lena thus interviewed promptly:

"MY DEAR FRIEND AND SISTER-Pardon me for this intrusion; but as your Brother Leavitt is not present at this moment, I venture to advise you of the same.

LENA." you of the same.

She had evidently learned now how to commu nicate through the medium.

Mrs. C. wrote the following, and sealed it up as usual: "ACHSA SPRAGUE—I feel you here this morn

ing, wishing to communicate. Your name is a glory to many souls who yet remember you with love."

And this answer came immediately, showing that this spirit was accustomed to communicate "Bless you, dear sister, bless you! You are right; I did impress you of my presence. I am fond of coming to Brother Mansfield's room. I admire the arrangements of the room. Well, sister, you have lots of goodles for you in the not far distance; so fear not, as your Indian friends say, and all, all is well.

ACHSA W. SPRAGUE." Mrs. Carter was quite familiar with Achsa in this life, and this accounts for the childish famillarity of the communication. She signs herself by her full name, "Achsa W.," by which Mrs. C. forgot to address her, and of course this is one of those tests of names which so often come through Dr. Mansfield.

Immediately after, Mrs. Carter wrote the fol-

were once a guest of mine. You know the rewere once a guest of mine. For know substitution sult of your mediumship with me—but never mind. Let us hear what you wish to say.

MRS. CARTER."

And this was the testful answer:

And this was the testful answer:

"Well, Sister Carter, this is kind of you, to allow me a word. I had not anticipated it. But Sister Achsa called me, saying, 'Lib, come, come and talk a moment with our dear sister Miranda.' I thank God I am clear of that old, emaciated body! How my mind and soul did lug it about for years! Tired at last, I concluded I would drop it overboard; since which time I have not looked for it. If the monsters of the deep took looked for it. If the monsters of the deep took it they found tight picking, so it seems to me. But, seriously, I am safe over, doing all I can to do what I did not do on earth. Will say more by-and-by.

E. O. BLISS."

Like Achsa Sprague, Mrs. Bliss was a medium before the public while here, and Mrs. Carter knew her well. On her way to California, on the Pacific ocean, she died on shipboard, and her body was given to the sea-to "the monsters of the deep," as she suggests. She died of consumption, and this is the reason of her reference to her "old emaciated body," which she got "tired of," and "concluded to drop it overboard." Another test: Mrs. C. had forgotten Mrs. Bliss's first name for the moment, when she wrote her question. It was "Elizabeth Ostrander," and the communication is signed "E. O."; and in the body of it she says, "Achsa called me, saying Lib," &c. Is not this an excellent test, so usual with friend Mansfield?

I have many more answers and questions, some of them of remarkable character in regard to the matter of spirit tests; but perhaps I have given enough for one reading. I will reserve others for future publication, if I get leisure to write. I sincerely hope and trust that these communications will prove as interesting to readers as they are and have been to our little circle, and that they will accomplish some good in the spread of the facts and truths of Spiritualism.

New York City.

EARLIEST SPIRIT MESSAGES AND RE-SPONSES-BYRON, NEW YORK, 1846.

To the Editor of the Banner of Light:

It is usually supposed that the first intelligent spirit-manifestations which took the form of question, answer, mutual communication and recognition between this and a higher life, took place at the home of the Fox family, at Hydesville, New York. While it is true that the simple raps at that place first called public attention to this great matter, the first communications accepted and responded to (so far as we yet know) came some months before the Hydesville demonstrations, at the home of Nelson and Lucina Tuttle, on their farm, some five miles north-west of Byron, Genesee County, New York. I give the facts as given me by Mr. Tuttle and Joseph C. Walker, at Byron, in October last, prefacing and comfort her in her dark hours of solitude and them by a narration needed to a full understanding of the matter.

Early in 1846, Joseph C. Walker, a half-brother of Mary F. Davis, taught school in the district where the Tuttles lived, and magnetized Mrs. Tuttle several times to cure the pain caused by a tumor on her left shoulder, and to prepare her tumor on her left shoulder, and to prepare her for its removal by a surgeon. About the middle of February, at noon, Dr. J. M. Cole, of Batavia, N. Y., J. W. Seaver, of Byron, and a few others, came to the house. Mrs. Tuttle was mesmerized by Mr. Walker two hours before the operation. The tumor, two and a half by three inches in size, was cut from its adhesion to the bone and taken out through an incision six inches in length made in the flesh for that purpose the patient made in the flesh for that purpose, the patient meanwhile, quiet, outwardly unconscious, no tremor of a nerve, no flush in the face, no change in her respiration, no pain! For three hours af-terward she was kept in the same state, and when awakened, by the usual reverse or upward passes, had her first outward knowledge of the operation. While it was going on, however, she saw it clairvoyantly, quietly described its progress, and told of its termination. Then and provide the bad described the tumor as ad-"How blessed! How like you this is, to allow me to say a word, and yet how little did I expect I had fully impressed you of my desire. But little we know what we can do, or what a day may bring forth. Tell the dear ones who think Lena dead, that she lives, and they will see her again. time to aid its cure, which was speedy and permanent. Mrs. Tuttle recovered from symptoms of consumption, grew robust, and is now, after thirty years of busy and laborious life, in good health, save a slight delicacy of the lungs, which only need care to keep right. This remarkable experience led to the describing and prescribing for her friends, soon for others, and ere long to a practice reaching far away, and large to this day A simple farm-house is their home, the husband oversees the farm, doing what he can, at over sixty years of age, and with a crippled limb. Mr. Walker is one of the family, and magnetizes Mrs. Tuttle (a brief and simple process, yet needed to open her clairvoyant power,) to prescribe for each patient, far or near, separately. The medicines (usually roots and herbs) are prepared; And all this has come with no advertising, no newspaper notices of their own seeking, no departure from the quiet simplicity of their lives No woman has higher respect from a wide circle of intelligent patients and friends than Mrs. Tuttle, while her husband, in his quiet way, wins the confidence of his associates. The manly upthe confidence of his associates. rightness, intelligence and large-hearted generosity of Joseph C. Walker are known and appreciated by his cordial friends.

This gives an idea of these people, and opens the way for the story of their early spiritual experience, as I carefully noted it down from their

lips and their written memoranda.

One evening in June, 1846, while prescribing for the sick in the mesmeric state, Mrs. Tuttle stopped and said, "I can go no further," and tears rolled down her cheeks as she turned and spoke to Mr. Walker. "What I am about to relate you are not prepared to understand nor late you are not prepared to understand, nor should I be in my usual state. For the last few weeks, when magnetized, three spirits hove around me, urging me to give a communication for each one of us. One is your father, one is my husband's mother, and one my mother. Your father comes first and says: 'Tell my son Joseph I have stood by his bedside and witnessed his tears of sorrow for the past few nights. I say, Joseph, stand firm to what you know to be rue. Those that are now your strongest opposers will become your warmest friends. (Mr. V. had, unknown to any one, felt great agony of spirit, having been told that he was 'in league with the devil,' and questioned himself whether with the devil, and questioned himself whether he should give up magnetism, in accordance with the wish and prayer of his brethren in the Baptist Church, or go on his own way.) Often when you, an orphan boy, have sat down by the wayside and wept because you had no father to direct and guide you as other boys had, you little thought that I, your spirit father, stood by, holding you by the hand. You well remember the place, between Cleveland and Medina, Ohio, where you were in this distress and sat down on where you were in this distress, and sat down on the grass by the roadside and wept. I was there were correct.) I have been a guardian angel to my little ones, whom I left so sorrowfully in passing to my present home. I have been able to inspire and control you and keep you from evil when you were an orphan boy. I looked for my Orthodox heaven and hell, but did not find them here. I have looked for the Orthodox davil but the Scale and the scale with you. (The place and described circumstances here. I have looked for the Orthodox devil, but do not find him in this beautiful clime. I have not seen God; we can only see him in his external manifestations, in Nature. As I unfold and develop, the Infinite unfolds in equal ratio."

We can develop the reasonable the room—while the scance room and all in it are open to inspection. Still these communications and strange manifestations of the dead coming forth, continue to occur. The "despair of science"—and yet it is science.

We can develop the infinite unfolds in equal ratio.""

making suitable preparations to produce tangible making suitable preparations to produce tangible demonstrations upon your earth, to convince humanity." For an hour or more this lasted, until Mrs. Tuttle said: "Your father steps back to give way for others, joyful that he has been able to communicate. You must call Mr. Tuttle in (from the next room) and leave us, that his mother may communicate to him." And for an hour that mother spoke to her son through Mrs. Tuttle. The son had little faith in a future life, but was convinced of his mother's presence, and wept joyful tears, as Walker had done before wept joyful tears, as Walker had done before him. Mr. Walker's father had been gone twentyfive years.

Next came a recall of Mr. Walker, who was directed to take pencil and paper and note down what Mrs. Tuttle's mother would say to her, that she might read and preserve it when in her normal state. At the time it was given through her interior senses, she had no external knowledge of what was said or done. At two o'clock in the morning she was brought out of 'the magnetic or clairvoyant state, surprised at the length of time that had passed, asked what had occurred, and was still more surprised when told, and wept over the message from her mother as she read it from the sheets written by Mr. Walker during its de-

After this, Walker sometimes communicated with his father through Mrs. Tuttle, was told that the Rochester rappings were produced by spirits, and if he would go there he would convince him. He went, saw Leah Fish, (née Fox,) asked his father, "Did you ever communicate with me before?" and was told by raps, spelling the alphabet, "My son, you well remember the night I communicated to you through Lucina."

For more than a year after these earliest messages, no one knew of them outside of the family save a brother of Mrs. Tuttle, who was told the next day, came to the house at night and had a

next day, came to the house at night and had a convincing message from his mother.

It may be asked, Why was not this type of mediumship continued in Mrs. Tuttle's case? In answer, I can only say that she has always, the direction bear always, by direction, kept close to her work of healing the sick, and her success shows the wisdom of her abiding in this useful vocation. The messages which I have partly narrated served the purpose of bringing needed strength, hope and conviction to this home, and pointed the way and prophesied the speedy coming of "tangible demonstrations," the simple yet startling spiritraps at Hydesville and elsewhere, which fulfill the Scripture, "Knock, and it shall be opened unto you." Yours truly. G. B. STEBBINS.

Detroit, Mich., Dec. 25th, 1876.

MANIFESTATIONS AT MRS. ANDREWS'S SEANCES.

In the latter part of February last, I attended a séance at the house of that estimable woman and celebrated spiritual medium, Mary Andrews, at her pleasant and beautiful home at Cascade, Cayuga Co., N. Y. The scance was held in the morning, composed of five or more persons beside the medium, and was arranged and conducted in the usual way. A dark séance immediately preceded the light one, during which an audible voice near by me, purporting to be my mother's, said, "Robert, when you return home, go and see Jane as soon as you can conveniently, gloom." Jane Kerr, my only sister, resides in Pittsburg, Pa., and is the widow of the late Col. James K. Kerr, the brother of Speaker Kerr, deceased, of the House of Representatives, and my residence is in Franklin, Pa., more than one hundred miles by rail from Pittsburg, and both places more than three hundred miles from Cascade. I went alone to Cascade, and there was no other person there, that I am aware of, that resided within three hundred miles of either place.

sided within three hundred miles of either place. I attended another scance the next morning, which began about 9 A. M. During the dark scance a voice spoke near me, purporting to be that of my brother, who passed to spirit-life twelve years ago, saying, "Robert, Mr. Kerr has opened the door, and is weighing his investigations in the great ocean of eternity." On the arrival of the 9 P. M. train that night I received the following dispatch: "Franklin, Feb. 25th, 1876.—Col. Kerr died to day. Funeral at 2 P. M. Monday." I attended another scance the next morning be-I attended another scance the next morning be-fore the arrival of the train on which I left for Pittsburg to attend the funeral, and inquired, while in the scance, the time of day Mr. Kerr expired, but received no response. (Conditions are such sometimes that no manifestations oc-(Cascade being at a station) Mrs. Andrews remarked to me, "I think you will find Mr. Kerr passed away between 3 and 4 A. M." When I arrived at the residence of the deceased in Pittsburg, I was informed that he died at 20 minutes before 4 A. M.

Will those persons who speak so lightly of spirit communications explain or account for this information I received while in the country in the central part of the State of New York, to wit: On the day before Col. Kerr's death I was informed of the fact that it would take place before my return home; and on the next morning that it had transpired; and through Mrs. Andrews, of the exact time of day it took place.

I will not further detail any of the various and interesting communications which I at different times received in the presence of Mrs. Andrews, from some of my most intimate friends by the ties of sympathy and blood, now in spirit-life, recalling to my mind facts, secret and sacred, and long past, nor the very wonderful visible materializations and communications from many other spirits. I will, however, here remark that, a few weeks since, in one of her scances, I witnessed a lady artist endeavoring to sketch the portrait of a materialized spirit, and this spirit was visible to all, and was pleasantly urging the artist to be as expeditious as possible, as it was difficult to remain long in that materialized condition. This portrait I presume is now finished, and subject to

inspection at the home of Mrs. Andrews.
While I am somewhat disposed to believe in the philosophy contained in a little book entitled "The Life," viz., "That spiritual truth can never be established by simple ocular demonstration," and that "to higher minds, moral force and symmetry of themselves alone produce conviction; that truth which has inherent proof of its symmetry is the higher truth," yet in conof its symmetry is the higher truth," yet in considering the ordinary and accepted methods of establishing facts by such evidence as appeals to our reason and judgment, I must confess that, from the facts elicited and the phenomena which have taken place at different times in her presence, furnishing such a multiplicity of facts, under such a variety of circumstance, that the conviction of their being spirit communications is viction of their being spirit-communications is conclusive, and so, also, is the identity of the spirits. I know something of evidence, for I have lived long enough to have considerable experience in private and public life, as well as some opportunity of understanding what is considered evidence, gained in the practice of law as an attorney, as well as on the bench for the last

ten years. For more than twelve years, this woman has been before the public, and the sharpest and shrewdest men, those that have made life a success in almost every branch of business, every profession or department of learning that required peculiar talent, energy and sagacity, have visited this remarkable medium, and hone are excluded from her scances. And yet there is no pretense of exposure of any fraud, no discovery of any deception on her part, no stain or blemish

lowing, and placed it before the medium in the lessid to his father, "It will not answer to tell of usual way:

"Mrs. Ostrander Bliss—I also feel you here this, morning, wishing to communicate. You and it will be far more common. We here are

matter is delivered daily at the house. Calm and peaceful spiritual influences pervade the dwellng. John Andrews, the proprietor, is a good man; and last, but not least, Mr. Jackson, the spirit control of Mrs. Andrews, is a good and true spirit, inculcating kindness, toleration and sympathy for all.

R. S. McCormick.

### LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore pehooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. 1.

and wherever they occur. 1

REV. WILLIAM ALCOTT, trance and Inspirational lecturer, Buckland, Franklin Co., Mass.

J. MADISON ALLEN, care Religio Philosophical Journal, Chicago, III,

MRS. N. K. ANDROSS, trance speaker, Delton, WIS.

C. FANNIE ALLYN WIll speak in Lowell, Mass., Jan.

21; in Springfield, Mass., Jan; 28; and during February.

Permanent address, Stoncham, Mass.

STEPHEN PEARL ANDREWS, 75 West5ithst., New York.

MISS. DI. M. A. AMPHLETT, care Dr. C. Bradley, Dayton, Olilo,

MISS. R. AUGUSTA ANTHONY, Inspirational, Albion, Mich.

MRS. EMMA HARDINGE BRITTEN, 118 West Chester

MRS. EMMA HARDINGE BRITTEN, 118 West Chester ark, Boston, Mass. REV. J. O. BARRETT, Glen Beulah, Wis. Mus. S. A. Byrnes, Box 87, Wolfaston Helghts, Mass. Mus. NELLIE J. T. BRIGHAM, Elm Grove, Colerain,

MRS. NELLIE J. T. BRIGHAM, rain vivos, common Mass.
MRS. R. W. SCOTT BRIGGS, West Winfield, N. Y. MRS. ABBY N. BURKHAM, No. 9 Allston street, Charlestown District, Boston, Mass.
MRS. S. E. BISHOP, Brillion, Calumet Co., Wisconsin, Rey. DR. Barnard, Battle Creek, Mich.
RISHOP A. BEALS, Versalles, Cattarangus Co., N. Y. MRS. PRISCILLA DOTY BRADBURY, Fairfield, Mo. DR. John P. BROWN, (on Spiritual Philosophy,) Whitesboro', Texas.

