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NO. 8.

For the Banner of Light. TWO ROSES. Kindly Dedicated to Charles H. Foster. BY DORA SHAW. 4

Two roses sweet, and nothing more, Showed their fresh faces at my door, Bright as the rosy dreams of yore-Two roses-white and red; More precious far than gold could be, Or gleaming pearls from deeps of sea-The cheer they whispered lovingly,

And these the words they said: I grew so, spake the one of white, All slowly through the pallid night, A-tremble at the fear of blight, A-waiting for the dew.

And I. I heard the red one say, Bloomed out despite the autumn day, And little sunshine knew. . .

Take courage, Heart; somewhere I know, Flower-wise, we'll to perfection blow-Be purified, expand and grow Inside the jasper gate.

Be patient yet awhile, nor pine ... Though loss and grief and tears be thine; Make this thy motto, heart of mine: I. like the Roses, wait!

A SPIRITUAL DETECTOR. THE PATENT-OFFICE DECIDING RELIGIOUS QUESTIONS.

Robert Date Owen pays his Respects to a Patent-Office Examiner—An Invention that is Putent-able Refused a Patent.

To the Editor of the Tribune :

Sin—Is an Examiner of the United States Patent Office, in virtue of his position there, a competent or constitutional judge of religious matters? And ought he to be suffered to decide religious questions, even without appeal to the

Does such a question seem to you superfluous? Probably. Yet it is a question that has come up quite recently in practical form, and which has to be looked to and settled. Gen. Lippitt, now of Cambridge, but formerly a favorably known and successful lawyer in San Francisco, where he raised a regiment of volunteers during the war, filed an application; last-June, for a patent for what he calls a new "Psychic Stand and Detector." The function of this invention, as set forth by the applicant, is "that of spelling out words and sentences usually called (spiritual) communications, through an alphabet not only invisible to the operator, but the very location of which he cannot know;" and thus, if the operator or resort to imposture, to detect him in so doing.

The application was rejected in a communication instructive fact. Though Harvey—gave—to—the-control of the paper forth by the applicant, is "that of spelling out words and sentences usually called (spiritual) communications, through an alphabet not only invisible to the operator, but the very location of which he cannot know;" and thus, if the operator or resort to imposture, to detect him in so doing. The application-was-rejected-in-a-communication (without date) received Sept. 8th; and the refusal was twice reiterated, in reply to argumentative letters of the applicant, protesting against the reasons assigned for rejection. The device was "admitted to be novel" and so far patentable. The reason given for rejection in the first letter is: "The office cannot concede the truth of Spiritualism; as, though individual scientists may, as ampliforate was lowed by the control of the line of the impossibility of the circulation of the blood ("Sanguinis motus circularis impossibility"). letter is: "The office cannot conceue the transport of the piritualism; as, though individual scientists may, as applicant says, have given the phenomentary of the piritualism; as a polyton scientific men, as a body or French metropolis. If there had been Patent is the property while scientific men, as a polyton of the property while scientific men, as a polyton of the property while scientific men, as a polyton of the property while scientific men, as a polyton of the property of the prop in any great numbers, have never conceded their, reality." It is added, perhaps with intention to soften the refusal, that "the office is disposed to soften the refusal, that "the office is disposed to believe that, as a game table, or means of amuse, ment, the device might be more favorably viewed." But in that case a new specification is demanded, in which "all allusion to the use of the device by mediums should be avoided."

When pressed by the applicant on the ground that the investigation which his invention seeks to ald "is a legitimate one, whether the object of those pursuing it he to demonstrate the existence

those pursuing it be to demonstrate the existence of an occult natural force, or to obtain experimental proof of the existence of the soul after death, or finally to show that the phenomena are all caused by imposture," the Examiner says, under date of Sept. 15:

Thus far these alleged facts have almost entirely shunned the cool scrutiny of intellect alone, and, furthermore, much trouble and sorrow have been caused the delicate or young by the excitement naturally pertaining to the investigation of such tremendous pretensions"—which reasons, together with the fact that the phenomena are "uncertain, variable, and inconstant," have led the office "to adhere to its refusal to grant a patent for the invention, except under the restrictions indicated.

In his final letter (September 24th), the Examiner declares "the non-patentability of the invention, not alone on the ground of lack of utilivention, not atone on the ground of nack of data-ty, but as having a tendency to the production of injurious results in society, under any aspect in which the device may be presented." And he winds up by stating that this decision of his "is not, under the rule, deemed appealable"—to the Commissioner, he must mean; for he admits that (by payment of ten dollars) the case-may be taken to the Board of "Examiners-in-Chief." Gen. Lippitt, in his replies, asserts the importance of his invention, rejects the proposal to have it regarded as a toy, sends the required fee, appeals to the Board: and so the matter stands. In all this, the Commissioner himself does not appear, except in formally transmitting the decisions of his Examiner in the matter of the "application for Patent for improvement on Game Tables." Nor does the sole responsible person-Tables.". Nor does the sole responsible person give his name; let us suppose it to be Smith.

Here, then, we have the case. Millions of persons throughout the civilized world (but their rights would be the same if they were thousands only) believe that, under certain conditions, and in virtue of certain intermundane laws, the denizens of the next world may communicate with the inhabitants of this; and they regard the power thus to communicate as the most effectual check to the materialism of the age. The appli-cant, without deciding whether such communications are due to a natural mundane force or to imposture, or are proofs of a life to come, proposes to eliminate one element from the inquiry, so that the student of these phenomena may secure himself against willful deception on the part of the Psychic or Medium. Thereupon the Examiner declares that any device intended to afford such security is not useless only, but injustions to except the context.

rious to society. Unless we are unreasonable enough to suppose Mr. Examiner Smith an imbecile, we can come but to one conclusion, namely, that he regards any one who is studying the question of the experimental evidences of immortality as engaged in a mischievous inquiry. Considering the present religious condition of the civilized

ing their recent session, admitted and deeply deplored the increase and wide range_of_Materialism, and sought means to arrest it. From other authentic sources we have corroborative testimony to the same effect; as from an official re-port on religious worship, made Dec. 8th, 1853, to the Registrar-General of England. There we

"Trend:
"There is a sect, originated lately, called "Secularists,"
their chief tenet being that, as the fact of a future life is
(in their view) susceptible of some degree of doubt, while
the fact and necessities of a present life are matters of direct sensation, it is prudent to attend exclusively to the
concerns of that existence which is certain and Immediate,
not wasting energies in preparation for remote and merely
possible contingencies. This is the cread which, probably
with most exactness, indicates the faith which, virtually
though not professedity, is held by the masses of our working population," (Page 28.)

