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Bartlett: "Dedication of Liberty Hall," by N. Frank White: "Mrs M. S. Townsend and Jennie Leys in Phila-

delphia, " by L. A. Schofield; "An Explanation." Fourth

Spirit Messages(*): Western Correspondence, '' by Warren Chaser, ''A Healer, '' by G. L. Ditson; Oblinaries. Seeenth: Book and other advertisements. Eighth: Conclu-

with: Book and other advertisements, Elighth: Conclusions of Gerald Massey's Lecture: Brief Paragraphs; Spir-Buallst Meetings, New Publications, etc.

The "Port of the People."

WHY I BECAME A SPIRITUALIST.

A Lecture Delivered in Music Hall, Boston, Sun-

Banner Contents. First Pages: "Why I became a Spiritualist," a Lecture by Gerald Massey, Second: "Hetters of Travel," by J.M. Peebles, "Third: "Beath Memoria," by Mary B. Didges: "Wetherbee's," Night Thoughts: ""Charles H. Foster & his Trip Around the World," by George C.

that prevents the possible

turn. For seven days and nights it had been permanents Dogtors insisted that I must put her for it seemed to me that I knew so much more of the case than they did. '-But now I wavered. I could not get her mes-

the room-no, I did not think so; I tried to feel

that it might be so. My wife insisted that one of

the dogs was in the room. We called, and I got

out of bed to look. There was no dog-nothing

to account for the noise. I, turned up the bed

and mattrass at the foot to search. There was no

explanation there. I returned to bed again.

The noise begun anew -a scratching, scrabbling

sound on the board, with an occasional slight

rap, in which the sound culminated, or made it-

self out more perfectly. My wife screamed that

she could not stand it, and would not lie in the

bed any longer. I tried to gulet her-for the

sounds were quite enough forme to attend to. I

bore it for some wenty minutes after being con-

vinced that it was produced by neither of us.

Once indeed, I wondered whether it was possi-

ble for thieves to be in the room underneath with

an electric battery, trying to occupy our atten-

tion by shaking our bedstead electrically-while

they robbed the room, I invented all sorts of

natural or unnatural explanations. The sounds

continued. Then I called the servant, to see

what effect the sounds would have on another

person not a poet, but of cool and unimagina-

tive temperament. I did not tell her why I had

tress was worse. She sat down and leaned be-

side the bed. The sounds came again louder

and clearer, She passed through a similar stage of

wonderment, looked at me, as she said after-

wards, to see if I were frightened; and, finding I

was not, she did not see why she should be; and

The servant-girl's mother was then called; but

the fact produced no effect upon the continuance

of the sounds. Mr. Massey was by this time con-

vinced that they proceeded from some other

source than a mortal one, but could not seem to

attach them, on account of their groveling na-

ture, with spirits according to his, conception of

such beings. If a spirit were making these noises,

he thought it must be one of a low kind, and

therefore mentally bade it begone several times,

Finally the spirits rapped, and he, by request-

ing them to give three taps for yes, obtained from

them the information that his daughter Marian

and his wife's mother were present, though in-

visible, and had come to help his wife's head.

Strong physical phenomena supervened, the bed-

stead being rocked, and the feet of Mr. Massey

being "heaved up with force." After which he

My wife, who had leaded back, now rose up

white and rigid and straight as a corpse might

rise from a coffin, with the fixed, staring eyes,

not yet able to pierce the grave-gloom, but burst-

ing through it. When quite upright, the face

lighted! . She leaned a little forward, looking out

over the bed-foot, and in a weird, intense whis-

per said, with an ineffable smile, "Mother, Mari-

an!" and then sank gently back on my arm, and

soon lay breathing softly, with two tears stealing

out of her closed eye-lids. Spiritual presences,

apparently recognizable to her as persons, had

succeeded in putting her into the trance condi-

tion. In this state, consciousness began where

it left off a week before; all was a blank between,

as was shown by her first question. Of what we

had passed through that night, she knew noth-

ing. The noises began again. "Oh, what's that?"

she said. I told her what had occurred. We

continued the conversation a long time that night.

The upshot of the communication was this: I was

not to put her away on the morrow, though she

would be worse than she had been yet, and on

the following Sunday night she would be perma-

nently better. And at ten minutes to twelve

o'clock on that night week she was comparative-

ly well. Thus in all likelihood, she was saved

from spending some years in a mad house. That

purported to be the object of what I now consid-

er the spiritual world audibly breaking through,

to communicate intelligently with me; proving,

in doing so, that invisible beings' could see us,

so she did not bolt and leave me.

but to no effect.

CERALD MASSEY. the light, and lay down beside her. She was still violent, but, in spite of that I heard a I begin with my own facts, because they are more to me than anybody else's facts, received on hearsay. Indeed, if I had not known certain things were true and real, I think I never could length the noise arrested her attention, and she have believed them at second-hand, no matter whatshe amount of testimony might be. I may her it was not me. This seemed to steady her say with Horatio, "Before my God I might not mind somewhat in a listening and fearful attithis believe, without the sensible and true avouch tude. The noise again began, and increased. of mine own eyes and ears." Dear me ! how I I got a light and removed the hot-water bot doubted, and doubted in presence of the phenomfle. The sounds still went on. My wife drew enon itself! In truth, it seems to me that I only ap her feet instinctively from the bed-foot-for, arrived at belief by doubting and doubting until aby this time, the sound was, partly as though a I doubted my doubts. I see it is stated that Prof. rat were gnowing the matriass, with an occasion-'Agassiz saw at one single glance the whole al sound as of a dog's tail whisking the footthing as an imposture. It took a great wrench to board. I thought perhaps one of the dogs was in lift me out of the old ruts of thinking. I, did not

It has been remarked on as an oversight of Shakspeare's, that he should have shown the great skeptic, Hamlet, as positively doubting the continued existency of the soul, just after it had been revealed and demonstrated to him by the spirit of his own father, who scame to prove his own identity by word of mouth and to unfold the secrets of both worlds. My own experience leads me to look on this not as an oversight, but as one of the poet's profoundest insights. He knew how hard it is for many to accept those facts of the spiritual, even though-as was said of old - even though "one came from the dead." The only facts I shall make use of are those that I recorded just as they occurred. I will answer for most of my facts with as much certitude as Mr. Crookes can for his. I speak in all sincerity, meaning exactly what I say, and do not doubt that the truth, truly spoken, will ring true on the touchstone of all true souls. Some two-and-twenty years ago I was invited

his

books dd and Gates

nest

retall by

reaching present conclusions for years.

to see a young clairroyante read without the use of the eyes. So little did I know of the subject, that when I was asked to hold the eyelids down, whilst she read, I left my fingers as far apart as possible, so that she might see through them if she liked. I did not-wish to prevent her reading. Possibly my intended kindness told in my favor, for that clair cogante became my wife, and her first consciousness of meeting me, I found afterwards, was when she was in the magnetic trance. I was indignant at the treatment and the torture to which I thought she was subjected to gratify people's curiosity, and it ended in our running away from it. I afterwards found that this reading by some abnormal vision was a fact, however unbelievable. She had manifested the power from nine years of age. I have seen her read so liundreds of times, and convince hundreds of people, including men like Brewster, Hallam, late Earl of Carlyle, and the present Duke of Argyle. and Bishop of Winchester. Many persons were prepared for the phenomena of Spiritualism by what they saw of her clairvovance.

The speaker then detailed at some length the various methods which himself and others had taken to prevent the lady from reading in this manner, and the uniform failure of such plans, and specified several instances of the remarkable clairvoyant powers possessed by her, which in time broadened to the shores of a wider development in mediumship, and then proceeded in touching language to refer to his departed daughter and the sickness of his wife:

er and the sickness of his wife:

The loss of a peculiarly dear little child had preyed on the mother's mind. This was our wee white rose of all the world." Also the brain had been injured in childhood by ignorant persons. Indeed, a spirit once said to me, "She is one of those who receive the mortal wound

from before birth!" I take it that was a part of the conditions. The partition which divided one kind of consciousness from another was very thin-the mind would waver at times. I am satisfied, though, that a great deal of supposed insanity is only a disordered kind of somnambulism, as will be seen : when' the subject comes to be treated from the spiritual side. You may remember what Charles Lamb says of his poor sister's brilliant, witty talk: when her mind wandered, as we say, it was incomparably better than that of most sane people. When the aberration became most apparent, if I could only induce the magnetic trance I found there was no such thing as insanity of soul, howsoever the brain-consciousness might be arrested. There was screnity and clearness in the depths of the spirit-life, while the troubled life of the brain ran on a river of oblivion above so that I saw how in madness, idiocy, under chloroform or in infancy, the spirit that is eclipsed for the time being and shut in darkly from us may have its lucidity and be fed with light from that spirit-world to which it is united, with which it communicates through life, and into which we hear us, talk with us, help us. pass in death with an internal waking.

could not mesmerize, that the mind has been them being the raps carried to a greater perfect ant of another world, could become the magnet-this will are the very being that five son as the righted again in response to prayer. You see I tion of telegraphic signification-a species of did not know there was any natural law op planchette, and the visions and descriptions by posed to such a possibility, and no doubt was this wife. Almong other remarkable things given very much in earnest. Our knowledge and recog- † him, was a written communication relating to nition of the impossible is often just the thing | Müller, the railway carriage murderer, who was captured on this side of the water, and was un-In the year 1863 this mental illness took a bad dergoing his trial, said communication citing facts to show that, he was not fully responsible for the homicide. On the strength of this, the away. Hitherto I had held out against them, speaker sent a communication to the London press calling attention to these circumstances,

but, as it happened, it was published in only one of the papers, the News, but the writer did not merized, to consult her. One Sunday night I learn of its appearance until long afterwards. held a consultation with the Doctors. They in However, Müller was found guilty and hanged, sisted on her removal. I said I would decide and after his death came to them in spirit, and next morning. I got to bed about 11 o'clock, thanked the lecturer for the pains he had taken having given my wife some medicine; put out, to save "his poor neck.".

The aid which the speaker had received from the invisibles in unraveling the mystery attachstrange noise at the foot of the bod. At first I | ing to Shakspeare's sonnets-through the mazes thought it must be her feet pushing the hotswater of which neither the medium or Mr. M. had any bottle against the foot-board of the bedstead. At | intellectual clue-was to him simply wonderful, and to it he bore willing testimony. He had freplanned me for not keeping my feet still. I told quently in pursuing the work been referred by the spirit to books thoroughly unknown to the medium or himself, and on searching up the volumes, had found therein the corroborating proof promised.

The speaker then related a story concerning his experiences at a new residence whither he had but just removed-said murrative being of a nature akin to the various "haunted houses, the stories of which so frequently of late have filled the columns of the secular press.

Before the passing away to the spirif-side of his wife, he formed an agreement with her that subtler phenomena which preceded such supraps should be made upon the clock, where none had sounded before, and subsequent to her ed that man was a plant not of earth, but of them away when they seek todraw nearon their decease raps were heard in abundance. On his first sitting with the medium, Home, a spirit took possession purporting to be his wife, and said: Proots into the earth, so man, roofed for awhile in Oh, Gerald, when I turned on my left side to pass that night, and had got through, I could not believe it. . I kept on talking, and thought you had gone suddenly deaf, as I could not hear you answer me." That was exactly what had occurred with me on this side of death. I kept on talking and she did not hear. I have no doubt but that truly represents the continuity of consciousness in death. There is no death. There away to a vanishing point by Metaphysics and is no break no cessation of motion: it is like Theology. Through our magnetic mediums it dead mother does not know what I have come to," the top when we say it speps-that seems to stand still when it spins perfectly.

It is not my purpose merely to tell you a wonderful-story, or I might have filled my lecture with personal details. But I would rather set people's brains at work inside the skull, than see their hair standing on end outside of it.

and the facts have gone on unfolding their-meanto me as real as that of the natural world; the unfeatured darkness has unveiled a living face. I have felt the touch of spirit-hands with nobody hand impelled to write messages without any volition of mine.

Standing on this side of my facts, how should I care to argue with those who stand on the other to assert they can't be true? Where is the use of arguing, when sheer Ignorance of the subject is to be the base of our opponent's reasoning, and his fundamental assumptions are false, which are: that he sufficiently divines the relationships of mind and matter in the life which is known, so as to say that these things are impossible to their relationship in a life that is to him unknown?

Sergeant Cox will tell you that this sort of abnormal action implies a new force in Nature : he calls it "Psychic Force." But our "Psychic Force" friends do but touch "physically" the veriest fringe of the phenomena. They have but made a study of one ripple, registered on the sand by the great ocean that is out of sight.

I know that Mr. Crookes has seen a thousandfold more than he can scientifically demonstrate to others. If the force be spiritual, as we contend, it follows that physical science can only deal with that registered record in the sand of the ripple passed away.

The speaker then paid his respects to Dr. Carpenter and the "unconscious cerebration" theory, giving the subject caustic treatment; cited the fact that the mesmeric phenomena; once ignored by the scientist, were now brought forward to explain away those of Spiritualism, and said: But it is too late. Our scientific oppo-

"Like the hindmost charlot-wheels, are curst" "

.When a medium goes into the trance condi tion now, we presume it to be under spirit-influence. A spirit is the magnetizer. You will find by the Bible, that this is an ancient form of mesmerism. "Where is the angel Uriel," say: Esdras, "the angel who came to me at the first ! for he hath caused me to fall into many trances And as I was speaking these words, behold, he came unto me, and looked upon me, and, lo! I laylas one that had been dead !" At other times the hand is used in this spiritual process, as it might be in magnetism. The hand of the Lord; that is, of some spiritual presence, came upon the head of the seer, Elisha, and he saw and prophesied.

When the fact of the power of the mesmerist over his subject was called to mind, we could see what'a vista of possibilities-seemingly limited only by the communicating power, and the

I am bound to admit there were times when I | of the possibility of spirit communication, among | came to accept as a fact that a spirit, an inhabit can only know it by its signs. But this low and izer. There was such a thing as 2 unconscious cerebration " of thought. Half our mental life likely to be commonly visible to us in the sense, was passed in the process of thus drawing from the wells of the world unknown. But, so far an argument against Spiritualism, it was one of the most vital proofs of its truth, the brain being shown to be not the cause of action, but merely the agent of the spirit's will. The spirit itself, said the speaker, dwells and lives a life of which, we on the ohtside catch only the shadows of its. ence, flashing through its cloud.

Unconscious cerebration is simply an automatic motion of the brain in signifying the wish, or will, of the spiritual consciousness; and the brain is not the cause, but the means, of the external consciousness. Here we may get a glimpse of the spirit's living on, even though the brain becomes unconscious in sleep, feeble with age, public to the commonest senses. decayed by disease, or destroyed by death-the sun We did not know our own mental life anywhere as. beginning, but only as becoming. There was an undredged ocean in our mental world which had no bottom. Deep as we might plumb, we could was beenuse the mere physicists failed to aphad no beginning, no origin for phenomena; they tried to commence with the atom which had no existence as a postulate, and ignored the posed atom. Plato was right when he proclaimd by his being, and, between which he was the only division.

Spiritualism claims to have established objects ive communication with this verifable world of being, which had been subjectively whittled used to murmur strange things to us-like one as Intelligence, Affection, and Will.

should still only be acting on a belief professed | but dearly loved daughter! Since my first gropings in the darkness of this by the whole Christian world. It is asserted by You may remember the wreek of a large steam subject, light has dawned on me more and more, them that the soul of man is foreversininenced by good or evil suggestions, invisibly conveyed lings until the presence of the spiritual world is of course. Neither God nor Devil could get of board, the greater portion of whom were returned our souls without impinging somehow, someto bear; there must be spirit communion-no within seven yards of me, and have had my own matter by what name you call it. Also, the suggestion must come from beyond our consciousness-which is just what we say, only we act on if as a living truth; the orthodox and scientific mind, as if it were a lying farce,

It is difficult to demonstrate to those physicists? think, of the petrified soul-that we gre living spirits; difficult to prove the existence and presence of spirits outside of us to those who have not realized a spirit within us. Still, it is impossible to fully discuss natural laws apart from spiritual causes: the two are indissolubly bound ip together. You cannot treat the natural by ignoring the spiritual; you cannot insulate the most material man, like a metal in a nonconductor, so as to be sure the spiritual world is not brought to bear in the production of certain' phenomena: In man it is with the natural and the spiritual as the Hindoos say of the melon : you can hold a melon in one hand which contains seven handfulls of seed. And such is the

spiritual relationship here to the natural facts. I think it is greatly owing to our dim and distant conception of a spirit-world that it seems so impossible for our spirit-friends to be near us and to communicate with us. Our ideas have been so limited to the more visible relations of time and space, Metaphysics have so dissipated all spiritual reality. And then, What is spirit? we say or think, trying to feel the texture of it, as if to see how much it would sell for, and mentally figure it forth, from the sense-perceptions, and realize it in a material form. We conceive of spirit as attenuated matter, forgetting that no attenuation of matter will ever arrive at spirit. In doing thus, we are somewhat like those English people who, when in a foreign land, seem to fancy the more they make their own language un-English, the more it must be like the language poken there! The only starting-point, I think, s this: We are spirits here and now; spirits in a material form, but not, spirits because of this

And in trying to conceive of spirits out of the present body, 'I'don't think we can do better than remember what constitutes us as spirits in the body, which' is this: 'a 'man's 'real, spiritual' self is his will and his affections personified. Take a man's love, for example; you cannot know that by weight, or texture, or material presence; can only know it by its own manifestations. Yet lays arresting hands on, for the other world to love is a real existence, whether it embody itself to us or not, and where it may not manifest itself to us publicly, will do so by many secret in life as well as in death, the result must be livways. Or take the will of man, or, better still, From that time forward he had plenty of proofs | receptivity of the medium-was opened, if we | the will of woman. We cannot see it in itself;

erystallized, immortal self called a spirit; not though very real and quite near to us still. In fact, nearness would be the most natural manifrom this "unconscious cerebration" furnishing, festation of love directed by will in whatever state of existence it found itself.

Aprefer, then, to think of spirits as human affections more divinely personified; increasing in their power as they increase, in the intensity of their life, just as I, prefer to think of God as "our Pather" to all chemical robbiderations of mutions on the curtain-the lightning of its pres- His nature, or metaphysical mysteries of his attributes. We know this Will, this Low, will find another fitting form of embodiment, because they have proved it to us again and again, and are always ready to prove it by the will coming back to'us and demonstrating the continuity of the love in person; not only induencing us in the secret places of the soul, but with a presence pal-

Thousands ignore the spiritual world because, shining on after it has set, and gathered to itself has they think, it is so far off -out of sight with the rays that once illumined and warmed the them being out of mind. But once in presence world of sense. His experience was fike-living in of our facts, and fully possessed by them, your a kind of balf-way house, having windows in it, cannot adopt the estrict policy, and try to get through which one could look into two worlds. rideof the other world by sticking your head in any sand hole of this!

You lose the power to sell deceive with shallow forms of make-believe!

Let men but truly realize that the better annot sound it. There is illimitable continuity. It get of themselves, whether in the shape of a lowing wife, or mother, or child gone before, can see preclate the world of spiritual causes that they them still, are with them still, and try to get hearer to them than ever they could in this life, that they look at their sins and failings, their worldliness and greed with rebuking eyes, divine-ly grave, filled with their larger, purer love, and they must take thought and strive not to burn heaven; as the tree which drew by its leaves imission of comfort and errand of love; they from sun and dew the power to send down its would try not to do that which would make them vell their eyes in anguish. They could not comthe natural, drew from the spiritual world his tinne the life of selfishness that darkens round true soul sustenance-he existing at the same their souls like the black cloud of the link-fish. time—a denizen of the two worlds, which blend: and rises up betwixt them and their darlings, to sully their impocent brightness, and put them out as the darkest midnight may put out the stars!

You dare not linger thoughtlessly in the palace. or the hovel of sin if you felf the spirit-touch upon your shoulder, of the whisper at your ear of a voice you know. "I'm glad my poor says some wretched outcast who thinks the ache talking in a dream. But now we can get at it, was all over for her when the grave sod covered as it were, in the waking state, and know the unthe bowed frame and broken heart from huforce behind the vell of matter in a mental form | man sight. But my God? she does know, and sees more than ever, and suffers with the strength If it were possible to set uside our facts, we lof a thousand heart breaks for that iniserable

vessel some years ago graffed the "Central Amer-She had about five hundred people on miners from California. They were coming home where; without contact no force could be brought from El Dorado, bringing their treasures with them. They had toiled terribly to accumulate. their wealth, and now they were going to invest it and live sumptubusly and dwelkat their case. 7

Often and often their eyes turned to the bags

of gold-dust with a golden sparkle of delight. But, says the account, as the storm continued, the gold was less and less thought of; and when -who are the only fossil specimens on earth, I if became evident that they might at any moment go to the bottom, men pulled off their belts of treasure, and opened their bags of gold; and scattered their riches on the cabin floors, felling those who liked to take it, for aught they cared. Full purses containing two thousand dollars were. lying unitouched on sofas. Carpet-bags were opened by their owners, and the shining stream poured forth on the doors. One passenger opened a bag, and-daslied about the cabin twenty thousand dollars in gold-dust, and told any one who wanted to gratify his greed to take it; but it was left, untouched as the veriest dross. A little. while before, he would have struck down any man who hall dared to fouch a single grain of it! The other world had looked closely into their faces, and greatly changed the relative value of ... things. In its immediate presence, the glitter ing hoards were the veriest tinsel, and undistin guishable from the other dust of earth. When the ship was fast sinking, a brig was destried, and boat after boat put off to save the women and the children. These were all that could be resented. Fathers parted from their children, husbands parted from their wives, with a resolute resignaion. They saws the women and the little ones push off in the boats; there were no boats for them. Nevertheless, not one of these rough golddiggers rushed to snatch at the least chance for saving himself. All selfishness had died out of them with the other world in presence. Each heart knew its own bitterness-each was busy with its own peculiar sorrow. A last look at the boats vanishing forever in the distance-a last . thought of home and friends far away-a lasts silent prayer to God above, but no sign of selfishness was seen or heard, with death, within arm's length of them and staring close into their faces. As the last boat put off with its precious freight, the ship went down, head-first, to the bottom: But those hardy, bronzed fellows had first touched bottom, and in that trying time their manhood rang heroically true.