1911, 1911 N.P., BROWN, (on Spiritual Philosephy,) Whites-poro', Texas. CAPT, H. H. BROWN, box 1928, Rockford, H. MIGS, E. BUJRI, inspirational, box 7, Southford, Ct. DR. JAS, K. BAILEY, Sterlingville, Jefferson Co., N. Y. ADDIE L. BAILOU, Inspirational speaker, Box 600, San Francisco, Cal. ADDIE D. DALLOG, M. Francisco, Cal. Mrs. H. F. M. BROWN, National City, San Diego Co.,

Cal.
PROF. S. B. BRITTAN, 232 West 11th street, New York, WILLIAM BRYAN, box 53, Camden P. O., Mich, HERVEY BARBER, WARWICK, MASS.
WM. S. BELL, NO. 73 FOURTHST, New Bedford, Mass, MRS, EMMA F. JAY BELLENE, H Charlesst, New York, MRS, A. P. BROWN, St. Johnsbury Centre, Vt. J. R. BUELL and MRS, DR, BUELL, Indianapolis, Ind. JENNIE BUTLER BROWNE, P. O. BOX 44, Stony Creek, Sonn.

onn. Prof. C. C. Bennett, M. D., New Haven, Conn. Lec-

PROF. C. G. BENNEIL, S. D. Winchester, Mass. Lures free.
J. FRANK BANTER, BOX 131, Winchester, Mass. D. S. CADWALLAIBER. Address, 525 West Seventh St., Wilmington, Del.
ALBERT E. CARPENTER will answer calls to lecture anywhere. Address, 668 Washington street, Boston, Mass. JOHN A. CARPENTER, 129 Congress street, Troy, N. Y. WARREN CHASE'S address will be San Francisco, Cal., 410 forther notice. Mils, M. L. CLEAVES, inspirational and trance speaker,

WARREN CHARKE S AUGUESS WILLOW SAN Francisco, Cal., till further notice.

MRS. M. L. CLEAVES, Inspirational and france speaker, Lowell, Mass.

DR. DEAN CLARKE, [24 Eddy street, San Francisco, Cal., Mass. AMELIA H. COLBE, Terrill, Kaufman Co., Texas, JAMES M. CHOATE, Inspirational, No. 17 Hanover st., Portsmonth, N. H.

HETTIE CLARK, trance speaker, 67 Dover street, Boston, Mass. S. E. CROSSMAN, trance and inspirational speaker, Address, Pavillon, Tremont street, Boston, Mass. DR. J. H. CHRILER, 71 Leverett street, Boston, Mass. MRS. JENNETT J. CLARK, 18 East Splingfield st., Boston, DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H. GEORGE W. CARPENDER, Kendaliville, Ind. M. C. CONNELLY, Louisville, Ky., Inspirational speaker, williamswer calls to lecture.

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H. MISS. M. J. COLDRIN, Champlin, Hennepin Co., Minn. Ina. H. CURITIS, Hartford, Conn. MRS. LCCAH, COWLES, Clyde, O. MRS. BELLE A, CHAMBERLAIN, Eureka, Cal. MRS. J. F. COLES, trance, 735 Broadway, Now York. DR. JAMES COOPER, Bellefontaine, O. ROBERT COOPER, 2 Van Rensselcar place, Boston, Mass. GRONGE P. COLBY, Address till further notice, Entoprise, Volusia Co., Fla. DR. G. C. CASTLEMAN, Knohmoster, Johnson Co., Mo. REV. NORWOOD DAMON, 22 Tyler street, Boston, Mass. J. R. DOTY, M. D., 373 Main street, Memphis, Tenn. WM. DENTON, Wellesley, Mass. MISS LIZZIE DOTEN, Pavillon, 57 Tremont st., Boston, DR. E. C. DUNN, Rockford, Ill.

MRS. NELLIE L. DAVIS, Cleveland, O., care Thomas Lees, 16 Woodhand avenue.

MISS. ADDIE P. DAVIS, South Lowell, Walker Co., Ala. J. HAMLIN DEWEY, M. D., Inspirational speaker, 63 Warren avenue, Boston.

A. E. DOTY Will attend functals in Herkimer County, N. Vandyleidity. Address till in the Perkimer County, N. Vandyleidity. Address till in Herkimer County, N.

J. HAMLIN DEWEY, M. D., Inspirational speaker, 63 Varren avenine, Boston.
A. E. DOTY Will attend funerals in Herkimer County, N. C., and vicinity. Address, 11101, Herkimer Co., N. Y., PRANK DWIGHT, Montana, Iowa,
MISS. L. E. DIRAKE, normal speaker, Plainwell, Mich.
A. H. DARROW, Waynesville, Ill.
A. BRIGGS DAVIS, box 37, Worcester, Mass.
MRS. C. A. DELAFOLIE, Hartford, Conn.
DR. D. D. DAVIS, inspirational, 65 Leverett st., Boston,
MISS. DICK, 863 Washington street, Boston, Mass.
M. G. DULLENDACK, care of H. E. Dimmock, Waterown, N. Y.
R. G. ECCLES, 78 4th ave., N. Y.

OND, N. J. LLENBACK, care of H. E. Dimmock, Waterown, N. Y.
R. G. ECCLES, 78 4th ave., N. Y.
JOHN W. EVAHTS, hispirational speaker, Centralia, III.
JAMES FORAN, M. D., Knoxville, Pa.
THOMAS GALES FORSTER, No. 9 West 29th street, Now
FOR CHY.
J. WM. FLETCHER, 7 Montgomery Place, Boston, Mass.
Mirs. Susie' A. Willis-Fletcher, 7 Montgomery
Place, Roston, Mass.
Dir, H. P. FAIRFIELD, Greenwich Village, Mass.
REV. J. FIANCIS, Inspirational, Ogdensburgh, N. Y.
MIRS. CLARA A. FIELD, Inspirational, 55 Lagrange st.,
Boston.

Boston.
CHARLES D. FARLIN, Inspirational, Deerfield, Mich.
GROINGE A. FULLER, trance and normal speaker, Sherborn, Mass.
MISS ALMEDIA B. FOWLER, Inspirational, Sextonville,
Richland Co., Wis., care F. D. Fowler.
NETTIE M. P. FOX. Address, during January, Denver,
Col.; February, Salt Lake City; thence to San Francisco,
Cal.

Jal.

MARY L. FRENCH, Townsend Harbor, Mass.

MRS. M. H. FULLER, Saratoga, Santa Chara Co., Cal.

A. B. FRENCH, Clyde, O.

MRS. M. A. FULLERTON, Inspirational lecturer, Lowell, Kent Co., Michigan. Present address, Springfield,
Ill., care of J. N. Willson.

DO H. F. GARDNER, Payllon, 57 Tromont street, Bos-Dr. H. F. GARDNER, Pavillon, 57 Trement street, Bos-m. Mass. on, Mass. BRYAN GRANT, care C. N. D., 145 Broadway, New York

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MR. and Mics. WM. J. YOUNG, Bolse City, Idabo.
DR. JOHN S. ZELLEY, Inspirational, Germantown,
Philadelphia, Pa.

# Married:

In San Francisco, Cal., Jan. 1st, 1977, Hon. Warren chase, of Cobden, III., to Rachel Lukins Moore, of San

Mrs. Chase has been a successful clairvoyant medium, well known in Philadelphia, St. Louis, Denver, and other cities before she moved to California. She will return to the East with Mr. Chase, and hold scances and examine patients in places where he is engaged to lecture.

From Beaumont, Jefferson Co., Texas, Dec. 4th, 1876,

From Beaumont, Jefferson Co., Texas, Dec. 4th, 1876, Mrs. Martha J. Edmiston, aged 60 years.

Mrs. Edmiston has been for many years a Christian Spirtualist, a firm and zealous believer in the doctrino of spirtualist, a firm and zealous believer in the doctrino of spirtualist, a firm and zealous believer in the doctrino of spirtualist, and she lived up to its hollest teachings. Mrs. E. had for many years caimty awaited the hour of dissolution, perfectly reconciled to go, and rejoicing in the posspects awaiting her in the land of her hopes, whither she has passed without a shadow, a cloud or doubt as to the truthfulness, the sountness of her belief, and the certainty of the happiness that awaits her over there. She was an affectionate mother, friend and neighbor, leading a life of exemplary goodness. She left children, relatives and many friends, many of the same creed, who expect cre fo is; when life's fiful fever is o'er, to meet her in the grand realization of spiritual communion.

The funeral rites were simple. Prayer was offered by Rev. Mr. Rhodes, and spiritual songs of deceased wown selection wore saigs. Then followed the funeral servic of the temperance secteries of Beaumont, in whose behalf she had taken an active part.

From Marlhoro, Dec. 7th, Sparrowk Barney, aged 64

years.

The gladdening inspirations of Spiritualism had cheered in and his beloved companion for many years. Together they had watched the slow decline of a lovely da gher, and her gentle spirit ministry had been to them a constert and stay. With manly fortitude and untiring patience he had borne, repeated attacks of severe suffering, cheerially hoping for the best; but after a brief final illness the body was gently yielded to the demand of mother Nature, and the spirit entered its home. A good man, and true in all life's relations, has passed from earthly sight, from mortal weakness, to spiritual strength and power.

May the sorrowing wife and beloved friends feel the influx of this strength, and realize that the husband and father lives and loves with a love deathless and divine.

Juliette Yeaw.

From Omaha, Neb., Dec. 24th, (Christmas Eve) Sarah, From Omaha, Neb., Dec. 24th, (Christmas Eve) Sarah, wife of Abner'French, after nearly two years illness.

After occupying the decayed house her parents gave her 76 years and 10 months, and but seven days less than fifty-three years with the same husband, she has gone, as we hope and believe, to occupy a better house in a better clime than she ever previously enjoyed. Mrs. French had long been a Spiritnalist, according to Jesus' direction, "notting doubting," The many loving messages she received from friends gone before made her anxious and impatient to be ferried over the riversity x to their embrace.

A.

From Indianapolis, Ind., Dec. 30th, 1876, of congestion From Indianapolis, Ind., Dec. 30th, 1876, of congestion of the lungs, John Dougherty, at the ripe age of 69 years. Brother Dougherty was a kind husband, devoted father, genial friend, honored citizen, and was beloved by all who knew him. For the last thirteen years, up to the day of his death, he was a constant reader of the Banner of Light, in whose pages he always found comfort and consolation. He had unbounded faith in the truthfulness of the Spiritual Philosophy. He leaves a wife, three children, and a large circle of friends to mourn his loss.

Dr. B. Atkinson.

From Washington, N. H., Dec. 9th, Lucinda French,

aged 83 years.

She was one of the earlier investigators of the spiritual phenomens, and was herself blessed with a spiritual nature, and understood the law of spirit return. Her faith in the doctrines of spiritualism was firm, and she never faltered to the last. The good old Banner of Light was a weekly visitant to her house for many years. She was truly a ploneer in the cause.

A FRIEND.

From New York, Jan. 5th, Dudley Francis, infant son of Mrs. Sarah A. Lindsley, aged 4 months and 25 days. E. D. STRONG.

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

Boston, have for sale Stebbins's "Bible of the Ages," about which the Daily Chronicle, Washington D. C. ington, D. C., says:

ington, D. U., says:

"It is dedicated 'to the growing multitude of thoughtful men and women who believe that the 'Word of God is not bound' by any limitations of book. or race, or time, or religious systems." Whether the reader sympathizes with the idea of the compiler or not, he can hardly fail to ensure the result of his labors."

—American Spiritual Magazine.

### To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we STORE, ground floor of building No. 9 Montgonery Place, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at Andrew Jackson Davis's Phogressive BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of

tions of the Book Trade at usual rates. We reto the sale of Books on commission. Send for a Bruce, the Terrorist, & as. Brother Peebles is free Catalogue of our Publications.

Солву & Виси.

the proposition the bar-Sancer Literit, care should be faced to 1. (the rish between ellional articles and the run of each of condensed or otherwise) of our expeditional control care open for the expression of imperiors in the care of the care of

# Banner of Light.

BOSTON, SATURDAY, JANUARY 20, 1877.

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

GENTS FOR THE BANNERAN NEW YORK THE AMERICAN NEWS COMPANY, HENASSAUST.

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LUTHER COLBY BUSINESS MANAGER,

Letters and communications apportaining to the Editorial Department of this paper should be addressed to LUTTING COLLY, and All BUSINESS LETTERS TO ISAAC B. RICH. BASSER OF LIGHT PUBLISHING HOUSE, BOS-TON MISSELD

Spiritualists are the depositaries of a great truth, surjourned, no deabt, in many directions, with error and talschood, but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification, "A fact," says Carlyle, "its a divine revelation and by who acts contrary to it sins against God," A truths contain one another when read aright. It is to trath, through facts, trath free from all controverted dogmas, that Spirita do is aspire. Desmond Fatzgerald.

### The New Movement -Again!

"This row new meet goes back directly to Jesus, and puts series above a Relieberts."
The leadership of dense, then, is on first word. This sear large series to be meanderstool. The above late headerly, if the extra term understool the above late headerly, if thereby this we accept as the second secretization of the grant headerly late. It greates the Extracts from a heavier by Dr. J. R. Breve. Now England Agent for the Platialet plat Nill out? Conference of Spiritualists.

In our issue for Dec. 234 we published an artiele entitled "The New Movement, and its New Departure," in which we proceeded to demonstrate that the original purpose of the Philadelphia enterprise last. July was radically different leaders, backing up our statements by quotations from the speeches and writings of some of up the evidence, we expressed ourselves as follows, and we see no reason to modify those utter-

"If the New Movement-as inaugurated in Philadelphia - iver had life, it had it on as clearly sectarian a ground as any upon which the church denominations rest, and had a backward look toward the desh-pots of the creedal Egypt. As such we could not feel to give it the right hand of fellowship. . . . It [the Philadelphia movement] is now powerless—'a dead letter 'indeed —and in no condition to work harm. The effort to spring a church trap-apenty at least-upon Spiritualsm has failed, and if the seeming surrender of the cree lai point [by the managers of that Convention les not a real one, we trust to the well known intedigence in the ranks of the Mod- rn Dispensation to discover and unearth the deception, and show up the abettors and allies thereof to merited contempt.

[then] aims) to be a dead letter, we should not tune must have befullen them elsewhere, for the now revert to it again, had not Rev. Samuel Wat-lidea seems prevalent (if we may judge from the son, editor of the American Spiritual Magazine, letters of our correspondents) all over the counand President of the Movement, fell called upon try. By some means the New Movement has been to lift a protest against our verdict-a verdict instinctively baptized as one looking to a creed. which we rendered only as one mind in the mass, but which we feel to have been borne out to our a light of the facts, in stating that the New Movesatisfaction by the facts in the case-and which ment, as inaugurated, was a dead letter; or that was also arrived at as definitely by other minds, the leaders of it (always excepting Bro. Watson as witness the articles concerning the Movement, on his own statement) having become convinced by Bro. S. S. Jones, in several numbers of the Re-, that they had mistaken the public mind, were ligio Philosophical Journal, and the plain spoken in ow hastening to disavow a creedal intent, and words of Prof. Jamieson in another column of this ! that they had thus instituted a "new departure' issue of the Banner. For Mr. Watson, himself, we from the "New Movement." We are glad to cherish the deepest respect and kindliest regard see this evidence of progress-glad to note that as an earnest and honest brother worker with us, their efforts, when put forth practically in the in the field of spiritual labor; but we cannot let organization, have leaned strongly toward union his article (published on the second page of the for business purposes and self-protection, (which

septences from a published lecture from Dr. mind as in lectures "the Central Sun," We Bruce, who has from the first inception of the are glad that these gentlemen, all of them capamovement been its figure head-in this vicinity, ble of doing good work for the truth, are now at least. We cannot be accused of wresting unitedly willing-to borrow an expression from them from their connection, for the entire ser- Bro. Peebles-to let the "badly born [entermon in which they occurred was full of sentences prise be born again." If we understand Dr. akin to them in spirit. He has also, on subse- Watson correctly, he is unable to trace any quent occasions since the adjournment of that marked difference between the New Movement Conference, expressed himself dogmatically that aims (as he understands them) and those of the the only hope of Spiritualism was to "come to organization outlined in the columns of the Re-Christ"-on one occasion going so far as to com- ; ligio-Philosophical Journal (copied into our issue pare the cause (and its adherents) to the maniac for December 30th). This is of itself a pleaswho of old wandered among the tombs, though ant signal of accord. We have never opposed he believed that in time it would be found sitting organization, but have always held—and from clothed and in its right mind at the feet of Jesus that position do not now recede—that the only Christ! He has never, that we know of, retired hope of successful centralization of our scatfrom the position thus assumed by him on this tered forces must be accomplished through the question, though we do not hear so much of him agency of local societies. Given the Local oras formerly, but as we have previously said, if the sum of his utterances at the camp and grove meetings last summer, as accredited representative of the Philadelphia enterprise, "did not embody the existence of a creedal animus on the part of that movement, then no dependence can be put on, the usual means of conversational ina, tercourse between man and man."