And the matter adds any advise eventally of an

And the writer adds, speaking specially of artisans and other workmen:

"It is sadly certain that this vast, intelligent and grow-ingly linportant section of our countrymen is thoroughly estranged from our religious institutions in their present aspect."

As to another influential class, not in England and on the European Continent only, but in our own country, a Bishop who is held in deservedly high estimation by the orthodox body to which he belongs, stated to me his conviction that evidences of infidelity are daily multiplying among intelli-gent men; adding that he had lately heard a Pro-fessor of Harvard College express the opinion that three-fourths of our chief scientific men-

that three-fourths of our chief scientific men-were unbelievers.

Now I, and millions more, lamenting this prevalent skepticism, and believing that there is no human inquiry so important as that touching a future state of existence, do not choose that a Patent Office Examiner shall decide for us wheth-er it is proper, or not proper, in seeking assur-ance of a better world, to enter that experimentance of a better worth, to enter that experiments al field, where science has wongal her triumphs; nor yet whicther, during our studies in that field, we shall of shall not take precautions against imposture. Nor do we choose that, within the walls of the United States Patent Office, discontinuous translations and the challenges of the content of the challenges of the c crimination shalf be made as between students in that field and students in our schools of orthodox divinity. We make no complaint, however, that a Patent officer exhibits ignorance of the reli-gious needs of the world, and of the manner in which these can best be met. A Civil Service

theme the impossibility of the circulation of the blood ("Sanguinis motus circularis impossibilis"). Forty-four years sufficed not to procure for the new Offices in those days, and if Harvey, while scientific men in large numbers still rejected his theo-ry, had sought to patent any ingenious device for its illustration, some Examiner Smith of the seventeenth century, in rejecting his application, might have told him that his phenomena were uncertain, variable, and inconstant," and that such "tremendous pretensions" could not receive official aid or sanction.

But even if preponderance of authority in favor of one set of opinions could abrogate the civic rights of those who believe differently, there are some items here to be taken into account which have probably escaped this superserviceable Pat-

Mr. Alfred Wallace, an eminent English scienist, well known on both sides of the Atlantic, published, last year, under his own name, in The London Quarterly Science Review, edited by a Fellow of the Royal Society, a ten-page review of an American work on Spiritual Phenomena, entitled the "Debatable Land." In that review he says that "such a subject is not out of place he says that "such a subject is not out of place in a scientific journal, for in whatever light we view it, it is really a scientific question." And his conclusion is this: "The facts here given force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms, different from those now existing on the earth."

Again: Mrs. Stowe, in the Christian Union, says of the same book: "It ought to be reckoned as of the same class with Darwin's late work: being a study into the obscure parts of

work; being a study into the obscure parts of nature, conducted in the only true method, by the exhibition of well selected facts." The editor of Every Saturday declares "its logic to be of a kind to command the respect of Bishop But-ler or Archbishop Whateley." And, not to mul-tiply examples, that most critical of journals, The Nation, at the close of a candid two-column-review, thus expresses itself: "What is spirit? What is matter? Science, to all appearance, draws nearer and nearer to answering these ques-tions; and books which, like the Debatable Land, contribute their guota of carefully observed and contribute their quota of carefully observed and recorded facts to the discussion, are to be wel-comed." How does all this—certainly from repu-table sources—tally with our over-zealous Examiner's assertion that "these alleged facts have almost entirely shunned the cool scrutiny of in-

tellect?"
I have no idea what such an invention may be worth in the market, nor need we ask. Such matters are to be treated not with reference to the amount of money, but to the importance of principle, which they involve. The tax on tea coming from Englard to her American Colonies in 1773 was two-pence only; and religious rights are at least as sacred as political. A single additional aspect of this particular case may suffice to indicate what vital interests are involved in

ditional aspect of this particular case may sumee to indicate what vital interests are involved in the question whether the (alleged) spiritual phenomena of the day are veritable or spurious.

An old belief seeins about to disappear: the belief in the exceptional and-miraculous. The civilized world is gradually settling down to the assurance that natural law is universal, invariable, persistent. Now if natural law be invariable, then either the wonderful works ascribed to then either the wonderful works ascribed to come but to one conclusion, namely, that he regards any one who is studying the question of the experimental evidences of immortality as engaged in a mischievous inquiry. Considering the present religious condition of the civilized world, that is certainly avery remarkable opinion:

| Dic, then either the wonderful works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the certain works ascribed to before, and without even the instant a copy, in the cord in the instant a copy, in the certain works ascribed to the instant a copy, in the certain works ascribed to the instant a copy, in the certain works ascribed to the instant a copy, in the cord in the instant a copy, in the certain works ascribed to the instant a copy, in the certain works as cribed to the instant a copy, in the certain works as cribed to the instant a copy, in the cord in in the

The members of the Evangelical Alliance, dur- | they were performed under natural law, and if

they were performed under natural law, and if natural laws endure from generation to generation, then inasmuch as the same laws mist exist still, we may expect somewhat similar phenomena at any time. Add to this that Jesus himself, exercising spiritual powers and gifts, promised (John xiv., 12) to his followers after his death similar faculties.

The question, then, touching the existence or non-existence, at the present time, of phenomenal proofs of a life to come, may, if decided affirmatively, furnish to men of science and to other skeptics who reject the Gospel narratives, the very species of evidence that is demanded at this modern day to change their discouraging creed. To act upon the Ignorance of the first century, it needed works which that ignorance looked upon as miracles; but to act upon the apathy of the present age, it needs phenomena acknowledged to be naturally yet of an internundane character. If such can be placed before Materialists, then they will have the evidence of their senses in proof that the marvelous powers ascribed to Jesus and the spiritual gifts, enjoyed by his disciples were natural and are credible; that, in fact, we have no more reason for rebot. ascribed to Jesus and the spiritual gills enjoyed by his disciples were natural and age credible; that, in fact, we have no more reason for rejecting them than for denying the wars of Casar or the conquests of Alexander. And thus the al-

leged spiritual manifestations of our day, if they prove genuine, become the strong st-cridences to sustain the authenticity of the Gospels.