"I think that Spiritualism must have partly such an effect appon those whom it really and truly look closer into their face. Surely if the other world once demonstrates its immediate presence ing and life-long-once brought home to us in

[Concluded on eighth page.]

Foreign Correspondence.

SETTINS OF TRAVELS

HA J. M. PLEHILLS.

from our sight forevoirs or at least, till seen by this and other methods, by reclaimed and made is within is about yes, from the evergreen shores to blossom as the rose. of the Morring Land

most they and, halimant engineering. The winds, lars t What a field for exploration? How often, sweeping tropic Africant sands west, of us fell, another spirits have told as of sand-buried cities. upon our plinting persons at noonlay like breat"s Surely, this was not once the picture of desolaof fire. The imoneter measurements showed that, then that it now is! Oh, the sand the scorching the mercury stood in the con-water at the pand and said! On this August day the thermometer

For several miles out from the Sucy landing, tized of Christ! The several miles out front the Sucy landing, fixed of Christ! (the sea kyonly from a mile to two and three miles). Worn and weary, this day's milway-travel Six rathous of Mater. Saids are ever shifting in ster " these Eastern seas. Accordingly, a few thou sand years gain, there might not have been six Got water at this point. And then; again, the beavy north winds pushing piling the waters ing shadows of the day, the wide and fertile valsouthward with a six fort oblitide, the Israelites. might easily have crossed upon dry land, on train reached the city; and yet, on our way in the other hand, a sholden change of wind, the the carriage to the Oriental Hotel, we caught a inflowing tide, with a set uncommon "waterwhirlwind. "would naturally overwhelmand submeige the advancing Egyptians. Admitting the Jaction into my being's core. literal truth, therefore, of the scriptural record. simply impossibilities? SINAL

Naturally, skeptical, unbelief arose; when our kind hearted captain of the "Arctusa" - who, by the way, is an Austrian Spiritualist -- pointed out to us, the mountain that, and reperted convulsions of Nature, saw the "law inscribed" on ; tables of stone." Doubts in abeyance for the ored lights were distributed through the gardens time-being! Previous to agaching Suez, thorn, and along the streets, arching the avenues, whitboomed up in the haze upon the Arabian side ening the payements, flickering in the branches grim and bald mountainous peaks, the highest and most forbidding of which is pronounced to fountains, while rockets, serpents, revolving be the Mr. Sinal of the Penfatench. Near the wheels and other kinds of fire-works blazed out foot of this ragged Sinal range is the site of upon the night, half paling for a time forch and Moses's wells and bright, green spots they are the only scidare visible! Here it was say Jews and Mohammedans that the Israelites quenched their thirst while Jeligrah displayed up to the very summits of their minarets seemed his power in drowning the wicked - Egyptians. This behove the Old Ty-tamehos the war god streets and lanes, fringed for unles with flags, of Christians, must have been an Theorrigible stinger, if the peace principles of Jesus are all a were literally throughd with carriages and gid-

SULZ. SASD. ASD TRUES. Mostly at straggling mass of low mid houses, this city, of ten thousand inhabitants, including magnificent pageant! Considered spiritually, it some three hundred Europeans, is surrounded by syas the quintessence of babyish folly, the glifa desert region, and naturally repulsive to an Americani. One good hotel - the "Sucz "-with any number of disreputable ones, a tall Thosque tower, a square with no shrubbery, and bazars, freeing the country from slavery, and feeding full of criving goods, with Copts and Arabs, for the wretched street beggars. salesment, tell, the story of the playe. Not to mention Hear and lizards, one becomes disqueted; while looking at the sand-elad children who apartment to medifate. brush the dies from their sore, gunuity eyes, to look upon the traveler and ety "Back-heesh." Evidently, the slare of the noonday amount the flying sand have as much to do with the ye disgases of Egypt as syphilis and other scriffillous. taints. Begging is a profession in Suez. Healthy. Arab, hals will follow you, shouting, "Backless, hobble along after one, muttering, "Backsheesh?" It is not strange that the Israelities wanted to leave this part of the country.

THE SPEZ CANAL. and through the Indian Decan for the East, that enterprising French engineer, M. F. de Lesseps, proposed to Mohammed Said to reopen the ancient canal of Sesostris. Be it remembered that two, three and sive thousand years ago, when Europe had no history, Egypt not only had her canal through the lakes across the Isthmus-remnants of the rains still remaining-but proud old Egypt had other canals with an extensive com-

This canal, uniting the Meditegrangan with the Red Sea and the vast waters of the Indian Ocean, one hundred milys in length, Hirer hundred and twenty feek in width at the top, two hundred and forty-six feet at the bottom, and twenty-six feet deep, was formally opened on the 13th of Oct., 1867. At this time, as fortune would have it, we were in Constantinople, privileged to See the Austrian Francis Joseph, the Prussian Frederic William, the Ifalian Amadeus, now ex-King of Spain, with others in authority, on their way to the febs, and festivities consequent upon the interesting occasion. Prophetic politicians and English aristocrats to the contra-

ry, the Suez Canal is a graind success. Considering the shifting nature of the sand, the heated barrenness of the desert, the difficulty in procuring fresh water; no one can gaze unonathe numerous steamers-English serews of two thousand tons and more-driving along this. desert cut furrow filled with water, and not ac-

ginest Egypt that was and then was of is hammedan structure, one may catch a panoramic of the rich.

sandy contour of the country each side of the Isthmas plainly indicates.

It's about one hundred and titty miles -if mem! 'ory serves me by radway from Sucz to Cairo," Among they Vieles I damages of the desetts much of the war lying across vast sand plains. The San Sand into the Red Sea, with only an occasional oasts, Lietushasten, Mere through the smills of Balod-Mandelo of the gald as a patch of palms. how drooping they look! of trans to mained doubtiess, from the dairy there is a slowly pacing caravant show patient gers of the seas which, while bicking a sufficient, the poet camels; there are tenting Arabs; there number out light houses, abounds in Africans a lonely pelican, there camels and donkeys coard reside, tough peral regts and half-hidden browsing on a sort of suggestionship there a squad tooks every florierron of mayigators. The Fryntian soldiers of house from the coardinate of t rocks a very Speciation of navigators. Of Fgyptian soldiers, there a Storm of sand which steaming doubleward, the third day out saids ing across our track, and here a midsbuilt vil rising with the gray attams of mornings labed lage, a very hive of squalid humanity. Around another magained at your of the Southern Cross, it cluster dates, figs, plung and flourishing veget-hanging low in the hard southwest distance. A fation, the results of semigy and dirrigation tow addity and negationings the beautier, and it finded ? Mainy of the desert tracts of the East may by

But see there are piles of old mouldering The withering feat upon the Red Sea was als ruins, there crumbling walls and prostrate filin the air, from 9 to 11 in the shade! stands at 136 Fahrenheit. It is living at a poor Approaching, the terminas of this sea, and "dying rate."

standing aponette chip's deck in the Gulf, of But we are on the way to the Nile-wonder if Such, and sees this to the cost and west, bald, this is the route the patriarely Abraham took arid, descrits, and, Micheless' mountain 'ridges, when going down to Egypt to escape the families warms in each morning's glow, and at moon a and was it anywhere in this locality that, retremplotes and good barming elisteness mirrors, turning from the ashinghter of the kings, he met Melchezidee the king of peace-the bap-

All width, a A roughly out and enged mountain across sands included me of the Arabian Shelk's shuts in the deact upon the left, while, from a prayer, "An Arab," says Saadi, Vjourneyprojecting tong a upon the Egyptian side to a ling across a vast desert, wearily exclaimed, "I ractites, 4ed by Moses, are supposed to have foutilled that a river dashing its waves against rossed Soundings at the present figure shows my knees, I may full my feathern sack with was

> Deligionsly giathlying was it to gradually "leave the saids and approach, with the lengthing ley of the Nile. It was hearly twilight when the distinct view of Cheops and Belzonl-two of the great pyramids. The sight shot a thrill of satis-

August 18th - This, in one sense arrivast, was no initiacle was necessary for the prescription of an auspicious time to reach Cairo, because the one or the destruction of the other party. Miray third night of the yearly illumination in honor of eles defined as abrogations of natural laws are the Viceroy of Egypt, The estimated expendi ture for the display was half a million."

. They dine in the East at eight o'clock. Stroll ing out in evening-time, after dinher, accompanick by an Egyptian guide and Dr. Dunn, I mentally asked, Is not this dream-land? the lotusclime of the poet? the palace-realm of the "A-rabian Nights?" Bright globed and various coland sending slivered shafts down into playing lamps. Not only were triangular and pyramidal shaped figures hing with glass lanterns, trimmed and illumified, but theatres, palaces, mosques, all ablaze with a woird gaseous brightness. The banners, and Postly tapestry and transparencies dily gaping multitudes, some in rags, some in sisks and safins, and others in the gilded traptering painpering so pleasing to vain royalty; This half million, worse than squandered, should have been spent in educating ignorant subjects,

Disgusted with the confusion, the wild excitement and the sham of the show, I returned to my

Is it a dream? or am I really in Egypt, the country of Hermes Trismegistus and Menes, the founder of Memphis? and I in the land of ancient symbolical art? of hieroglyphs, obelisks, pyramids and paintings? of inenoliths, sarcophagi; and templed tombs? 'Changed! on how changed, their eyes, A certain class, however, as do some during the devastating decades of two, three and Syrians, veil their faces completely. The reasheesh!" while old men, heavy, ranged and tooth; five thousand years! The sacred Nile still moves on in silent majesty, but no wandering Isis weeps, searching for the dead Osiris. The shadow of Typhon's frown falls no more upon the fremulous waves of this great rolling river. The lips eye caught a glimpse-of a faint blue thread stretching away into the heart toward the north. It was that hedern to hip diagging slowly around the Coast of Africa and the Cast of Africa and the Cast of Africa and the Cast of Africa and the Large of toward the north of the Coast of Africa and the Cast of Africa and the Cast of Africa and the Large of toward the coast of Africa and the Large of the coast of though stripped of their marble easings, continue to stand in peerless grandeur, the wonder of the races, the riddle of the ages!

ABOUT THE CITY. The Cairo of to-day, including the old city and the new, has an estimated population of four hundred thousand. The mixture of races puts to deliance the classifications of ethnologists. Under the administration of the Turkish Khidjye, or reigning Viceroy, the city is rapidly improving. The palaces, the public buildings, and the substantiat bridge across the Nile, are fine specimens miles from the new, and yet there is no real. break of buildings between them. Modern Cairo seeks its model in Paris, not only in extravagance, fashions and luxuries, but, in its amusements, gardens, sparkling fountains, marble walks, mosafe payements and reception rooms inlaid with porphyry and alabaster. The Viceroy-is still building for himself new palaces. Those who wish to see the Cairo of the past should not delay. The weird old houses with their polished and fantastic lattice-work are fast disappearing. Allday long, the remorseless chipping and hamis upon his heels, and soon boulevards and flow-Christian Coptic and the more ancient Egyptian.

THE CITADEL AND THE MUSEUM.

graphed the name of this great king of the world, now waking from the dreamy funders of weary view of the whole plate any the Nile, fringed in Now we are upon the threshold of the Memson Ramses the Great?"

String green, folling at your teet, at the fight the phlan ruins. Though level with the ground or touches of the boriest in the sand, they cover a vast plain. The Dead, Red, and Mediterranean Season tests the ruins of ancient theory in the distance plate and the sand, they cover a vast plain. The Dead, Red, and Mediterranean Season tests the ruins of ancient theory in the distance plate and the sand, they cover a vast plain. The Dead, Red, and Mediterranean Season tests the ruins of ancient the ruins of ancient

heavens. The prospect by magnificent. tie churches, said by our guide to have been pyramids "-the "city of the white wall." Ac- ing to the perusal of imaginative and overdrawn built in the seventh century. The paintings of cording to Diodorus, this wall was seventeen, descriptions of the Sphinx, if quite disappointed

crypts cold and gloomy.

WHAT A SHIRL SAID.

among other things, that the great pyramid, carved images and shifting sands, some two the ignorant impudent Dunedin rabble, was a over! Others in after periods were constructed, single modern stone building, Sakkarah is a for different purposes. Speaking of the hiero- grassless shrubless, houseless cemetery of robbed glyphs, he said the hawk symbolized war; the tombs. Acres are honeycombed and munifiless; deer fleetness; the triangle, trinities; the youi, and still nearly a thousand men, under the ausplmortal existence.

Though the opinion may be considered a wildone, I venture the belief that the original Sanscrif was simply phonetically abbreviated hierocorresponding point upon the Arabian the E. pray that before I die, this any desire may be glyphs. The ancients, instead of carefully chiseling the whole hawk, would initurally, after a time, convey the thought by drawing the headof the bird, then, the biff, then the biff-shaped; at the base, are nearly round up a little distance, curve, which curre would signify war, and emphasized Warrior.

THE NILOMETER AND NILE.

Opposite old Cairo, nestling in the Nile, lies the little isle of Roda; the north part of which is occupied by beautiful gardens. A rable tradition assures as that it was here that Pharaoh's daughter found "Moses in the bullrushes." . If these guides are sincere, they deserve only pity.

The famous Nilometer-Nilomensoirer-is, located upon this Island. It did not strike me as anything very wonderful. It consists of a square well, in the centre of which is a graduated pillar; divided into cubits and surrounded by circular stones with inscriptions lajon them. Along the relies are passages from the Koran in sculpture. The whole is surmounted by a dome. The Nile begins to rise the latter part of June, reaching its maximum about the 25th of September. It is watched, during this period, with intense interest, because, if rising too high, it produces inundations, destroying crops; and, if not high enough, filling the canals and reservoirs, the neans of Irrigat in fall, causing infertility and famines. The yearly rise is from twenty to forty feet, depositing over the fertile valley a rich sediment of nearly two linelies in thickness. It is to be hoped that by fore Dr. Elvingstone leaves Africa the sources of the Nilo will no longer be geographical problems. Strabe, the ancient goographer, mentions the Nilometer. Diodorus in L forms us that it was in use during the period of The Pharonic kings, and Herodotus speaks of its measuring the Nile waters, when he visited Egypt twenty-three hundred years ago. Though not a vestige of rain has fallen now for nearly six months, the river at the present time is very high and moddy. During inundations the rise proaching the grim-cavity, a fox leaped out and rainy season lasts about three months:

APPEARANCE OF THE ECUPTIANS. In physique the Egyptians of to-day are larger and much stouter in organic structure than the Hindoos, yet evidently lack their intellectual activity. Physically they are a well-formed race, with an expressive face, retreating forchead, jet black eyes, full lips, prominent nose, broad shoulders and beautiful teeth. Their complexions-strangely blended-vary; the darkest are; doubtless, the descendants of the pyramid builders. Those having an infusion of Arabian blood in their weins are exceedingly hardy and stal-

wart. The women veil their faces, all except sons assigned refer to the harem and the "look" of temptation.

Dress, with Egyptian men, consists of frowsers -literally a red bag through which the feet are thrust - a fight under-shirt, probably white when of Mennion, touched, smitten even by rising sun- clean; a short, flying over jacket; a heavy, sashdoff the European dress. Travelers frequently put it on, thinking to pass for old citizens. Have they forgotten the "brayer." in the "lion's skin?" Could I speak but one word to the Khidive of Egypt that word should be education-educate the people!

THE PYRAMIDS-THE PYRAMIDS! A picnic from Cairo to the pyramids is one of

the easiest things, now-a-days, in the world. The great pyramid, Cheops, is only some ten or twelve miles from the city, and a fine carriage, a miserable mud-built Bedouin camp; there a road. But this is not the route for tourists desirous of seeing other pyramids, the ruins of youd a turbid looking back-water cove from the at his "fits." The mystery was solved. Michael of architectural masonry. Old Cairo is three. Memphis, Heliopolis, and the tombs at Sakkarah. Accompany us. It is seven o'clock in the morning, carriage at 'the door, the lunch-basket filled, the guide ready. The streets are yet comparatively quiet. Starting westward; we crossthe bridged Nile, and pass along its banks under soverarching acacias, by a palatial structure of the Viceroy's in process of completion, by quaint of a man, emblematic of strength and wisdom, buildings of less prominence, by mud-built buts, it has gazed coldly with prophetic eye for thouon to Geezah. Here we alight, and take to the erooked paths to the ruins of Memphis. Donkey- resolution. The architect evidently fashioned it mering of the muson is heard. The constructor riding is doleful business for a tall man, inast the represent or in honor of Che-ops-see; the buildering gardens will cover alike the ruins of the grace nor comeliness. But see those heavily- sor, was defied after his death as "Ramses the laden camels on their way to the smarket, those Great!" Ram, Rama, Ramses, are famous native country, that puzzle you and everybody

written as pressly for the manner of Light of derify constituted; in the almost measure less emetable islands, alotting the now swollen Nile. This was founded by Menes, the first recorded feet above the sand surface, and something like past, one body of water. At a later period the and further off, scores or monuments and pyra-king of Egypf, and noted for having turned the sthirty-seven feet below. It is twenty-nine feet Red and Mediterranean Seas, were united as the mids pushing their gray sharts up toward the Nile from its course, making a large tract of dry across the wig-for the image, remember, has a cavens. The prospect is magnificent. dend upon which to build a city. In hieroglyphs, colossal heard. The lips and protruding lower During the day we visited one of the old Cop. Memphis was styled Manofre—the "land of the jaw typify a deficient moral organization. Owbible scenes were unique and santastic, the miles in length, girdling and guarding the city me both in size and the architectural elegance of against armigs and the annual, overflow of the the workmanship. Still, it is a wonder-a death-Among objects of deep interest to travelers is: "Eternal River." The city, once or twice re- less monument guarding a desert waste! the Egyptian Museum, situated upon the banks built, had suffered ferribly from the Persians. One-quarter of a mile more to the foot of from ancient Memphis, Heliopolis, and hundred nincent temples was that of Phtoh. Near this , Off and away, donkeys! They become spirited. gated Thebes. Many of the museums of Europe temple, at the gate, were statues-one fifty feet. See! they actually gallop! But, "that! " ha! said years-its religion, its art, and domestic. Other statues and unique relies have been found a swarm of beggars, with their attending flies

constructed upon mathematical and astronomical miles to Sakkarah, the yast subterranean tomb- crack-brained enthusiast - and self, a crazy Spirwas built for a graining, and the coffer for a meast plateau of the dead." With the exception of a liouse! Laughing at all such pious rage, we reparity, also generative life; and the circle, in- ces of Government, are employed excavating and the pyramids! Cheops, built strictly upon digging for relies and antiques. The treasures found daily are kept secret.

Ascending a little hill, the eye-could take in. at a single sweep, eleven, pyramids. They are neither of the same size or shape, nor have they the same angles. One very large one before us is square, yet byramidal-domed. Others, square and pagoda-storied near the summit-all clearly indicating that they were built at different periods and for diverse purposes. Travelers mention about one hundred and forty pyramids, and all within nearly one degree of littlude, clustering in and along through Middle Egypt. Thebes, on the same side of the Nile as Cairo, is about ten days up the river. They measure distances here in the East not by miles, but by hours and

Let us go into the Memphian catacombs. The ponderous gate of death swings on its rusty hinges. The guides light their tapers. The main passage, several hundred yards in fength; is cut in a solid limestone rock. To the right and left of this arched, avenue are niches filled with large sarcophagi. These, chipped and hewn splendor, begin to become manifest. from the hard grapite, are beautifully polished and hieroglyphed, but empty; Vandals of the past robbed them of their embatined remnants of mortality. There were twenty-seven of these sarcophagi, one of which, resembling pure porphyry, was constructed by King Bis for his last resting-place. History puts him down as a vain; ambitious ruler. Might he not, in his dying hour, have uttered the following?

P. Have uttered the following.

Farewell, a long farewell, to all my greatness!
This is the state of man: to day he puts forth
The tender leaves #1 (none; to-inorrow blossoms,
And hards his binshing blones thick upon him:
The third-day comes a frost, a killing frost,
And then he falls, as I do. I have ventured,
Like little wanton boys that swip on bladders,
This many summers in a sea of glory.

Valu pomp and glory of this world. I hate yet? A little distance from this range of catacombs we visited the excavated cave tombs of Scri-bi-and. The munified forms, with the gandy easin and linen wrapping; had been removed: Apfled into the distance. It reminded me of Hosea Ballon's famous "Fox Sermon," from the passage, "Oh Israel, thy prophets are like the foxes in the desert? This was a magnificent tomb, with the two pillars at the entrance arranged in masonic order, and twelve others surrounding the sarcophagus, each full four feet, made of a magnesian limestone composition, hard as rock, and decorated with hieroglyphics. Egypt wrote her public history on walls, towers and obelisks. But in these tombs are inscriptions setting forth the names and titles of the deceased, followed by an address to Anubis, guardian of tombs; and also to the gods beyond the river of death, asking them to be favorably disposed toward the individual in his journeyings to the plysian lands of the blessed.