We repeat that with Dr. Bruce as an individual we have no issue whatever, and do not wish to set in operation which seems to bring with it be understood as having, but we reserve the right to differ with his opinions and criticise his declarations when he comes up to view as one of the anointed high priests of the "New" dispensation. And we should not so directly re-cite his pointed statements in this review of our former declarations, had not Dr. Watson, in his treatment of our article, seen fit to totally ignore the existence even-though they stand before the public as the utterances of one of the leading magnates of the enterprise-of every one of his (Dr. B.'s) heated sentences which we there quoted. If the reader will take the trouble to refer to the editorial of which Mr. Watson speaks, it will be seen that what we state is correct, and from correspondents-with reference to messages

would suppose, in fact, if only perusing the citations presented by Brother Watson, that Dr. Bruce, the chosen missionary of that Convention, was, in a creedal sense, the veriest lamb -or, in plain English, that his (Dr. B.'s) "adthe sum total of his views; but surely some mistake must have been made, for no sooner, had the We are prepared to forward any of the publica-mentioned in the popular, simile, was totally pleased to denominate him.

Dr. Watson wishes we could have quoted from , in our dealings with mediluns. his article to the Religio-Philosophical Journal, which was the text for that which we did excerpt a copy) will soon be for sale at the Banner office, from by Bro. Jones, but as we read it we thought and we hope to receive many orders for it. We the epitome furnished by our Western cotempo-quote the concluding paragraph: rary-viz: that Dr. Watson ignored any desire on the part of himself or the Movement to sectarian. had arrived at a crisis in the history of Spiritualize Spiritualism-covered the ground exactly. We find it necessary to add here (after the manner of the commentators) that this "ignoring" at house in order and to face much hostile criticism the cutset on the part of Mr. Watson or the and even persecution. If only the crisis produces the outset, on the part of Mr. Watson or the Movement, must be understood as applying wholly to himself and his conceptions of that Movement, as there were others there-if he had. They should be times when lessons are gathered never read the Winchester creed - who were up, and the lines of future progress are mapped full of its spirit, who had pleasant and perchance regretful memories of the pulpits and chance regretful memories of the pulpits and truth worth having will make its way except pastorates of the long ago, and who cherished no through persecution and trial. If it were possible very deep seated repugnance to the idea of driv-

ing down the creedal stakes anew. We submit that it is of but little avail for Bro. Watson to retreat behind "the Platform," "Statement of Aims," "Declaration of Principles," etc., quoted in his letter, which have already, of and in themselves, awakened in a wide degree the idea in community that they deftly goncealed some secret scheme behind looking toward-the establishment of a "new creed." What we, in been passed. There is a wide difference in this? regard. If we may judge at all of the convictions of Dr. Bruce, he felt that the enterprise but is silent on the points we have quoted from Dr. Bruce. One head light of the plan assures us that the "arms of Jesus," or, rather, his "feet," furnish the only refuge for wandering and maniacal Spiritualism, another readily acknowledges Jesus Christ to be "the spiritual leader of men, while others (as may be seen by reference to the Banner file of the Bruce-Main-Dewey et als, discussion.) refuse absolutely to acknowledge either from the one which was now claimed for it by its - the pedal "ark of safety," or the "spiritual leader "thus provided. While such a polyhedral state, Spiritualists, and a truthful portrayal regarding of affairs prevails among the heads of the Move- the laws of progress as affecting the spirit on enits principal men. In that article, in summing ment as to the spirit of the action taken, what tering the next stage of being. The first (Hinis the practical value of the mere printed record? majority, for Bro. Watson denies in advance all sen) was spoken through the lips of Mrs. Sarah complicity in the idea,) really did not desire to A. Danskin: cause the impression to go forth that they intended to build on the old foundation, or -to change the figure-to engraft Spiritualism upon the effete church systems, they have been most unfortunate in their choice of a representative in the North, as the impression received by the heavers of Dr. Bruce, wherever he has spoken, has been that, and nothing else - and worse, the Christ

nate Spirit of Love, of whom Mr. Peebles dis-As we regard the July Convention (and its courses on our first page. And a similar misfor-We cannot feel that we were wrong, in the present issue,) pass without a comment or two. | are the true directions,) and not toward Dr. We have chosen as the text of this reply two Bruce's Jesus, who was to him evidently in

epistle to the Phillipians, rather than the incar-

ganization and the National will naturally develop, if it is required. We have no desire, as Bro. Watson queries, to waste our ammunition upon the friends of the cause while its enemies are so actively at work; nay, we would do what we can to strengthen the hands of its workers everywhere; but we feel it a duty to present our views-as those of one mind only in the mass-when we see anything about to be a recoil more dangerous than the troubles for whose abatement it is ostensibly inaugurated. We are with Dr. Watson in all good works-we deprecate as much as he possibly can the paucity of Spiritualist meetings, etc.-and feel equally with him to wish the coming of the time when, as he suggests, "a platform broad enough for all good and true Spiritualists to stand upon" may

We shall publish in our next issue a number of verifications—which we have received that Brother Watson has not deigned to take | given through the mediumship of Mrs. Sarah A. them for a moment into his consideration. One | Danskin, of Baltimore. !

be attained to, upon which all may unite and

work harmoniously for the advance of a knowl-

edge of the truth among men.

### The Slade Case.

A masterly analysis of the Slade case, accompanied with a comprehensive review of the present state of Spiritualism, has been prepared by keep on sale at the BANNER OF LIGHT BOOK- that ever cropped the tender grasslets of spring the London correspondent who has occasionally written for the Banner under the signature of course of the official proceedings of the July Con | pamphlet under the following title: "The Slade vention, and quoted from by Mr. W.) furnished Case; its Facts and Lessons. A Record and a Warning."

We have seen the advance sheets, and can concouncil fires of that Convention burned low, and a fidently commend it as the most important work its members returned to their homes, than the for Spiritnalists, that has been issued from the voice of the bovine gentleman from Bashan, press these many years. Thoroughly liberal, wise and charitable in its attitude toward all

The London edition of this pamphlet (15 cents

"I commenced this article by saying that we ism. I wish to strike the same note in conclud ing. I emphatically believe that we have reached a crisis when we shall be compelled to set our its fair result, I at any rate shall hall it with a welcome. Times of persecution cannot be pleas ant times: but they should be times of profit. out. With the experience of past ages to guide us, it is a day too late to hope that any form of for any advanced form of truth to gain accept ance quietly, I should say at once that it was not the highest form of truth which the age was able to receive. Truth is always persecuted. There are always a number of persons who have a vested interest in the old, merely because it suits them: a number who do not want to take the trouble of facing new difficulties; many who turn uneastly in their bed, and ask for a little more slumber before they get up; many whose instincts are engaged on the Side of the old and the established. Every new truth has had to win common with thousands of our readers, wish to know, is not what was merely passed, last July, but what was understood by the leaders as having no exception. How should it be? Is it not the noblest, mightiest fact that man can know? And being so, is it not to be expected that a material-istic age should receive it with contempt and scorn.? Let it be so. Only be it ours to see that looked in a decidedly churchial direction; Mr. the scorn is not deserved, that we purify our Watson denies that he himself had any such idea, selves as those who herald a great truth should and that we 'give no occasion to the enemy of the Lord to blaspheme.' If I have said anything here that can help to encourage men to hand on flame pure, I shall not have spoken in vain.

### Gems from our Message Department.

The following extracts from communications printed in this issue of the Banner are recommended to the attention of the reader as embody ing good advice concerning the present duty of shaw) message was given through the medium-If the leaders of the New Movement (that is, the ship of Mrs. Jennie S. Rudd; the second (Alos-

"I believe in Spiritualists being Spiritualists everywhere and ever, all the day-in the morn ing as they get up, at noon, and at night. It is o religion you can carry with you through all the day, through all the week. You need not shut it up in any meeting-house, or in any church; it is free as the air you breathe; free as the perfume of the flowers I hold in my hand; and it's a God given truth, and I carnestly entreat all who take hold of it to love it, to feel it as I feel it and teach which he has preached has been voted by his auditors to be more akin to that "Christ of contention" about whom Paul complains in his constlete to the Phillippers rather than the inear. wrought its way through all these difficulties; has wrought its grand, eternal way through the mountain-side of theology. Only think what a terrible old mountain it was I yet they tunneled it through and through, until now Spiritualism reaches from one end of the world to the other."
—Spirit Seth Henshaw.

"In the full stature of manhood, stood the spirit of thyself. I tooked upon it; it was scarred and bruised and distigured with blotches. As I gazed upon it my heart sank, and I said, must I carry this with me through all eternity? Must the misdeeds committed in the flesh leave their imprint forever on the spirit? What am I to do? Upon whom shall I call? And a voice spoke, not harshly nor kindly, but in, an even tone: " You are the one to cleanse all scars, bruises and deformities from the spirit; no one can do the work but yourself, and it must be done through your own intellectuality. The faculties that have been asleep must be aroused, must be made to un derstand your condition; then you will be enabled to wipe away the contaminations of earth and spread your pinions and bathe in all the air and sunshine that floats around the new city into which you have entered."-Spirit

# A Worthy Charity.

The Boston Industrial Temporary Home, located at 375 Tremont street, in this city, was first opened in September, 1875, for the purpose of helping, in the most practical way, persons of both sexes, by furnishing them a place where they can obtain a good meal or a clean bed at the smallest possible cost, with the privilege of paying in work for the value of what they received. The relief afforded is only temporary, and the inmates of the Home are of necessity all the time changing. The work provided, therefore, must be such as does not require a previous apprenticeship, yet is sufficiently remunerative to pay the expenses of the Institution. Dwight Wheelock is both Superintendent and Treasurer. For the first thirteen months of its operation, the Institution was in receipt of \$5,747,43, while its total expenses for the same time were \$7,072,01; leaving an indebtedness of \$1,324,58. Instead of giving persons who apply for aid either food, money, or lodging, the public is asked to purchase and give tickets on the Home, by means of which all such applicants for aid may obtain what they need by working for it. The list of officers comprises many of our first citizens, largely the clergy, together with well-known benevolent ladies. Meals and lodgings are furnished-for twelve and a half cents each, and tickets entitling the bearer to work for them are for sale to the public at a dollar and a half per dozen. Religious services are statedly held at the Home, and a temperance reform club also exists in connection with it. It is a most welcome and practical charity, which declines to stamp on any of its recipients the title of "beggar," but allows him or her to pay for all they receive by way of help in honest labor. We cordially bespeak for this excellent charity the aid and sympathy of the entire community.

Peruse the article on our third page bearing the title, "Manifestations at Mrs. Andrews's Scances."

### The Newspaper.

There is no man who so weaves his life into his business as an editor, says G. J. L. Colby, of the Merrimac Valley Visitor. He does this even more than the clergyman into his sermons, for he may rely upon his social qualities in his interdress" (as published in these columns in the M. A. (Oxon.), and will soon be published in a course with his parish. The editor is not generally known, and in him the reader has no personal interest; but his success is achieved or his failure inevitable from the character of his paper, and that in the long run must be his own character. For a time a thing can live on sensation; for a time the editor in his words may seem what he is not, and say what he believes not, but in successive days and weeks and years he eclipsed by the stentorian adjutations to "come classes of Spiritualists, the writer exposes with a can present only what he is and knows and feels. spectfully decline all business operations looking to Jesus," which were poured forth by "Dr. clear insight the shortcomings and mistakes in The nearer he comes to putting his own life into investigation, by which the progress of truth has the words he utters, the better he will succeed, been retarded, and shows wherein we have failed | if his life be adapted to the times and the locality. From this has come editorial power. Speaking of Horace Greeley, the Visitor says: Through all the years of the Tribune his life and spirit were its essence and soul. So with papers more local. The New Hamnshire Patriot, under Isaac Hill, the Boston Courier, under Joseph T. Buckingham, were like instances. All they were they became from their editors, and those editors lived on every page and shone forth in every line. When they died their readers missed their old familiar faces; they felt not the impulses of their active spirits; and there was no transmigration of their souls-no mediumship by which they continued to speak.

### Children's Progressive Lyceum No. 1.

A correspondent informs us that preparations are now making by the managers of this popular Boston school to celebrate with appropriate exercises the Twenty-Ninth Anniversary of the Adyent of Modern Spiritualism.

The same writer also states that Conductor J. B. Hatch has arranged a plan for obtaining the necessary funds to support this true friend of the children, the Lyceum, it being to personally canvass the entire city and solicit subscriptions of one dollar for the year from all friends of liberal thought. This subscription book was opened at Rochester Hall, Sunday, Jan. 14th, and the sum of eighty dollars was obtained in a short time. We hope Spiritualists who may have the book brought before them will remember that the request is made for a worthy object. On the evening of Saturday, Jan. 20th, Mrs. Mary M. Hardy, we are informed, will hold'a scance at Rochester Hall for the production of parafline molds, etc., the proceeds to go for the benefit of the Lyceum

### Don't Forget the Slade Case.

Last week we printed on our eighth page an address, for signature by the friends, to the American Minister in London, praying him to inquire into the justice of the proposed action of the English Government concerning Dr. Slade, an American citizen, who, en route for Russia, has been seized upon and forced to make answer on a charge of vagrancy, (?) (heaven save the mark!) and is about to be called upon to defend himself in the courts against all the powers of the crown. We have already received rolls bearing many signatures from ladies and gentlemen who have kindly taken the trouble to cut out and circulate these printed instruments. Let others go and do likewise, for the matter is of the greatest moment, and the time in which to act is exceedingly limited.

# The Indian War.

At St. Paul, Minn., a despatch has been re ceived from Col. Miles, who states that on the 18th of December three companies of the Fifth Infantry, under Lieut. Frank D. Baldwin, struck Sitting Bull's camp, in the Redwater, and defeated him, with the loss of all the property in the Indian camp, including sixty mules and ponies. The Indians are reported to have barely escaped. It is now thought that the Indian war is over, and that Sitting Bull, if he is not forced to come in and surrender, will cross the border into Manitoba, a region with which he is perfectly familiar. The despatch is forwarded to the War Department from Chicago by Gen. Terry. Hunting Indians by a great country like the United States is mighty mean business.

A correspondent states that Rev. J. L. Dudley, D. D., of Milwaukee, Wis., one of the most progressive ministers of this country, occupied the pulpit of the Twenty-Eighth Congregationalist Society last Sunday (Jan. 14th), and was listened to with close attention. "Mr. Dudley" (says our informant) "is a ready and easy speaker, and delivered the present address extempore. The themes treated by him were the religion of humanity, the oneness of all things, and the universal brotherhood of mankind. Dr. Dudley is well fitted to do a glorious work in any city where he is located. He is alive to the needs of the times, and he dares to speak his convictions of truth, whether they harmonize with old forms, creeds, and dogmas or not. Dr. Dudley's views have been too large to be confined to a sectarian church organization permanently, and last Sunday he presented himself before the old society of Theodore Parker, where liberality is considered a virtue. May he be better known hereafter in Boston."

On our first page will be found the earnest sentences with which Dr. J. M. Peebles bids a temporary farewell to his friends and the public, just previous to his embarkation for Australia. We wish him a pleasant journey, and a safe return from this second cruise "around the world." It will be seen by this letter that the cases of the media prosecuted in the Criminal Court at San Francisco wear a more hopeful look, in that he declares that they "have gained, at least so far, moral victories. They have appealed to the Higher Court. Evidently the law requiring mediums to pay license for practicing their mediumistic gifts is unconstitutional."

We shall in due time give the first of Bro Peebles's "Letters of Travel" on this his second attempt at circumnavigation.

Gloucester, Mass., found 1876 a disastrous year for the industry that she supports with so much determination and success; but darkness is but the precursor of light, and let us hope that 1877 may bring her hardy fishermen gentle winds and ample rewards.

The members of the Legislature are gradually fixing their residences in the city. We learn that the National House, Haymarket Square, and the United States Hotel, have registered quite a number who have arranged at these hotels for their winter quarters.