Looking to the interests of Christianity itself, can one overestimate the momentous results which may follow an inquiry, reverently conducted into the gamine abstractor of these meniwhich may follow an inquiry, reverently conducted, into the gennine character of these manifestations? And when an inventor has thought out a mode by which, in the prosecution of researches thus immensurably important, imposture may be effectually barred, is it not monstrous that he should be told by a government official that his invention can only be deemed worthy of protection on condition that he assents to have, it regarded and recorded as an improvement on rooms tables? What would he said of a magic It regarded and recorded as an improvement on game tables? What would be said of a magistrate who, fearing for the "delicate or young the excitement naturally pertaining" to protracted camp meetings, should deny a request made by the officiating preachers for the aid of the police in keeping order, unless these reverend gentlemen would first agree to have their religious exercises regarded as a species of public remass. ercises regarded as a species of public amuse-

My conclusion, as touching the whole matter, is, that Mr. Examiner Smith got quite beyond his depth and outside of his official duty, of which it behooves the Commissioner of Patents to apprise him. If we could imagine similar usurpations suffered to creep into the various De-partments of our Government the clause in the law respecting an establishment of religion, or prohibiting the free exercise thereoff, would not be worth the paper it was written on.

ROBERT DALE OWEN.

Hotel Branting, New York City, Nov. 7th, 1873 P. S.—Since Writing the above I have read a thoughtful paper, entitled "Spiritualism," the leading article in the Catholic World for November, beginning: "It can hardly be denied that the question of Spiritualism is forcing itself every year more and more upon the public attention and that a belief in the reality of its phenomena and, as almost a necessary consequence, a suspicion of their at least partially preternatural character, is on the increase among honest and intelligent persons.

Spiritual Phenomena.

A Half-Hour with Professor Anderson---Pictures in the Dark. Having heard much of Prof. Anderson, the

Having heard much of Prof. Anderson, the "Spirit Artist," and the intry-clous works of his pencil, the Mercury yesterday dispatched one of its most reliable reporters to the Professor's rooms, for the purpose of interviewing the gentleman, and if possible, testing his skill in delineating the features of the "gone before."

The Professor occupies a suite of rooms in the Hensley Block, directly over the Post-blice. The

corner room—large and nicely furnished—is used as a reception room, parlor and bedroom; while adjoining is a small unfurnished room, with its only window darkened with inside shutters, which he calls his studio.

In response to the rap of our reporter, a spare,

middle-aged, pleasant-faced gentleman, with a long, flowing beard, sprinkled with the frosts of Taking the proffered seat, they dropped into a pleasant conversation concerning his work, which soon led to the immediate object of our reporter's visit, which was to obtain, if possible, a sketch of a departed relative, who had left no picture of himself except in the reporter's recollection. It was readily seen that the Professor had been

recently suffering from illness, as his steps were slightly faltering and his voice weak; although he stated that he was rapidly recovering, and was already able to perform nearly his usual amount of labor.

Coming at once to the work, the Professor placed in the reporter's hands a large sheet of drawing board in the form of a roll, which he requested him to hold at each end for a few min-utes, for the purpose of charging it with magnetism. Then tearing a piece from one of the corners for the reporter to retain, he retired to the inner room, closed the door, remarking as he did so, that it would be their (meaning the invisibles) first effort at sketching in his new studio. He always speaks of his work in this manner, taking no credit to himself therefor, claiming that he is wholly unconscious during the performance, and

is à mere instrument in the matter. In just seventeen minutes he returned with a life-size bust of a man, bearing a striking resemblance surely to the subject intended. The manner of the artist was that of a man suddenly awakened from a profound sleep. The sketch was certainly a wonderful piece of work, considering the time and manner in which it was performed. The shading, fine touches and amount of work performed upon it, could not, it would seem, have been done by a skillful artist in two days' time; and yet there it was—the work of barely a quarter of an hour, and no mis-take, as the jagged piece torn from the corner

take, as the jagged piece torn from the corner fitted exactly.

In finishing up his portraits, he makes no use of the first sketch, as that is taken simply for recognition, and to give one an idea as to whether it will suit or not. If found satisfactory, he takes a new piece of board, charges it with magnifestism, and removes a piece from the corner as before, and without even the first for a copy, proceeds og at first.

Witerary Depagtment.

(Entered, according to Act of Congress, in the year 1873, by Colby & Rich, in the Office of the Librarian of Congress at Washington.)

THE TWO COUSINS;

SUNSHINE AND TEMPEST.

Written Expressly for the Banner of Light,

. BY MRS. A. E. PORTER.

CHAPTER IX. A Blde on the Cars.

The whole household were deeply excited by the wonderful escape of Mrs. Leigh, the women in the different wards gathering together to discass the matter, and listening with wonder to the report from the Doctor that she was unhart.

The first account of her death had taken such hold upon their minds that they were very reluc-tant to give it up. When, at last, they slowly took it in-the fact that she was alive-they said that her arms and legs were broken; but when assured of the contrary, they declared she must die of internal injury. To death-they devoted, the poor lady. Mrs. Johnson, of the fifth, who usually quoted the Bible or poetry on any important event, walked back and forth, repeating, And being tempted of the devil, she went-up into an exceeding high place."

"And fell down, and got up again," answered one of the ladies.

"Do n't you believe that," said Mrs. Johnson Not all the king's horses nor all the king's men Can bring that woman to life again.

All that day, from early morning till nearly noon, Auntie Dick had watched Mrs. Leigh as a mother watches a babe, till, toward noon, she fell asleep in her chair. This had never happened before, for she was a busy, restless little woman, with no sleepiness in her composition. She was roused from her sleep by a thorough shaking from some of the women, and, once, sensible of the danger of Mrs. Leight she was like a caged lioness while the danger lasted. Miss Pheips was absent from the ward that day, Miss Brown alone being in charge. When the sad news of Mrs. Leigh's death was brought in, there was dead silence for a moment; then, as we have said, Mrs. Johnson made quotations, Miss Dodd stopped her monotonous tread back and forth, which usually lasted most, all day, Mrs. Ames threw her doll-baby away, while poor old Mrs. Jones, who had rocked herself back and forth in her chair, day after day, till the carpet was worn through with the ceaseless motion, stopped rockand leaned her poor, trembling head upor the arm of the chair.

Silence and decorum prevailed. Reason seemed to resume her power, and to lead these poor wanderers back to the common highway of life. Auntie Dick rolled down her sleeves, which were up, ready for any scrubbing, took off her apron, and sat down with folded hands and a look of utter misery. Two great tears rolled down her cheeks as she murmured to herself, "My poor, broken lily!"

In the next instant, she brushed away the tears with her sleeve, doubled up her hands into two great fists as knotted and gnarled as the protuberances we sometimes see on old oaks, made up a face horrible to behold, and, sparring with both her fists. like a boxer, made motions toward Miss Brown's door, saying, "Come on! come on! I am ready for you. Would n't I like to scrub you !- yes, scrub you with strong soap and coarse sand! That is all the scrubbing I want to do for the rest of my life. Come on, I say! I am ready."