Wandering among the subterranean temples and tombs of Sakkarah-site of the ancient Memphis—and reflecting upon the gigantic size of these rock-cut granttle graves, long since ruthlessly deprived of their mumipled wealth, the wonder increased how such huge masses of stone were ever brought here so finely cut, and each fitted to its place. Those ancient Egyptians certainly had mechanical knowledge and powers of moving immense blocks of which we are com-Ramsean Jemples and tombs were as much a marvel to the Grecian Herodotus as they are to

"SIX MILES TO CHEOPS!"

So sings out our jolly guide. It seems very much nearer. The sun is slowly declining. Let us hasten. Anything but a contrary donkey for locomotion! Effort is useless. The stupid brute will hunt his own sand-path! Now we pass a herd of breeding camels with their young; there little patch of crisped vegetation, and just beswollen Nile. This we must drink, or thirst,

Every pleasure hath its pain, and every sweet a snare. But here we are, under the shadow of the Sphinx, hewn, cut and polished from a reddish solid limestone rock, and resting in its original position. With the body of a lion and the head sands of years upon the fertilizing Nile. The cars as far as the Bardshain station, where, find- rough-featured face, shamefully defaced, coning mules and muleteers, we are of through veys the impression of thoughtfulness and a fixed much as feet dangling in the sand become neither er of the Great Pyramid. Cheops, alios Che'ops- Pyramids, and I wanted to see 'em, that I might tollers winnowing grain by fickle wind-gusts, names in India to-day, as well as historic land else. But I must out of this, for here's one of Rising above the rest of the city is the Grand and, beyond, those beautiful groves of date-marks ffi the palmier days of the Asia and Afri- those old long-haired spirits, who lived awhile

finite the enterprise and skill of the Prenchens Mosque called the Citadel. Standing by this Mos palms, reddening and ripening to load the tables, ca of the dreamy past. On the Sphinx is hieroglyphed the name of this great king of the world.

The Nile, and enriched with rarest specimens when Herodotus saw it. Among its most mag- Cheops. Who would tarry long at the Sphinx? abound in the tare curiosities of old Egypt, and high; made of light-colored, silicious limestone. Here we are at the base of the Great Pyramid! yet her ruins are not exhausted. New discovers. At the entrance of the east gate, there lies at Lasting an eye toward its dizzy summit, lanse are constantly being made, both in Upper present the statue of a Memphian god, two- guage proves inadequate! Every fibre of my being and Lower Egypt. Walking through the cabi- thirds buried in the sand. It is red granife, flames with the grand, the majestic, the inexpressnets of this museum in Cairo, free to the public, about twenty feet in length; beautifully chisaled, ible! 'Come, Beverly-mad philosopher of New one may read the history of Egypt for five thou- highly polished, and lies nearly upon the face. Zealand come to bringing your diagrams and figured calculations, and let us explore them toin this vicinity. If you look at them, however, gether. Do you not remember, friend Beverly, how we nightly talked of the pyramids last win-While studying the relies of antiquity in this and fleas, fasten to you. The pest of travelers ter till the clock struck ten-ate fruit and talked museum, and wondering what this and that hie gare these begging Bedouin Arabs. Their bully on about the pyramids, turned the slate, poked roglyphical figure intant, an ancient Egyptian ing, gesticulating, importuning importances are the fire, and still talked about the old pyramids? spiritgame and explained them to the clairandis supremely contemptible. Giving them less or Hork! the bell rings out upon the clear mident car of Dr. Dunn. Beferring to the manners more, they are still unsatisfied. | night air—Twelve! and still the pyramid mania and customs characterizing his period, he said, | Let us on, over brick-dust, broken pottery, rages. You, Mr. Beverly, in the estimation of principles, with its seven well-aired chambers, lands of the old empire, called the "Sakkarah itualist, just loose from some American madmiembered that, when Bunyan's lions became too old and toothless to bite, they gratified their vicious dispositions by growling. Sectarians, harmless now-a-days, can only grow!!

> geometrical and astronomical principles, faces due north; south, east and west: And according to the measurement of Col. Howard Vyce, the base of this pyramid is 764 feet, and the vertical height-480 feet, with a basical area of thirteen acre, one rood, and twenty-two poles. The quantity of masonry is 89,028,000 cubic feet, with a weight of 6,848,000 tons, the space occupied by chambers and interior passages being something over 56,000 cubic feet of the immerise mass Greek authors state that 500,000 laborers, comprising Government captives and bondsman, were employed during a period of twenty-five years in putting up and completing the structure. To fully realize the magnitude of this-desert Titan, one should walk around it, and then looking up to its dizzy height of five hundred feet, reflect that the granite blocks which furnish the outside of the third and a portion of the inside of the first pyramid came all the way from the first cataract, and that outwardly these monumental giants were originally covered with silicious limestone, or marble, highly polished. These facts considered, and the magnificence, the pristine

UP. UP TO THE APEX.

Our dragoman engaging three Bedouin Arabs as assistants for each of as, we were ready for the ascent. Full of pluck we start up the stony steep, scaling block after block. A stout Arab clasps each of our hands-firmly. Getting weary, the third "boosts;" if you can think of a more classic word to convey the idea, why, use it ! Though fun at first, fatigue and exhaustion soon follow. "Bravo ! a third of the way up; take a rest," shout the guides. Another start; but not so gay and gritty as the first. Up, and still upward-the air seems too light for breathing. Pity be to the short-winded, blessings to the longlegged-all deformities have their uses! 'T is done. Our feet press the summit. Hallelulah! The apex, which seen at a distance as a point, proves to be an area full twelve feet square, from which the view is absolutely wonderful. Northward. you look down the river upon the delfa, with its patches of green, groups of palms and long files patient camels. Southward, you gaze up the river, fringed with waving date-palms penciled in gold against the delicate sky, fields of vegetation, green and yellow, flocks of black and brown sheep with attending shepherds, peasant women. bearing water-jars upon their heads, and further on, the ashes of the ancient Memphis. Eastward. upon Cairo, with its glittering domes, minarets, labyrinthine streets, dazzling bazaars, public squares, coffee-houses, three hundred mosques for Mahometan prayers, and the gracefully towering Citadel grand and gorgeous, crowning the whole. Westward stretches in the clear distance the African Sahara, undefinable and immeasurable; while at your feet, seemingly, rolls the majestic Nile, great River-God of theold Egyptians, whose sculptured figures they wreathed with lotus flowers and filled his extended arms with their ripened fruits and grains. Let us linger upon this desert mount of transfiguration and meditate. But where-where's the Doctor?

A SEANCE ON THE PYRAMIDS. .. Sunny and joyous, Dr. Dunn and his Arab aids started first to make the ascent, but for some unaccountable reason they have not yet reachedthe pinnacle. Looking over the precipitous rocks, there he was, full a third of the way down. paratively ignorant. And, by the way, these What's the matter? we inquired. Why those gesticulations? and why the delay? "Dun no," was the Arab response in broken English. Well; go down and help them. A shrug of the shoulders said No! Becoming alarmed, I exclaimed with strong emphasis, Go down after them! They stood mute and stolid as statues. Impulsively taking all the silver from my pocket-a precious little-and giving it to the leader, I said once, Go to the rescue! Down they went. Alone now upon the pyramid! what a moment! But here the whole party comes, Dr. Dunn unconsciously entranced, and the Arabs all excited-frightened O'Brien, the controlling spirit, said:

"Faith, Jammie, I saw these beastly fellows pulling away at the madeum, and I thought I would just lind a hand."

"Well, you probably did more hurt than good." "More hurt than good! and is that the way you talk to a fine Irish jintleman?"

"But you alarmed me; what did you entrance him. for ?" "Sure, and don't I understand my own busi-

ness? and don't I want to see the Round Towers of ould Ireland?"

"These are not the Round Towers of Ireland." "Well, didn't I know that? These are the con pare them with those Round Towers of my

after this pyramid was built. He wants to talk to you. The top of the morning to you, Jam-

A change; owing to inharmonious conditions the entrancement is spasmodie; "How the Arabs stare! It is difficult to keep them at a distance! But listen - another spirit has taken possession. What dignity in the attitude ! and what a deep-toned voice:

Traveler, you stand now upon the sumnift of one of the world's wonders—a mountain of stone rising from trackless sands. I once lived under these skies, vestured in a mortal body. The same majestic river rolled through the valley; but winds, storms, shifting sands and maddened convulsions have changed all else. This pyraconvulsions have changed all else. This pyra-mid, upon which, I offen gazed, was, even then, more a matter of Iradition than history. It must have received its final cap stone full six thousand years since: Our time was measured by ruling dynasties. My years on earth seem now like a half-forgotten dream. Starry worlds have faded; islands have risen from the ocean; continents have disappeared; througed eities have perished; conquering kings have been born; ruled, died, and been forgotten; but this Titanic monu-ment of the desert still stands in stately solitude! And yet nothing earthly is immortal; this pil-lared pile of composite, of granite and of porphyry is slowly, surely crumbling. Only the un-dying soul, the templed pyramid of divinity withdying sout, the templed pyramid of divinity within, is eternal. See, then, oh, stranger and pilgrim, that every thought, deed, act—caph a 'living stone' placed in the spiritual temple you are constructing—is polished and fitted to its place with the master's 'mark.'

But you wish to know the purpose of this, the oldest of the pyramidal structures. The aim was multiform. Carefully considering the constellations the mostium of the North Star and the

tions, the position of the North Star, and the shadow east by the sunsat the time of the equinoxes, it was built, upon mathematical princi-ples, to the honor of the Sun-God that illumines and fructifies the earth; built for the preserva-tion of public documents and treasures during non or public documents and Areasures during wars of invasion, and built as a store-house for prains during famines and devastating floods, with that mystic coffer in the centre, as an exact measurer for the world!: A universal system of weights and measures, a universal currency, and a universal government were Utopian theories of a universal government were Utopian theories of the ancients before my period of time. This pyramid was not built by forced toil and at a great sacrifice of life, but by gratuitous contri-butions, the servants of the wealthy doing the mapual labor. There are seven granary apart-ments in the structure, with shafts leading from each to the common granary of the coffer, now would be Wing's Chamber. These shafts have scalled the King's Chamber. These shafts have not yet, to my knowledge, been discovered. During long rains and terrible floods, ancient

Memphis was twice swept away—once even to its walls, with all its inhabitants, in a single night. Convulsions of Nature and terrible floods were then common. Immediately after one of these, this pyramid was commenced, requiring more than a generation in the construction. It was completed before the great flood and the

wars of the shepherd kings.
Once in my time the water rose and rolled over the very apox of these stones. It rained forty-fire consecutive days; and while torrents swept down the Nile valley from the south, stout, heavy winds from the Mediterranean drove the water up the country, piling wave upon wave, till this structure was completely submerged. But, though thus buried in the flooding waters, the treasures and well-filled, gramatics remained to feed, when the waters subsided, the famishing people who had fled southward to the hilly country. There seems to be less water upon the face of the earth now than them. Liquids are becoming solids, and change in every department of being is do-ing its destined, work. Only pyramids of truth, s constructed of immutable principles, are eter-

nal!

Che-ops-see, the great king of the world, died by Thebes. Embalmed by the priests, he was placed, after a time, in this pyramid, as a mark of honor for having conceived and planned a monument serving as the saviour of his subjects. Finally, he was godded or defied—Romses the First; and the Sphinx that calm, word, unreadable face, now mutilated by a degenerate people, was designed to hand the outlines of his physiognony down to posterity. I must leave. Stranger from a foreign country, do well the work appointed you, that, when ashes and sands claim their own, you may be prepared for the fellowship of those ancient spirits of whom you seek council."

We have reported this Egyptian spirit's ideas and words as best we could. Take them for what they are worth, making history, hieroglyph and reason the unipire of decision. Powhatan, the good Indian spirit, came, and, noting the merciless civilization, said they went down like setting stars, to rise into the better conditions of the Morning-Land.

Descending from this dizzy height, we explored the passages and the inner chambers; a description of which, with Heliopolis, Alexandria, the Rosetta Stone, and the trip to Jerusalem, the Dead Sea and the Jordan, shall be forthcoming. SPIRITUALISM IN CAIRO.

The Angel of Spiritualism, has sounded the resurrection trumpet of a future existence in alllands. Madame Blawatsky, assisted by other brave souls, formed a society of Spiritualists in Cairo about two years since. They have fine writing mediums, and other forms of the manifestations. They hold weekly scances during the winter months. . Madame Blawatsky is at present in Odessa, Russia. The lady, whose husband keeps the Oriental Hotel, is a firm Spiritualist. She forwards her name as a subscriber to the Banner of Light. Fired with the missionary spirit, I left a package of pamphlets and tracts in her possession, for gratuitous distribu tion. "And as ye go, teach," was the ancient command.

Alexandria, Egypt.

BEATA MEMORIA. December 14th, 1873.

BY MARY B. DODGE.

Lo! sorrowing deep, too deep for tears, Stands Science, shorn of strength to day; Her keen eye paled with brooding tears, Her lip blanched with dismay, That he, her lover without guile, (Oh! that it must be he!) Lies prostrate, blinded to her smile-Her faithful Agassiz

Nor yet is only Science grieved-Another form of fairer grace, With head bowed down as one bereaved, Veils, too, her radiant face Truth, who held him loyal, true, Nor spares her pearly tears, Though mourning not as others do, Since clear, beyond the years, She sees the rounding of his hope,

The glory of a patient life, That, bound within no narrow scope, Is yictor in the strife. But Science owns no certain faith, Like Truth, to make her free;

I is hard to yield," she saith, "To heaven our Agassiz!"

A mine of Epsom salts has been discovered in Minness ta. The sanitary advantages of this mine to the State have an ancient versification in an epitaph taken from a tomb stone in Childwald church vard, England:

Here lies me and my three daughters, Brought here by using Seldlitz waters; If we had stuck to Epsom salts, We wouldn't have been in these here vaults.

Free Chought.

WETHERBEE'S "NIGHT THOUGHTS."

⁹ All things are engaged in writing their history. The air is full of sounds; the sky, of tokens; the ground is all memoranda and signatures gand every object covered with hints, which speak to the intelligent."

Such was the tenor of my thought, as the light of day had faded into twilight, with Denton's new and interesting book (the second volume of the "Soul of Things") in my hand, which for an hour or two had fascinated me, and with its suggestions had tarried with me in this sort of semi-reverie. This is no uncommon condition for me to be in when the circumstances are right -a sort of atmosphere of the "soul" of, rather than the "body of things." It is an after-work to put the abstractions—if I may so call them into readable shape; and the quoted lines with which I preface this "Night Thought" came to me as a concrete expression, and I said, "How true!" As it will necessarily give the tone to what I propose to write, let me say, then, in the language of the Professor's book and of the above quotation, I propose to "speak to the intelligent."

If a stone, or a piece of coal, or clay, carries with it its history, and mute matter has its story yet to be read, so that his we know to-day more definitely of ancient Egyptian lore than Herodotus did, who gazed on the Pyramids two thousand three hundred years ago, by the better interpretation of hieroglyphies and the lessons of paleontology, we shall-or unborn humanity will -by what the Professor calls the "soul of things," know more of the infancy of matter, or its primordial story, than is now conceived of.

Shall the boulder tell its story to the apt, and the human body not? Shall, the gifted take the stone and sense its story, and find it has intelligence and memory; and take the human hand. and not sense that? We all know there are those who can read the latter-if not with exact ness, sufficiently so to suggest, the possibility and that is the direction the "soul of things is now leading my thought. My written letter, anonymous name, lock of hair and dollar enclosure have reported me so truly to myself, that I have said, or felt like saying, as the woman of Samaria did," Come and see a man that told me all things that ever I did." As the stone carries its history, so the human being carries his, to be sensed when the interpreter appears, Cui bono? does any one say? We will not pause to reply, unless what follows may happen to answer the question.

Very close to this sensitiveness that obtains these impressions by handling the stone or the man, is mind-reading, which to some explains the "spiritual manifestations" without the aid of spirits. Surely, if a man cholds a stone and reads its experience, the power psychometricmust read also a man, be he ever so mute or cute; and, says the doubter, the spiritual test is only the old stone telling its own tales. This "mind-reading" is the last refuge of the honest skeptic; and I own it is very hard to tell where mind-reading ends and spirit communication begins. I am sure there is an invisible, intelligent power that ein read our thoughts, but it will not explain Modern Spiritualism. There is so much proof among the honest seekers after truth in this connection, that some communications are not mind-reading, that they are obliged to say to this (if you choose) general communicating intelligence, whatever it is, ever claiming to be the living spirit of a once human being. Your affirmation is not disproved by any of the solutions offered by churchman, scientist or skeptic, or any

Saying this much, let us go back to the suggestions arising from this thought on the d soulof things," not merely on the power of telling by handling or sensing the history of our clay, or material composition, in its distant and perhaps waning of the western sun as a symbol of the ante-human quarries of fish, flesh, fowl, flower it; it might have been somebody else, or nobody or stone : but the real man; a sens as well as the matter of .man. . Is it possible for our secret, unspoken thought to be read? If thought, then wish, then motive; if one, then all. I see the objections and unpleasantness of answering this question in the affirmative; yet affirmatively I think it must be answered. What a revelation, do you say, it would be, if all our thoughts were read as on a printed page? Verily; but we must all follow where truth leads, for

All modern Spiritualists have had more or less proof of intelligent and elaborate as well as categorical answers to mental questions, al freely own I do not like the idea, and wish it were otherwise. A man's house is his castle, but it is more or less open to invasion nevertheless; but as the psychometrist senses the stone's antecedent associations, so must be the associations which have made any man bodily what he is; that is, the sensitive invades the sanctum of the man, at least occasionally in the form, and that seems to be testimony in favor of the fact that the "holy of holles," the presence chamber of the soul, is not secret from the inquisitive spirits. This point is where the thought in connection with the book referred-to has brought me, and my own experience, as I have already intimated, corroborates the affirmative position; and the fact that I live in such a glass house has made me cautious how Findulge in air-castles, if they are unmanly or weak, coveting and feeling adapted to higher positions that I would blush to say seriously to my intimate friend. I check myself in my thought sometimes, as I would if I was talking aloud to myself and discovering that I was not alone, and feel a blush, if invisible. So that when I am alone, in the general sense of that word, I feel not only that there may be, but ten to one there are spirit-listeners who may know both what I

I was lately at a circle (I call up this incident of many, because it is fresh) composed of a few friends; the medium held a slate on end upright with the thumb and finger. As the room was light we could see he had no hand in the manifestation. Just behind the slate lay on the table a pencil-nothing between it and the wall. We were severally requested to ask mentally a question, each in our turn, which we did. The pen cil rapped the answer on the back side of the slate, sounding like a telegraphic apparatus which the medium apparently translated, and every answer was intelligent, full and adapted definitely to the question; the question generally being repeated audibly afterwards by the questioner, which in every case justifies the above statement. I will now relate my own questions and answers for the sake of illustration. I said (mentally, of course), " Is Mr. B. present?" (I had reason to suppose so from some antece-

dent manifestations). "Yes," was the answer. I then asked, "Is the matter that I am giving so much aftention to worth pushing, and with a erless to aid you." I asked then (I own this mestion smells a little of the shop and the late - We left Salt Lake Wednesday, Dec. 3d. panie, but I wish to be literal as well as truthful). Will I get a discount at the bank to morrow? The spirit did not say simply yes or no: it said, "John, your mind seems to be still on money;

ves, you will get the discount." Now I call these intelligent answers ; could not have been uttered except the invisible had an exact knowledge of the several questions, which were not written or uttered aloud. Now let me add a comment or two on the answers; you will see there is something more or less than mindreading. In reference to the last question, I did not get the discount; I did not ask for any, and Lhad no idea at the time of asking for any. If there had been mind-reading, and the spirit had had self-respect, it would have said most likely, "Be serious, if you wish an answer." The answer that I got proved two things : 1st, that flie question as worded mentally was perfectly understood by the answering spirit, 2d, that spirits are, no more infallible than men.

In-connection with the foregoing, let me write out another late experience—at least it happened within a year. I was sitting in my library one Sunday afternoon, writing a a sudden thought came into my mind that I would do a certain thing; the more I thought of it, the more impressed I was that it was a duty. Isdropped the train of my writing and became absorbed in this late thought, which was to discharge a moral obligation, not a legal one-an expensive one to do. As the cost became accented, probably as is human and statural, I began to say, I will not forget it, but now is not the time; gradually it comes to me in a sort of undertone, what I would expect under the same circumstances, supposing a change of cases, and I say to myself Yes, 1 will do it at once, and that was finally my determination. Later in the same day I was reading the Banner, and noticed in it that Mrs. Hardy, the medium, would give her last public circle that evening. As soon as I saw that notice, I sald, I will go, and it being about the hour, I went at once. Soon, among others, comes a spirit who knows me, and said, "John, I think it ought to be done." Says I, "What have you reference to?" "You know," said this spirit friend, "what you was thinking of doing when you had the papers on the table at home." "Oh," says I, you were there with me when I was alone, and knew of what Pwas thinking?" "Yes, I was," replied the spikit, "and I want you to do it—it is right." The spirit in the above communication mentioned the name of the party to whom this disposition of mine had reference, which I have omitted. In this connection, it is enough to say, I did it the next day, and it cost me to do it three thousand dollars. I did it no quicker for the request of the spirit. I had made up my mind to do it, and was able to do it. To make this more intelligent to the reader, I ought to say that this was the payment on a bond given by this party. in good faith, but unwisely, which was of no equity or otherwise owed nothing ; done by this party under a misapprehension, and under good management there need have been potoss: the man thought he was doing me a favor, and was the loger by it. He had never hinted to me that a payment would be projet or acceptable, and the subject had not been in my mind before that afternoon for a year or more.