### The Slade Defence-Fund.

The case of Dr. Slade, in England, presents many strong points of appeal to the generoushearted friends of Free Thought and fair play throughout America. We are glad to announce that contributions for the increase of the defence fund continue to arrive at this office. Our last acknowledgment footed up \$2,089,68, since which time we have received the following additional offerings: Unionvilla Obia

Mrs. P. Lee, Unionville, Ohio,	1,00
E. Kilby, "	50
Little Dollie, Galveston, Tex.,	5,00
E. W., Middlebury, Ind.,	50
Nelson Powell and wife, Menden Centre,	
N. Y.,	5,00
J. J. Marsh, Rochester, N. Y.	1,00
John J. Kelsey, Salisbury, Vt.,	1,85
A Friend, Benecia, Cal.,	3,00
Jacob Doerschuck, New Philadelphia, O.,	1,00
Jas. Learmouth. Rio. Wis.,	1,00
Mrs. E. M. Jenney, Leicester Junction, Vt.,	1,00
L. W. Green, Boulder, Col.,	1,00
Mrs. S. A. Morey, Grand Rapids, Mich.,	1,00
Ashbel Tillotson, Thompson, Ohio,	1,00
Darius Wolcott, " "	1,00
W. B. Brown, E. Somerville, Mass.,	1,00
Jacob Millisock, Ottumwa, Iowa,	1,00
E. C. Hart, Oberlin, Ohio,	2,00
A Friend, Yarmouth, N. S.,	50
Geo. F. Tufts, Norwich, Conn.,	1,00
L. K. Joslin, Providence, R. I.,	1,00
A Stranger to L. C.,	5,00
R F A Lynn Mass	50
B. F. A., Lynn, Mass., E. V. Gilman, Exeter, N. H.,	1,00
No Name Salem Mass	2,00
No Name, Salem, Mass., W. B. Johnson, Hartford, Conn., Cyrus Munroe, Woburn, Mass.,	1,00
Curus Munros Wohnen Mass	1,00
	2,00
I C Wilkinson Camdon N I	1,00
A. B. Wilkinson, Camden, N. J., T. B. Mansfield,	1,00
T R Manefield	50
Wm Mulka White Weter Wie	20
Wm. Mulks, White Water, Wis., Winslow J. Howard, Prescott, Arizona, George G. Waters, Gold Hill, Nev.,	
Coorgo C. Wotors, Cold Hill Mor	3,00
George G. Waters, Gold Hill, 2007.	1,85
Cyrus Peabody, Warren, R. 1.,	5,00
S. P. Taylor, Russia, N. Y., S. F. Taylor,	1,00
o. r. laylor, "	1,00

The Theistic movement in India is spreading rapidly, having now one hundred and eight churches scattered through that country. It was originated by Rajah Rah Mohun Roy, but had made little progress until Kesheb Chunder Sen joined it in 1858, when it began to establish itself on a permanent basis. In the Hindoo Theistic creed there are no dogmas. As the name imports they worship one God only, and believe in salvation by life and not by creed. They repudiate caste, and preach the brotherhood of all mankind, and in fact are pretty much en rapport with free religionists and that class of advanced thinkers who stop short of scientific materialism.

John Brown Smith, of Amherst, Mass., writes: "Prof. Lankester's pretended exposé of Dr. Slade is a shallow affair for a scientific man to lend his assistance to. His experience does not begin to cover all the facts in my own personal experience with Slade. I believe Slade's honesty will not suffer by a comparison with sclentific bigots. I will continue to believe him an honest medium, at least until indisputable facts are brought forward to show it possible to cheat my own eyes in broad daylight, in the way as set forth in articles over my signature, which have been published in your columns in the past."

The "semi-centennial" birth-day of Mrs. James B. Hatch was celebrated on New Year's night at her residence, No. 31 Lexington street, Charlestown District, Boston, by an assemblage of friends, who passed the evening profitably in social converse, and in listening to the remarks of Drs. John H. Currier, A. H. Richardson, Samuel Grover, Miss Hattie Wilson and others. Singing by Miss Hattie C. Harrington and the partaking of a collation pleasantly varied the exer-

A fine article by Thomas R. Hazard, Esq., headed "The Persecution of 'Spirit-Mediums and Other Witnesses of the 'Truth,' in the Past, Present and Future," was put in type for the present issue, but its appearance is unavoidably delayed till next week-our space, like Weller's "wision," being "limited."

The Boffin's Bower Fair, which is announced as closing to night, (Jan. 20th,) has been a successful effort to aid a worthy object, and great credit is due to all who have been concerned therein. Free dinners for poor working girls will be resumed at the Bower on Monday

The Spiritualist (London, Eng.,) of Dec. 29th states that the total of subscriptions to the Slade defence-fund, reported by the committee on the 18th of that month, amounted to £718 3s. It also contains conclusive evidence that other media are becoming developed in England for the slate-writing phase, a la Slade.

Appearances seem to indicate that the course of Spiritualist meetings recently commenced at Fraternity Hall, Boston, under direction of Robert Cooper, will be resumed on Sunday afternoon, January 28th. Particulars next

We are sorry to state that the extraordipary pressure of matter this week forces us to defer till our next issue the promised essay by Andrew Jackson Davis, entitled, "An Interior View of the Outer World."

Andrew Jackson Davis writes: "The Slade agitation is the 'seed of the Church.' It is worth all it will cost, and one hundred per cent.

Mrs. M. Cora Bland, of New York, will deliver the seventh of the Paine Hall Sunday evening lectures on Jan. 21st, her subject being Women who Think."

Read the interesting narration concerning the giving of Spirit Messages at Byron, N. Y., in 1846, which Giles B. Stebbins has so touchingly unfolded on our third page.

We are sorry to learn that Joseph John, the gifted artist, (painter of the splendid portrait of Spring Flower which adorns the Banner of Light Bookstore,) is dangerously sick.

We have received No. 1 of Le Galiléen, to be published monthly hereafter at 102 Rue Christine, Ostende, Belgium.

Read the card of D. Doubleday on our fifth page concerning "The Spiritual Revela-

A Liberal League has been formed in Chelsea, Mass., under circumstances which give the highest promise for its future success.

We shall print next week an article from the pen of Prof. S. B. Brittan, of New York City, entitled "How the World Moves."

### Camp-Meeting by the Sea Shore.

A meeting was held in this city last week, composed of representative Spiritualists from various parts of Massachusetts, who are stockholders in a new and promising enterprise entitled the "On-BET BAY GROVE ASSOCIATION." The general purposes of this Association, and its progress thus far, are concisely stated in the following report of the opening remarks of H.S. Williams, Esq., President of the meeting:

Irriends and Stockholders of the Onset Bay Grove . Association :

As President of the Temporary Board of Directors, elected Nov. 9th, a few words of explanation, in regard to the rise, progress; and present condition of the Association may be due from

me.
For some two or three years past, the remark has occasionally been made, by various individ-uals, that "the Spiritualists ought to have a camp ground and summer resort of their own," where cottages might be erected and facilities provided for amusement, recreation and instruction.

Acting from these hints, as well as from a general desire to help inaugurate such a movement, Dr. H. B. Storer and myself one year ago last summer made several excursions to the shores of Buzzard's Bay in search of suitable land and water combined; and finally discovered, near Cohasset Narrows, a place that ourselves, and others who were invited to examine the same, concluded would answer the purpose.

Our next move was to interest a sufficient number of the friends to furnish the requisite funds to purchase the grounds. Not being successful in this direction, the matter was dropped until last summer, when at the Lake Pleasant Camp-Meeting the subject was brought to the notice of several friends of the movement, when it was sfinally decided to bring the matter before a business meeting of the Association, in which it was discussed, and resulted in the appointment of a committee, consisting of H. S. Williams, Dr. H. B. Storer and E. Gerry Brown, who were authorized to look up a suitable place for a camp ground, ascertain the cost, and report at the an-

nual meeting in April.

Anticipating what would be needed, should a place be found, and in order to have a financial basis to start an enterprise of this kind, I immediately drew up a paper by which the subscribers were pledged to pay the sum set opposite their names toward the purchase of any place that might be found, which should be satisfactory to a majority of the subscribers.

This paper was quietly circulated during the last days of the camp-meeting, and obtained some twenty names at the time and immediately after the close of the meeting. (This, however, was the work of individuals, acting not as a committee of the Association, which had not instructed or authorized the circulation of the paper and

was in no way responsible for the same.)

Later in the season this "committee," together with several friends from Springfield, Mass., while in search of a suitable place for our pur-pose, found a lot of land, nearly surrounded by water, lying on the shores and at the head of Buzzard's Bay, in the town of Wareham, Mass., and about one mile from the Old Colony Rail road, which we all considered excellently well adapted for a summer resort and camp ground.

After inviting several others to the place, and obtaining the price of the land, all who had seen it, without exception, thought, at the low price asked, we had better secure the land at once, be-fore the opportunity was lost, and trust to the unusual advantages connected with the place to induce the friends throughout the State to take hold of the enterprise and make it a success.

Through correspondence with the original subscribers to the paper, it was found that, with the exception of one or two, all were ready to cooperate with us, and favored the forming of a company for the purpose of securing a deed of the land, without walting to hear any report the committee might make at the annual meeting of the Lake Pleasant Association in April.

Accordingly, it was decided to call a meeting of the subscribers and others interested, for the purpose of organizing a Stock Company to purpose of organizing a stock Company to purpose. chase, improve and control the property. This meeting was held in Boston, Nov. 9th, 1876, and after all previous action had been explained, subscription books were opened and twenty-four shares were taken at once, mostly by parties whose names were on the original subscription paper. The Company was then organized by the adoption of a Constitution, and the election of a three times a day, viz.: Conference in the morning; Board of Directors, who were duly authorized by the meeting to proceed at once and ascertain the exact cost of the land, purchase and secure a deed of the same; also, as soon as they had ascertained the amount necessary to purhad ascertained the amount necessary to purhad the property to assess the shares for the adoption of a Constitution, and the election of a temporary Board of Directors, who were duly authorized by the meeting to proceed at once and ascertain the exact cost of the land, purchase and chase the property, to assess the shares for the requisite amount. This they have done, and the business of this adjourned meeting is to complete the organization by the election of permanent officers and the consideration and adoption of By-Laws for the government of the Onset Bay Grove Association.

This in brief is the history of the movement up

to the present time.

The following persons were elected officers of the Association for the ensuing year:

President-II. S. WILLIAMS, of Boston. Vice President-George Hosmer, " Sccretary-DR. H. B. STORER,

Treasurer-Walter W. Currier, of Haver

BENJAMIN F. GIBBS, of Wareham. WILLIAM F. NYE, of New Bedford. DR. II. H. BRIGHAM, of Fitchburg. JOHN H. SMITH, of Springfield.

E. GERRY BROWN, of Boston. An accurate survey of the land has been made and in a few days a lithographic plan of the grounds, with avenues, paths, pienic groves building lots, hotel sites, wharf, and water front upon three sides, indicated thereon, together with a general description of the locality, will be ready for distribution to all parties who feel an interest in the movement. The Constitution and By-Laws of the Association will also be ready for

distribution. We understand that this enterprise is in no sense a private speculation, but is projected with the sole purpose of affording liberal people an opportunity to build up an agreeable neighborhood in one of the most delightful locations that the found of the most delightfu can be found on the seaboard.

We have had lately a visit from Henry B. Allen, sometimes called the "Allen Boy," and during his stay a scance was held in our parlor one evening, in which we had some wonderful demonstrations. Mr. Allen appears truly to be an honest medium, arranging things for sittings in a manner that no one could question the gen-uineness of the manifestations. About a dozen were present, and all were perfectly satisfied that some power outside, and probably spirits, per-formed the wonderful things witnessed. — The Messenger, Westfield, N. Y.

Mr. Allen is a genuine medium. We fully en

Monday, Jan. 8th, (which was by the way the sixty-second anniversary of the battle of New Orleans,) was celebrated by the friends of Mrs. Mary A. Charter, trance medium, No. 125 London street, East Boston, by a social gathering at her home - the assemblage being convened in honor of her birthday, and the sixteenth anniversary of her mediumship.

The Banner of Light has been working energetically to raise funds for the Slade Defence, and deserves the thanks of all English Spiritualists:—The Spiritualist (London, Eng.) for Dec.

See advertisement of the "Life-History of our Planet," by Prof. Wm. D. Gunning.

Spiritualist Meetings in Boston.

ROCHESTER HALL. — Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 730 Washington street, commercing at 10% o'clock. The public are cordially invited. J. B. Hatch, Conductor.

GRAND ARMY HALL, 616 Washington street, corner of Essex.—The People's Spiritual Meeting every Sunday at 2% and 7% P. M. Good mediums and speakers always present.

TEMPLARS' HAGL, 488 Washington street. — Mediums' meeting every Friday evening except the first in the month. All are invited.

JOHN A. ANDREW HALL: Free circle at 10% by Mrs. Leslie, Mrs. Sanwood, Mrs. Nelson and others. Lecture

Lestle, Mrs. S'anwood, Mrs. Nelson and others. Lecture at 7th P. M. by Moses Ital.

PyTHLAN TEMPLE, 176 Tremont street.—The Spiritualist Ladles' Aid Society will hold a rest Circle every Friday evening, commencing at 75 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents.—Mrs. John Woods, President; Miss M. L. Barrett, Secretary. modiums have vocated to the state of the sta

Rochester Hall.—Sunday, January 7th, despite the unpleasant weather, a good-sized audience assembled in this hall to witness the exercises of the Children's Progressive Lyceum. The services consisted of readings by Mrs. Downes, Misses Clara Rosenfeldt and Mary Lineman; duett by Miss Harrington and Mrs. Kimball; song by Nellie Thomas, and recitations by Elia Carr and Turza Chandler.

The time on Sunday, 14th, was profitably occupied. Mr Styles gave a very fine randering

cupied. Mr. Styles gave a very fine rendering of a poem while under spirit control, and the other exercises comprised plano solos by Misses Jessie Jackson and Josie Kimball; song by Miss Helen M. Dill; recitations by Jennie Bicknell, Ernestine Eldridge, Jennie Miller. Rudolph Berlesor and L. A. Allyn; duett by Mr. Sturte-vant and Nellie Thomas, and an address by Col. WM. II. MANN, Cor. Sec'y pro tem.

Grand Army Hall, 616 Washington street .-The spiritual meetings which have been held at Templars' Hall were removed to this hall, corner of Essex street, last Sunday, for more commodious and better ventilated quarters. The exercises were highly interesting, both in the afternoon and evening. Many took part in the meet ings, among whom were Miss Jennie Rhines, Mrs. Folsom, Mrs. Carnes, Mrs. Cutting, Mrs. Jennette Clark, Messrs Harris, Plummer and Dr. Shaw. These meetings are increasing in interest. Hereafter, this course will be called "The People's Spiritial Meeting."

### Movements of Lecturers and Mediums.

J. Madison Allen is now in Brunswick, Ohio. He spoke in Grafton Jan. 7th. At the close of his recent course of lectures in Louisiana, Mo., a formal organization was made, on the basis lately published in the Religio Philosophical Journal. He will make further engagements for the winter season, Sundays or week evenings, in Ohio, Pennsylvania, New York and New England. Address at once, Brunswick, Ohlo. General address, Matfield, Mass:, Plymouth Co.

Miss Lottle Fowler, the test medium, now in Chicago, informs us that she intends visiting Baltimore, where she will remain a short time at the Mansion House, then come east as far as Bos-

Mrs. II. Scattergood, the trance speaking medium from England, can be addressed for the present at Fall River, Mass.

OXY-CALCIUM STEREOPTICON and over 100 beautiful pictures to illustrate my new course of lectures. In view of the "hard times," I will give six lectures, two on Sun-day free; four week evenings (illustrated) admission, in any locality where hall will be furnished by the Society. Address W. F. Jamieson, Albion, Mich.

### Lowell, Mass.

To the Editor of the Banner of Light:

At a meeting of the First Spiritual Society of Lowell, Mass., held at Reed's Hall, Monday evening, Jan. 15th, the following named persons were chosen officers of the Society: President, A. B. Plimpton; Clerk, B. S. Freeman; Treas urer, James Coffin; Collector and Corresponding Secretary, M. H. Fletcher (Post Office address Westford, Middlesex Co., Mass.); Assessors, Jacob Nichols, Amos Green; Prudential Comultee, S. C. Pattrick, Francis Goward, Mrs. M.

The Society have held regular Sunday meetings

To My Many Friends in the Work: My health, which has been suffering from the heavy demands made upon me in this trying hour of our cause, has completely broken down.
I am, therefore, by the commands of my spiritguides, obliged to seek new influences and conditions. I shall have sailed, therefore, before this is printed, for Europe, how long to remain I cannot say. To the many friends whom I have not been able to see I would return thanks for all their many favors and words of appreciation. To the lecture committees, to whom I had pledged myself for coming Sabbaths, I can only say there are many others in the field who will be glad of the work; and to the mediums and Spiritualists 1

can but say, Stand by your colors!

My wite will continue sittings at our old office,
7 Montgomery Place, Boston. May the best help
of the angels be with you all.

Very truly yours, J. W. FLETCHER.