As if in answer to the summons, the door of Miss Brown's room opened, and, not Miss Brown, but a young woman came out, dressed in a gray traveling-dress, and carrying a small valise. A veil of brown tissue, long enough for a mantle, was thrown over her hat, completely hiding the face. She passed quickly through the ante-room, into the hall beyond, without turning her head toward the patients.

So absorbed were they in the discussion of the late exciting event, that they Tailed to notice her; but Auntie Dick ran from one window to another in great haste. She stopped before a window which commanded a view of the orchard. Across this orchard runs a pathway, onward through the fields, to the city depôt-a short route often taken by those who do not care to ride. The young woman in the gray dress opened a little gate in the hedge that separated the garden from the orchard and a strip of meadow beyond, and passed on till Auntie Dick lost sight of her in the distance. While the old woman sat there, straining her eyes in vain to catch another glimpse of that gray dress, Miss Love came up, with the news of Mrs. Leigh's safety.

The women, so quiet before, now shouted with joy, and the room echoed with the chatter of tongnessands noisy feet. Auntie Dick sat apart, surging through her brain. She held no key to the mystery, but she did hold a warm, loving, tender heart.

Oh, Love's thou art a wonderful magician! Thou dost give an inner sight to help us guide the presence of danger to them. Such love as and as pure as God gives to guardian angels. For weeks she had watched over her by night! in costly robes which you draw away from the

and day. She felt the presence of eyll as the sons of God felt it when Satan came among them. There would be less sorrow in the world, if there

were more of such love.

Miss Love said to her, "Did you hear, Auntio Dick? Mrs. Leigh is alive and well!"

"Did I hear?" said Auntic, "If I had been dead and buried under a stun, I should have? heard that and come to life.".

"But you don't seem glad like the others, and yet the last words that Mrs. Leigh said before she went to sleep, were, Pell Auntie Dick that I hav all right now !"."

"Did she say that, Honey 2s Did she think ofpoor old Auntle Dick in her trouble?"

"Yes, Auntie; but you don't seem glad like the rest !"

Two big tears followed those which had hardly dried on the old withered cheeks.

"Do you think, Honey darling, that I don't love her because I; can't laugh and dance and sing like them poor crazy women here? You ought to know Auntie Dick better than that? Have n't you seen, dear child, that my love for her has made me well? I film a bit like them poor things yonder, You see I took erazy because I had nothing to love. I can't fell you the story now-it is too happy a time now. But it all came of a sudden, one dreadful night! After awhile they brought me here. I lived here year after year, year after year, with nobody to love ! Do you see that old tree down yonder that was once struck by lightning? It looked black and ugly till John Scott planted a vinc near it. Now the vine runs all-over it, and clings to it closer because it is rough and old. Well; that is fally, and me. I have n't cried afore for ten years. I thought the tegrs was all dried up in me. I do n't understand why I eried when I was sorry, and ery again now that I am so happy, but I guess It. is when we are deep glad or deep sorry that we: cry. Honey, dear, you tell Lily when she wakes up that Auntie Dick tried to keep her away from the window. Don't you know I did, Honey? But she"-here Auntle Dick went to sparring again with her two fists, but this time toward the window-"she, you know who I mean, was too quick for me."

"Where is Miss Brown, Auntie?" asked Miss. Love, not appearing to notice Auntie Dick's excitement.

"You will not find her here, for she hasn't. been in the ward for two hours. Why, bless your : heart! these noor critters would suffer if Auntic Dick did n't watch over them when you are The old woman took hold of Miss Love's dress.

Come close to me, and let me whisper in your ear. Did you eyer read in the Good Biok that devils can turn into all sorts of shapes?" "No, Auntie."

"Well, Mrs. Johnson in the 'Fifthe will say the varse to ye if you will ask her, but now: Honey, run and look into that bedroom, her room; you know, where the 'witch of Endor's slept." Miss Love did knock at that door, and receiv

ing no response, ventured to open it. The reade.

knows the result.

The express train was just moving off, when the young woman in the gray dress sprung in; She was light and fleet of foot as an antelope, or as Auntie Dick expressed it, "she was spry as a cat, when she run through the garden and orchard."

. The shrick of the steam whistle died slowly away, while a dense volume of black, sulphurous. smoke rolled backwards, enveloping the train, and sending its tainted breath into all the open windows of the cars."

The young woman in the gray dross took the first vacant, seat, drew her long vell over her face, gathered the skirt of hertdress close about her form, and turned her gaze outward; On with increasing velocity the train sped. The engineer was behind time that day, and was making up the lost hour. The passengers were not aware that the great fiery heart which beat. for them was pulsating in the madness of fever heat. To one silent traveler this rapid motion was very welcome. On, through fields hundreds of acres in extent, the soft tassels of the ripened. corn waving in the breeze like an army with a silken banners. On, through long stretches of stubble fields, where miniature hills of ripened grain waited the thresher's hand. On, through , motionless and silent. Strange thoughts were little towns where the swift flight of the train blotted the name from the station. On, on, through a long stretch of level country, so monotonous that the eye wearied of sameness and longed for woodland or hill.

Well for the passengers that day that the enthe loved ones, and a new, keen sense to perceive gineer was alert and cautious, that he had "eye and ear attentive bent," and knew that with one Auntie Dick bore Mrs. Leigh was as unselfish touch of his hand he could still the throbbings of that mighty heart. Do you ever think, you lady

touch of the "common herd," what you owe to that rough workman, black with smoke and toil who, armed with lantern and hammer, creepunder the train in search of loose bolt or screw. heated tire or a broken bar? Or you, fine young gentleman, with your spotless linen, silken hat, and big-scal-rifig on hands all unused to toil, do you know how worthless your life compared to that of the smoke-begrimmed engineer, in red woolfen shirt, greasy cap and hard hands? you any gratitude to that poor flag man who faltered not at his post, though he saw his infant child fall into the stream and sdrown before be could be released? He saved hundreds of fives that day at the sacrifice of what was dear to him as his own life.

We ery out in indignation, and with justice, when one of the gast of these railroad employes is careless for a moment, falls asleep at his post, or forgets a duty, but, how seldom do we feel grateful to the hundreds who, in cold and heat, indarkness and light, in storm and calm stand at their post! How small their reward compared to the responsibility?"

The train stopped at last in the city of the marshes-that city which, like the water-lify, has its roots in the mind, but which blossomed at last into the fairest flower of all the valley; that city which has come out of the fire like gold refined in the furnace.