Some may say this was only a happy thought that might naturally come to the mind of an honorable man-well, that is true. Some will say that being under the influence of the thought when I went to Mrs. Hardy's, it was perfectly natural for a sensitive medium to be impressed by my thought-well, that is true, too, and possible. The spirit, who was the friend of both of us, may have been present, but there is no proof of at all, a myth of my own creating; all this may be so. But is it not a strain to think so, if one has had proof that the departed can and do at times communicate? I will not argue the point; I am speaking in the words of my text, "to the intelligent."

I am inclined to think that, in my library alone, that spirit friend may have jogged my memory and my conscience. The spirit, even if it had succeeded in getting my attention to the ldea, could have affected nothing unless my inclination was in harmony with duty; so I am still to have the credit of doing the duty, as much as if it was spontaneous; and I don't know but it is the same thing-who knows what is spontaneous, and what is not? We do not know how in everything that we do. One thing is certain: we can be moved only in the line of our biases; f we are moved devilward, it is because we have the devil (figuratively speaking) in us; so every man is responsible for his bad acts, and entitled

to the credit of his virtues. What I have stated in these incidents of my experience will show an intimacy between spirits, or some spirits, and our private affairs; that, in shuffling off the "mortal coil," they have not shuffled off their interest in the issues of this ife, or the affairs of the world, and are to-day. unseen but not unfelt factors in the grand or small activities of earth.

I have not preached a sermon in this "Night Phought" from Denton's text, the "Soul of Things," only the suggestion that a stone, or a fossil, or anything else carried its history indelibly with it, and had a way of telling it if we knew how to listen, led to the further thought that man's body, or material organization, had the same power of "speaking to the Intelligent" otherwise than audibly, and the spirit of man was and must be more open than the body of man, and the freed spirit was the better or perfect "sensitive," who could read more or less all of us, and admitting this, must of necessity be working with, or for, or against us-that is, we are not what we seem, but that we are part of that which is around us and invisible to us. I have in nebula a further thought that naturally blossoms from this, and, when the conditions are right, I will put it into form, and so, in some Night Thought," the subject will be Obsession. of which the world is full, and this "Night Thought" will be the porch to that. I do not use the word "obsession" in an offensive sense, but, when elaborated, it may prove to be a form of selfish life, which is so common that this world to-day may be said to be full of it, and it may be equivalent to, or at least an approximation to? Reincarnation," a subject that troubles people some—but if it is equivalent to Dissission, and so looked at, it will appear rational. But I must not steal the thunder of the next "Thought."

Banner Correspondence.

Heavy snow covered the ground; and was still falling. We arrived at Ogden -the terminus of the Union Pacific Railroad sin time for supper, by the way, is one of humanity's true souls) in then left on the Central Railroad, owned en the name of the spirit world-for the generous donation of the Hall. A short conference followed, tirely by Sacramento and San Franciscos You sawhen all adjourned to prepare for the evening then miss the comfortable Pullman "sleeper," and have to put up with narrow non-roomy one instead. Snow-sheds for miles: it seemed as if they would never end; but if not for them we might never have seen the capitol - the beautiful building, I mean. Too much cannot be said in its favor; it is grand indeed, built after the pattern of the White House. The State Labrary in the building is a tempting room. One ought to enjoy the poets there with such pleasant surround ings:-the beautiful view of the green city and well laid out grounds with grass as green as May time, and the trees whispering softly in your car, "We have no winter here, but do our duty all the

Seven hundred miles of winter, deep snow— "beautiful snow"—banging so gracefully on the evergreen llmbs of the pine—then to all so sud-denly leave the winter-land and enter into the summer-land—the land of the Sierras that Miller slings so sweetly about—to really see flowers, and

feel the warm, balloy tropleaf, sensitions air: it seems like a glorious transformation! Chinamen much improve as we near,the more givilized country. Observing servants, with their clean Whife overdrysses, one is reminded of the housestervants of the sunny South, when in its prime. China-town is quite a curiosity, with its cheap little houses, where the occupants live

on sixpence a day.

Is not this truly a wonderful and mighty power, that, through one man, can, in a few hours, move a whole city? When we arrived—the legislature being in session—but one theme seemed to engross the public a politics! that corrupt science (poor word for it) which seems to demorate who become contaminated with it; not withstanding, in two days the tide was successfully turned, and spiritual things, and Foster (the medium) were the excitement-and talk of-

the city.

The morning papers after their accustomed sneer, concluded to come and see the *performance.* The next morning, they came out in a very candid, fair manner, and acknowledged the truth. The preachers then were "called upon" to give the editors a little heavenly advice, and, through their inspiration, informed them it was "all from the devil." If a few of the divines could only be in this room at the present moment, and hear the remarkable evidences, that the spir-itual world are folling out to the three prominent gentlemen present, they would in fen milaites have more proof of an after life than they ever laye more prior of an after me man they ever have or ever will get out of their creeds. I could give you page after page of tests given daily, but I know your readers are familiar with them from letters of the past. At the scance now taking place, the gentlemen offly wrote the first and last names of the spirits they wished to hear from but in acceptance. from: but, in every instance, the medium gave the middle name correctly—showing conclusively that writing the names is, only a form, simply to let them know in the spirit-land whom they wish

to communicate with.
Gold and silver only are in circulation. They have less respect for greenbacks here than in Southern Texas. It seems odd at first to one from the East to see the express collectors and other business men, lugging their greasy bags of benefit to me. I received no money by it; in coin about the streets. Surely currency is much more convenient.

Saturday we leave the great State House and

the warm-hearted and generous people of Saera-mento, and try our fortune down the bay in the city of gold and good things generally.

Have just picked—up the San Plangiceo Even-ing Post, and, to confirm what I have written

about Mr. Foster, will quote what it says from a Sacramento correspondent:

Sheriumento correspondent:

OLETTER PROM SAURAMENTO EDITORIAL CORRESPONDENCE.** The principal topic of conversation in Sacramento*, just now, is not the Secatoristic. Forter the spiritual test medium, who was in San Francisco Some five years ago, has his quarters at the following and spiritualism has twershaplowed the question of who shall be Senator. He converted the whole Record office in an into view on Sunday, and everybody is going to see him. He sheding a bigger business, than the fam bank next door, and his receipts cannot be less than \$250 a day. He certainly does many astonishing things, and succeeds in convincingment by all who visit thin that he is really in communication with the spirits of fleir departed relatives or liends. Everywhere people are talking of Foste, and the believers in the fund of spiritual manifestations are jecciving a large accession.

Mr. Foster has sown some good seeds. We leave them in this baleyon clime, believing they will yield an hundred fold. George C. Bartlett.

Sugramento, Orleans, Hotel, Dec. 11th, 1873.

. Dedication of Liberty Hall.

DEAR BANNER-The dedication of the neat pleasant and capacions half, so generously do nated by our good brother, Harvey Lyman, to the Spiritualists and free thinkers of Springfield, took place Thursday, Dec. 4th, and they have now, an excellent place of meeting, without the fear that some outside Young Men's Christian Association influence can-move them from it.

Liberty Hall, dedicated to free thought, and occupied by" The First Free Religious Society much or how little we are influenced or impelled of Springfield," a Sciety formed legally, according that we do. One thing is certain: ing to the statutes of the State of Massachusetts, we trust will long stand a monument to testify to the big heart of the liberal donor, and a bea con light to religious liberty in this city of many churches. The busy hands of the ladles of the society, assisted by some of the gentlemen, were so successful in their decorations of wreathes, fes toons, nottoes and pletures, that the morning of the 4th, wet, sloppy, and disagregable as it was outside, opened upon a bower of taste and beauty inside, that was exceedingly refreshing. Through the kindness of a liberal hearted florist here, a noble free-thinker, whose name unfortunately cannot call to mind, but who contributes each Sunday an acceptable floral decoration in the shape of a magnificent bouquet, the platform was a garden of tropical ferns and plants, while the table was a nest of exquisitely-basketed flowers centered by a beautiful bouquet, so elegant in its material and arrangement that every pulse felt i thrill of pleasure as it took its place and com-pletely crowned the beauty of the hall. An excellent attendance, in spite of the exceedingly stormy and disagreeable weather outside, testified to the interest of the people in the dedicato-

ry exercises.

The morning hours, from ten to twelve, were fully and interestingly occupied by a dedication poem, for the occasion, written under influence and delivered by Mrs. S. A. Smith of Athol, Mass; who is just starting out into public life, and who will doubtless thereine a successful worker in the cause; a short speech, profound in thought, in regard to Formation rs. Creation, by Mr. Waite, of Holyoke, Mass., also a young speaker, and one who gives much promise of speaker, and one who gives much promise or future usefulness; an exceedingly neat and ap-propriate Essay, written for the occasion and delivered by Mrs. Ellen Goodell Smith, of Phil-adelphia, and a few pertinent remarks from Brother, and Sister Habe-the session being el-livened at intervals with singing by the excellent chair which Lam branch to say will be a norchoir, which, I am happy to say, will be a permanent fixture of the meetings. The hearty applause all through the exercises testified to the appreciation of those present. Two hours were then devoted to creature comforts at the hospit: ble homes of Springfield's whole souled men and women, and then the time from two to five P. M. saw the half again filled with ancearnest audience. After some splendid music by the choir, and the reading of an inspirational poem by myself, J. M. Peebles delivered an excellent dedicatory discourse, interspersed with very interesting descriptions of his Eastern travels, which was

ning to close? After more music, I followed with a few remarks upon the necessity of combination prospect of success?" "Yes," said the spirit. Charles II. Foster on his Trip Around, more delicious music, Mrs. N., Nelson, of 551.
"by all means push; unless you do we are pow-Washington street, Boston, who, with Mrs. M.V. Linepin, abdy represented the "Hube" upon the occasion, was controlled by "Maggiet" so well known in her spiritual circles, and addressed Bro. Lyman for a few moments affectingly and samestly, thanking him and his good wite (who

> A brief concert, in which we were favored with some evquisite singing, preceded the Acial dance in the evening. Bro. Pychles led off in the first set with Sister Nelson, and "all went merry

> as a marriage bell," until twelve o'clock closed both the day and the exercises? The analysis of Managaran and a good teching generally promis in the Society. The five Sundays of November, when I spoke in the hall, saw large and increasing auchences. Mr. Denton will of course be successful this month. and I looks with pleasure to my return in January, atter my December engagement in Tauntou. May many more through the country tollow in the generous path marked out by Bro. Lyman and his noble wite, say we all.
>
> Springfield, Mass., Dec. 5th; 1873.

Mrs. M. S. Townsend and Jennie Leys in Philadelphia.

Our sister, M.S. Townsend, was with us during the first two months of the lecture season, thefoher and November, and fruly do we feel that her ministrations have blessed us, falling upon our spirits like the dew of heaven, watering the seeds of love, purity and charity, that they may spring upward and bloom into newness of life and action. Surely should we be thankful for the blessed light and glory of Spiritualism. To be conscious co-workers with our Father and the angels, s a holy privilege that we should appreciate and sunctify by the grandest and noblest that we are capable of living, developing the divine principles within and leading humanity into a realiza-tion of its own sublume divinity sits nearness to the higher and holier life, where angels stand with helping heart' and hand to bear us upward and onward,

and onward.

Through such teachers and moditions as our sister, does the light heart upon thou ands of hearts. May we bless and help them all in the performance of their mission. While we realize that this divine light is shining at the dead way of every soul, yet these messengers of the angels may rift, the clouds that shadow the golden glory. above, and thus become God's appointed means through which to draw his children nearer unto

In the beautiful daily life of our sister we see In the beautiful daily life of our sister we see this nearness to the Father portrayed by her love and charity towards all homainty; and thus are we drawn very mear her. The angels of peace and love have descended upon her life, and through the crucible of suffering has she been purified and strengthened in the work given by to do. May she be ever taithful to the holy

During the present month we have listened to the burning eloquence iff our brave sister Jamile Leys, who, fouched by the blazing warmth of divine loye, holds us in silent inglere, while with tender pathos her angel guide points to the mountain peaks wherearto our glorious religion height, entolding all the great needs of suffering humanity within its divine power and majesty,? We must not rest satisfied that the Kingdom of Heaven has been revealed to us but through these "Gates Ajar" let us help the angels lead thes weary and heavy laden "along the shizing corridors, and heavy laden "along the shizing fly through the "healing of the nations." May alkinediums and spiritualists operish most

sacrodly this rich inheritable hestowet upon no not as *special Providencis*, but as the development of majural law: For our readiness for this free gift from the altar of God's holy temple left us give thanks, and tendenyor to prove worthy of the precious charge by dispensing broadcast the blessing it holds for humanity.), A. Schoffeld. Philodelphia, Tree, 28th, 1873.

An Explanation.

EDITOR BANNER OF LIGHT-You write me that a correspondent wishes to be informed whether the son was present at the scance when the Spirit Advice of a Mother for Son, published in the Bahner of Nov. 22d, was o f not, he wishes " to know the full particulars." In answer to his queries, I will just repeat that the medium whose hand wrote the advice (Mrs. Burton) lives at No. 411 West 19th street, New York: that she is a Southern lady of refined eduention and culture, who never knew the semblance of poverty, before the late civil war, after which her family were reduced to such straits to obtain wherewithal to sustain life that it is more than probable she would have succumbed and passed away from sheer deprivation, were it not that ministering angels (whose presence she had when in prosperity neglected, or not been aware of) came to her assistance and pointed out a way by which she could earn with ther hands and pen a sufficiency to support nature until they could do something better for her. By degrees she became developed into a most remarkable writing as well as speaking medium, to which was superadded still another phase, that of drawing, the walls of her rooms being at this time garnished with many highly interesting publitings, consist-ing of postraits and groups of human faces purporting to represent Bible characters, sages and other representative types of various races and nations, some of them of great antiquity.

I began occasionally to hold scances with Mrs. Burton some three years ago. Before she could. possibly have known anything of my ancestry, a communication was addressed to me that purported to come from the spirit of my mother. It was such as I might reasonably expect my mother would have written; had it not been confirmed, as it was, by a signature embracing her Christian name in full and the initial of her maiden

Living far away from New York, and being seldon there, I requested Mrs. B. to sit occasionally for spirit-communications for me, and send what cume to my address by mail. This she has been in the practice of doing for twelve months past, I remunerating her the same as if I were present at the sittings. The "Spirit-Advice of a Mother" was received in this way, and transmitted to me with several others obtained; at the ame seance, from different attending spirits:

If your correspondent has any doubts of its being indited, as it purports, by a spirit mother, I would recommend him to call and hold a scance with Mrs. B: herself,/when, if his mind is free from captionsness and willful perversity, (which is sure to reflect upon the mind of the medium,) I think what he witnesses in her presence will very much shake if it does not entirely remove his doubts as to its spirit verify.

AN OCCASIONAL CORRESPONDENT.

Louisiana has become the lanner cutton State, producing this year 1,20,000 of the 3,900,000 bales raised in all the

With specific Wedge, no all busic later, will assuredly spring from it." . . .

Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1874.

PUBLICATION OFFICE AND BOOKSTORE: Montgomery Place, corner of Province

THE AMERICAN NEW SCOMPANY, IP NASSAUST, COLEY A RICH,

Tribut-ners ast Propertions. LUTHER COLOR AND BUSINESS MANAGER

Letters and connegate above appertaining to the Litteria to partners of their derivation to addressed to LUTHER COURT AND ALL HESISTESS LETTERS IN THE SEA OF THE STREET PROPERTY OF LITTERS AND ALL THE SEA OF LITTERS AND ADDRESS OF LITTERS AND ADDRESS AND ADD

William Monitt's Letter,

The reply of this well-known Spiritualist to a constitution; for a "Satisfial Association of with deep interest, in another column. It is alspiritualists," and to act, with the Council, was , nost amusing to note the uncertain way in which written whate he was in the Tyrol and making the press and the self-styled literary society of preparations to take up his wanter's residence in. Boston greet this true son of genius, seeing that Home, He frankly regrets that he cannot come he is an open, and avowed spiritualist. That for ply with the reguest contained in the circular, that, they would throw up their hats and you He says that for hearly twenty year? he has been They had disbovered another Robert Burns. To Tan ayoved asserter of the truth and the inner be a Spiritualist is hardly dainty enough to nite benefits of Spiritualism," and during this suit the "Brahmins" of Boston, who therefore long period he has witnessed with increasing lift the mose, poin the lips, roll-the eyes wisely wonder the amazing rapidity of its advancement, and wonderingly about, and draw up the skirtgardless of all obstacles, insensible, as it seemed, twell, however. Massey's songs will be none the to all contempt, persecution, misrepresentation less for the popular heart for all the assumed suand standers. Like the san, like the windelthe periority of such people. " . and slanders. Take the sun, as to the steady. A hundred years hence, or respectively the ocean, it has rushed on with a force steady. Is the very poet and character over whose central to likely

sing spiritual conquests effected through the to be drinking their wine and speaking to their means of National, or other Associations Was fourts at Parker's dipner table. That is the way if necessary for men to combine, and counsel, with the world. But, thank Heaven, Massey is and strongle for these superbly accomplished a Man, as well as a Poet, and he is not afraid to ends? There were no such combinations, there make unequivocal atterances. It is a treat to were no general Associations of Spiritualists. hear him discourse of his religious faith, even as The progress was the sole work of the Great, Invisible Sprif, calling forth from individual hearts and intellects the necessary thoughts and actions, as the sun calls forth the flowers and harvests of earth, Has this speritual form fulls of L. Aus there any signs of its decadence? A am not aware of its There is no other fact of spiritual diffusion that can be compared with it. Christianity itself; with its most marvelous conests, equaled, not the tapidity and the extent of its expansion. If has convinced its many mil fions; it has flown with wings of lightning over both the old affd the new worlds, of which the early Christians knew nothing. It has scattered round the globe the heavenly seed of wonder, of conviction, and revived the sublime faith of the immortality of our race."

Then be inquires, in almost a xein of irony, "And is a this unparalleled, this evidently divine antatus that you are intending to encourage? direct and profect? Is it this most grand and imperial fact of history that you are now intending to take utaler your care ! The you imagine, does any man imagine, that You can add tresh friends and restrain its enemies, more than it has done through its invisible auton-my - and that the zeal alid -pirit of a mortal corporate body can add to its operations the elements of a more deeided success? Can you give tresh wings to the windy frosh impulse to the tides of the ocean? add frosh speed and brilliancy of the light? Bur Spiritualism is light, the light of the universe; it is the wind of Gides spirit; it is the ocean of God's power, oft is as clear as the sun that it is one of those sublime elements that no hard but that of its Creator can wield sthat needs no conductors of associations of men to advance it to its ends.". This is spoken in the oleyated spirit. of Job himself.

Now see how Mr. Howitt deals with the proposal-that he shall personally bear a part in the plan for advancing Spiritualism by organization and consequent authority : "So far from thinking myself of coming in aid, banded with others, to the rescue or the triumphs of this mightiest fact of history, I do not even ask myself whether I am satisfied with its progress. I can only follow - would to the Chinese Joss, which might be set up with admiration and thankfulness to God its career of glorious energy and victory of development. * 1 have no fearlof any enemy of Spiritualism. I have no fear of its standerers or distorters. I have none of any injury from the press, or pulpit, or scientific tribune. But I have a serious fear of its friends !! The noblest cause may be deeply wounded in the house of its friends. And therefore this wise word of eaution.

Next he comes upon the principle itself of organization, and see with what a frank and hearty fearlessness he meets it : " Are we, then, come to the day of combinations and associations for the advancement of Spiritualism? Believe me, that the day of combinations on any great religious or psychological, cause is the fountain of its troubles. The day of combinations is the day of dirisions. It is not I who say it-it is His-And he goes one to recite what has happened to the Jewish, Government and to Chris. the faith a welcome guest at our table. tianity : leaving out from the latter account none of the scenes of blood, the delusions, inquisitions, national massacres, and the effect of State associations for controlling and, therefore, obstructing the work of Wiekline, Cobham and the Eollards, shown at this day in the existence of the confused and chaotic rule of Dissent. His words search the memory of those who profess to the slightest familiarity with history.

"God forbid," he adds, in a noble impulse, "that Spiritualism should undergo these afflictions from the combination of its friends, yet it probably will. These things beg n with the best intentions, but they speedily run into the most

At our new location, No 9 Montgomery Place, | men; but are soon succeeded or superseded by corner of Province street, 15-ston, we have a fine men of a different stamp; men of selfish ambi-Bookstore on the ground floor of the Building. Lon, who seize on organization as a means of Where whike epony should a goastock of Spannal, tulling. Hence come assumptions, dictations,

good of weath ender the the glorious time of the persecution and constand clear of any attempt to supplement what I had needso' an ass ?" the ranks of that countless, universal host, visis, victory on its banner over a free earth."

These are golden words, fit to be framed in pictures of silver. They apply to the very senfunent, a restless one always, that burks in the ! to efforts for establishing associations and organizations on a similar scale with reclesiasticism of every shade, which are inevitably to dietate creeds and dispense authority. We have persistently protested from the first against the growth and crystallization of such a sentiment, and protect with the same sincerity and carnestmess Stift. This is a free spirit which our cause embodies, and, therefore, det if not be cramped or torced into a condition of servility by any consideration or combination whatever.

Gerald Massey.

Cour report of the opening becture of this Engoverturning all opposition and opponents, real folds; with an affected dailytiness. It is just as

And hespertinently asks, ? Were these aunity these same extrasfing folks will be likely it is to repeat those songs of his which go so straight to avery human heart. Literature is a living thing : these fools would make it a fashfon. It is God-endowed singers like Massey and Burns that create it, increase it, give it life and meaning for the world; not the mousing owls that frequent the twilight of libraries, peer at the book-titles through premature eye-glasses, and declare that there really is no world at all outside the world or worm-caten books, see

Church Burning-Was it "the Judgment of God "! .