The Banner of Light, whose advertisement can be seen in another column, is the oldest and probably the best among the spiritual publications in America. The more especial of the good subjects which are treated upon from week to week, will be found in the advertisement, which we need not repeat. To the Spiritualist who desires to be posted on all matters of interest to their great body of believers, the Banner cannot well be left out from the number of papers taken, and thoroughly perused each week. We would say to Spiritualists, who have never done so, subscribe for the Banner for one year and try it, and those who have had it heretofore and carelessly neglected to renew, send your sub-scription again. No believer in any special doc-trines of religion, politics, or other isms, can well afford to be without the best publication which Orange, Mass.

J. M. Peebles, formerly a Universalist minister, in a pamphlet upon "The Conflict of Darwinism with Spiritualism," shows eloquently the vast barrier between man and the lower animals; as that man alone is capable of improvement; he alone tames animals for service; he alone employs the language of moral thought and appreciates the ideas of moral law; he alone has a conscious future existence. Though a leading Spiritualist teacher, he thus disperses the claim that clairvoyants see animals in the other world. "So they profess to see oil wells where there is no oil, lead mines where no lead exists, and physiological pictures that have hardly a shadow of reality. When clairvoyance proves itself infallible it will do to place in it implicit confidence."—Christian Register.

As into as 1700 there were not more than four or five times known in New Eng and, and these sung entirely by rote. In 1814 Rev. John Tutts published the first work on music, containing in wenty-eight posint unces with rules for learning to sing them by note. Its introduction was strenuously resisted by a class of persons who imagined that fa. soi, ia, was ponery in disguise. A writer in the N. E. Chronicle in 1723 observes: "Truly I invo agreent jealousy that if we once begin to sing by rule, thenext thing will be to pray by rule and preach by rule, then comes pspery."—Exchange.

This, doubtless scarm

This, doubtless, seems very foolish now to most people; but are the churches as a mass much more enlightened now? The majority of them in this town are afraid to attend a scientific lecture for fear they will learn something that is not preached to them; and Spiritualism is as big a bugbear to all of them as popery used to be.— Gardiner (Me.) Home Journal.

### Married:

In Lowell, Mass., on Thursday, Jan. 11th, Luther II. Marshall to Miss Florence Coburn, second daughter of Peter S. Coburn, Esq.

A GIFT.—J. I. PATTEN & Co , 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. J.6.-8teow

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year.
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PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices.

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The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbation, and published

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We also publish on this page reports of Spirit Messages given each week in Baittimere, Md., through the medium-

given each week in partition, soil, through the medium-shipsof Mrs. SARAH A. DASSKIN.

These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil- consequently those who pass from the earth-sphere in an under doped state, eventually progress to a higher condition.

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GIVEN THROUGH THE MEDIT MSBIP OF MRS, JENNIE S. RUDD.

### Invocation,

Our Father, we can only echo the words of the song so sweetly sung, "Let the good angels come in." There is a world of meaning in those words. Oh, Father! let us pray that nothing but good shall come from the angels drawing near to the children of earth to day. Oh, may we hold the hands of the great wisdom world, and may we draw therefrom instruction which may be of heardst to those assembly found their own better natures and come into communion with the spirit-world.

I am an old man. I have been gone away some ten years or more. I don't know but I am showing my avariee in coming here this afternoon, but I have had a desire for some time to Our Father, we can only echo the words struction which may be of benefit to those assembled here. May we bring consolation to some bled here. May we bring consolation to some aching heart; may we be able to say a word that shall bind up some wounded spirit, that shall make the soul seem glad, that shall bring the flowers of light and beauty, and shall make all feel stronger for communion with the good angels from the spirit-world.

### Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr. Chairman, for your questions. QUES.-[From W. R. Frink, III.] Do all me-

chanical inventions embody actual progress?

Ass. - It seems to us that it makes a difference what the mechanical invention is. If it is an invention which sayes labor, sayes men and women from giving themselves away to work, that gives them more leisure and a better living in this world, then that mechanical invention mus be progressive. At is easier for one who under-stands mechanics to answer this question than for any one else. As we look around in your world, and visit the workshops in our own world, what we observe compels us to answer decidedly in the affirmative. We do believe that all mechanical inventions, in one way or another, are of benefit to mankind, and therefore progressive. We could talk, Mr. Chairman, the most of the hour away on this very subject, but we deem it best to be as brief as possible. Our questioner has only to enter workshops, stand by railroad cars, look at steamboats, the sewing machines—in fact at all the different departments of mechanics, and see how much the wear and tear of the body is saved through the progress made in mechanical inventions, to satisfy himself that all mechanical inventions in one way or another are

-{By W. R. F.} Is not avariee one of the noblest qualities possessed by man, it being the incentive that pushes him on to all progress, intellectual, moral, religious, etc.;

A.—That question will have to be answered by first finding out what avariee is. When the question first attracts the listener's ear, he would be leastly at each of say, it, avaries uses not up any good." But a distinction should be made between avarice—the desire to have more than anybody else—and acquisitiveness—the desire to acquire. If we understand aright, an avasistant person is one who wants everything for himself, and does n't want his neighbor to have anything. If there were a large garden of fruit before him, he would rather eat it all, even if he knew he should expire afterwards, than to let his neighbor have a little of it. Again, if there was any labor to be performed that might benefit several individuals. If he were able to perform that labor individuals, if he were able to perform that labor he would do it, even if his neighbors were starv-ing. That is our idea of avarice. The desire to progress is not avarice, any more than it is avaower when as the morning, it attempts to expand its petals and bring forth the beautiful blossom. If that is avariee, then they who acquire knowledge, or a competence, are avaricious. We mean by ac-quisitiveness the desire to have and to do and to progress, and yet be willing that one's neighbor should have the same privilege. Now if you can make avarice do all this, then I might say it is a benefit to mankind. As we understand the word avarice, we do not believe it benefits mankind, because we have met in spirit-life many an old miser, who to day it is difficult to keep from wanting his money-bag to sit on, rather than learn anything of the beautiful truths of spiritual communion, or anything of the spirit-world. In fact, I know of individual cases where persons treadmill, for years and years, and would no more be willing to go out of that groove than they would be willing to lose their own souls preferring annihilation to losing their treasure. This is what I call avarice.

Q.—[By W. R. F.] If a man were devoid of avarice, what would be his condition?

A.—If he were devoid of avarice, I think he

would be willing to do unto others as he would have others do unto him; I think there would be fewer hungry children in your city to-day, and fewer beggars standing at your doors. I believe if there was no such thing as avarice, men and women would be more equal than they are; even politicians would have less excuse for lying and speaking unjust things of each other; and peo-ple in general, instead of grasping for the almighty dollar, would be more honest to their own souls. I believe our moneyed men, our commercial community, would be more just to them-selves and kinder to their neighbors; and I believe that even Spiritualists, devoid of it, would be likely to live more spiritual lives than they do; and I also believe those who call themselves religionists, sectarians, would more likely be will-ing God should love all men and women, and better understand that we are all his children than they do to day. I think avarice is the cause of a great deal of selfishness.

Q.—Is it probable that aerial navigation will

soon become an accomplished fact?

A.—I do not believe that within a few years we shall navigate the air. It will take some years. in the future before the winds, the clouds, and the atmosphere will be sufficiently understood to warrant any such navigation. This is simply our opinion. We do not give it as finality, but as our opinion, gained by searching here in the spirit-life, and learning the laws of magnetism and electricity, and the general laws which govern these things. There are minds directed toward this object by a band of spirits interested in various experiments, and in this peculiar phenomenon, but we believe it will take time to fully bring it out and to make it a practical thing.

Q.—[By A. Follette, Kansas.] What is the cause of that supreme exaltation and joy which tills the soul of the penitent who seeks Christ as an atoning Saviour, according to the prescribed in the future before the winds, the clouds, and

an atoning Saviour, according to the prescribed methods of some of our churches, and which is recognized by them as proof palpable of conver-

about the desired results: there must be just so much singing, just so much music, and when the spell is in full force, then the minister portrays the terrible consequences of living in sin, and then going to eternal perdition; then he represents heaven aboves as a great and beautiful city, where they can eternally sing the praises of God, kneel before the throne and play upon musical instruments—(of which, maybe, they are entirely ignorant to-day.) After all that has been gone through, and there is a desire on the part of the boro', Ind. individual for a better life, a sincere feeling that he wants to blot out the past and commence to with upon a new and whiter page than herefore, with that desire comes an aspiration heavenward, and he calls upon Christ to draw near unto him. Now, you know that many long years have passed since Christ walked as a man on earth. As he was more progressive then than the men of his day, is it not fair to suppose that he has higher work to perform than presiding he has higher work to perform than presiding over every prayer-meeting that is held in the world? But there are angels, spirits of those that have gone before, who really, many times, see that that is the only way to bring a friend up to a better life, consequently they send their power upon the individual, and to make him feel their presence they act upon his clairvoyance, and in the negative condition which comes to him after his prayer and desire, he senses the at-mosphere of the spirit-world, and that causes him to feel exalted, to feel better. Then he is renewed and has a better influence about him; he has begun a new life. That is the reason such persons, feel so happy and say they have "found Christ." They have simply found their own better natures

speak here, hoping my friends might be glad to speak here, hoping my friends might be glad to hear from me. I was a Spiritualist some years before I went away. I was about eighty years old. I passed away in the month of February, 1866, from Sherborn, Mass. My name is Oliver Fiske. I trust that somebody will see this, and will feel glad I have come back. I am ninety years old, but I felt almost like a boy until l'entered the material condition. I have had a glorious time in the spirit-world. I never was very much tied up, for I had faith in Unitarianism before I joined the spiritual corps, and if you know anything of Unitarianism you know it's pretty near to your faith. They only want to hitch on to their wagon the return of spirits and the comto their wagon the return of spirits and the communion of angels, and then that would make good Spiritualists of 'em. I trust this will do somebody good. I was requested to come.

Julia L. Lane. My name, Mr. Chairman, I suppose I must state first; it is Julia L. Lane. I went out from Ky. My name before marriage was My mother's name is Rebecca Spring. Spring. My mother's name is Rebecca spring. My husband, I might say, belongs in Omaha, for he is much of the time there. I was twenty-six weeks. cears old. I have been gone but a few weeks, but I learned something of this, and a desire to return so far away from my home, came over me. I said, They cannot refuse to believe it is me if I come through a channel so far away from nome, and for this purpose I have struggled very hard. I do desire to talk with my friends. I know their sadness. It really was hard to go away, so young, with all life's joys spread out before me; yet the darkness always follows the sunlight, and the sunlight fellows the darkness; so has my life been sunshine and shadow, and I now rejoice that I live, that I have a body strong-er than the old, one, and more able to bear the

There are some things I would like to say to my mother, Rebecca Spring—she lives at 263 Saratoga street, Newport, Ky.—if she will only saratoga street, Newport, Ky.—If she will only meet me somewhere: I want to tell her somewhere it want to tell her somewhere a few things which I think will help them. I know it will help me. It is all bright now; the darkness has flown, the joy has come, and I know I shall be happy, for there are so many here to claim my love, and I am glad it is just as it is. It was all for the best.

# George Bacon, Jr.

Will you say, Mr. Chairman, that George Bacon, jr., who went out from St. Louis, Mo., for-merly of Hannibal, and about thirty years old, has reported at your circle, and is ready to answer any questions that his friends may like to ask him, provided they will meet him somewhere where there's an instrument that he can control? I should be very glad to talk with them, and I think there are some that would be glad to hear

# Mamie Williams

I have come from a long way off, sir. It's ever and ever and ever so far, and I didn't come on the railroad, neither. I don't know exactly how I came, but it seemed not like flying, but how I came, but it seemed not like flying, but like thinking, and—I was here. I went out—they call it dying—with diptheria, a long time ago it seems to me. I guess I've been up here in this world two years or more, and I'd like to have my father know I am here, or that I aint dead. My mother, she's up here now; she's been here since I was a little baby. I come from way off, down in Charleston, S. C. My name is Mamie Williams. I hope this will get to my father. I'm afraid he'll go way out there where the Injuns are before I can get a letter to him. His name is Harry and I come begause I wanted the Injuns are before I can get a letter to him. His name is Harry, and I come because I wanted him to know that we don't think it's a good thing for him to go. If he goes he must look out he don't lose the top of his head, because the Injuns are awful mad. That'll do, won't it, sir? My name is Mary Elizabeth—that's what they christened me. That's a great long name for christened me. That's a great long name for me. I am only ten years old. I've tried to do the best I could.

# Seth Hinshaw.

Good afternoon, Mr. Chairman. I am glad to see you, glad to meet you once again. I guess it's ten years last January since I called here before. You were not then chairman, but our Brother White was chairman. He is chairman now, but not in this circle. A good many changes have come round since then. I have seen a good many old faces that I loved come up to our home. but yet I felt, within the last few days, as if I had something to bring you—a protecting power—for I have a great interest in this Circle Room, and a great interest in the Spiritual Philosophy. It was meat and drink to me, and I loved it and cared for it, and I did n't—as I told you before—lose anything by loving it. I believe I have cast off all that there is of the old creed, or any old ideas. I did n't have year much of a great grant. off all that there is of the old creed, or any old ideas. I did n't have very much of a creed ever, as is well known. I have cast off everything that hung to me, and I guess I am about as free as anybody possibly can be; and I enjoy every moment of my life, doing something. Why, in spirit-land there's something for yourself or your neighbor to do continually. I have n't left off working for the Spiritualists. I ve got a few more bricks and a little more building material, and I mean to use it some day, when the right time comes; and I want to work for these spirits and for the spirit-world, and for your world—for time comes; and I want to work for these spirits and for the spirit world, and for your world—for I don't call it my world now; I've laid it aside. I expect it's the interest for the truth that I feel everywhere, no matter where I am. I'feel and know that I can sometimes come to you. I like to make you feel that I am many times here, trying to help you grow strong, and to be true to the cause. I believe in Spiritualists being Spiritualists everywhere and ever all the day—in the itualists everywhere and ever, all the day—in the morning as they get up, at noon, and at night.

to their meetings can as fully understand as I do that there is much machinery set in operation at one of these revival prayer meetings to bring about the desired results: there must be just so much singing, just so much music, and when the spell is in full force, then the minister portrays think what a terrible old mountain it was! yet there must be forced by the mountain it was! yet there must be forced by the mountain it was! yet there must be forced by the mountain it was! yet there must be forced by the mountain it was! yet there must be forced by the mountain it was the mou they tunneled it through and through, until now Spiritualism reaches from one end of the world to the other. I find it difficult to control to-day I am glad to come. I suppose it's hardly neces sary for me to give my name, if I tell you my picture hangs out yonder, at the further end of the Circle-Room. I am Seth Hinshaw, of Green-

### Ethan W. Butler.

It is some years since I went out. It was at Cedar Mountain: I think it was in 1862. I was a soldier boy then, and I slipped out by a rebel ball. "I was an easy way of going, and as I stood beside my old body, almost before it was really cold, I saw for myself with spiritual eyes how the angels were watching over us. They were standing there, ready to take our hands, to strengthen us, to bring us to our homes in spirit-life, and although I had known something of Spiritualism, yet to me it was a matter of sur-prise to see the power they had. I have felt for a week past as if I would like to come here, and as I was one of the first to go to battle from my own place, I thought I would be one of the first, maybe, to come here. I have n't much that is interesting to tell, only I would like to reach some that are still on earth. Most of my dear ones have come to me. As I said before, when I looked over the battle-field I found there were two spiritual armies, as well as two material armies. It was almost a mystery to me. I said to those who knew more than I, Tell me why it is. If we are in the right, why is it that those "greybacks" have their spirit-triends with them? But, my boy, replied my teacher, don't you know that every one has his band of spiritual influences? that he attracts to himself by his lifededs certain individuals, and these individuals surround him from time to time; and do you think surround him from time to time; and do you think that two great armies can be brought up together like these, without two bands of influences congregating together, or rather two great armies? But, I said, if we are right and they are wrong, why don't they stop this bloody work? why don't they throw from the hands of the Southern soldiers their muskets, and cause them to see the right? But again, said the teacher, you must learn more wisdom. Learn that spirits cannot accomplish all things; that the law of compenaccomplish all things; that the law of compensation holds good, and every debt must be paid. It was a mystery to me. Then my loved ones took me by the hand, and led me to my spirithome, where all was so pleasant. I thought it was grand to get away from the strife, yet there was something in my nature that caused me to go back and follow on with that army, week after week, month after month. I was able, when I had fully recovered my strength, to strengthen. to help and assist others; to do for them all I could; yet Hearned this: that never an act takes place in your world except it is helped by spirits, except it is done for a purpose, that all may learn brighter lessons of truth and wisdom. And as in the past we learned it was better to be truthful ever to each other and to ourselves, to exert a loving influence, and to do that which was right and just, whether we sacrificed or not, so in the and just, whether we sacrificed or not, so in the future we shall be obliged to learn that all things are for the best, and will work out a good purpose in the end, therefore be patient. My life was lost—not lost, they said, but found—for my country's sake; yet I believe there's more saving to do yet. I believe there's more work to do, and I, for one, wish to report myself (as long ago I did) as one of the first in the line to do duty. I have a brother, Edwin, who came to me a few years after I died. He also was a soldier. I went out with the Third Wisconsin Volunteers. My name, Ethan W. Butler. I was only nine-teen years old when I went away. I rejoice that I am a soldier in the army—not "of the Lord" but in the spiritual army, ready to do my work wherever it takes me. To those of my family who remain, let me say, Take courage; I will strengthen you through all trials, through all days of loneliness and hours of pain.