It was midnight, but the large depot was lighted by gas, which light brought into strong relief the hard, yulgar features of the few-loungers] that remained, and the pale, anxious faces of Hears faintest ery of those who call passengers roused from sleep to change cars, and who east drowsy looks upon the panting engines that were going slowly back and forth, back and forth, ringing bright bells. They seemed to a looker on to be one-eyed monsters, seeking rest and finding none.

The young woman in the gray dress had not noticed that she was alone in the ear till the conductor touched her on the arm and said;

"We are in the city, ma'am; this car does not go on to-night."

The touch aroused her, but she shrunk from the man-civil enough in his way-as if he were a venomons reptile.

She rose and went slowly out. She had eaten nothing since morning, and her step was un-"Have a carriage, ma'am ?-have a carriage;

ma'am? Briggs House! - Sherman House! 'National' !"

She seated herself in the first carriage at hand. (Your check, ma'am?" ? "I have none. Drive immediately to the ho-

The driver gave one look at the pale, handsome face of the speaker, with its great black eyes,

closed the door and mounted his box. Alone in her room, the traveler flung off bonnet, well and sacque. Still feeling oppressed, she took from her bag a white night-dress, and changed her gray suit for this loose robe, then, illinging away the pins, which confined her hair, it fell in a great wavy mass about her shoulders,

"Free again !- free!" she exclaimed, as she walked the room with bare feet and flowing hair. "Dead! - dead! That little doll-faced beauty--that weak girl-is dead at last! She has golfe to her baby; well, she wanted to go to it. (She thought more of the baby dead than of him living!) Bah! what was her love for him? a schoolgirl fancy! A canary bird; a pretty poodle, a kitten can love like that! On God why did she ever come between him and me? I-would never have gone crazy for a dead child while he remained to me! I would have bartered heaven itself for him! Have I not bartered it? No! no! no! she killed herself! They saw her do it! Dead! dead! Nerdict: 'Killed herself-a suieidal patient? That is what the world will befleve-and so she did. The world is right. But how came she on the roof? Ay! climbed out herself. Was n't that window left for weeks so that a child might remove it? I did not show it to her. No-no-no! it was all her own act Am I my brother's keeper !! "

These last words were not spoken loud by the young woman. She thought she heard them hoarsely whispered in her ear. She, stopped her walk across the room and stood still-" Am I my brother's keeper?" The words came again slowly, heavily, like leaden weights falling one after

"Yes, yes, she was as a sister to me. But she darkened my whole life-and she is dead now dead! I shall never see them happy together at their own fireside; that torture will never make

me wretched again !" Flinging her alf on the bed, she fell asleep, bu only for a short space. Starting up from a horrid dream, her eyes glared wildly round the room The gas was buyning low, and threw strange shadows into the corners of the large chamber,

"Am I my brother's keeper?" The hourse whisper came again and yet again. Rising from her bed; she sought her carpet-bag. Taking from it a small vial, she swallowed part of its contents, and again threw herself upon the bed Oh! Nature! What wonderful secrets have been drawn from thy areana to-calm the fevered

The young woman ceased her restless tossing to and fro, the cyclids closed, and the long black lashes drooped over the flushed cheek. She lay upon the outside of the bed, her hands clasped above her head, while her long dark hair lay in great waves upon the white spread. o

The ci-derant gray-headed Sarah Brown, in black stuff gown, mob-cap and spectacles, was transformed into the beautiful young creaturebeautiful from the crown of her head to the sole of her feet, as she lay there, motionless and silent, hushed as if Charon had permitted herthe only one of all the doomed-to quaff one long draught from Lethe, It was a deeper sleep than that produced on Auntie Dick by the same po tion....Love is ever more watchful than Hatred, [Continued in our hext.]-

ANSWER TO ENIGMA IN LAST BANNER.

I found a mot, and down I sat, But nothing had to eat. I took an E, made meat and tea, Which gave me quite a treat. I'll eat my food, 't will do me good, And walk my lonely way. Alone as yet, a friend I 've met-One who I hope will stay; And now if we can both agree To mate, we here can stay ; ___. If best we deem can make a team And on it ride away.

The population of London is given in the last

THANKSGIVING-1873.

BY D. C. GRANDISON.

Through realms of space swing orbs of light, Whose jeweled radiance shines afar Like diamonds on the brow of night. Each burning planet beatns a star; Each constellation of the spheres. Sweeps onward in a flight sublime-God's great chronometers of years-Heaven's swinging pendulpms of time. Thus through each year, in robes of light, Our Earth has swept her circling way, Along the shining paths of night, Through golden avenues of day. Each season has its genial morn, When Nature's warring tempests cease; She fulls her angry winter's storm, And brings us benisons of peace. Though conflagrations wildly burned, And swept our cities in their wrath, Whose granite palaces were turned To ashes in their fiery path, E'en then, through commerce' smouldering marts,

Relief in golden currents ran-A tide-from sympathizing hearts, That proves the brotherhood of man. And when the skies in blackness frowned, And storm and tempests swept the plain,

Ier valleys and her hills were crowned With clustering fruits and golden grain; For He who notes the "sparrow's fall," And holds the planets in their spheres, Upon his word that, through all years, Seed-time and harvest shall not cease, · But every zone and every clime With bounteous crops and large increase Be blessed to latest day of time; Each human heart should brim with love,

And gratitude like incense rise For bounties sent us from above-For fruitful fields and genial skies. Viid thus were taught no bigot's creed,

To dwarf the human soul Who finds God's footprints in the rocks, His form where planets roll; For bright the torch of truth shall burn; And science still rehearse,

God's temples are not made with hands," But the wide universe? We learn to love his perfect works, His majesty, his power;

To recognize him in the stars, And in the opening flower; No less in summer's vernal bloom, In morning's holy light, Than when he frails with sable plung

The cloudy tents of night. Lis voice we hear in running brooks, His whispers in the air; The God we worship walks with men,

In presence everywhere.

Reviving with the sun's warm kiss, Nature shall spurn chill winter's chains: Her pulses all be thrilled with bliss, Electric currents course her veins Her checks suffused with summer's blush, While sparkling dewdrops fill her eyes; And all her mountain-tops be flushed With rose-tints, dropping from the skies,

When Spring awakes, a gleesome child, From its dream through the winter's night, And the mellow air, as a mother's smile, Wreathes her loved one's eyes in light, So Nature's face, with the breath of Spring, Shall laugh in buds and flowers A woke to life by the south wind's wing And the dash of vernal showers. Her streams, released, shall leap to the ser

And their silvery voice be heard When the cooing breeze through the forest frees "Joins the song of the wildwood bird; When the oriole comes, in his golden vest, And the orchards are flooded in bloom; And we see where he hangs his swinging nest, By the flash of his crimson plume; ien the silken web the spider weaves

Spans the paths where the squirrels run, And the dews that glint on velvet leaves Hang as pearls in the morning sun, And the air grows faint with sweet perfume Exhaled from the buds and the vines, And the wind 's asleep with balms, of June And the want s asiety and the musk of the fragrant pines.