Now the tables are turned. It is a long land indeed that has no ending. When the Great Fire of 1872 confumed the Banner of Light office, a virulent virage of a preacher, who was, at the time striving to make trouble for everybody in Boston, improved the occasion in his pulpit, or on his platform, to impress the public with the belief that the event was neither more nor less than an angry stroke of Divine Providence, which would never omit to his does any man imagine, that you can add tresh prove so excellent an opportunity to sweep the force to this powers that you can enlighten its special object of its hatred out of existence We replied to the reverend slanger as soon as our "resurrection" took place; and invited him to enter upon a few comparisons, for which of course he had no sort of a stomach.

We now call his attention to the fact of the destruction by fire, on Sunday morning last, of the Clarendon-street Baptist Church, of this city; just as the people were going to worship, too! What does our slanderer say to that, now? Come, Mr. Divine, this thing is about as broad as it is long, and it is time you looked at it from the other side. Why is not "Providence" just as angry with a Baptist Church, as with the Banner of Light office, to destroy one equally with the other by fire? Tell us why, if you know the secret ; and you profess to understand the whole mystery of the plans of Deity. Is it not time that intelligent and sensible people ceased to cater to the idiocy of such preaching as Fulton represents, and paid no more regard to his superstitious interpretations of God than they

The Harbinger of Light

Reaches us regularly from its enterprising publisher, W. H. Terry, 96 Russell street, Melbourne, Australia, and is full of spiritual fire and earnestness. Articles on physical phenomena, at Sandhurst and elsewhere, accounts of social reunions held at the Ritles Orderly Roomand other places; encouraging reports from the Stawell Children's Progressive Lyceum, corret spondence from J. M. Peebles, remarks on the decease of William White, extracts from lectures, excerpts from the English Spiritualist Press, narrations of the doings of Dr. Sexton, Charles II. Foster, Enfina Hardinge, etc., etc., together with much matter of a purely local interest, combine to make up and render the table of contents of the last two numbers of this antipodal brother in

Words to the Point. ..

This is the way a secular cotemporary shows ip a class of clerical adventurers which is growing "painfully" numerous in these days:

"There is nothing like the assurance of a high-toned beggar. Newman Hall, who is traveling through the United States for money to build an extravagant tower to his new meeting house in London, for which his own people are not inclined to furnish the funds, is one of the best specimens of the class. He betured in Pittsfield the other night and pocketed \$200 for his hour's talk, leaving the society which engaged him \$60 in debt, and then the next morn-ing coolly took up a collection for his pet project, melancholy results. The first framers of asso after preaching as an advertisement.

ciations may be earnest, self-sacrificing, devoted ... Dinna ye ken the Master ance had Need o' an Ass?"

13. B. M. Trade in Boston, and my solemn warning of evil that, somer of worthy to fill the office; so that, at last, when foreibly deprived of his property on the highway. selves alor in it but have allowed it to go on in compliasis, ejaculated in a testy tone are sit down.)

the fiext step in the theologic machinery. The italies are our own :

halles are our own;

"The Roy. Dr. Stuart [Mr. Logan's pastor] has frequently said from the pulpit, and that truly, that any fool may nonfound a wise man by questioning him; how much more therefore, may questions stand to confound when put by a harved body like the Paraella Preshitery on subjects which their members shifts, made their the stady and to and estand which they have special gives after to the members of the stady are given to them. Onestions were not special grove giren to them.—Questions were put to me—the most profound and deep—and which I venture to say even the angel Gabriel could not answer in a rational manner, although he had all eternity to do so. Yet I was called upon to answer them on the spur of the moment. piestions were put, I am satisfied, in order to en-

tangle the in my talk.

I have not been guilty of any offence against Church law or any other lay, nor did the Pres-byfery even attempt to show that I was guilty of any offence against the law of the Church.

In giving my opinion generally of the lectures of the Rev. J. M. Poebles and Dr. Dunn (if I crited, it was on the sigle of charity, of which there is now very little in our Chrisches), I do not hold that my opinion was infallible.

that my opinion was infallible.

After going on to state that thirty years ago that he had been chosen as deacon, though it standards," he thinks he "should not be expelled on imaginary grounds, and without a moment's warning;" and utters a melancholy truth concerning theologic Christianity generally, when he says :

" From what I know of the state of the Church, ils gheat want at present is men of moder-ately advancedideas—men such as myself?"

The intemperate baste with which the members of the Dunedin Presbytery endeavored fo what satirically looked at in the closing para- servation. graph of his documentary appeal to the Otago: Synod. Hear him

⁶ I am left in ignorance of what I am to repent of. Is it for howing sat one a platform with Mesers, Probles and Down! or for giving my opinion that they were Christians, and doing a great Christian work ! or beaus I am unable to weigh distinity as in a beliance, and spice the relative proportion of the divinity of thrist and of Moses or am I only to repent of my sins in general?"

The narrow-minded ecclesiastics, who rule the machinery of church government, cannot of course appreciate the noble position taken by Mr. Logan, or understand that indeed their great need, to keep themselves coupled with the age in which they live, is a progressive spirit which Shall render it possible for "men of moderately advanced ideas" to remain inside their limits. Therefore they resort to proscription, which cannot fail to exper from their threshing floor the wheat, '(the men of free hearts,) and leave them only the empty straw-those who remain merely because of social compulsion or ignorant dependenee. So much the better for Truth, which gathers all such church exiles into the abounding storehouse of its love.

The Boston Post on Gerald Massey.

The following liberal language is used by the above-named journal, concerning Mr. M.'s debut as a lecturer in Boston before the Music Hall Spiritualist Society, Sunday afternoon, Jan. 4th;

"Mr. Gerald Massey, the well-known English poet and lecturer, made his first appearance in this city yesterday afternoon at Music Hall, where he was welcomed by a large, intelligent and appreciative audience. He spoke upon his and appreciative audience. He spoke upon his favorite theme of Spiritualism, giving the first of a series of four. Sunday afternoon lectures upon the subject, 'Why am I a Spiritualist?' Previous to the address the excellent quartette, consisting of Mr. Metzger, tenor, Miss Vose, soprano, Miss Thomas, alto, and Mr. Turner, bass, accounted with the population of the population. rendered with fine effect the beautiful hyun, 'O, for the wings of a dove.' Mr. Massey was introduced shortly before 3 o'clock, and as he stepped briskly forward to the desk he appeared. a man in the early prime of life, of about the average stature, and rather more resembling perhaps an American than an Englishman in gen-eral outline. As a lecturer by made an exceedingly favorable impression. 'His voice is clear and full, his ideas clearly and fluently expressed, and his delivery at times rose to the height of genuine eloquence, and called forth hearty demonstrations of approval on the part of his audi-

On Sunday afternoon, Jan., 11th, Mr. Massey will continue his engagement, before the Music Hall Society by "An Inquiry concerning a Spirit-World revealed to the Natural World from the Earliest Times, by means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil." .

137 Mrs. C. H. Wildeshas resumed her sittings, after a few months' rest, at No. 4 Montgomery

· Highway Robbery.

There is a peculiar something connected with It is related of an eminent Scotch divine who this crime which has made it the special object was remarkable for his eccentricities, that being of legal enactments in the past of all nations. desirons that a certain mejuber of fits tlock Owing to the laxity of our present system in Reformator and Missochane ins Works, to which creeds the iron-boots and thumb sciews of spite; should be honored by Section to some petty. Massachusetts, the recurrence of it is multiplytack domination." . . For my part, so place in the gift of the parish, he lost patience lying with fearful speed. Scarcely a daily super Orders a computed by each will have the prompt that reconsults assisting in any such design, as an in-tition to the parts, and the candidate's repeated refusal to accept, its issued which does not detail a case, and hard-intention. We are prepared for forward any or adviolated. I enter my solemn protest against it, based on the ground that he thought himself the ly a night passes, wherein some person is not the election had been duly proceeded with, and. When arristed, the punishment of the guilty the party declared chosen, the worthy shepherd parties is merely nominal. Why, it seems as if seized the unwilling sheep by the coal skirt as the scenes of brigandage which so curse some of no power was able to unite them for their councommission to be impossible to be imposs peaceful vender of milk, while riding home, after vor this idea, and he appeals to all liberal Amerits own dayne strength; and Lafor one, shall man, sit down; dinna ye ken the Master ance dark, to his employer, was suddenly set upon by deans to unite with them in providing so simple two armed ruffians, and robbed of some eighteen cannot be supplemented. I desire to dictate to A similar "need" on the part of their "Mass dollars, a part of this receipts. He fortunately some dispute, and securing the most desirable rethe one, and will accept the dictation. My only ster? seems to exist to day in New Zealand, else found, during the struggle, a chance to draw his sults on the score of patriotism, as well as religious to stand my time as a private soldier in it is utterly beyond the power of our comprehens, revolver, (is this instrument to become in our gion and morality. sion to decide for what reason the members of city and ticinity the chief hope of safety?) and Over against this good piece of sedse is Father ble and invisible, which is now marching with the Presbytery of Dunedin obtained their call to by one or two shots, which unfluckily took no ef- Phelan, of St. Louis, who makes a perfectly preach, for an organization which presents to a feet, frightened these ghouls away, thereby sav-blind opposition to the public school system; greater degree the characteristics of the guer ing from their clutches, one hundred dollars claiming that the schools rob the workshops of "needed" animal is hard to be found. In an issue which he had incanother part of his clothing not their industry, unfit for manual labor, and lead of the Banner published not long ago, we noticed yet investigated by them. It is time for the to crime. Now this is sheer nonsense. Of course mitals of so many Spiritualists, and incites them the fact that John Logan, Esq., an esteemed cities itizens of Boston, and residents of other por- we do not hold that the mercaliffusion of knowlzen of Danedin, had been brought before this tions of the State, to move in the matter. Let edge, or its rudiments, is a preventive of crime, council of bigots on charge of having lent the the Legislature now in session be flooded with or a pledge of public morality; but it is silly to countenance of his presence to the lectures of that petitions for the enactment of a law whereby the deny that the more intelligent a person is, the arch apostate" James M. Peebles, while "the penalty of highway robbery shall be placed at better laborer or mechanic he may become, and Pilgrim" was in that city, and now it seems least lifty years in the State Prison. In fact, al- the more likely to take a high place socially, and by tiles of the Evening Star, which have just though we instinctively recoil from capital punis as a citizen. This is something gained certainly, reached as, that this body of usini, after due ishment for any offence, yet in this particular, and a great deal. The Sunday Herald of this and sundry vibrations of their longitudinous, case we would welcome a law punishing highway, city-very justly condemns such preposterously auricular appendages, have decided upon the robbery with the death. Murder-execution for bigoted teachings as this of Father Phelan, and excommunication of Mr. Logan. We predicted which we have always combatted is frequently, says that "they strengthen the prejudices of that the gallant effort of this gentleman to fight committed in abnormal states of the mind, or Protestants, and excuse the assumption that out the battle of free thought and speech ingoth under the prossure of circumstances which wind Catholics mean to retain power in their church the church could have but one result—that of the perpetrator in a crushing, maddening grasp by keeping the masses ignorant. Intelligent his expulsion, but it is cheering to note the co-tighter than that of the East Indian anacound; Catholies, who care warm friends of education, the circular inviting his Sequeration in drafting. His "Poet of the People" will be read by all vert from, and the series hearty scorn, but the highway robber (or robbers) who seeks , should rebuke so pernicious a doctrine, and show which flash out from his "reasons of dissent" the shelter of darkness, solitary places; or late that their church does not necessarily rest upon which he presented to said Presbytery on hear hours of night to ply his nefations trade, does so rany such foundation. A Phelan on one side, or ing its verdict. We herewith present a few with malice aforethought, in willful defiance of a Fulton on the other, can do more mischief than points raised by him in the document, which is all law and right, to the determined injury of his a hundred wise clergymen can repair, but chilto go before the Synod of Otaga and Southland - followmen and the spread of general distrust dren who go to school together are not likely to legal relief from the "powers that be."

England's Trial.

England seems to be the conviction of her statesmen, and indeed of all other men of foresight. decide which view is the most warranted by rea-In the much criticised political speech of Disraell son, common sense, and the soul's inherent aspiat Glasgow, he made reference to what was vistor ration toward the principle of immutable justice: bly looming up in the near future for that nation. After commenting on the policy which obtains in reference to the administration of the affairs | thus mournfully ends its editorial: of Ireland, he proceeded to consider the relations of England to the continent, and to point out the had felt perils which were multiplying for her there. He declared that a general conflict was at hand on the continent, which was certain to precipitate general confusion and embarassment.

He said it would begin as a conflict between the spiritual and temporal powers of Europe, between faith and free-thought. And he did not scruple to say that civilization would encounter serious perils, if the parties to the conflict were he had been taken into the Church of Scotland to be Papacy and the Red Republicans. He without being asked any foolish questions," and warned England that when this conflict was opened, Treland would take an open stand against. was fully understood that he " did not agree with her, and therefore that England might as well be ad contained in the emperior of path and Charok amaking berself, ready for the event. For himself, he fully believed that this contest is nearer at hand than many supposed, and so he thought Scotland would have to be appealed to for succorin England's straits. When statesmen like Disraeli announce an impending conflict of such a character and on such a scale, it may be believed that they already feel the ground rocking be neath their feet. It is too apparent that the European upheaval cannot be far off. A glance merely at Spain and Prussia and France will hustle Mr. Logamout of their fellowship is some satisfy the least reflecting of the truth of the ob-

"Died by the Visitation of God."

As an instance of the high glee with which anything is seized which can be used as an argument against spirit communion, it is only necessary to cite the fact that the British press is in julilation over a paragraph, headed "Sudden Death of a Spiritualist," which is handed from one to another as a sweet 'morsel, but which has met with an appropriate answer by the English Spiritualist papers. It appears that at a scance held at the Athenaum Assembly Room, Birmingham, on Sunday evening, Benjamin Hawkes, affer making a speech relative to his phenomenal experiences, suddenly fell dead, upon which the meeting dispersed in confusion. At once, the good Orthodox coroner's jury, anxious to point the terrible sin which to their minds attended all countenancing of spirit scances, either on the Sabbath or any other time, returned the verdict which heads this article, although a correct post mortem examination revealed a natural causesyncopal asphyxia-for the decease, and friends of the man related their knowledge of symptoms in his case of which this sudden departure was the logical result. The ridiculous prominence given to this instance is only another example of the action put forth in the proverb by the drowning man concerning the straw-substituting the word Church for man. Church members sudden-1y die, yearly, in prayer meetings and during service, and parsons ditto, in their pulpits. Dotthey die by "direct visitation of God" as a punishment for their being in these places?

Bible Marvel-Workers.

Elijah Myrick, writing from Ayer, Mass., under date of Nov-23d, 1873, thus speaks of Allen Putnam's new work :-

"DEAR FRIENDS OF THE BANNER-You have my sincere thanks for calling my attention to that-concise review, 'Bible Marvel-Workers,' by the veteran investigator and advocate of truth, Allen-Putnam. It is no extravagance to say it is the most complete and lucid examination of the hitherto mystical subject ever written. Scripture records of spirit manifestations are viewed by the light of, compared with, and confirmed by Modern Spiritualism. Irrelevant phrases, which pervert right meanings, are replaced by the pertinent and intelligible. It cannot fail to interest any candid reader. Surely the 'mysteries of godliness are (being) finished.'

This work is mailed to any part of the world by Messrs, Colby & Rich, Book Publishers, Boston, Mass.

The call for the Massachusetts Radical Peace Society's Convention will be found on our eighth page,

'A Sensible Catholic. "An Irish Catholie" writes the Herald, proposing the withdrawal of the Bible from the publie schools on a'somewhat different, and a decidedly broader ground than that usually presented. He says he advocates and advises the step for the reason that it makes the excuse for the formation of sectarian schools. He reminds the Irish Catholies of the country that it is these same denominational schools in Ireland that have caused, the children to grow up to manhood strangers to one another, and consequently that and effectual a method of composing a trouble-

and alarm in the community. Let us have some judge each other by the creeds of their parents.

Which?

Let the candid reader peruse the following ut-That a day of reckoning is approaching for terances of two of the leading Boston dailles in reference to the decease of Prof. Agassiz, and The Boston Traveller, in contemplating the services wrought by Agassiz in scientific fields,

"He [Agassiz] died before his noble faculties had felt failure, and so was saved from those evils that must belong to the last dregs of life. evils that must belong to the last aregs of the Yet we do not the less regret his death, for, apart from all other causes of sorrow, must be this sad reflection, that so much talent, so much of hired knowledge, so rust and multifarious acquirement, so much of skill to apply cepsrione to the teaching of men, should all have gone out with a breath, decound by the joins of darkness."

On the contrary, a line from the Boston Journal declares that " Death seems less like death since Agassiz died;" and from this, as a text, "A.-W. S.," in the Index, discourses as follows:

"A beautiful truth seems somehow hinted in these casual words. What a great waste Nature would appear to be guilty of, did she ding to the heedless winds such an amount of intellectual power as had accumulated in the brain of this man during his lifetime! Of knowledge in these man during his lifetime! Of knowledge in these premises we have nothing [but the writer could obtain it if willing to give heed to the demonstration, furnished by Spiritualism, of the soul's continued progress beyond the change called death!, but we do cherish the mighty expectation that whatever yets well started on the path of progress is not destined ever to be turned back, but the proceed vialt on forces? o proceed right on forever."

Sealed Letters at the Banner of Light Free Circles.

We wish it distinctly understood that scaled lended for answer through the mediumship of Mrs. J. H. Conant, cannot receive attention. The idea of answering written communications at Mrs. C.'s scances originated in the fact that, in the early days of her ministration, many parties present felt too diffident to ask questions before the company, and so were allowed to place their queries, written on folded slips of paper, before the medium, for the consideration of the controlling intelligence, and this habit gradual-Ty broadened from the asking of general to personal questions under a scaled envelope. We therefore repeat that we wish it hereafter under--stood that no letters can be considered for parties absent from the circle, as the privilege is intended wholly and only for those who are present at the time of the holding of said scance.

On the sixth page will be found a message from Capt. Fry, of the Virginius steamer, who was recently shot in Cuba. According to his story, the Spaniards were right in shooting him and others. - John Neal, a carpenter, hailing from Portland, also communicates. He says the resurrection of the spirit body from the natural body is beautif. He repudiates the "final resurrection" of old physical body in toto.-Ellen 's, because she left, two little chil-Harrigan c dren in the call -life. She requests a sister to take care of the has the father, she alleges, does not do so properly.—Gilbert Townsend informs us that he lost his earthly body at the great fire in Chicago: — Eldridge Sparrey, of Australia, gives a very interesting idea of the spirit-world, as seen from his standpoint.—Lizzie Farnsworth, thirteen years of age, reports dying from Elizabethport, N. J .- Irene Parker hails from Lawrence, Mass.; was an operative in one of the mills there; wishes to communicate with her sister Sarah.-Lincoln Stebbins, nine years old, who says he lived in Springfield, Ill., talks indeed like a child of that age.

NASSAU HALL, corner of Common and Washington streets .- Next Sunday, (Jan. 11,) James II. Hartley, M. A., will lecture at Nassau Hall. Subject in the forenoon, "Here and There;" in the afternoon, "The Song of the Bells." Mr. Hartley is from London, (England,) and comes highly recommended as a lecturer on Spiritual, Phenomenal and Philosophical, Social, Scientific, and Literary subjects.

At the close of his engagement at Vineland, N. J., on Sunday, Dec. 29, 1873, the following resolution was passed by the friends there:

Resolved, Was plassed by the Friends there:

Resolved, That the Friends of Progress in Yineland take pleasure in commending Mr. J. H. Hartley as an earnest, practical worker in the field of reform; that the active interest he has manifested in helping to make our Lyceum and Seclables attractive, together with his friendly and brotherly discourses from the platform during the past two months, have given him a warm place in our hearts; and through his gentlemaily deportment among us he has won a high place in our extern.

A Good Idea for "Spirited" Spiritualists and Free Thinkers.

Gerald Massey, whose name, like "the king's," is "a tower of strength" to the liberal cause, is now in America, and stands ready to do all the lishers of "The Dawning Light." It was copied work that his physical powers will enable him, if called upon by the people so to do. Here is an Northboro', Mass., the well-known artist of The opportunity to present Spiritualism and free thought in a strong, favorable and practical light | ait.

discourses-one on a secular subject, and one of visitors. There are many other excellent upon a spiritual one, in the same town. Those residents who would not give countenance to his in our next issue; but "Life's Morning and Evespiritual views would inevitably attend his secular lecture, and the financial problem would thus space only permits of our speaking of this one who "draws," wherever heard-he being fre- than to quote from the publishers' descriptive cirquently reengaged upon the platform; at the cular, which is not in the least over-volored: close of his lectures, by the unanimous vote of the audience.

In those localities where no regular lectures are supported, let the liberal-minded-Spiritualists or otherwise - unite and raise the funds necessary for the purpose by subscription, that they may throw the cause of free thought, in the strong light of reason directed through the lens of a powerful mind, upon the screen of the popular attention.

Dr. Samuel Grover. -

Of 50 Dover street, Boston, was made the recipient of a pleasant "surprise" by a body of some sixty friends on the evening of New Year's Dayswhich was the anniversary of his marriage. The occasion was characterized throughout by harmonlous enjoyment. During the hours which passed so pleasantly away, the people were entertained with music by various volunteers, and remarks from John Wetherbee, Judge Ladd, Geo. A. Bacon and others. Dr. Grover returned thanks to the company, speaking hormally for himself, and under influence in behalf of his band. Friendly converse and refreshments also lent added charms to the meeting, and several valuable presents demonstrated to the host the high appreciation in which he is held in the community, both as a gentleman and a faithful healing. medium.