# Irene H. Graham.

My name, Mr. Chairman, is Irene II. Graham. My name, Air. Unarman, is Irene II. Granam. I went out from Montreal some fifteen years ago. I was about forty years old; an old maid, they called me. I had to work for my living, and sewing seemed to be the only work I could find to do. I did n't belong to a large family; there was only my mother, brother John and I. I remember well we had heard of the Spiritual Philosophy, and being mombers of the Philosophy. phy, and being members of the Episcopalian, the English Church, we felt to understand it pretty well. We could not believe it, but my mother told me many stories of what had happened to her long ago, when she lived in England. She told me of one night when faces appeared to her by the bedside; of her mother, after she had passed away, and of her little brother, who came passed away, and of her little brother, who came and touched her. Our curiosity got the better of us, and we talked over these things until we were ready to try for ourselves, and when sitting down at the table there came raps, and we soon found there was intelligence. They told us many things that were truthful, and we found they were true to us to the letter; but when an old nan, calling himself an uncle of ours, came and told us that he had left a bank of money—we knew he had money that never was accounted for—we believed his statement. So we looked for it honestly and sincerely, but without avail. And yet the old man kept telling us 't was there, though we could never find it. When I came to spirit life I found him and tell (When I came to spirit-life I found him, and I sald "Why did you fool me? Why did you tell me this story? Spirits gave me many instructions, and aided me and

my mother. Why did you tell me this story?"

I found that before going away he had thought of that place to hide his money. It had been in his mind; it had lingered there at his death, and, not finding it where he expected, he supposed it must be there. For months, he told me, he had lingered over the spot, believing firmly it was there until shown by us that it was not so. Now there until shown by us that it was not so. Now it is a strange statement to make. I don't know why I am compelled to tell it. I have been anxious for the last few months to go somewhere and tell my story. I have tried to in several circles in our place, but without success; and being directed here I have come. I only know this—it is possible that many others have been deceived is possible that many others have been deceived as I was. I want them to realize the truth that spirits do n't mean always to lie, but they get deceived themselves. They cannot see. When on earth, and looking at the material, unless through material eyes, we cannot see as plainly as many of you suppose. I know it is a strange story. I know not what good I am going to do. I only come to ease my own mind and help myself. I suppose it is selfish, but I had to come. I have no friends left. We were a small family. We are all gathered to the fathers. I have a home, but no sewing to do—only to work a spiritual work. I find that in teaching others to be happy, in trying to be happy myself, in making others contented with their lot, in going to those ers contented with their lot, in going to those prisons where I find spirits shut up, as it were, in a condition of prison-life, and alding them to come up higher. I thank you, sir, for the privilege I have enjoyed. lege I have enjoyed.

# Minnie Ellis.

My name is Minnie Ellis. I went out from the big city of New Orleans. My papa's name is Joseph Ellis; my mamma's name is Maria. I don't know how long I 've been gone, but I know what day I went away; 't was on April fool's day—the first day of April; but I didn't get made a fool of. I went away with diptheria. I was only about ten years old. It was in 1867. That's a good while ago, aint it? for I've been here a good while and learned a great deal. I thought, perhaps, folks would like to hear from me, or maybe I should reach some of my aunties. recognized by them as proof palpable of conversion?

A.—Almost always in these acts of conversion there are times when the spirit is bowed down with grief, when sorrow comes over the individual for the deeds done in the past, and he or she prays earnestly for a better life; prays carnestly that the heart may be changed; and usually there is a strong psychological power extered over the audience—for you who have been morning as they get up, at noon, and at night. It's a religion you can carry with you through all the day, through all the week. You need not shut it up in any meeting house, or in any church; it is free as the air you breathe; free as the perfume of the flowers I hold in my hand; and it's a God-given trath and I earnestly entreat all who ally there is a strong psychological power extered over the audience—for you who have been the sum of the flowers I hold in my hand; and it's a God-given trath and I earnestly entreat all who at the heart may be changed; and usually there is a strong psychological power extered over the audience—for you who have been the sum of the flowers I hold in my hand; and it's a God-given trath and I earnestly entreat all who at the heart may be changed; and usually there is a strong psychological power extered over the audience—for you who have been the first of the day, through all the week. You need not the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the day, through all the week. You need not the up of the flowers I hold in my hand; and it's a lid in think of talking, but I got so near the ladv's chair that before I knew it I breathed in; so

### MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN.

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

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

BY WASH. A. DANSKIN.

While it is pleasant to recall the many striking incidents in the earlier years of our devotion to Spiritualism, it may be more beneficial to the present progress of the movement if I present some of the current events which are demonstrating, in a marked degree, the important fact that spirits unfolded in wisdom can not only transmit their messages of love to friends on earth, but have also the power to render them essential service amid the afflictions of this lower life.

Since Mrs. Danskin has been "professionally" treating patients at a distance, there have been many converts to Spiritualism through the influence of the diagnosis or the favorable results of the treatment.

To-day a letter came from a gentleman living in New Jersey, who says: "My wife does not

The diagnosis you sent is a good test. I think we will have another convert before we get through."

Another from Maine says: "The description you gave of my case proved to be correct in ev-

erything, and feeling assured that you fully understand my complaints, I most heartily entrust myself to your treatment."

As an instance of frankness, and an admission scarcely expected from one of the medical profession, whose prejudices naturally lead them to

reject whatever is not taught in their own schools, I will mention a case that occurred some few weeks ago: A gentleman whose wife was an invalid, and much opposed to Spiritualism, sent her autograph, nothing more—simply her name written by herself—she not knowing for what purpose, Upon receiving the diagnosis, he at once ordered the medicines, prescribed by Dr. Rush, to be prepared and magnetized for her. They were sent, but in the meantime she had employed a physi-

cian. The diagnosis given through Mrs. Danskin was shown, and the Doctor not only pronounced it an accurate description of the case, but expressed wonder that such description could be given without seeing the patient

We have almost daily such evidences that peo-6, and in every part of the country are having their ple in every part of the country are having their faith strengthened, or are being aroused to an in-terest in Spiritualism, through the influence of these clairvoyant readings of disease.

### Mary Ann Richards.

At Asheville, North Carolina, speaking after the manner of men, I died—on a Saturday in May. Mary Ann Richards. I was the daughter of William and Helena Richards, of Washington. I have gone, and who knows where I ve gone? and I come, and who knows how I come? I come because it is my prerogative to come. I was human once, and now, through the lips of a woman, I have power to speak, and tell, as far as I can, that terror which clusters around the dead and the grave. Ah, yes, we have storms through which our earthly life must pass; they purify us, they make us better, they give us a chance to enjoy in a higher degree the freedom of an eternal life.

Oh, blessed death! through it I have gained those portals within which is found that happiness which is not transitory, but lasts forever. Faculties adapted to the grandest possibilities lie with the individual to unfold and to aspire; the more he asks for the more is given him. The more he asks for, the more is given him. The work is not hard, but easy—no force, all things

Work is not hard, but easy—no force, all things lie open for voluntary action.

With all this before you, coming from the unseen though not the unfelt, why doubt it? What advantage gain I in speaking thus if it were not truth? Though we die we shall live, for God, the infinite power, has pronounced it so. The saint and the sinner, all have advantages in this beautiful world of light. beautiful world of light.

I feel, though I have spoken to strangers, in a strange place, that my words will not rest here; they will be scattered abroad and reach those who are kindred to myself.

# S. Alossen.

I died suddenly in Arnluemtown, Holland. S. Alassen was my name. I was in my sixty-seventh year. It was in October, and I was from

Jersey City.
The dead sleep not, for in that hour in which death comes there is a trial and a fight that goes nesh and the spirit. In my case it came like the twinkling of an eye. The lids closed here and opened on the other side; and then saw myself as I know others must have seen me. I pondered, I weighed the matter, and said in-wardly, why repine? there never was a pitcher that went ofttimes to the well but at last it was broken. I tried to harmonize myself with all conditions that surrounded me. At first the granite rose before me. I spoke to it thus: Thou art not my brother, depart. Then came the vegetable, and I said, Thou art not my sister, depart. And then in the full stature of manhood, stood the spirit of myself. I looked upon it; it was scarred and bruised and disfigured with blotches. As I gazed upon it my heart sank, and I said, must I carry this with me through all eternity? Must the misdeeds com-mitted in the flesh leave their imprint forever upon the spirit? What am I to do? Upon whom shall I call? And a voice spoke, not harshly nor kindly, but in an even tone: "You are the one to cleanse all scars, bruises and de-formities from the spirit; no one can do the work but yourself, and it must be done through your own intellectuality. The faculties that have been asleep must be aroused, must be made to understand your condition; then you will be enabled to wipe away the contaminations of earth, and spread your pinions and bathe in all the balmy air and sunshine that floats around the new city into which you have entered." I bowed my head. I knew the work was before me. I aroused my manhood. I went to work, and through that work, oh, friends of earth, I have accomplished much for the spirit that lives for-

If any friend or passing acquaintance should glide their eye over these lines and remember me, it will be pleasant to my spirit, and though I may not speak it audibly, I will thank you in the fullness of my heart.

# William Aitken.

William Aitken.

My name is William Aitken. I was the son of John and Helen Aitken, and died in my twenty-first year. It was on a Friday, in the month of September, when I was buried from St. John's Chapel, Varick street, New York.

Some one, fairy-like, spoke to me of this mode of communing, and, whether capable or not, I will try to avail myself of it to convey some idea to my parents of my whereabouts, and the relationship which I hold to God and the angels.

When first I died darkness came over me, but when I awoke from that letharry I found I had

when I awoke from that lethargy I found I had left my home, and was placed with strangers and strange things. This set me to thinking, and from thinking to asking questions, and the answers brought amazement to myself. I was told I had passed through the change called death; that I now was a spirit, not any more adapted to the work of the material world. Consequently, said my instructors, your attention must be turned to the interior life; blot out the external and all its surroundings, and you will grow the quickers spiritually.

all its surroundings, and you will grow the quicker spiritually.

I accepted the advice, for I felt confidence in those who gave it, and have found what they taught correct, for it has brought me happiness and quickness of perception. I am not sitting around a throne, clothed in white, but am an individual spirit, without flesh, the same man that was, that is, and will ever be; but on a progressive platform, for the unfoldment of my own intellectuality.

Do not, my friends, when you die, expect any

miraculous change. The laws of your being, on this side, must be observed. The elements of earth are like the elements of the eternal life, only more crude; and if the voice of my mother or my father should ask me, "William, would you live on earth again?" I would say, "No." My home in the Eternal City is far better and more beautiful than the one I left. If shades of night did come around me they have all been dis-pelled, not by any miracle, but by that change

which will come to every one.

I feel that this converse has been beneficial to me. May darkness flee and light be given to all God's children, is the prayer of one who enjoys peace and contentment of mind.

### Julia Cummings.

My name was Julia, eldest daughter of Thomas and Julia Cummings. I died early in the morning. My parents lived on Claremont avenue, Brooklyn. I was buried from St. Mary's Church. Brooklyn. I was buried from St. Mary's Church, and the kindred and others who were mourners wept over the coffin and around the grave. Could they have seen me making my flight in-to the beautiful realms of light, they would to the beautiful realms of light, they would have been joyous rather than grieved. Death should not appal any one, especially when the body is suffering and no one can still the pain. I cannot express, because I am yet feeble in words, the happiness I enjoy in this beautiful world where angels are; but I saw others come and give, through this lady, messages for their friends of earth, and thought I, too, would come and still the hearts of those who mourn me dead. I am not dead for I see and feel: it is only the I am not dead, for I see and feel; it is only the fleshy part of me that has been laid aside. I am nessy part of the that has been faid aside. I am now free, just like the little birds that sing in the early morning; and they, I am told, sing to give praises to their maker. Now I will hush, for I know my friends will see and read this, and when reading their eyes will grow dim with tears and their hearts will reloce for I am not deed. and their hearts will rejoice, for I am not dead.

### Jesse Ketichum.

I was not an old man, nor is this a part of my I was not an old man, nor is this a part of my discipline in the church. I, like other men, have had vicissitudes, or in other words, ups and downs in life, but on comparing notes, I find I've passed along as well as others. My name was Jesse Ketichum. I was sexton of the first Congregationalist church, Washington. I was burled from the church. I was only forty years of age, a native of Bermuda, and after a very brief illness the type of the man was consigned to the earth, and the spirit went about doing the Father's will.

I sleep not, nor am I idle. Well may I say, death, where is thy sting, and grave, where are thy terrors? Man has been taught, and I believed it, that death was a great monster, an in-terrupter and destroyer of the human race; but such stories are not true; they stand an abomination in the sight of the enlightened angels. No one should speak thus or think thus regarding that grand deific mind that has spread so bountifully all things natural and spiritual before those whom he has called his children. The spirit world, friends of earth, is an aggre-

The spirit world, friends of earth, is an aggregation of all things beautiful and sublime. Language fails to describe the glories that now pass before my vision. God is God indeed. He is master, not only of the little globe, but of all the grand worlds that revolve in space. See the rain-drop, see the sunshine, see the clouds, hear the winds, the roaring cataracts, and then you can see God face to face. No fear, no angry God, no condemner of men! As your own mind goes out and fashions, so your own heart will be goes out and fashions, so your own heart will be the acceptor.

I have found my God, for I sought him. He gave me light. He told the latent mind to quicken itself and go forward, which I have done. Now I return to bear the glad tidings to any one who will accept. The dead live. God is father

as much to one as to the other.

I know the voices of the many will be raised I know the voices of the many will be raised against this, and condemn me, and say it were better I had never spoken, for it will lead the minds of those whom I love, and who loved me, to think I have fallen from grace; that God, the Infinite, has departed from me; but ah, friends, not so. I am happy, so happy that words cannot convey to your minds the ecstatic joy of my spirit. Now I must bid you adieu.

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# Banner of Light.

BOSTON, SATURDAY, JANUARY 20, 1877.

Mrs. E. H. Britten's Readings at the

New Era Hall. (Reported for the Banner of Light.)

Nothing daunted by the seeming apathy which discouraged the continuance of the Sunday aftermoon, addresses at Eraternity Hall, Mrs. E. II. Britten made another experiment at the New Era Hall, on Sauday evening last, and in regard to attendance a successful one, under the presidency of Mr. John Wetherbee.

In a few introductory remarks, Mrs. Britten gave expression to her deep anxiety once more to see in Boston gatherings of earnest minds, spiritualistic or antagonistic, to hear and discuss matters of a spiritual nature. She also thought the time had come when the scattered fragments of independent and free thinking must recognize the cabsolute necessity of a central idea for the establishment of any religious principle. With this in view, she had devoted her energies to the publication of the work, "Art Magic," from which she purposed to read ex-

preexistence as a spirit on many earths ere he became incarnated on this planet, these being a series of endless migrations and undertones of existence, thus arriving at full-blown humanity by an original "tail of spirit." The reading was supplemented by a brief compendium of the principles advanced and the subject was submit-

principles advanced, and the subject was submitted to the and once tor discussion.

One mentionian stated, that his experience led had to believe in the B ble as the sum and substance of spiritual trath when spiritually interpreted, and that in regard to man he looked upon he sparitual as the outcome of the natural.

Judge Lidd offered some interesting observations on Darwinsm, Evolution and Embryology, and gave his a sectit to the doctrine advocated in "Art Magic," that mind is force, and intellated matter. He adduced the growing opinion of advanced chemists on the ultimate unity of sub-stance, and reterred to fessils of the Jurassic age, which without natural parentage reappeared on the recurrence of similar geological conditions. Embryology taught that without any ascertainable difference in embryonic structures, various species charged from the egg, which could only visiting. I found Mrs. Hall in a very feeble be explained by the fact, that in every germ the life of the creature evolved existed potentially. Nor was man an exception to the law—the spirit drew around it the form of matter suited to its ent were, however, very orderly and harmonious, expression as man.