Then Summer in robes of purple 🛰 Glides on in queenly grace, And spreads through the tops of the maples The glow of her radiant face; While her breath in floating incense From the rose-bud chalice shall rise, When the sun quaffs up from the flow'ret's cup' Dews dropped from the evening's skies, Till August, crowned in golden sheaves, Hangs her head 'neath the tropics rays, And the insect hid 'mong thirsty leaves Pipes its horn through the moontide blaze. Where the whispering leaves of panting grain, As they sway in the breeze of morn, etition the clouds to fill with rain

The urns of the thirsty corn. So our years each keep the promise-Of harvest in the Autumn's time, And the russet ears of September Bear the fruits of the Summer's prime And-our granaries groan with fatness In the hazy Autumn days, As the dainty step of the early frost Sets the forests all ablaze, and we hear the nuts from chestnut burrs Fall dreamily through the air,

Where the scarlet plumes of the oak are twined With the maple's golden hair. And the sunset flecks the evening clouds As they float in golden hue, And the arching depths of heaven above Are draped with a deeper blue.

Yet soon these flaunting banners, Which stream from the forest high, Will trail in dust as the northern gust Sweeps down from the leaden sky, Where the Frost-King wields his sceptre Till chilled Nature sinks to repose, And shields her from the piercing storm. With the fleece of her Winter snows.

Than these cereal crops of earth, Of farricher, purer fruitage, Dearer, nobler, holier worth. As the sunshine, warm and golden, Gilds each vale and upland round, So in Heaven's chancel olden Gleam their tresses glory crowned. And from steepy heights supernal Fall their silvery accents here: Fear not sin, nor power infernal-Truth shall grasp th' eternal year!"

Other harvests have been gathered

Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER FIFTEEN.

Written expressly for the Banner of Light, BY J. M. PEEBLES.

EDITOR-BANNER OF LIGHT-India, oh marvel ous country! Land of tree-worship, serpent-Worship, the lotus dower and the mystic lings land of the arcient Vedas and those unparalleled epics, the Ramayana and the Mahabharata, with its hundred thousand stanzas! land of the ascetic Rishis, the eighteen Puranas, and the Tri-Pitaka of the Buddhists! land of pearl-built palaces, templed caves, marble pillars, dust-buried ruins, walled cities, mud villages and idolatrous worship-these, all these are among the sights, the lingering memories of India's mingled glory and

When legendary Rome was a panting babe, and proud Greece a boasting lad, overshadowed by Egyptian grandeur, India was gray hearded and venerable with years, worshiping one God, and using in conversation the musical Sauserit, a language not only notch older than the Hebrew, but conceded by all philologists to have been the richest and most thoroughly polished language of the ages! Well may India have been considered the birthplace of civilization and the primitive cradle bed of the oriental religions.

TERRITORY AND ENGLISH RULE.

The empire of India, extending over a territory of a million and a half square miles, equals in size all Europe except the Russias. Swarming with two hundred millions of people, exhibiting almost an endless diversity of soils, productions and climate, the deltas of India's great rivers are befitting granaries for the world. And England, claiming that the sun never sets upon her dominions, holds direct rule over three-fourths of this

Early in the seventeenth century, British cupidity, Yooking at the immense wealth of Indian kings and princes, coveted their possessions. Under the pretext of Christianizing, and other reasons, a cause for war was manufactured. Reckless of Justice, fraternity, and the New Testament principles of peace, England, in brief, decided upon a war of conquest for territory and trade, for gold, diamonds and precious stones, No historian pretends to whitewash Britain's course of crime and infamy in the East. Learned Brahmins understand that history well, and, un-derstanding, secretly hate English rulership. Still, they prefer Englishmen to Mohammedans for

masters. Disguised in any way, however, slav-ery is starery—a condition to be hated! The "mild Hindoo" is a common term in the Orient; and while the Hindoo is mild, forbearing, peace-foving and contemplative, the Englishman is ambitions, stern and dictatorial. The theistic reformer, Keshub Chunder Sen, sebsibly said, in a late Calcutta speech? "Muscular Chris-tianity, has but little todo with the sweet religion of Jesus; and it is owing to the reckless, warlike conduct of these pseudo-Christians, that Christianty has failed to produce any wholesome moral influence upon my countrymen!"

There was a monstrous multiny in 1756; there

have been minor mutinies since; and, mark it well, there is destined to be mother, cellipsing in blood and garnage all the others. The Aryanblood and carnage all the others. The Aryan-descended Indians love liberty and self-govern-

WHENCE THE HINDOOS?

The Aryan tribes, inhabiting the highlands of Central Asia, the banks of the Oxus, and the southern signes of the Caspian Sea, emigrating, entered India by the northern passes, and de scended first the valley of the Indus, and the that of the Ganges, attaining their full strength and development along the rich alluvial valley-lands of the latter river. They brought with them agricultural implements, some of the fine arts, and the elegant Sanserit. "Brought it from where?" or in what country did it originate?" The implements when the same of the fine arts, and the elegant Sanserit. The inquiry, natural enough, shall be noticed

hereafter.

In this great and fertile country, the Aryans—primitive Hindoos—located themselves in comparative security. The aborigines, supposed by some to be of "Turanian descent," fled, in many cases, to the mountain fastnesses before them, as though conscious of their physical inferiority.

The Aryan Type, including the pre-historic

races of Central and Northern Africa, the Cau casians of Europe, the Assyrians of Western Asia, and the fair-skinned, Sanscrit-speaking who entered India from the north, devel oped, wherever it settled, marvelous civilizations. The purest Aryan blood at present is found in Northern India; but wherever within the bounds of the Indian Empire to-day you find light complexioned, nobbefeatured Brahmins, you find direct descendants of the ancient Aryans.

The non-Aryan natives, called, in the Rig Veda, Dasyns, Rakshasas, Asaras and others, with outlandish-sounding names, were dark-com-plexioned, yet timid, spiritually-minded tribes. Remnants of them, ever the physical inferiors of their Northern invaders, are still found in the mountainous districts of interior and Southern India, known now under the names, Todas, tionds, Bheels, Kols, Korkus, Bygús, Chamars, down to the Pariahs. Some of these tribes have curly hair and protruding lips. The infusion of the Aryan element into the aboriginal stock took place rapidly; and yet, the observant traveler among them will come upon stratum after stratum, showing in a distinct manner the interme diate stages between the two races. Generally, the physical type diverges from aboriginal fea-tures and manners toward Brahminical Hindoc-ism. Some of these aboriginal races have so verged toward the status of Brahminism that they have assumed the "sacred thread," claim-ing membership with the "twice-born caste." GROWTH AND LITERATURE OF THE ARYAN HIN-D008.