An Affecting Ceremony.

On the afternoon of Sunday, Dec. 28th, memorlal services were held at the City Hall, Gloucester, Mass., in remembrance of the bue hundred and seventy-four fishermen from that port who were lost at sea during the past year. Revs. Gage, Gannett, Makepeace, Eddy and Whitaker feelingly participated in the exercises. The sympathizing citizens of the place attended in good numbers, and at the close of the meeting \$104,20 were contributed by them to the treasury of the Gloucester Female Charitable Society. for the assistance, in some degree, of the widows and orphans of the deceased sailors-all of which shows that the heart of old Gloucester is in the right place:

The Franklin Celebration.

The Franklin Typographical Association, of Boston, propose to celebrate its semi-centennial by a dinner on the evening of Saturday, Jan. 17th, which date is the anniversary of Franklin's birthday. Full arrangements have been made. The presence of the fair sex will add grace and refinement to the scene, and the occasion cannot fail of being well attended and fully worthy of the events it commemorates, and the society under whose auspices it will be carried out. The services-mental and appetizingwill take place in the banquet hall of the Odd Fellows, in their building on Tremont street.

William Denton

Delivered an interesting and well: attended discourse—the first of a course of six, to occur on consecutive Sunday nights-at Parker Memorial Inwerl Hall Ro 4th, his subject being, "The World Before Life." This course will treat of geology, as considered in the light of psychometric revealments. The daily press of Boston spoke in terms of the highest commendation of this opening lecture. Mr. D. will (as per announcement elsewhere) continue the subject by a consideration of "Life in its Early Forms," on Sunday evening, Jan. 11th.

Another Legacy to Spiritualists.

We learn from a private letter that Mrs. Jane A. Stamps, of, Brenliam, Texas, who passed to spirit-life in November last, bequeathed by will a sum of money and a large tract of land, to be used to promote the cause of Spiritualism. J. L. Norton, Esq., was selected by her as trustee of the legacy An obituary notice in another column gives a brief history of this estimable

Mary E. Currier.

We shall commence, in our next issue, a Biography of this celebrated musical medium, resident in Haverhill, Mass., which has been prepared for our columns by John W. Day.

Poor Old Spain! President (ellar has been deposed, and another set of how rule. The result finally will be, that as = 3 people are not yet educated up to the true Badard of selfgovernment, they will have to 1' back to their old monarchical form. And so will France. We predict that but a few years will elapse ere the Napoleonic dynasty will again come into power, with the son of Napoleon III. as Emperor. Napoleon I. yet rules the destinies of France to-day."

THE MYSTERY OF EDWIN DROOD.—This mysterious personage is now no longer a mystery, but the manner in which the last and one of Dickens's greatest works has been completed since the death of the author, is a greater mystery. Whatever the truth may be concerning the authorship of the larger portion of the work, the fact that it is so thoroughly in Dickens's style as to almost defy criticism, is admitted by many of our ablest critics. Consequently the work is being universally read.—Toledo Sunday Jaurnal.

For sale at the Bookstore of Colby & Rich, No. 9 Montgomery Place, Boston.

Anonymous writers for the press-aliases, we mean-who make invidious personal applications, are, nine times in ten, cowards. Certain cotemporaries we wot of, who are continually prating about a "free press," "open columns," etc., ofttimes prostitute their types to certain anonymous scribblers through (we have the charity to suppose) mistaken motives: But the fact is the same notwithstanding—prostitution in its worst form.

The Fine Arts.

"Life's Morning and Eccning" is the title of a magnificent steel-plate engraving recently is sued by R. H. Curran & Co., 28 School street, pubby-Wilcox from a painting by Joseph John, of Orphans' Rescue, and other truly great works of

before the masses.

Societies everywhere should engage Mr. Massey: He could be secured by them to deliver two paintings in their gallery which we may notice ning" seems to be the centre of attraction, and be solved without difficulty; for he is a speaker now. We cannot better explain the painting

"AS ART POEM, IN ALLLGORY,

cular, which is not in the least over-colored;

"AN ART FOEM, IN ALLEGORY."

"Flowers are the Alphablof of Angels, where with they write great traths on half and platin."

"A rivel, symbolizing the life of man, which through a landscape of full and platin, bearing on its current the time-worn bars of an aged Pligrim. An Angel a companies the boat, one hand resting on the helm, while with the other she points toward the, open sea-an emblem of eternity-reminding "Life's Morning" to live good and pare lives, so "That when their barks shall foul at eventific," they may be like "Life's Evening," fitted for the "crown of limmortal worth.

A band of Angels are scattering flowers, typleal of God's inspired teachings, one holds in his hand acrown of light, A little flower-wreathed scraphdrops roses and bads, which in their descent assume the form of letters and words that whisper to the youthful Pligrims on the shore, "It Kind." Near the water's edge, inlingling with the small grass, in flower-letters we read, "God is hore." Just beyond sits a humble walf, her face radiant with innecence and love, as she lifts the first letter of "Charify". "Firth" and "Hope, being already garnered in the basket by her side. Over the rising ground we read, "Live of Great Men," and Long-tellow's piece, "A Fishio of Life," lifts the well, and we can make our lives subline. "Further on to the left, "So lire," almontales as that we should thoughtially consider the closing lines of Bryant's. Thanatepsis, "This politic constraints with a stonishment the passing scenes.

This pleture, embody ling such evaled sentiment, combined with the beautiful in nature—of water, plain, bill and mountain scenery—the hoad, and his sister standingment, they with a stonishment the passing shower, and the 'boy, playing with his top beat, and his sister standingment, they with a stonishment the passing shower, and the side of the hoat, is the song of the leave, the companies with a limited in the passing shower, and the side of he hoat, is the song of the leave,

where charten receive instruction.

1. The Publishers dedicate this Art Teacher to the little children shall youth of the whole world, trusting that it will incite many to higher resolves and aspirations, as they wisely treasure and practice from its all-important Lessons of Life.)

"Curious Revelhtion."

Under this head the San José (Cal.) Mercury of December 25th, thus speaks of some of the work done in the Golden State by Mr. Foster:

"At the instance of a gentleman of this city, Mr. Foster, the Spiritualist, summoned the spirit of Moreau, the Frenchman, found on the railroad track shot. Moreau appeared and positively declared that he was murdered by a man named Bagley, and then robbed by him. Strangely confirmatory of this is the fact that a convict named Bagley is known to have been then lark named Bagley is known to have been then lurk-ing in this city."

A COMPETENT PHYSICIAN.-Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C,) BOSTON, IS cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

John M. Spear (as will be seen by his card on our eighth page) is ready to exercise his powers of psychometry for the benefit of all who may desire his services. Address him at 1114 Callowhill street, Philadelphia. The gentleman has been in the past an earnest and useful worker in the field of reform; and deserves the patronage of the public in the fullest degree.

Dr. Storer's Medicines are having an exensive sale. His "Nutritive Comp doing a great work among those who suffer from nervous depression, and its attendant miseries. Those desiring the services of a conscientions physician, or a reliable clairvoyant, will find Dr. S. at his office, 9 Montgomery Place, (Banner of Light Building,) where he is assisted professionally by Mrs. Folsom, a medium of acknowledged ability.

Letters are coming in thick and fast with information to the effect that the materializations of spirit-forms are greater than ever in different parts of the country—We hear of a lady at East Boston, a fine medium, in whose presence spirits have the power to show themselves in the light. In England this class of the manifestations is rapidly on the increase.

Certain good folk are just now exercised over the question whether Prof. Agassiz had any religion, and if so, what sort of a thing it was. It is a pity-that it could not somehow be respectfully hinted to these people that they are med dling with what is none of their business.—Index.

The Professor will speak for himself through the Banner in due time. His message is already

A correspondent, who sent in a question for answer at our Public Circle, viz., " Is the Christ, the Holy Spirit of Truth, influencing and inspiring the disembodied spirits of his divine, all-embracing love?" will find the question answered on our sixth page.

The early advertiser catches the - cus-

Italy will send an immense delegation of emigrants to America next season-not street musicians nor sculptors

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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Monday.

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

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HOME OF THE FOX FAMILY .- " The Birthplace of Modern Spiritualism," represented in that beautiful steel-plate engraving, entitled "The Dawsing Libert," (price, by mail, prepaid, Two Dollars,) and other works of art, can be had by yishing or addressing R.H. CUR-RAN & CO., Publishers, 28 School street, Boston.

Don't hawk, hawk, spit, spit, blow, blow, and disgust everybody with your Catarrh and its of-fetisive odor, when Dr. Sage's Catarrh Remedy will speedily destroy all offor, arrest the discharge.

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Mrs. Nellie, M. Flint has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 1. J.3.4w*

To aid in making church parlors attractive to the young, supply them liberally with games of Avilude. If the sewing circle or sociable is to Judge J. W. EDNONDS, meet at your house, get at once Avilude, orGame of Birds. Sold by all dealers, or sent post paid, on receipt of seventy-five cents, by West & Lee, Worcester, Mass.

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J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. 433.

THE WONDERFUL HEALER!-Mis. C. M. Morrison. —Within the past year this celebrated Medium has been developed for Healing. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the Public by the proposed for Controlling Pand. is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL DISEASES AND QUARANTEE A CURE IN EVERY instance where the vital organs necessary, to con-

tinue life are not already destroyed.

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DR. SLADE, now tocated at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edies for Asthma and Dyspepsia.

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A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spiritualism, Frey Religion, and General Reform, No. 21 East Fourth street, New York.

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No. 96 Russell street, Melbourne; Australia, has for sale all
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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LAGHT and other Spiritual Publications.

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HENRY T. CIBLD, M. D., 638 Race street, Philadelphia, Pa.', has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR₂d, H. RHODES, 988 spring Gardenstreet, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

ROCHESTER, N. Y., BOOK DEPOT, D. M., DEWEY, Bookseller, Arcade Hall, Rochester, N., Y., keeps for sale the Spirituniand Beform Works published by Colby & Rich. Five him a call.

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S. A. LINDSLEY. 12 ORCHARD STREET, Ngwarka S. J., will answ strend letters to spirit-friends free of charge f he month of January; Enclose four three-cent stainps, Jan. 10, -1w†

MR. AND MRS. DR. W. H. C. MARTIN, TRANCE, Test. Business and Medical Clairvoyant No. 5 Montgomery Place, off Tremont street, ne Banner of Light office, up one flight. Don't ring. Cl cles every Sunday and Thursday evening. 1w-Jan. 10.

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logeless of the task before them, who he who to to to to the task before them, who doubt the efficacy of chirely, should heaven peruse its joges, that they may obtain gim pressor, heaven while yet upon earth, which they have heretotage tailed to comprehend:

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TWO SPACIOUS ROOMS in the new Building No. 9
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Message Department.

Each Message in this Department of the Ban-ner of Taght we claim was spoken-by the Spirit whose name it hears through the instrumentality of

These Messages indicate that spirits carry with against taking the course I persisted in taking, them the characteristics of their shirth life to that by those who knew too well what my fate would beyond whether for good discipled that those who be but 4 desired to obtain more money than I

leave the earth sphare in an undeveloped state, eventually progress into a higher condition.

We lisk the reader to receive no doctrine put forth by sprits in the codumns that does not comport with his or her reason. All expresses much of struth 4s they perserves no more.

The Banner of Light Free Circles.

These belies tokeness are held at the BASSER OF LIGHT, OFFICE, AND 9 Me towersy Place, Corrected story, every Mostevy, Trusbay and Thit is story a consistency of the BASSER of the BASS Nices, the poetmost be signified to the Chairman, and permission will be granted to retire after the exponention of five nametes. But it is to be hoped that visitors will remain throughout the session. as every Spirifualist knows that disturbing influ-ences (produce inharmony, and this our spirit particularly enjoin upon us to avoid, if

doubt visitors will readily-conform forour rules.

19 Theories tions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairmangare sent in by corresponding of

147. Denations of flowers for our Circle-Room Mis. Cosasy receives novisitors on Mondays,

P. M. She gives no private sittings. SETTER LETTINGS - First on about Free Circles have the privilege of placing scaled letters on the table for brief answer by the spirits - Scaled letters to start and are set answered at this office, such itstits are only answered briefly for crotion. total by the Chairman, air answeren; angune Questions and Answers printed in the Bainer, as asyal. The preparing scaled-settes—first write one or two proper questions, addressing the spirit questioned by his or her full name, then put them questioned by his or her full hand, then put them

in anti-civelope, walf it, and write your lown add
-alross on the chyelope. At the close of the scance

the Chairman will return the letter to the writer.

Questioners should not place letters for answer upon out citcle table expecting lengthy replies, otherwise they will be disappointed. Lewis B. Wilson, Chairman.

Invocation.

All hall to thee, of thou who alone ait infinitely good. We pray thee that thy sons and thydaughfers in this age may drink of those living water sthat shall nourish their souls for eternity. We pray thee that the stone of bigotry may be priest will put that upon loss at her next confesrolled away, and that the Christ of the new dis- sion, Good afternoon, sir. pansation jusy be recognized and welcomed: and and thee, gh God of the past, present and future, be elernal praises sung. Nov. 18.

Questions and Answers.

Cos receives Spirit, -If my brother masquesfions, I will hear thepr.

Ques. - From a correspondent | Are the methods of writing and expressing music similar to those in the garli-plane in the spirit world, or

Ass. - The seven barmonic numbers are more perfectly understood in the land of souls proper than here. The methods of expressing those, numbers are similar to the methodsolverygssing their here. There is a difference, but so slight that it is hardly to be recognized, a

Q -If a person in this life feels the inspiration sof music, but experiences difficulty in reading it bleve our God is love; and whether we are in rapidly, does he not advance in the knowledge, and attain to the fulfillment of his desires as rapddly as a rapid jeader of the earth-mode?.

A - The fulfillment of all desires is gained by the exercise of the will, and is dependent upon the texercise of the willer. The reading of musi cal signs, here in this life, with rapidity, may facilitate the student in his search for musical knowledge here in this life; but, in the life to comes the reading of these signs is not so much a necessity, for music there becomes more specially an inspiration of the soul, appeals more to the soul, and comes more directly from the soul than from the vocal organs or the fingers' ends.

Q .- What is the moral law? A - It hath its foundation in eternity; having the Revue Spirite; and who and where is he? had no beginning, it can have no ending. It is that reciprocal power which is first exercised through matter in the arranging of atoms, and from atoms to worlds, each allowing the other its proper place, its proper sphere of action, and never at any time intringing, or seeking to, upon that place or splage of action. It rises with the birth of intelligence into the intellectual kingdom, and there it joins hands with the religious or devotional element, which has its root in the necessity which exists with every living creature for support from the Creator. In the intellectual kingdom it plays through the function of life called the conscience, and there it becomes temporarily a thing of education, subject to educational rules, standards and laws. The Christian understands the moral law differently from the Hindoo or the savage, and yet this difference of opinion exists only in the education that has been fostered upon human intelligence; but to follow this moral law to its primary, to resolve it to its purest, divinest condition, it means simply this: Do unto others as you would that others should do unto you." This Golden Rule of Confucius, as preached by a Jesus, embraces the moral law -all that you will ever have need to understand, Q .- Is it capable of demonstration to the hu-

man intellect? X.-No; because it is as infinite as Jehovah is infinite-coeval, coeternal with Jehovah, and therefore not capable of demonstration to the

human intellect. Q.-It is stated that, "in 1872, upwards of one hundred thousand pounds of human hair were imported into Marseilles. From inquiries, it appears that the stock came principally from China. The utilization of pigtails for European exquisites is a curious result of Anglo-French victories in the Empire of the Sun." How does the wearing of other people's hair, as above stated, affect

A .- Every single hair is a conductor of an electric force to and from the body, the positive force passing through the inner tube, the negative force passing on the outer surface. When these bairs are severed from the human body, these forces become partially but not altogether inert, and they are felt with exceeding potency by sensitives. Those who are not sensitive to these ethereal powers could wear another person's hair without any inconvenience. Those -who are, often suffer great inconvenience, and sometimes absolute death

Capt. Fry.

Friends who are believers in this spiritual philosophy bave desired that I return, stating my, views, concerning my death. In the first place, then. I believe that the transaction was perfectly Sprittmate so taras Spain was concerned that not MRS. J. H. CONANT, begittmate so far as Spain was concerned that not while in an abnormal condition casted the traneal so far as I was concerned. I was warned inst taking the course I persisted in taking, but I degined to obtain more money than I had, and I was willing to take the fish. I had taken what, I considered larger risks durings the late envil war, and had always come god victorious. I expected to in this risk, but I was mistaken. " However, it's all right Capt. Fry, of the ship Nov. 18.

John Neal.

I have not much experience in these things, though I've been dead twenty two years, My name was John Neal. Llived in Portland, Me. I was a ship carmenter. Heft a family who believe in the resurrection of the body, in conjunction with other foolish, things. Mine has been resurtected long ago, in grass, and itchas helped to leave out the tree that stands at the liead of any grave, as good a resurrection as I want of that old body. I think if I was to believe that I should be called upon to possess it again at any day, however far distant, I should say to the officer in command -No, not as I knows of: If I had any thing to do about it, I should protest against it. and the soul instinctively does protest against anything of the kind, and that is guarantee enough, it they want any, that it aim so. The resurrection of the spirit body from the natural body is beautiful, but when you come to think of taking the old body upon you again, and conse quently going through about the same course that you've been through, it is not a pleasant thing to contemplate, and although I believed in it when here, I repudjate it in toto now, and I want my sons and my daughters to. That?s. Proper questions by correspondents, which are what brings me here to-day, John Neal is my read by the Chairman, are answered; and the mame. Good-day. Nov. 18.

Ellen Harrigan ..

I have two little children, seven and nine years, old. That's what brings me back here to day. died on Albany street, Boston, a little better. than a year ago, and I've been watching my children, and I see that they get no care, and no proper attention from the father, who is drank most of the time, so I come here to ask my sister to take these children and take care of them. Slic"Il have no trouble from the father whatever; he don't care anything about them. He'll be too glad to get rid of them. It's my wish that, she take therif, and take care of them, and I lione the Nov. 18.

Gilbert Townsend.

My name was Gilbert Townsend. I was fiftyone years old. I lost my life in the Chicago fire. I was doing business there, had lived there about three years. Some of my friends still believe that saved myself, and will yet-us, they express themselves-"turn up, all right." I have, but

not as they expect. Nov. 18.
Scance conducted by "The Unknown."

Invocation.

We hear thy majestic treat in Nature, oh Lord our God, and reverently we pure to worship and udore. Bhrough all the ever-varying scenes of life we behold evidences of thy love as of thy power, and therefore we are constrained to liestorm or in sunshing, that love 18 able to save us, and that, love provides a saviour for every age and every soul, sufficient unto the evil thereof, And for this, oh Lord; our God, we praise thee.

Questions and Answers.

Ques - | From a correspondent, 1 Is the Christ: the Holy Spirit of Truth, incurnated here on earth, (as asserted by the controlling spirits of France, and confirmed by Allan Kardee after his departure) influencing and inspiring the disembodied spirits by his divine, all-embracing love? In a word, is the Medium of God living and 'struggling with misery on our globe, as stated in Ass.-The Spiritualists of sunny France are

right in their beautiful belief. This Christ priniple of truth has been again re-incarnated in the intelligence of the present age, and through that intelligence is striving to break through the clouds of bigotry that have so long oppressed the world. This same spirit told its hearers, in other days, that it would come again, and to those who claimed to understand it, and to be spiritually and divinely related to it; though he also told them that he should not be known, that he should come silently, and come unto his own, but his own would receive him not. No better demonstration of the truth of the words of Jesus is necessary than that which appears through Modern Spiritualism. This same Christ-principle that spoke in ancient days, and enunciated truths that have shone like great lights adown all the ages, that gilded the souls of the multitude, has come again in its divine simplicity, speaking through the lips of childhood, mature age and old age, glowing like a brillian meteor in the sky of the present, while millions are looking at it and asking "What is it? whence comes it? and whither is it going? The skeptic declares it is of evil, and unreligiously consigns it to the devil; but the devout believer in a spiritual faith looks up to it and recognizes in it the risen Lord.

Q.-Do not spirits who have passed to the other life carry their earthly prejudices and modes of thought with them, and are not those stead of being dropped at once, at the time of translation, or what we call death 30

A .- A human intelligence carries with it to spirit-land all its proclivities, all its desires, its be happy. loves, its bates, its fears, its doubts. All the attributes that surrounded it in its mortal or human life & carries with it to its spiritual life, and by processes of unfoldment-spiritual and divine progress-it outlives the cruder, that for away about six months, and most of the time which it has no need-drops off link, by link in I've been very happy. I've seen a great many the chain that binds it, until it is, at last, free' things, and learned a great deal; I've seen Mr

from error. . well as Spiritual Philosophy, seems to teach that got a chance to come back, to ask him how pine all worlds, and all the forms by which they are | boards were selling now. He said he'd know occupied and variegated, are cognate spiritual what I meant by it. I know what he meant, fests itself-through forms; and that these forms in any life-after death, in any heaven or any hell,

Now, it would seem that matter first develops from spirit, first becomes crude, then develops back into the retined, the other cal and spiritual, from ethereal, through crude, leach to ethereal again. Can the intelligence explainthis?

A .- To my mind, matter and spirit are coternal, and one has no more immortality than time, sir. the other. A God without matter would be anexpressionless God, an inert God, a Power with nothing to act upon, and as I-believe in the eternal activity of God, I must, of necessity, believe Nov. 20. in the eternity of matter.

Eldridge Sparrey!