A critical gentleman sought for explanation on the origin and order of origination of spirit, torce and matter. From the extracts read, he thought that Spiritualism and Materialism closely approached each other; and that Materialism rather had the advantage. Darwinism, he said, carried us upward from the lower animals to nam, but Spirituriusm, judged from the extracts within the folds of the curtain. Her efforts to read from "Art Magic," brought man down from spirit to the lower forms of life. That was retrossuccessful, and she took my hand in hers with-

gression, not progression.

The proceeding speaker was answered by another, who an connect that although descended

Mr. Gillespie thought we kniew very little about other states of existence of of a future life. It would be well, he said, if some "Force" could be discovered to make men better beings here. What, he asked, makes men bad? A voice from the audience replied, "matter." Another voice said "spirit" He looked upon temporal well-wasted "spirit". He looked upon temporal well-wasted "spirit" in the looked upon temporal well-wasted when she was in earth-life, as what they were when she was in earth-life, as what they were when she was in earth-life, as What, he asked, makes men bad? A voice from the audience replied, "matter." Another voice said "spirit" He looked upon temporal wel-fare as the true source of spiritual growth.

nal man, said he, we know no more than we do about God. The potentiality of humanity is in

A speaker "deeply interested in re-incarnation" enforced the duty of studying the laws of hereditary descent. That was the panacea for

F To the same effect spoke Mrs. Clara A. Field. She would utter that which she knew—not mere benef—that the shape of the forchead determined whether a child was to be a fool or a God. Preduction of the perfect honesty of the manifestations. patal conditions were the ordainers of human developments.

The discussion having thus wandered away ino side issues, Mrs. Britten suggested that although Spiritualism was in no way foreign to every possible reform, yet, as these meetings were designed for the advance of spiritual setonce, it would be necessary on future evenings

to encourage noble thoughts and highest truth. The Subject for next Sunday evening will be "The Grand Central Sun of the Universe." UMrs. Clapp gave two effective solos, accompanied on the piano by Mrs. Britten.

### Immoral Religion and Irreligious

Morality. Modern Revivalism Pronounced Fundamentally

Immoral by the Rev. M. J. Savage. The Free Religious course, now current at Horticultural Hall, Boston, was further extended on Sunday afternoon, Jan. 14th, by a lecture on the above topic from Rey. M. J. Savage, a fearless and liberal Unitarian preacher of this city. The lecturer said, in commencing, that most man had come page advector consider magnific

men had come now-a-days to consider morality as an inseparable element of religion, but this had been by no means always the case. At times their relationship had been that of indifference, and even of outright antagonism. To show this, he traced first the origin of religious feeling, then that of morality, showing that of the first the original idea was that of the existence of a superior personal power, developing into a system of observances designed to propitiate this power. The idea of morality, however, arose from the social relations of man. The idea of religion had its sole basis in that of an after-life, but morality would remain did religion totally cease to exist. It had no dependence in the idea of God, but lived in all noble souls, and must abide so long as the human relations existed. But again, It had no dependence in the idea of God, inquiries into nature nothing could be explained except that the fact of God—whatever term might be used to designate the idea—be postulated. The culmination, then, of all intelligent ideas of religion must be a union of piety, representing the Divine side, and morality the human side, and from the marriage of the two sprang the perfect

The speaker next looked at the history of some The speaker next looked at the history of some of the old religions, showing that in some of them the duties of this life had no part in their schemes, and in Brahminism, for instance, immorality was an obligation, and the disregard of duties to one's fellow-nen was considered a massnort to heaven. The speaker laid it down as passport to heaven. The speaker laid it down as an important truth that there could be no happiness for this world or the next, except that the fulfillment of one's moral duties was recognized fulfillment of one's moral duties was recognized as an essential part of religion. If the next world was considered as more important than this, then this world would be neglected, and so it ought to be. It was then the greatest necessity that mankind should be made to feel that morality was the earthly side and body of religion. The lecturer spoke of the great martyrs of the world as seing made such by refusing to be religious when religion ran counter to their ideas of truth and duty to their fellow-men. Later, the lecturer reviewed the Jewish system of theology lecturer reviewed the Jewish system of theology to show, also, that its teachings were often op-posed to the dictates of morality. The glory be-

longed incontestably to Jesus of founding a church on a basis of the equality of the two ideas; as set forth in his command, "Thou shalt love the Lord thy God, and thy neighbor, as thyself." His church was founded on what was in his time

considered heresy.

But the great body of the church, in later times. had gradually been making morality of less and less account, and the church had come to be a kind of diplomatic system for securing the eter-nal life. Its code had been constructed on a basis of ancient thought, and a large part of the so called Orthodox morality of the present day was absolute immorality. The doctrines of elec-tion, retribution, and the consecration of that Mosaic barbarism of infallible inspiration, were sentially immoral. So with many of the round of observances of church-members-bible-readings, fasts, baptisms and the like, which, though of themselves innocent, and some of them profitable, yet by becoming elevated into positive virtues, were in practice immoral. It had come to be the case, that an honest man who neglected these things lost caste in the religious community, though his life might be as pure and his note

ty, mough ms fire light of as pute and ms note as good as of those inside the circle.

The system of modern revivalism the lecturer pronounced fundamentally immoral. The God the revivalists held up for worship was an immoral God; their theory of human nature was libelous to markind; the motives they held before the following and immoral medical productions. fore their followers, were immoral, motives; and the salvation, they offered an immoral salvation. They had invented a God, or rather, they had in-Contining herself to the theological portions of the book, Mrs. Britten read Section I, treating of the book, Mrs. Britten read Section I, treating of the "Constitution of the Solar Universe,"—Matter, Fotce and Spirit; and Section II, on the "Section of the Universe," dealing with man as a junctious emanuation of the Divine idea, with a bunch of salvation. But the solar of the uncertainty of the question of salvation. But the solar of the the question of salvation. But the science of the time was teaching men that the laws of the stars and of atoms were equally the laws of God. only true religion was to know and obey the laws only true religion was to know and only the laws of God, and this was the only preparation for the future life. To save this life was the only sure way to seeme the next. The whole power of modern science was confirming this central idea of Jesus, the identity of morality and religion.

### Materialization.

To the Editor of the Banner of Light:

. I was kindly invited to attend a circle that was proposed to be held at Mrs. John Hardy's, 4 Concord Square, this evening, at which Mrs. Robert I. Hull, lately of Portland, was to be present. Learning, however, that Mrs. Hull's health would not permit her to attend, I went to Salem this afternoon, when she consented to try to hold a cabinet scance at the house of Dr. Reuben Barron, whose family she and her husband were state, and it was thought doubtful whether any manifestations would occur. The persons presand some three or more spirits manifested. Among these was one that purported to be the whose identity I think I may say I have no doubt. After opening the curtain and stepping partly out two or three times, she left the cabinet entirely and came toward me, but soon returned successful, and she took my hand in hers without my leaving my chair, which was by a foot-rule nearly seven feet distant from the nearest point of the cabinet. After several interviews The processory specified with the spirit, and onneed that although descended then, who an conneed that although descended then spirit, and passing by transmigration the spirit intimated a wish to write; and when a through heathy forms, it was only upon this earthy that man by incarnation arrived at self-conscious the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a held the proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials she took the pencil in the spirit intimated a wish to write; and when a proper materials fare as the true source of spiritual growth.

Mr. John Wetherbee thought in this life we were as our mothers made us. He believed in spirit antedating matter. About the real original entirely uncovered. On the whole I think I never saw a more perfect materialized spirit form

than the one presented.

One other spirit that appeared was also fully

identified by a gentleman present.

The company consisted of twelve persons, whose culture and intelligence would certainly compare favorably with an average of their fel low citizens, and yet so far as 1 could discover,

To gratify Mrs. Hull, the cabinet was inspected before and after the scance, and her person and clothing subjected to a close examination by a committee of ladies

It was the second scance I ever attended in Mrs. Hull's presence, and the third time only that I ever saw the lady at all; but had all the most expert tricksters that ever practiced the to fimit the discussion to the special thoughts arts of legerdemain or jugglery been present, I presented in the extracts read. Her object was know they could not have conjured up a form that corresponded so exactly in all its features and appendages with that of my deceased wife, as that which appeared in the presence of this fee-ble lady, who was obliged to be supported to her ble lady, who was originable at the close of the scance.

T. R. HAZARD.

Parker House, Boston, Tuesday, Jan. 16, 1877.

### ----Tests of Independent Slate-Writing. To the Editor of the Banner of Light :

-A medium passing through here lately, gave me some excellent independent slate-writing. It was in my own house, in a brightly sunlit room, underneath and on the top of a table without covering, and on a new double slate, which was never out of my sight for one moment. Some communications came while the medium and I both pressed the slate closely against the table's lower surface, some while I alone held it there, and some inside the double slate. - I could at any time look at the slate while I heard the writing, and know, beyond all questioning, that the medium did not even touch it. One message came inside the slate after it was tied stootly, and sealed in eight different places, and the slate held several inches above the table, the medium using one hand in this case. In some writings I held the slate under the table, while the medium neither came the idea/of God was something innate among all in contact with slate, table nor myself, but held men, and could never become climinated. In all his hands back of his head, and tipped his chair idly away from us, apparently regardless of any manifestations. I feel that one of the messages' I received this way belongs, properly, to the public, and I therefore give it here:

"MY DEAR FRIEND-We come to greet you with good words of cheer and love, and to prove, through this young man's mediumship, that my husband is innocent and honest.

Tell the world just how you got this.
Your friend, A. W. SLADE." This was a very unexpected but welcome message, as I like to see the angels defending as true a medium as I believe Dr. Slade to be. In his presence my husband has put the slate on his own head, and heard the writing, and after-

cutions often result in public good. May this terminate so. . Mrs. Jacob Martin. Cairo, Ill., Dec. 24th, 1876.

### Professor Baldwin - Even He Has a Mission.

On Monday and Tuesday evenings last, two of the largest audiences we have ever seen out on any two consecutive nights since we have been a Baldwin, to witness his so-called expose of Spiritualism. Nearly—if not all—every Spiritualist in town was there, many honest investigators, and a host of people who know but two things: the there is such a such a such a host of people who know but two things: there is such a phenomenon transpiring throughout the world; and that they don't believe it. The Professor explained upon both evenings that his mission was simply "to expose the trickery and humbuggery that is resorted to by some so called mediums." Now it so happens that Professor Baldwin knows, to some extent, whereof he speaks, for in one of his advertising sheets he says he traveled six months as a "splitt-medium," giving scances, simply to get the en-dorsement of the Spiritualists. Those that are at all curious about this should write to S.S. Jones, editor of the Religio Philosophical Journal, Chicago, who will verify the fact of the Professor's having traveled as such, and of his (Jones's) exposure of Baldwin. The Professor is traday define for such as what what the professor is traday define for such as what what the professor is traday define for such as what what the professor is traday defined by the professor in the professor is to-day doing, in another manner, just what the Journal, Banner of Light, Spiritual Scientist and other Spiritualistic papers are now, and for years have been engaged in: exposing imposiyears have been engaged in: exposing imposi-tion and fraud. As a worker in this field we-bid him God speed. He reaps a golden harvest from an over-credulous public, and at the same time takes a portion of the burden off Spiritualists' shoulders, in showing the humbuggery of dishonest, people, who enter this field for the traditional "thirty pieces of silver."

Prof. Baldwin is an expert in the so called duplication of the physical manifestations. To the careful, honest investigator, the tricks performed and the conditions exacted bear about as close a relationship to the genuine phenomena as a green persimmon does to a ripe, luscious peach. We do not feel like denouncing this man for the work he is engaged in, as many journals throughout the land are doing. The great mass of people love to be duped and are willing to pay liberally to the man who can do it nicely, therefore we believe Baldwin is doing a good work in ministering to their wants. It is a maxim of natural philosophy that Natura phlosophy that Natura philosophy that Natura phlosophy that Natura philosophy that philosophy that philosophy that philosophy that ph losophy that Nature abhors a vacuum, and should one momentarily occur some element rushes in to fill the want. Thus, in this case, Baldwin is sent to fill a preëxisting demand, and, in strict accordance with the laws of trade, he parts with his chicanery for the people's dollars. An even exchange is no robbery, is his motto, we should judge. - San Luis Obispo (Cal.) Tribune.

### New Publications.

THE WORLD OF SONG and GEMS OF THE DANCE form two noble collections of music, each under its appropriate title, that are the equivalent of a little musical Horary in their special branch. The "World of Song" is made up only of favorites which within the past two years have earned the right to be so regarded. They are beautiful and refined, as well as rich in sentiment and full of endearing associations. We may name among them "When You and I were Young," "Golden Locks are Sliver Now," "The Marmaring Sounds of the Sea," "Chiming Among these was one that purported to be the Balls of Long Ago, wo The Dying Nun, wand what my materialized spirit form of my deceased wife, of Little Shoes Away. The book also contains patriotic songs, glees, ballads and comic music. Altogether it combines a variety not often found in a single collection. The whole in thes a volume of 250 large pages, sheet music size, and the songs are some 80 in number. A good song is one of the best of things, and will always go further into the chambers of the heart than a sermon. It is the most searching of things. The "Gems of the Dance" are similarly selected and presented in the same generous and attractive style. They comprise a great number of favorite waltzes, galops, &c., which have made feet twinkle merrily over many a peasant floor, and been drummed on many of the planes of many a parfor. The collection is really one of unsurpassed brilliancy and merit. The prices of each of these handsome volumes of music are \$2.50 in boards, \$3.00 in cloth, and \$3.00 gilt. Published by Oliver Ditson & Co., who have in this way performed a grateful service for innumerable households.

THE AMERICAN LIBRARY JOURNAL, a monthly publication with a long list of associate editors, is issued by F. Leypoldt, N. Y. The second and third numbers of the first volume are before us, by the courtesy of the publisher They contain the complete record of the late Conference of Librarians at Philadelphia, including the essays and pa personal and the debates that accompanied the reading To book collectors this monthly would naturally be of morthan ordinary interest, but to the increasing class of persons in the United States known as librarians, it is of the first practical value. The latter will every one be eager to peruse the detailed report of the meeting of public librari-ans last fall, which will help wonderfully to set them right in their course. Everything pertaining to books, their care, their distribation and their reading, would appear to be treated or touched upon in this double number of the American Library Joarn II. I tought to meet with a wide and steady circulation as a specialty publication.

HORACE KING, GENERAL AGENT, THOMPSONVILLE, OSN., forwards us Nos. 29, 30, 31, 32 of ZELL'S POPULAR ENCYCLOPEDIA; a Universal Dictionary of the English Language, Science, Literature and Art. The present inhanguage, science, Interative and Art. The present instalment contains an excellent map of the United States, and another of the Chinese Empire and Japan. The engravings are numerous and fine, and the letter-press carries the headings to HYRU. The Department of Education and Science at the Philadelphia Centennial awarded to this useful compenhantor trainer to His publishers—a diploma and needal. Mr King will send a specimen part of this Encyclop dia, with map, on receipt of 20 cents.

THE ATLANTIC MONTHLY for January-II. O. Houghton & Co., corner Beacon and Somerset streets, Boston publishers-is a strong number. Poems, articles and sketches appear from Prof. Henry W. Longfellow, James Russell Lowell, T. B. Aldrich, E. C. Stedman, Bayard Taylor, J. B. Greenough, G. P. Lathrop, Henry James, jr. lor, J. B. Greenough, G. P. Lathrop, Henry James, Jr., Mrs. Kemble: a paper on the Closing Days of the International Fair is given, and a review of some new books of poetry is turnished by W. D. Howells. A new department styled "The Contributor's Glub" is imaginated with the present number. Bayard Taylor also contributes a Matin Song, with original music by John K. Paine. The reviews, etc., are of sustained interest.

THE GALAXY - Sheldon & Co., New York City, publishers-commences with its January issue its twenty-third volume, and the twelfth year of its existence. There is not adult page in this number, and the coming twelvemonth is full of promise for it. The contributors are: Gideon Welles, Mary L. Ritter, Charles Wyllys Elliot, Joaquin Miller, William Black, Howard Glyndon, John Burtoughs, Mary Alnge De Vere, James M. Floyd, J. W. De-Forest, S. G. Young, Richard Grant Wolfe, Charles Barnard, Henry James, Jr., William Winter, Lizzle W. Champney, T. S. Fay, and Charles Carroll. The departments, etc., are excellent realing.