None of the other oriental countries have clung to so many of their primitive customs, retained so much of their early literature, experienced so few internal dissensions, or suffered so little from ancient Vandal_invasions, as the Hindoos, Strongly sea-guarded on three points of the compass, the dangerous defiles and mountainous ranges along the northern boundaries of India presented formidable barriers to conquering bordes from Northern Asia. Accordingly, while the nationalities of Central and Northern Africa, in pre-pyramidal times, as well as the populous countries of Central and Eastern Asia, were engaged in wars both civil and aggressive, destroy ing, so far as possible, all the historic monument of antiquity, and exterminating every vestige of literature within the enemy's reach, the Aryans of India seem to have been left in comparative peace and isolation—left to work out the problem of civilization and mental culture, unaffected hy foreign influences or ravaging internal revo-

The advancement for a time was all that could bedesired. The Aryan-Hindoos stood upon the world's pinnacle of progress. This was the era of the Mahabharata, 1300 B. C., of Manu the lawgiver and Panini the great grammarian, of the Sanhitas and Brahmanas, of the Vedas, and of the Sastras, all something like a 1000 B. C. Brahmins, educated in English colleges and learned in the Sanscrit, insist that Homer model ed his verses after their ancient poets. Putting it plainer, they boldly aftern that Homer's Hiad was "prigged"—largely borrowed from the Ma-

Though this was the golden age of Aryan learning, mental friction was wanting. The national intellect, at this point, became either stationary or shaded off into the metaphysical and the spec-ulative. The inductive method of research was

Though the Vedas distinctly taught the existence of one Supreme Being, a dreamy mythology slow-ly sprung into existence, and fastened its fangs upon the national mind. Chieftains and heroes were made gods. Imagination painted and tra-dition ascribed to them valorous deeds and mardition ascribed to them valorous deeds and mar-yglous attributes as unnatural as monstrous. The ignorant masses, carving their images in stone as keepsakes, finally fell to worshiping them, while the higher classes either cultivated philosophy and deductive abstractions, or men-tally merged away into a passive self-meditation, looking for final rest in *Nervaint*:

INDIA UNDER MY OBSERVATION.

Steaming through wind and wave out of the Bay of Bengal, Indiaward, we entered the broad mouth of the sluggish Hooghly, one of the outlets of the Ganges, and, consequently, to Hindoos a sacred stream. Calcutta is something like a hundred miles from the mouth of this river. Though the banks are low and nearly level, the stretching jungle thickly shaded, and the cultivation only ordinary, the stately palms, cocoamt-groves and luxuriant vegetation along this winding Mississippi of the East, rendered the groundy decidedly attractive.

Just previous to reaching the city, we passed the royal mansions of the ex-King of Oude. This prisoner of state, though despising the English, as do the Rajahs generally, maintains much of his bright migrificance and gate has less a work. his kingly magnificence, and gets besides a yearly stipend from the English Government. A Mohammedan in religion, prefering polygamy to monogamy, his social instincts are said to be decidedly animal. Several European women grace—rather disgrace, his harem. Within the enclosure of his private, high-walled grounds he keeps quite a menagerie of wild beasts, and continues in repair a large artificial mound, said to contain two thousand hissing serpents. It was feared, at one time, that he would let loose beasts and serpents upon the city.

CALCUTTA. Of the 7th of July, by the steamer. "Statesman," we reached the capital of British India—the famous City of Palaces. The impertinence of custom-house officers, dilated upon by some of our fellow-passengers, proved a fraud. They were simply gentlemen doing their duty.

The hot, rainy season had just commenced. It was truly oppressive the first-few days. In the city and along the delta of the Ganges the mercury frequently rises to one hundred and twenty degrees, reminding one of the sun-scorched clime of Africa. In landing, half-naked coolies chamored loudly for our baggage; actually they excel the New York hackmen. Dr. Dunn, fighting his way through the crowd bravely, soon saw the trucks safely aboard the Gharrie for the Great Eastern. The rooms in these Asiatic hotels are high, commodious and oriental, even.

. MEN IN THE CITY.

The first movement was to report in person to Gen. Litchfield, the American Consul, whom we found a most genial and sunny-souled gentleman. His fami y residence is Grand Rapids, Michigan. Gen. Grant was singularly fortunate in his consular at pointments at Calcutta, Singa-pore, Hong Kon; and Melbourne. Having made the acquaintance of Keshub Chunder Sen in Lon-don, several years since, to inquire about Spirit-ualism and the progress of the Brahmo Somaj in India, I sent him my card, receiving in reply a most cordial welcome to his country. Our Iu-

in India, I sent him my card, receiving in reply a most cordial welcome to his country. Our Inture interviews, I trust, were autually pleasing and profitable. Though singularly non-committal upon the causes of spiritual phenomena, he extends the hand of fellowship to Spiritualism, because a phase of liberalism.

Knowing something of the Unitarian missionary, Rev. C. H. A. Dall, through the Liberal Christian, and being the bearer of a letter from Herman-Snow, of San Francisco, Cal., I called upon him at No. 24 Mott's Lane, Calcutta, where he has a flourishing school for boys, with several native teachers. He has joined the Brahmo Somaj, preaching at present little If any. Unitarianism, American-bern, had nothing new in the way of religion to send to the Brahmins of India.

India.

Busily counting money, Mr. Dall was at first not very communicative, although he warmed up a bit when the conversation turned upon proup a fift when the conversation turned upon progress and the matural relations existing between radical Unitarianism and true Spiritualism. Having read of "free love," "fanaticism," and other rubbish floating upon the spiritual river of life, if not prejudiced, he certainly lacked a knowledge of the Spiritual Philosophy. Our chat became quite spicy. In no residence, priestly presence, or princely palace, during these round the world wanderings, layer Layaded or hidden my world wanderings, have I evaded or hidden my belief in Spiritualism. No one principled in truth, or fired with a spark of genuine manhood, would so do, even though shunned by the sham god of the age—"society." Policy, cunning and crafty, is kin of the hells! Worldly gain is spiritual less.

Company," near the close of the seventeenth century, on the site of an ancient city called Ku-i-Kutta, sacred to the goddess Kali, has a popuation of about 800,000, some 17,000 of which are uropeans.