This life after deaths is so entirely and abso-Intely different from that which Christianity and the Church teaches of, that the newly born spirit; II. can hardly realize that it has passed entirely. through the change. Many a spirit lingers, as mine did, for months, upon the verge of this life, expecting to be cut loose soon, and sent nobody knows where -a result of early education. That is one of the things that you carry to the spiritworld at death; a pretty begaevit is, too! My dear old mother used to try very hard to imbue my mind with religious principles, and she suecorded to a certain extent, further than I wish she had; because all of the notions that she gave me concerning the other life were wrong. All fone in love, I know; I no tault to find with her, but they were wrong, and have, had a ten-dency to cramp me since I left this life, and make me exceedingly unhappy.

Just imagine if you please, being hung over

hell by a thread so small you expected it would break every minute and let you down. That's the feeling all of us have who can't get free from this life as readily as we twant to lafter death, in consequence of early education. We find things so natural in the spirit-world; we say, This aint the other life; this can't be the place we are bound for; this is neither heaven nor hell; we must be passing through an intermediate state. Where shall we land? where shall we Land?" That's the cry; and, I tell you, there's need of missionaries in the other life. We find plenty of them there, but God knows there's need of them! You'd better educate missionaries and send em to the other world, than to My name was Ellen Harrigan. I died in Boston, send 'em to China or any other so called heathen sland.

My name was Eldridge Sparrey. I lived here, in this life, forty-two years. I died in Australia, in Sydney, about four months since (it was nearer five, I think). I expect I have a mother in dear old Massachusetts who is trying to think of me as in heaven. So I am, but not the seven-by-nine heaven that the church builds for its children. Oh no; I should want a larger place than that, as you all will. You'll hardly be satisfied with anything of that sort. You'll find yourselves endowed with enpacities so infinite, that nothing but infinite room will answer the purpose of a heaven for you. Now take my word for it, and profit by it, by easting off all the darkness you can, and gathering all the light it is possible for you to get here. Good

Dennis Quinn. When I was here in this life I was n't very fortunate, I was always getting into trouble of some kind. When I would think I would keep out of frouble, then was the time I would gut into the most. My jame was Dennis Quinn, there—yes, that's it. It's all right. The good that yes, that's it. It's all right. The good that yes, that's it. It's all right. The good that yes, that's it. It's all right. The good that yes, that's it. It's all right. The good that yes, that it's it. It's all right. The good that yes, that it's it. It's all right. The good that yes, that it's it. It's all right. The good that yes, that it's it. It's all right. The good that yes, the good that it is supply and demand, were balanced, by such trouble again, he d'not absolve me. Well, I got into trouble, and I didn't get absolved. I got sick, and I went out; so now some of my folks are feeling bad, flinking of me as in a bad place, and trying to get me prayed out. I can priny myself, eatt; if ever I get out, that's the way I'll get out—that's it. There's no need of prayers on this side at all; it's my doing works that. Il get me out. Now I've got out of that body that was always leading me into trouble, and tight, thinking about it, none be spending your money for me at all. I'll take circ of myself now; I l'soon get out of trouble, and report myself all right. Good day, sir.

I am Lizzle Farnsworth.

I get about town be a light of the lization of the last trouble, and report myself all right. Good and town of the performance of the control of the performance of the control of the last circ of myself now; I l'soon get out of trouble, and report myself all right. Good day, sir.

I am Lizzle Farnsworth.

I am Lizzle Farnsworth, sir. I dled in Elization of the performance of the and I died down here on the Island-sent over there-yes, that's it. It's all right. The good

of typhus fever. My father does business in New York. Trome here to ask him if he will go to some place where I can speak with him. 1 've something to say that 'Il interest him very much -something to tell him about grandmother that he wants to know about very much. If he'll go where I can speak with him in New York, I will tell him all about it. He do n't believe anything in these things. He is an Episcopalian-but no matter. I couldn't help coming. If he receives me I'll be very glad; if he don't, it won't be Nov. 20: my fault.

Irene Parker.

My name was Irene Parker. I was twenty years old. I lived in Lawrence, Mass. I worked in the mill, and I have a sister there that I hope to reach by coming here-my sister Sarah. She mourns for me, and will not be comforted. and I thought perhaps by coming here I could comfort her. I want her first to know that all her sorrow is reflected upon me. She said to me when I was dying, "Inie, darling, I hope you will be happy in heaven!" I should be, sister dear, if you mourned less. Take up the duties of life, day by day; gather all, the strength you modes of thought worn off only by degrees, in- can; do all the good you can, and by and by, when your time of change comes, I shall meet you, and we will both be happy together in the beautiful spirit-land. Till then, Sadie darling, Nov. 20.

Lincoln Stebbins.

I lived in Springfield, Ill. I was nine years old. My name was Lincoln Stebbins. I've been Lincoln a heap of times, tell father, and he ask-Q - [From J. L. M.] Natural Philosophy, as red me how my father was, and told mo, if Tever

the highest and most perfect, which is man, give orders when he died to be put into a pine coffin, so, when he got there, he'd get burned up quick. He was wicked, wasn't he?-but that's know that there is another life, and that people have to live all the time: they don't die; they have to live. Perhaps I'll come again some

Scance conducted by Prof. Olmstead.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Monday, Nov. 21. Minne Tappane Mathews Connor;
Cyrus Wakefield; Jame Foster, et Capcord, N. H.

Tuesday, Nov. 25. Robert Scaller, of Themaston, Messachits sister in Boston; Labe Ferrin, to Jusob Richards, of
New York (11); Helen M. Grac, of New York (11); Many
Johnson, of Boston, to her in ther.

Monday, Bor.). T. P. Geodinie, of Lowell; Dan Sinimons, to his brother Dayat; Lazzle Standish, of Boston,
to her mother; Capt. James Beamer, of Portsmouth, N.

H.; Donald McWader, of Scotland.

Tresday, Bor. 2. Emile Stadibelmann, to his Sorother
and scien; John K. Adjans, of Troy, N. V.; Elizabeth
Allen, to her stater Charlotte; Bensawyer, of New York,
to his Sorother-in-law.

"Jenday, Bor. 8. Peter Wollaston, of Marchester, Eng.,
to his son William, in New York; Adeline Waite, of Eveter N. H.; Lumbe Elliot, of West Philadelphia, to her
mother: Patrick Donny, to Mr., Clattk,

Tersday, Bor. 9. Sain A. Way, to friends in London;
Jerome Fritzgerald, to his bother: Asina Cora Mewatt;
Phil Sheridan Hoggers, of Fall Riy 6. Mass., to his parents.

Thoradon, Her, H. Benamm Natham; Mary Elizabeth
Allen, of Chalca, Vt.; Rioda diarticit, of Amesbury,
Mass.; George, In Rev., Mosski, R. Dayks,
Monday, Bor. 11. Rev. Woodleny M. Fernadd; George
A. Redman: Margaret Grey, of Taston, to her, Hother,
George, In Rev. Mosski, R. Dayks,
Monday, Bor. 163. Anni-Merrick: Jane Elkhrson, coff
Tresday, Dec. 163. Anni-Merrick: Jane Elkhrson, coff

nie. Die, big Ann Merrickt dane Elkhuson, of V1.4 Capt, John Samdets, to friends in Salem: vortifield, Vt.; Capt, John Saunder, to friends in Salem; Blyla Barnes, of Saratoga; Rachel Richardson, Monday, Bac, 22. Address; Louis John Rudoph Agastz; Isaac Bartows, of Boston, to his son and daughter; id Margaret; Edgar, Anderson, of New York, to his after; Ellen Gerrish, to he hostand.

Tusaday, Dec, 23. Adzie Emmons; Pinkie, to the cuncil of the Morning Staf; Autonio Pictott, to his nighter.

contell of the Morning Star: Automor recover to a laughter. Monday, Itée 26. aulia King; Eddie Andros, of New York City, to his parients: Father De Smett Elben Curry. Trasslay, Itee, 29. Harriet C. Chauncey, to her son, William H. Chauncey; James floardman; Major Robert F. Harper, of the Contederate service, to his brother Sam-nel? Elithe Crow, to Hig Engle. Thogsalay, Jan. 1. Munde; Catharine Dale; Edgar A.-spring, of Phofadelphia, to his mother; John Ellenwood, of London, Eng.; Patrick Casey, of Roston. Monday, Jan. 5.—Mary Ann. M. Checkey, of Roston, to her brother and sister; Capt, John Ellis; Susie, Eliiot, of Cincinnati, Ohlo, to her parents; Patrick Harrigan.

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	the following sunts have been re-
cefved, for which we ten	der our grateful acknowledgments :
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Western Correspondence. BY WARREN CHASE.

WHERE THE CORN GOES .- For several months we have been traveling among the vast cornfields (maize) of Illinois, Iowa, Kansas, Missouri, and exploring the destiny of this most valuable crop, which is raised in these States in almost im- began at once to be bright again, and is now measurable quantities. With the exception of whent; no article of human food raised in this country equals it in value as a supporter of life. Seventy per cent, of its specific gravity can be appropriated by the human body to its uses and incorporated into the soul-supporting form of man. It contains no element of eruptive or other disease, and does not contaminate the body it supplies with a liment. Enough is produced in these four and adjoining States to supply abundantly every man, woman and child in the world:

mands in food and clothes. For what better or other use do we need government, except to restrain crime? but with this use of government crime would almost cease, for man is not totally deprayed, nor "prone to evil as the sparks to fly

A portion of this corn, enough to feed all the starving portion of the race, is made into whiskey and alcohol for drinks, and produces no good, but as nearly three-fourths of the crime in the world is produced by these intoxicating drinks, this of course adds its share to the crime, and is thus worse than lost to the race, but as it is sold by the producer for the currency of the country, it is not lost to him. To avoid this worse than wasted, we would have the Government prohibit all distillation, except that in the laboratories for hemical and mechanical-use, and stop importation also.

Much the largest part of this great cereal crop of these States goes into the swine, where the fabled devils went-and they run down human necks and contaminate the bodles, as the herd did the fure water of the river in the country where they kept no swine except by and for mir-

Under the best and most economical process of feeding it take over three hundred pounds of corn meal to make one hundred pounds of pork, and, when made, it has about thirty-two per cent, of material for human food that can be assimilated to the body, carrying into all of the finer and most delicate forms that use it, pus for scrofua and other eruptive diseases; but it stimulates, not like whiskey, it is true, but supplies carbon, and develops the baser passions far more than the purer and far better corn food does. Man does grow like what he feeds on, and no sophistry can subvert the fact. This is where the food goes: we get this gormandizing animal to devour and destroy more than threefourths of it, and then reduce the remainder to less than one-half its intrinsic value, and conforces, the modus operandi by which spirit mani- too. You see, my father don't believe anything taminate it, and then the speculators can get it, transport it, and sell it to more profit and better

cannot, and are at the mercy of speculators, they

do the best they can under the circumstances. For the benefit of speculators it is necessary to what it meant. I've just come back to let him keep the food reduced in quantity, so that some will starve and many be pressed to the greatest extremity, and the highest prices extorted from them, as there are no articles so, good to speculate. in as the necessaries of life. We do not propose to stop the feeding or eating of pork, excep by education and wisdom, but we do propose that governments take the corn and pay a good price for it and supply it whereat is needed at cost and transportation, without speculation, and that would be far less than it now costs the consumers, and it could and should be thus furnished in abundance, so that none would be obliged to feed on pork, which furnishes actionble or three times the cost per pound a food with thirty-two per cent, of nutriment and scrofula instead of the pure corn at about seventy per cent, of food.

In this country, where the people make the government, they ought to use it, and we are looking hopefully to the organization of Grangers in the West and laborers in the East to demand and secure this result; , but it cannot be done till the, wild and visionary schemers and speculators in, ... vague theories are abandoned as leaders, and a more practical system and more practical minds (194) come to the front. "Let us have peace."

A Healer.

MR. Eigron-Some weeks since I took occaion to bring to the notice of the Banner patrons Mr. Cornell Smith, of this city, as a healer on the Christ and Newton plane and plan. I wish now to record some particular cases that I am cognizant of, wherein his curative powers are very remarkable:

A lady of Comeus, in this State, fold me that her lower limbs had; been so paralyzed for nine months, she was wholly unable to use them, but that after a few streatments by Dr. Smith, slie could walk nearly if not quite as well as any one; she was indeed going about the house without any apparent trouble.

Another from Gloversville, who, I think, had for some time been so prostrated she could move about only with much difficulty, told me that she had walked that morning nearly a mile, with ease and comfort, and yet had received from Dr.

Smith only a few treatments. I am told that a gentleman from Scoharle, who had been paralyzed for three years and had been given up by several of our most distinguished physicians, was cured by Dr. S. in six weeks, so that he could walk as well as ever,

Several in this town who are Dr. S.'s carnest patrons have been cured by him of long-standing and seemingly ingurable complaints.

About a month ago, a very little child fell down stairs, and striking upon an iron pipe, or something of the kind, had a bad wound made in its head, so that for a week or so it remained insensible. Dr. S. being finally called to it, he placed his hand, he says, over the indentation, and the skull rose to its normal position. The little one G. L. Ditson. seemingly well. Albany, N. Y.

Passed to Spirit-Life:

From Bronham, Texas, Nov. 8th, Mrs. Jane A. Stamps,

From Breaham, Texas, Nov. 8th, Mrs. Jane A.; Stamps, aged 73 years.

She was a firm believer in the truths of Spiritualism, in which cause she had been a zeadous and faithful considering to the time of her last slekness. About the 4th of February hast she had a paralytic stroke, and supposing she would soon be called to pass over, she madea disposal of her earthly property. Her friends thought for a while that she might do something more for the cause that was so near her heart. For a long time the Angel of Death wated at the door, but came at last and released her from her sufferings.

From Bingham, Me., Nov. 24th, Miss Loulou M., only daughter of S. and D. M. Goodrich, aged 22 years and 5

months.
"The deceased was a beautiful and accomplished young lady, whose disease bailled the skill of the most eminent She decrased was a beautiful and accomplished young lady, whose disease balled the skill of the most eminent physicians, embracing some of the best healing mediums. In this section of the country. After suffering the most severe pain for over sixteen weeks, she quietly and beacefully piased acay, with the blessed assurance that she had cast off the diseased and worm-out hody to dwell if a higher and better life. Possessed with a highly cultivated mind, well stored with useful knowledge, she was ever ready, willing and able, to enlighten those who sought her presence. She was a fearless advocate of freedom, a stanch adherent of the truth as she conceived it, and a consistent and earnest reader of all liberal works. With these many good and noble qualities, when all her prospects and hopes in life seemed brightest, she was called to go, yet we would not retard her progress by wishing her back, but find consolation in the blessed faith that she now waits in her spirithome for her loved ones to join her in that glorious regulon that shall grow and strengthen with eternity.

From Massillon, Ohio, Dec. 14th, Amasa Balley, aged

82 years.

For twenty years he had been an ardent Spiritualist.
Before Spiritualism came, he had been a zealous Universalist, and though the thought it the best there was, still it did not quite fill up the measurer of this aspirations, but Spiritualism did. The writer attended the funeral and presented its claims and consolations. A. UNDERHILL. From near Akton, Ohlo, Oct 26th, suddenly and without apparent sickness, Mrs. Emily Custiss, in the 73d year of

her age.

She was brought up in and embraced Presbyterian Orthodoxy until Spiritualism came into her family, when she could not resist the facts. It dispelled the doubts, the gloom and sadness which had so long enveloped her. Her latter days were full of unfettered happiness. The funeral exercises were conducted by Spiritualists.

A. Underhill.

From Winsted, Ct., on Christmas morning, little Robble, youngest child of Austin and Margarette Todd, aged

13 months.

This makes the third little cherob they have reluctantly given to the keeping of the angels, but these repeated trials and their firm faith in Spiritualism have taught the naterits resignation until they shall need them "grown fairer than the things of earth?" An the beautiful beyond.

E. A NNIE HIMMAN.

(Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every tine exceeding toenty. Notices not exceeding trounty lines published gratuitously. No, poetry printed under the above heading.)

0 2. Notice.

The Vermont State Spiritualist Association will hold itsnext Quarterly Convention at Review, on Friday, Saturday and Sunday, Feb. 13th, 14th and 15th, 15th. Able speakers will be present. All friends of the cause, or othericise,
are cordially invited to attend. Per order,

CHAS. CRANE, Pres't, Hyde Park, Vt.

(All liberal papers please copy.) Quarterly Meeting.

nce. Those enience, and spirit—the infinite ocean of spirit, which is the might find some such place, and he detter not take too many risks, and he said he was going to they could get its value without; but as they are developed through the action and power of and Mr. Lincoln told him once he was afraid he might find some such place, and he detter not take too many risks, and he said he was going to they could get its value without; but as they byrnes are engaged to speak.

**Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th and 11th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Sunday, Jan. 10th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and Starday and Sunday, Jan. 10th their next Quarterly Meeting in Joslyn Hall, New Berlin, on Starday and S

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culcule.

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this way, with a continual appeal to your motal tables. Spiritualism means just what you have consciousness and remander of your spiritual diss, the ability to make of it, when once you have tiny "The spirit-world is always trying to influ- grasped it ence us, but ordinarily it is like sewing without. Spiritualism, as I understand if, means a new legeted alone." Aftere neger was greater need of

See the invrials whose thoughts are trying to snatching and hopes of a physical resintection!

What matters the shape in which it may prove its existence to us wats actual presence with us ! Shipwreeked people do not usually quarrel with water and scashifted word. .

And this tiny, arresting tap may be and has been the turning point in many live sy where all other modesoft appeal had been resisted . The proof in spiritual manifestation is wirth the licar say revelation of a worlde It is the resurperhaps; it is a positive fact

way, as a fact, all more words, on the subject, or sunfettered human soul. about it, seein impertinent, and are as much sug & persoded as the leaves of other years. A man! who has once tell assured of betual spirit presence, once heard the voice of a spirit, once recogmized the spirit touch, or been breathed upon. conscionsly with spirit-breath, is in a different position, and far above the pulpit, for restinghis lover to move the world and lift the soul. His has found the firmest tulering known.

Spiritualish shows its the visible foothold before it gets too dark to see to take the step. We know the other world is soundly based before leaving this. Our faith does not only con paer Death his the last grim moment, at the ledgest the grave. but is triumphant the whole life through. Our thoughts have been climbing upward, by palpable means, all along. And with such an irradia-Mon as this faith sheds a man can walk right through the shadow of Death itself and turn round with an annused smile as if asking if that were the tremendous bugbear which has frightened so many poor mortals from ever living. ...

We cannot say farewell with the old desolate feeling of sadness and uncertainty, who know how surely we are one still in the eye of God, and how the spiritual relationship lives on and holds good when the hards unglasp in parting and the temporary tiells son Note:

What care we for the broken she't who have heard The free chargest the fledge I, immortal book Death is no longershord of Life for as: It is but the attendant shadow of Life's presence.

They loud to litted from the vapory bourne, With residentian sweet out deal return.
To dry the money, 's four and has before the manifest with my but a viewless will.

Indeed, they reappear in front of the drop scene, after the last act of the Life. Drama is over, and give us placareeting of spiritual gladness.

It is a real revolution which makes you feel at times as if the lease of your existence-had been renewed-on far more satisfactory terms and placed in your hand visibly by God; and dated

Here was the sold defferent betweet Josus Christ and his professed followers. His was at Walnut app Fifth streets. August 11th, 152." - verse with heaven, from which he was fresh yefed day by day with its dews of healing and waters of life; the others draw mainly from a dead well whose waters have been collecting and getting latar, hapty thereafter to fringe with beauty stagnant for centuries, but seldom troubled by any descending angel that stirred them into brightness, or brought a breath of freshness, and the waters have become tainfed through their muddy mediumship, they have been-filtered of 116 a Bedonin, should lose his teeth, would be talk guin their heavenly properties and discolored with earthiness, and dreadfully impregnated with those sulphur springs from below. They have become the drainage of earth and the oozings of hell, rather than a drinking fountain fresh from heaven, giving disease, instead of medicining to

Things which have been looked to and clasped as the pillars of heaven itself, and prop and stay of sinking souls on earth, are holding the heavens aloof from as-keeping them afar off, and interposing between us and God by preventing the descent of Heaven itself into the human soul." and hindering the coming of the Kingdom in this life by their very exaltation of it for showpurposes; to make us look up to it and aspire to it as something only to be possessed hereafter. They prohibit any further revelation, lest it should not tally with that shut up in the Book. They have no rision, no divination, noword front the living God, for living people-in Bread of Life to break up for the famishing souls of men!

The lamp still burns upon their altars; and it did good service in the dark night of the past but it-confends in vain with its tiny twinkleagainst the flood of broad daylight poured direct from Heaven in the world outside.