A. WILLIAMS & Co., 283 Washington street (corner chool street). Boston, forward us the January Issues of SCRIBNER'S LLLUSTRATED MONTHLY, and ST. NICHO-LAS, both of which publications they keep on sale. The first is crowded full of entertaining matter—some twenty different articles, eight of them illustrated, being furnished in addition to the departments whose appearance its read-Boyeson, Gen. McLellan, Charles Barnard, Clarence Cook Charles Carroll, and others in its table of contents, voucl for the value of the entertainment provided. St. Nicho LAS wishes all its readers a Happy New Year upon it cover, and at once fastens the attention of the gazer by its cover, and at once tastens the attention of the gazer by its striking frontispiece, ''Tho Minuct,'' engraved by Smith-wick from a picture by Millais. Prof. Proctor's ''Talk about the Stars,'' is a valuable production for old heads as well as young to peruse; the author of ''Helen's Bables'' tells the story of ''Budge's'' visit to the Centennial; and Wm. Hewitt, Horace E. Scudder, J. T. Trowbridge, Lucy Larcon. H. H. Boyesen and others afford each their modi-cum of delight for the children.

THE AMERICAN SPIRITUAL MAGAZINE, Samuel Wat son, editor and proprietor, Memphis, Tenn., is received for January. "The Inner Life.of Man," "Organization," "The Existence of God," etc., etc., are treated of, and besides, a large amount of correspondence, etc., finds a vehicle to the public. Bro, Watson wishes to increase the number of subscribers to the Magazine this year, so that he may be able to add one-third more to its size without any addition to its price. We hope that he may be able to do so, as we welcome the regular appearance of his tasty periodical with much pleasure. The magazine is nowprinted at 361, Main street, Memphis. The following concerning Mrs. Miller will be read with interest:

concerning Mrs. Miller will be read with interest:

""We are receiving letters (says Bro. Watson] making inquiry about this medium. Our answermust be that her health has been bad since last spring. She has been giving a few sources occasionally, which have been very satisfactory. Some of these we have witnessed, but, as she is not giving sources for the public, we have not been disposed to publish them, as they might provide controversy. An old, intelligent citizen has seen his mother, sister, and small child there several times recently. The last time he kissed his mother and handled his child, not doubting their identity."

THE WIDE AWARE for January-Ella Farman, editor. D. Lothrop & Co., 30 and 32 Franklin street, Boston, put ishers-has come to hand. Its chief point of illustration is Christmas, and the lessons flowing therefrom-a poen on this topic, backed by an engraving of R phael's Sisting Madonna, opening the contents of the number. The Illus trations are many and unique, and the stories, poetry, (some of it by Edgar Fawcett and Mrs. S. M. B. Platt.) and indiscellary for the little folks, are filled with the true spirit of attractiveness. The February number will give a description of the Dolls' Fair and its prize list for boys and girls.

### BRIEF PARAGRAPHS.

SHORT SERMON .- Say not unto thyself: 39 Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it." Are not the enemies made by truth better than the friends obtained by flattery f

THE RUSSIAN SERFS .- The emancipation of the serfs in Russia has resulted in great poverty among their formerowners. In the Transcaucasian government of Katais the last census gives 105 nobles to every 1000 of the population, or in all 30,000 members of the nobility, of whom 24,-000 are without any means of support, the act of emancipation having deprived them of the greater part of their estates as well as the ownership of the laborers.

Biver pirates are lively again in New York harbor and thereabouts. The schooner F. W. Hulse, anchored in Bowery Bay, L. I., was boarded by a masked band Jan. lith, in the early morning, the crew overpowered, and about \$400 of property carried off in boats.

The New York Sun is trying to prejudice Brothers Moody and Sankey against the modern Athens, and intimates that the Boston people are calculating and frigid, with a more pronounced tendency to congolation than congeniality. The Evangelists have, however, discounted any such possible obstacles to their work, by arranging to begin about the time the January thaw is expected to set in.—Boston Post.

Kalsar-i-Hind is to be Queen Victoria's title in India. Francois Buloz, founder of the Revue Des Deux Mondes,

Paris, is dead. A New York schoolmaster told a young miss that the

word "obligatory" meant binding, whereupon she laid her head upon her hand, and after a brief cogitation handed the teacher this sentence: "The obligatory of my spelling-book is worn out." He fainted.

Baroness Burdett-Courts has purchased Cooper's Garden chapel, Shoredlitch, recently in the occupation of the Prim-live Methodists, for £2000, in order to establish a science institute for the district.

The religious press is finally aroused, and howls back at the star-eyed dame and the logic of her votaries, the tender epithet of "Scientific Vaticanism."

> A SNOW-FLAKE. A SNOW FLAKE.
> Once he sang of Summer,
> Nothing but the Summer;
> Now he sings of Winter,
> Of Winter bleak and drear;
> Just because there 's fallen
> A snow-flike on his forehead,
> the must go and fancy
> 'I' is Winter all the year!

James G. Blaine was on Tuesday, Jan. 16th, elected United States Senator from Maine for the short term ending March 4th next, and for the long term ending 1883.

The captain of an English ship which recently arrived at Bombay, saved his vessel during a hurricane which lasted two days by filling two canvas clothes bags with oil, puncturing each slightly, and then towing them astern. The oil slowly spread over the water, and the hugest waves, that hitherto had been breaking over the vessel, threaten-ing to founder it, spent their force at some distance, while and the vessel there was a large space of calm water.

The Russian frigate Svetiana arrived at Norfolk, Va., on Saturday, Jan. 13th, in command of the Grand Duke Alexis, and is the fligship of the Russian squadron now visiting this country. New York is arranging to give the Grand Duke a public reception.

A correspondent who signs himself "Apairist," asks us "how to smoke bees?" We can't tell him, "We never smoked bees—nor tobacco, either. But we should think a good way, if not the best, would be to dry the bees and grind 'em like flue-cut before putting 'em in a pipe,—Norristonon Herald.

A general breaking up of the lee gorge in the Ohio River from Pitisburg to Cairo, on Saturday and Sunday, Jan. 13th and 14th, swept away a vast number of coal barges and other craft. The damage to property is estimated at upwards of two million dollars.

Digby wants to know if the Pi Eta theatricals at Worcesor are of a religious nature.

MINCE PIE .- Seven pounds round beef, lean, two pounds stoned raisins, two pounds currants, two pounds beef suct, one peck apples, four pounds powdered sugar, one-half pound citron, one-half ounce of powdered cloves, one-half ounce powdered mace, one-half-dozen nutmegs, one ounce of clunamon, scant, three teaspoonfuls salt, one pint brandy. Chop all fine together; when making ples mix a little cider. This will make fifteen good-sized pies. Pi-son !

Hope bids me hope! In that consoling word 1, pages and comfort to my sonl restored. None without hope has loved the brightest fair, For love can hope where reason would despair.

Fire destroyed property to the value of \$100,000 in Scranton, Pa., on Saturday, 13th, twenty-two buildings were burned in Edinburgh, the same State, on Saturday evenlug, and the Welland Vale Manufacturing Works at St. Catharine's, Ontario, were totally consumed on Friday, 12th, entailing a loss of \$120,000.

The arm of the Redice Island statue of Liberty is to be set up in Union square, New York, while they go round with the hat for money to furnish the rest of the goddess, Liberty has a hard old time of it, anyway, in this country.—St. Louis Republican.

As we go to press the European question continues as troublous and complex as ever—but the crisis is evidently pproaching: The plenipotentiaries are anno paring to withdraw, finding the Sultan inflexible

Among the houses burned in the recent fire at Burlington, N. J., was the one in which was born in 1781 Captain James Lawrenco of the Chesapeake, who first spoke the historic sentence, "Po n't give up the ship," The house was also the residence of Governor Bloomfield, who was Governor of New Jersey from 1801 to 1812. It was an old brick building on the north-side of the main street, painted yellow, old-fashioned and homely. It was one of the oldest buildings in the State, having been built of bricks that were imported from Holland in 1677.

General Diaz, having failed to effect a compromise with Iglesias, attacked his forces in Guanjuato, commanded by General Antillon, on the 3d inst., and Antillon was defeated, surrendering his whole army and all his material of war to General Ignacio Martinez. Iglesias now asks to be allowed to retire to private life.

"Only the ashes of the just Smell sweet, and blossom in the dust." And the just are those who sprinkle ashes on their sidewalks, this slippery weather.

A recent census of India shows that 6% of the natives are authors and poets, 130 astronomers, 23,000 fortune-tellers and pedigree-makers, 30,000 religious mendicants, 8000 painters and sculptors, 36,000 actors and jugglers, and 1000 make-charmers.

It is sad to chronicle the fact that a grave misunderstanding arose at our late Centennial Exposition because it was denied by those in authority that the Eistedfold is to the Welch what the Weltgemnethlichkeit is to the German

The gardener draws his celery when the market men The Anglo-American cable, laid in 1806, is broken one

nundred and thirty miles from Heart's Content, New-

SIGNIFICANT! - French peasants to their deputy: "Well, honored sir, what do you think of our wines?" Deputy: "Always white wines or red! My dream is of a left centre ' wine !"

Photographs can be taken without the aid of the sun. About three weeks ago a photographer obtained pictures of portions of a coal mine, which illustrated questions of a practical mining at issue in a colliery litigation. The photographs were taken under ground by means of oxyhydrogen light, generally known as the lime light, in combi-nation with magnesium riband in combustion. The process was a very slow one, occupying half an hour.

Men come from animals to be spiritual beings and im mortals.—H. W. Beecher.

Shakspeare in horticulture-" That which we cauliflower by any other name would smell as sweet. "

A HERO.—A man who can give up dreaming and go to his daily realities—who can smother down his heart, its love or wee, and take to the bard work of his band—who defies fate—and, if he must die, dies fighting to the last, that man is life's best hero.—Miss Muloch.

"How does the world wag with you?" asked A. "So so, "reniled B. "How does it was with you?" "Well," said A, "I wait for the waggin'." A prophet is not without bonor save in his own country.

Dr. Slade, despite his ill usage by a British jury, has been warmly taken up by sundry high personages in London, including H. R. H. the Princess Louise, and her sister-inlaw, Lady Archibald Campbell, a pretty Manchester heiress, at whose house in Beaufort Gardens Slade is holding

Sidney Morse's bust of Parker will be placed in the Public Library at Lexington at an early day. It is of the finest of marble, and is pronounced by Parker's intimate friends to be the best likeness of the great preacher that has been made. It stands on a pedestal made of wood from the old Lexington, church-tower of 1776, afterwards used in Par

ker's father's blacksmith shop. The subscription for a similar bust of Parker, with marble pedestal, to be pre-sented to the Boston Public Library, is nearly completed. Mr. Morse has had in contemplation for some time a bust of Channing, and has made some studies for it from photographs, paintings and sketches furnished him by Dr. Channing's son. He only waits sufficient encouragement from those who cherish the memory of Channing.

The rental of the pews in Mr. Beecher's church the present year, is twenty-five per cent. less on the average than the rental of last year.

"Well, Mrs, Grumblin, what's the matter with your grandson? " "Why, doctor, his throat's very bad. Mr. Parsons, the druggist, says as how there's something wrong with the borax; but you can see for yourself that he have three or four big ulsters in his throat, besides which the Jubilee is much inflated."

Oregon bore off the paint for grain at the Centennial. It had a sample of oats yielding eighty-eight bushels to the acre, and with stalks eight feet high; rye, eighty-seven bushels to the acre; wheat, fifty bushels to the acre; and spring wheat eighty to one hundred bushels to the acre.

Our stream's not so wide but two arches may span it— Good Neighbor and Citizen; these for a code, And this truth in sight—every man on the planet Itas just as much right as yourself to the road.

Lucille Western, an actress well known in Boston and vicinity, as well as in the country at large, died an almost painless death (through congestion of the lungs) on January 12th, at Brooklyn, N. Y. January 11th she was much wearled and depressed by III health and the hard work Ineldent to her profession, and fell into a state of coma from which she falled to raily. Before losing consciousness she is stated to have breathed the prophetic words : " Rest at last." Miss Western was born in New Orleans, Jan. 8th, 1813, and consequently had just passed her 31th birthday. Her funeral rites were observed at Roy. Mr. Winkley's church, Boston, on Monday, Jan. 15th.

"Pray, Mr. Professor, what is a periphrasis?" Madame, it is simply a circumlocutory cycle of oratorical sonorosity, circumscribing an atom of ideality, lost in verbal profundity." "Thank you, sir."

January 11th two sleeping cars on the Virginia Midland Railroad ran off the track near Kettle Run Bridge, and were entirely demolished. A number of the passengers were wounded, but none killed—a fortunate escape from another "Ashtabula" scene."

See dying vegetables life sustain,
See life dissolving vegetate again;
All forms that perish, other forms supply,
By turns we catch the vital breath, and die
Like bubbles on the sea of matter borne.
They rise, they break, and to that sea return.
Nothing is foreign; parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least,
Made beast in aid of man, and man of beast;
All served, all serving, nothing stands alone,
The chain holds on, and where it ends, unknown,
—Pope's Essay on Man.

What is the difference between the clown at a circus and a gullty conscience? Why, one's a 'cute amuser, the oth-

er a mute accus-r.

cent. on the loss of the depositors in Patrick Donahoe's bank, although the present proprietors, Archbishop Williams and J. Boyle O'Reilly, were in no way bound to doit.

The Boston Pilot recently declared a dividend of ten per

The Portland Advertiser of a late date heads its \*\* weather indications" with a "pome," of which the subjoined are the closing stanzas:

Whatever direction we go,
We're swamped from above and below;
Over drifts and through heaps
The pedestrian creeps.
Blasphemously blaming the snow. And Meyer, alas (see below)
No mercy seems likely to show—
''Indications'' to day
Read in just the same way,
Adding moreness to muchness of snow.'' By the last official report, it appears that 212,467 people

have their lives insured in Hartford, Ct. These lives are insured for \$450,000,000 altogether, and the property insured in the fire companies is \$615,616 000 more, so that the total risk which Hartford carries is, in round numbers, \$1,100,-000,000. Let Turks delight to how and fight, for 't is their natur

to; let Bear and Lion growl and bite, for madness made them so. But Yankees, you should never let your angry passions rise; don't quarrel; trade, work hard, lie low, and . . . . forward the supplies. Japanese freedom from superstition will now be put to

the test, as an Iron mine has been discovered in the sacred mountain Koyasan. One Yahamaror, a rationalist, pro-poses to bring out the ore and work it, and the Japanese journal announcing the fact has no word of horror. Our thanks are due to U. C. Mead, Rand. Avery & Co., ad Wm. J. Dana, of Boston, for beautiful specimens of Card Calendars for 1877.

Four ladies were elected to the London School Board at the last election; among them is Miss Taylor, John Stuart Mill's stop-daughter.

Mme. Perron, an old lady who lately died at Paris, has sequenthed 85000 francs to the municipality of Marsellies for founding an asylum for unfortunate dogs and horses.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Bos-

BIBLE MARVEL-WORKERS. - In the course of its notice of this fine book from the pen of Allen Putnam, Esq., the

Christian Register, Boston, says:

"This is a carlous attempt to explain the miracles of the Old and New Testaments on the ground that the herformers of them were 'mediums'. The writer is a thoroughgoing 'Spiritualist.' He believes, as he says in his preface, that 'furniture, untouched by human limb or machinery, has tipped out responses to inquiries. Water has been clauged into wine. A man has been slowly raised from the floor so high that he chalk-marked the ceiling overhead, ten feet above the floor, and was let down again gently as a dove.

"Mr. Putnam seems to be very much in earnest in his theories. His doctrine is no new thing with him. Forty-five years afterwards he began to see, and 'study of the phenomena of Spiritualism has now, for twenty years, been with him a religious work.' He reverences the Bible, and believes that he is setting forth the only true interpretation of it."

Christian Register, Boston, says:

"THE BATTLE FOR BREAD," by Milo A. Townsend.

—This pamphlet of 74 pages, which is very handsomely printed on three paper, should be in the hands of every one, so says an exchange. The description of the "Workinginen's Palace" in France, by Mrs. Howland, is of itself worth more than the price of the work. Aside from this, however, it contains much of permanent value—facts, arguments, thoughts, appeals, which are presented in an earnest and cogent manner, and which are based on principles that are "stable as the mountains."

The headings to some of the chapters are as follows:

"Facts and Statistics," "The Money-power," "Work for Government," "No Homes," "Platform of the Independent Party," "Rich Men Measured by the Bible," "Remedy for the Present Hard Times,"

THE NEW GOSPEL OF HEALTH. By Dr. Andrew Stone, Troy, N. Y.—This book is well worth the money to any family. Its treatment is nearly all dictated by spirits who were eminent physicians whom in the fiesh. Their superior knowledge in the spirit-life, added to their expenses of the superior ways to say of great. riences of earth-life, make what they have to say of great vius.—Westfield, N. Y., Messenger.

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