The life of their Ufim and Thummin has gone out, and its glory has departed. Though worn upon the breast-plate for show, there is no sign of the Divine Presence there. There is not warmth enough at heart to quicken the mystic splendors into life. Nor is it a divine response on mellow half to the peach, a sunny half to the globe, and to the yearning of frumanity, eighteen hundred a better half to the man that is so fortunate as to have a years ago, that will satisfy the yearnings of to years ago, that will satisfy the yearnings of today. We can't live on the manna that fell in the desert to feed the Israelites. However sedulously we may garner up the treasure of past experience, we cannot start, in these or in other lifematters just where the wisest and best of all time left off. Every man for himself must live his spiritual life from a kind of primal beginning. He must make out his own belief by such illumination as God gives to his individual soul, and it is by that he must read all other revelation. We cannot inherit our faith, then, ready made, or perfected to pattern. Those who think most. and live their life at the deepest, will be most perplexed before they can make it out for themselves. Therefore there is a never-ceasing need for revelation and manifestation of spirit-world, and a revelation for all, which gives an anchorage of fact to trust to. Possibly you thought

i Spiritualism was the furning and tipping of danger to themselves. Indeed, he can't manage an old buf-tables, t. Spiritualism means just what you have falo-built unless he takes it by surprise.

a knot mathe thread that slides through unfelt " light of revelation in the world from the old eteris jest-a knot in the Thread for the first mal-source, and you cannot have a new light let or that they can hold on and path, and its without seeing many old acquaintances with them. For lack of our facts, a new face ' Many aspects of things will change, the other world has become a far-off country and some things that we mislook for living faces which then traded with of old, but the current, will turn into the sheerest masks of mockery, of commence has set an other directions, and it and whiten with the sweat of dissolution running has drifted out of sight, and almost lives in down them. But no letting in or new light will change the nature of that which is eternally true. Snews from it signs of its asystence than now. It is only falseliged that needs to shrink from the e so due and daraway as to look transfiguring touch of light. That needs must like an everywheel on the horizon across the short k and three havay. Spiritualism, as I indark water of death, which may not be solid land, Terpret it, means a new life in the world, and or habitable, after all, when we try to sel foot on new life is Not born without pain and partings, And the "Word" we had from and sheddings of old decay. But new light and it so gong ago is as man hadoubted as any old trays - life do not come to improverish, they come to enrich. Spiritualism will prove a mighty conorglad, but the fetiches and idols it destroys will pack that other would be at everligging and body. Yield up their concealed treasure of innermost truth, as did the statue which was destroyed by Mahmond, the image breaker. The priestly de - Inveterite smokers, Steamboat timmels, fenders offered him an enormous sum to spare their god, but he resisted the brille and smote the message sent from the hind they seek, even, with his from mace. Down fell the image, and though it come to them in the form of mindly as it brake, there rolled out a river of pent-up wealth which had been hoarded and hidden with-

And so it will be with Spiritualism and the blows it strikes. It has already proved itself the here that, as evidences of a future life, one single greatest solvent of dogmas yet known. It is the Truth that sets you free for good as well as for evil. It has acted and is acting like Hannibal's rection and the life of all the rest . Immortality: xinegar on the most stupendous obstacles of prois no longer a glorious possibility of a desultty gress, and an imposture cannot do that. It will finally break up mainy a poor miserable effigy of part dark and dreary day at Peorla is this described by the rhaps: it is a positive fact

Linally organ up many a poor universe vois?

A dark and dreamy as a conferential, drizzly, modely

Orice out animentality has been grasped in this Tool to fully reveal the Divinity himself to file liveview: A nasty, newsless, uneventful, drizzly, modely

Orice out animentality has been grasped in this Tool to fully reveal the Divinity himself to file liveview: A nasty, newsless, uneventful, drizzly, modely

Orice out animentality has been grasped in this Tool to fully reveal the Divinity himself to file liveview: A nasty, newsless, uneventful, drizzly, modely

Orice out animentality has been grasped in this Tool to fully reveal the Divinity himself to file liveview.

BRIEF PARAGRAPHS.

Do not could the perusal of Mr. Peebles's foreign letter on it second page. It is the best of the series yet published. . He who sets things in a light In which they have not been

falling into the river, canals and docks in and around Lon-One of the saddest elights in this season of the year is a young man who has waited outside the church of an evening until he is chized through outside all the time together with some fuscal who has been finishe all the time togething has intuly-hans at the stove. Ex-

Thirty some persons are known to have lost their fives by

SOLAR IN ASSESSION COURT. Mi. Parts to witness?

Witness Anything, "I from a lovelly to an anchor,"

Mr. Davis Had you ever buy onlong good and plana-forte

Witness Vest and would buy second-hard attorneys H. I. ould get their cheap, with the prospect of an early sale.

The twelve great nations of the world own two hundred and righty dito from clade An English publisher, who advertised "Mountin Miller, half-call," is threatened with a fibel suit.

A jury in lowa recent y awarded a locomotive engineer mages for insurfes received while in the discharge

of his duties. sating to some little colored children the story of Annanias and Sappldra, asked them why God does not strike every-body dual who tells a life, when one of the least in the room quickly answered, "Recause there wouldn't be anybody left."

The "Graphic" says that hash is no longer the hated work, but hog's brains are now the curse of boarding-

An exchange says : "A Prorta letter-carrier, after walk-Ing fitte fittes and delivering the same letter to one hun-died and thirty-seven men, none of whom would receive it sat down on a fite-ping and wept because Posahontas was such a fool as to can he the old man's wasse inb.

FIFTY YEARS, Aug. For the benefit of the Senate Transportation Committee, the Cincinnet! Commercial re-120: "A wagon will start in about two week's for New Vork City. Pive passengers will be accommodated at \$25 each. Apply at the store of Ashwood & smith, corner of

or fruitful frees failling by the way side, borne by some blids: mountain side, or to make glad some lenely wilderness,

It has been decided by an lowal pulge that it is necessary to health to chop worst on sunday if a family has any to.

flow to make a mustard-plaster is something everybody does not know, and yet they are used in every household. Use no water whatever, but may the mustard with the white of an egg, and there-ult will be a plaster that will draw gerfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

A man was charged at Worship street the other day with "altempting to stead from the pocket of Rosetta Dayls at married woman." Of course he was discharged. Rosetta Dayls had not a married woman in het pocket, and there-fore the could not attempt to steal that article. - London Fun.

A British raffway company has decided to give its signal men 35 each for every three months that they work with-out having any charge of negligenes proved against them.

" Welcome to all; come in; don't ring-the bell!" was posted on Beacher's dior. New Year's Day. Some eight associated paid their respects to the pastor.

Folly consists in the drawing of false conclusions from

The Clarendon-street Bapgist Church, hi Roston, was partially destroyed by fire on the morning of Sunday, Jans 4th. The largest attendance of church that day is reported to have been outside of this edifice,

An Ohlo Jury the other day acquitted a thief who stole fifty pounds of flour, and made up a purse of fifty dollars for his family, to keep whom from starvation he commit-ted the theft. ted the theft.

"OF IN CHILDRES" Is the title of a neat little book, by Mrs. B. F. M. Brown, the popular becurier on Spiritual-ism: A copy has been presented to us, and having spead it, we cannot withhold our high commendation thereof. The contents include a number of very pleasing stories for the arousement and edification of the juverable until, and some choice pieces of poetry. It is a very readable book, and one which all who read will appreciate, -- todd Hill (Nev.) News.

HALF AND HALF. There is a purple half to the grape, Hans Christian Anderssen, the Danish story-teller, is

again reported to be dangerously fff.

The double postal card system, by which answers can be cturned on the same card, has been adopted in Belgium.

A pholessor of one of the Philadelphia medical colleges habitually puts this shople committum to his class whenever he can flud a class to putit to: "Hymonobomanthray Rhone is obtained by oxidation of try bedrauthracent, what would result from the union of blitthanline with dilutes dichlor, or dibjomanthracene disniphurie acid?"

There is a "Father" down in Salem, writing in the Salem Gazette, so obtase that he cannot see the difference between gainfiling in the "shells" which the police pounce upon and shut-up, and radies in the Chuftch Fairs and Fairs of Benevolent Societies.

HIS GLORY GOSE.—A writer in Land and Water says:

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HIS GLORY GOSE.—A writer in Land and Water says:

HIS GLORY GOSE.—A writer in Land and Water says:

HIS GLORY GOSE.—A writer in Land and Water say noceros (upetyane) is certainly more dangerous, and either beautiful songs. In the afternoon Mrs. Taber opened the of the two could kill him in a few moments; with but little meeting with a few remarks, and, it being the children's

The Albany dournal marns lovers of buckwheat cakehat there is an impujous syrup in the market, called the 'toolden Drip,' made from common starch, suphurle acht, etc. Its impure character can be detected to pour-ing a small quantity into a little strong (ca. which it lib mediately turns as black as link.

The saddest intstake in life is that which a great race, and besting by its bitteries

The old-fashioned revolver. The world

The butblings alone occupy posteres.

A western paper, under the heading of "Sporting ws. Copts of the announcement that the "Colts of Hatte feed are intuiting op bull time.".

A CHOICE OBILL VEY GEN. COUNTY OF M. COUNTY OF M. COUNTY OF M. COUNTY OF MARKET OF MARKET

Speaking of the maintenance of the perpendicular dur they these ley times, wheken to to be remarks that for one he puts his trust in the little: it says to the wheken stane on slippery places," and for that reason he is sure be will

What does sociefy mean when it inflicts ? punishment then "criminais"? Does it mean auger, hatred, what news society meanwhen it hallotte? punishment upon "vertininas" by "Does it, mean anger; hatred, it venge? of does it mean soriew, 40ty, love a deslite to it strain from evil and to turn to good? If the former, the are the fally lock ups, the also attacked jalls, the gloon prisons, the barbarousgallow most diffing means of wealing these sayings sentiments. But if the latter, their it swhole spirit and method of social punishment should it to borned also need all altogether. Index.

Bronze medats have been presented by the Royal Hisand Miss Kerridge, for comage and presence of mind displayed his saying the life of a girl and a boyswhile in danger

A man advertises for a competent person to undertake the sale of a new medicine, and adds that "It will prove highly herative to the undertaker."

spongy, the streets impassable, and umbrellas at a premiuni. The voice of the organ-grinder is Still, the peanut vender pursues his netarious traffic uninterrupited by cusformers a dismat local collect or two are the only animals door to door. Some of this is news, but it is all truthe which is much better."

ISTERY TO A MEDICAL The well-known and popular medium, Mrs. M. A. Ponter, of this city, hart with an unfortunate accident on Theslay morning, Dgc, 50th, which a stoned by a fall on an tey sidewalk, corner of Ayon and Thanney streets, producing a severe sprain of the store in an insensible state, and alternately with consciousness relapsed into a series of fainting spells. On being carried home, and before the surgeon arrived, her little familiar spirit attendant whispered that no bones were broken and that all pain would be removed, but that the archlent was a very dang rous one sail of which proved ex-activitine. Her recovery has been unmistakably hastened by spull interference.

. New Publications.

T. B. PETERSON & REQUERES, Witchestrant street Philadelphia, Pay, have issued a new book under the title of A BEAUTIFFE FIRST or, Through the Fire. " from the pen of Mrs. Fimma D. E. N. Southworth, Whose reputation has a prolife and entertaining writer of popular fiction is too firmly established to need any additional testimony thereto from its. The style of the book is spirited, and lu-tense interest is sustained to the end. The publishers announce that all of Mrs. Southworth's thirty six popular books are put up in a matchey, price sealing set, or \$1.57 Figure 7 or a set of Mrs. Southworth's complete works, will be sent to any address, directly freight or postage, of

Those enterprising distoverseof the practical in literature, Dick & Fr. And. 15 Ann street, New York City, have recommon another several volumes named below-copies of which we have received-whose utility will be found to be self-evident by i. Row's Complete Fractional Ready Rick-

2. "Row's National-Wages Tables!"

a. "Mc Builde's Comb Dixtout Es For School Ex

The subjects treated of by the three first volumes are clearly foreshadowed in their titles, and all parties desiring form for ready reference, will do well to obtain copies of

cent array of glunes, illustons, musical recliminist tabdied descriptive engravings, and presenting an ever-vary-

These volumes are all for sale by LEE & SHEPARD, 14 Washington street, Beston, We have also received from the publishers, LEE & SHEP Ann. 10 Washington street, floston, coples of three stand-

and works, as follows: MRS. ARMINGTON'S WARD, OF THE INFERIOR SEX, by D. Thew Wright, This is a book filled to repletion white fiving issues of the day-one which presents in a marked degree the equabilities of woman which society has in the past habitually disregarded; and it should find a

ALSTOUT HEART; OF THE STUDENT FROM OVER THE SEA - Whispering Pine Series - by Edigil Reliogg. The scene of this story is laid mostly in the Scottish Higlands, and the young reader, for whom it is intended, will high it a source of inuclimental enjoyment,

wide circulation among fiberal thinkers everywhere?

HOME NOORS of THE CHOWS OF DUTY.—In this book, of nearly Fo pages. Annual M. Douglass, antior of " in Trust," etc., etc., has fold a story of fife and its views slindes, through which sweeps a full tide of pathos and feeling, which bears the teader surely onward to the cind.

Spiritualist Lectures and Lyceums.

METINGS IN HOSTON.

Now Fredericky Hell, Parker Memorial Building,—The Boston Spiritualists Unloa hold meetings, for addresses, conferences, etc., every Sinday evening at 7% o'clock, in this hall, corner of Appleton and Berkeley Streets, All Spiritualists and freedis of Liberalism are cordially invited to atlend. Admittures free, H. F. Gardner, President.

ched to allend. Advantance fro. 11, F. Ordonet, exceeded.

The Lordis? Aid Society meets each Tuesday afternoon at same place. All inched to the evenling Sociable.

John A.S. Antron Hall. - Free Meetings. - Lecture by Mrs. S. A. Prond. at 24 and 74, 8. The andience privileged to as J any proper questions on spirituality. Excellent quartette shaging. Public invited. The Children's Progressive Lycama, No.7, which formerly met in Effort that July Will hold its sessions at this place, corner Chauney and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

and Tessex streets, every Sunnay, ac 19 7,0 cmcs.

S. French, Secretary,

Test, Circle are held at Nassau Hall, corner Washington and Common streets fenisance from No. 8 Common street), every Sunday at 102 A. M. and 22 P. M. Mrs. L. W. Litch, and others, inclumer. Scatisfree,

Collinon Hall, 176 Tremont street,—Sunday morning, cfcle, Mrs. helle Howditch, medlum. At 1 P. M. a free Circle, Alternedjums Invited. Evening, free conference. Thos. E. Moon. President.

Alt mediums Invited. Evening, tree conterence, thos, E., Moon, President, — Spiritual meetings are held every Sunday in this halt, is hogiston street. Test Circle morning and afterneon, food mediums present. Circle effecture every Sunday evening. The Evecum meets every Sunday at 1 6 clock P. M. Dr. C. C. York, Conductor.

BOSTON, -John J. Andrew Hall, -D. H. Balch, Corresponding Secretary, reports that on Sunday morning, Jan. 4th. Children's Progressive Lycolum No. 1 held a wellattended session, speaking by Willis Stone, Linggood Hickok, Hosea Johnson, H. H. Johnson, Cynthia Hall, Mabel Edson and May Pattle; singing by Etta Bragdon and Ellen Sawyer; a duett by masters Frank and Fred; Heath; a dialogue by George Pratt and George Hopkins; readings by Miss Etta Bragdon and Jessie dackson, and a declamation by W. S. French enlivened the exercises. Mrs. Second 1, Floyd's discourses on the atternoon and evening of the 4th last, at this hall, called together good

and appreciative audiences.

The Denoing Assemblies held at this hall each Monday evening, music by T. M. Carter's Band, continue to be largely attended, on some occasions one hundred couples

demanding the attention of the gentlemanly floor mana gers.

Nassau Hall.—The meetings at this place Jan. 4th were

Sunday, the audience were favored by them as follows Frieddik Parkhurst recited "To my Little Friends:" Al oen W. Smith gave a teading, and May Potter recited of the Singing Lesson, " and "Cassa B. Anca," all of which were flucty tendered.

Roston Spiritualist Union,-The annual meeting of this ociety was held in their hall, Parker Memorial Building. on Tuesday eventing, Jan. 6th, at 7% o'clock, to hear and act upon the annual report of officers and floated of Managers; to elect officers for the ensuing year; to act upo proposed afterations of the Constitution of the Union; and to transact other business.

Hovements of Lecturers and Mediums the H. P. Paterfield will sheak in South Easton on Sun

like to make other engagements wherever his services ma

 $\Lambda_{\chi} \, E_{\pi}$ (arpenter has been lecturing in Groveland and Ha verifill fately with good success. The cause in both of these places is still alive, thanks to a few earnest soils who work on continually. Mr. Carpenter's address for the present will be 46 Beach street, Boston, Mass.

Dr. J. G. Fish expects to spend the most of the coming dater in the South, and would sollett calls to lecture. He treats the sick clairy eyantly. Address him at Dansville Hornellsville, N. Y.

Mrs. M. J. Wilcoxson is speaking to good audiences a

Mis. C.M. Morrison, the healer, has returned to be home, Oswego, N. Y.

Obituary.

Passed to spirit-life from his residence in

Brookvale, N. Y., Dec. 18th, 1873, James L. Bandall, in his sixty eighth year.

The subject of this notice was for twenty years a firm and consistent believer in spirit communion, and in the city of Binghamton, where he has mostly resided during this time, he was the principal pillar in supporting the new religion. His purse and his house-were ever open, as many speakers and medians who have labored in Binghanton and been entertained beneath his hospitable roof, can testify. And in all his zeal for the spread of Spiritualism he had the beauty conjustes and comparation of his inthe hearty sympathy and cooperation of his intelligent and estimable companion, who yet lingers upon the shores of time, ready and willing to welcome the "hoatman pale" who shall come to transport her to her husband's side in the Summer-Land,

2. Where everlasting Spring dufolds The flowers of every climes And every form the infind beholds, Is beauteous and sublime.

In compliance with the wishes, of the deceased, the house, the collin, the hearse and carriages were decorated with evergreen and white—"em-blems," as he said, "of everlasting life and purimens, as he said, an extracting me angine ty." He further desired that, whoever should speak on the occasion, would talk to his friends speak in the occasion, women and neighbors about the facts and philosophy of Spirifualism, and accordingly the writer, who was invited to officiate, selected the last verse of the first chapter of Hebrews as the foundation of his discourse: "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?"

The large concourse of neighbors gathered at

the funeral testified to the worth of the man, and such expressions as these were heard to fall from the lips of disbelievers and believers alike: "Mr. Randall was a good man." "He was an honest man." "He was one of the best of neighbors." "If he is not saved, who among us will decrease to be when we die." will deserve to be when we die?"

So passeth from earth one of the best men it vas ever my pleasure to know.

"Another hand is beckoning us.
Another call is given:
And glows once more with angel-steps.
The path that leads to heaven."

LEO MILLER.

Woman. Susan B. Anthony calls the sixth annual Wonan Suffrage Convention in Washington, on the 5th and 16th of this month, at Lincoln Hall. She asks that all communications prior to the Convention should be addressed to her at Rochester. N.Y. At the time of meeting, to the care of Mrs.

Mrs. E. D. Cheney preached on Sunday last for the Parker Fraternity.

Ellen C. Sargent, Washington, D. C.

Mrs. Thompson, daughter of the poet Burns, died at Crossmyloof, near Glasgow, recently, eighty-four years of age.

Mr. James G. Clarke, the poet vocalist, and a firm champion of woman's rights, has lately assumed the editorial charge of the Syracuse Sunday Heráld. Jennie Collins thanks the Boston press for its

valuable support of ther efforts in behalf of the working girls of the city. She further says that there has not been a single complaint against the servants furnished to families from "Boffih's

Wesleyan Academy at Wilbraham has 575 stu-

lents, of which 387 are boys, and 188 girls. The Philadelphia Press expresses its satisfaction with thely new Constitution, which makes women eligible to hold any office on School Boards.

Miss Ella M. Noyes, of Abington, a graduate of Mount Holyoke Seminary in 1872, left home recently for Tahlequal, the capital of the Cherokee nation, where she is to take charge of the Park Hill Female Seminary, which was closed during the war, but which has now reopened with good promise of success.

An interesting debate on Woman Suffrage took place in the Parliament of Australia, not long since, which shows that the question is gradualy demanding world-wide attention.

- Peace Convention.

The Massachusetts Radical Peace Society will hold their Annual Convention January 15th—afternoon and evening—at the Parker Memorial Building, corner Appleton and Berkeley streets, (entrance of Appleton street,) Boston. Good speakers are expected to address the Convention. All friends, interested in the gause of peace are cordially invited to attend and participate in the deliberations. The sessions commence at 2)4 and 7)4 P. M.
LYSANDER S. RICHARDS, President.
ROBERT F. WALCUTT, Treasurer.

Psychometry.

Power has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able enclose \$2.00.

JOHN M. SPEAR, 1114 Callowhill street, Philadelphia.

The First Spiritual Society of Chicago have leased Grow's Opera Hall, 517 West Madison street, and propose to hold their meetings there during the coming year. Dr. Avery is still lending his efficient aid in sustaining the meetings, and we have no doubt success will attend the society the ensuing year. First-class speakers will be employed by the society.

The First Liberal Progressive Lyceum meets at-452 Milwaukee Avenue, Chicago, every Sun-day afternoon at 3 o'clock. A general invitation is extended to all.—Religio-Philosophical Jour-

To Correspondents.

No attention is paid to anonymous commonications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

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the First Gospel of the Infuncy of Jesus Christ. - Re-

translated it into Latin, and caused it to be pringed at Zurich in 152.

The First Gospel of the Inferiory of Jesús Christ,—Received by the Genetics, a sect of Christians in the second century, and translated into English by Mr. Henry Sike, Oriental Professor at Cambridge'in 165.

Thomac's disospel of the Inferiory of issus Christ,—Printed by Professor Colectius in a noir to his Works of the Apostolic Fathers, from a Ms. in the King of France's Hirary, Nb. 229, and Bishop of Casarea, A. D. 315.

The Episibes of Seisus Christ and Abgarus King of Edesical Activity of History, R. J. e. 18.

The Gospel of Nicolomius, formerly conflict the Ants of Pontius Pilete.—Published by Professor Grymanus in the Critical value of the Council of Nice, in the Ecclesia-tild History, R. J. e. 18.

The Apostor's Cred in the Ansisot State,—Williout the articles of Christ's Bosic at info field and the Communion of Saints, See it thus banded down, in Mr. slatffe Bailey's edition of the Book of Common Prayer? Syo, 1813, p. 9. Note: Aisa in Hingham's Antiquities of the Christian Church, folio, 1726. B. 19. e. 4. s. 12.

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