CITY SUBURBS AND SIGHT-SEEING. The gardens, the bright foliage, the luscious

fruitage, and the palm-crowned suburban scenery generally, win at once the traveler's admiration. The Government House, the High Court, the massive Museum, yet unfinished, and other city buildings, are magnificent structures. The Post Office, imposing in appearance, is built upon the site of the notorious: "Black Hole" of mutiny memory, where one hundred and forty-six prisoners thrust into a group sighteen feet soners. oners, thrust into a room eighteen feet square were left in a sultry night to smother and perish. Only a few survived. The act was infamous. The Maidan below the gardens, crowned with a Burmese pagoda, is the fashionable resort in evening time. The drive skirts the river, and for payety and costly equipage, Paris can hard by parallel it. Through the kindness of our onsul-General I was privileged with a carriage ride in the gray of twilight down the river and around the square to the music-stand, where the Queen's band nightly discourses delicious music. The scrift surroundings, the blending of occi-dental style with oriental grandeur, cannot well be described. Many of the costumes were singu larly unique, and the social intercourse remark-ably free from any stiff provincialisms. All had fashions and styles of their own. The rich baboos—Hindoo gentlemen—occupied prominent positions in the gay procession and motley gath-

ower-caste Hindoo life is seen in the bazaars —and though there are disgusting sights and rank odors along the narrow native streets, we neither heard nor saw the Calcutta jackals so often described by romanoing writers. Crows, however, may be numbered by myriads. Nest-ling at night in the ornamental shade-trees of the city, they engage early in the morning at the scavenger business, and often mistake the kitchen for their legitimate field of operations. Tall, stork-like birds, called "adjutants," also do scavenger-work. At night they perch upon the tops of the public buildings, standing like senti-

nels on guard.

The city is watered from immense reservoirs.
The natives bathe in them, wash their garments in them, and then filling their goat-skins_for domestic purposes, and slinging them under the arm, supported by a strap, they trudge moodily come to their annelover's residence. Drinking away to their employer's residence. Drinking water is drawn from wells in a very primitive way. Women have but few privileges. They seldom appear in the streets, and then, if mar-ried, they veil their faces. One is continually reminded, while studying the Hindoo socially, of Old Testament manners and customs.

RIVER SCENES, JUGGERNAUT, AND THE BANIAN-

Occupying a place in General Litchfield's ba rouche, we drove along early one morning by the river's side, some four miles, witnessing the the river's sate, some lour lines, withesing the bathing and worshiping of the Hindoos inthe flowing Hooghly. Gesticulating, bowing, sprinkling themselves, and intoning prayers, these worshipers counted their beads much as do the Catholics. Paying no regard to the Christian's Sunday or the Mohammedan's Friday, these sincers Hindoos hold in great recognition. abandoned. Mystical theorizing run rampant, these sincere Hindoos hold in great reverence

festival days of their gods. The English Government grants the different religionists of the country some sixty holidays during the year.

country some sixty holidays during the year.

Unfortunately we reached India Just too late to see the yearly Juggernaut festival, during which the great idol-car in Eastern India is drawn with such gushing enthusiasm! Believing devotees do not, however, throw themselves voluntarily under this idolatrous engine to be crushed, as falsifying churchmen have widely reported. While the excitement is at a high pitch, careless devotees may accidentally fall under the rotating wheels and perish. This actually hapcareless devotees may accidentary ran under the rotating wheels, and perish. This actually happened the present year. And so similar accidents often occur on Fourth of July occasions in America. That a few impulsive funatics in the past may have purposely rushed under the pon-derous wheels, much as Christian pilgrims in the Crusade period walked through Palestine with bared feet, to die by the Holy Sepulchre—is quite probable. Fanaticism has been common to all religions.

But crossing the river on this delightful morning, by the banks of which nestled neatness and filth—Christly and demoniac men in close prox-imity—we were soon strolling through the Bo-tanical Gardens, admiring tropical flowers—with the lilies white, golden and purple—on our way to the crowning glory of the gardens, the great banian-tree—alios the bread-fruit tree of the East. This grand old tree fully met our expectations, only that it bore berries about the size of ations, only that it bore berries about the size of acorns, instead of bread. The natives are very fond of them. While this gigantic tree is not tall; it is wide-spreading and "symmetrically shaped; and, though not an evergreen, it is clothed in a dark green, glossy foliage, reflecting at sunrise a thousand vivid tints, varied as beautiful. This Calcutta banian-tree, throwing down to the soil one hundred and thirty creeper-like limbs, all forming trunks—symbols of the American Union (many in one)—would afford shade or shelter in a light rain-storm for two snade or shelter in a light rain-storm for two thousand persons. No traveler in the East should miss of seeing it. Tradition says that Alexander's army of ten thousand, in the fourth century B. C., sheltered itself, while in Northern India, under the far-reaching branches of a princely banian. Just after leaving this kingly tree there fluttered up before us from a clump of date palms a fine flock of green-plumaged par-

THE HINDOO FACE AND CHARACTER.

The higher classes of these Asiatics have fine-looking faces. Tall and rather commanding in-person, easy and graceful in movement, they have pleasant open countenances, dark eyes, with long eye-brows, glossy black hair—of which they seem proud—thoughtful easts of expression, and full, high forebeads. The complexion is olive, shaded, according to easte and in-door or out-door exercise, toward the dark of the Nubian, or white of the Northman. In Northern India out-door exercise, toward the dark of the Audah, or white of the Northman. In Northern India they are nearly as fair as Caucasians; and what is more, English scholars have been forced to admit that the Hindoo mind, in capacity, is not a whit behind the European. In hospitality they have no superiors. The lower, oppressed classes, as in other countries, are rude, rustic, and vulcant

As a people I have found the Hindoos exceedingly polite. When two Brahmins meet, lifting each the hand—or both hands—to the forehead, they say—Namaskar—"I respectfully salute you?" Sometimes the inferior bows and touches you!" Sometimes the inferior bows and touches the feet of the higher personage, the latter exclaiming, "I bless you; may you be happy!" The Hindoo, naturally mild, meek, and fond of-peace, will sooner put up with oppression, than engage in a battle of recrimination. An English ethnologist considers him sufficiently "womanly to be considered effeminate." Certainly, his patience and cool self-possession, inclining him to sail tranquilly along the placid waters of life, present a striking contrast to the impatience, ambition and dictatorial spirit of Anglo-Saxons. bition and dictatorial spirit of Angle-Saxons. Each and all, however, all their places in the pantlieon of history.

THE KALL GHAUT AND SLAIN GOATS.

Religion, when unenlightened by education and guided by reason, degenerates into superstition. The Kali temple, situated in the suburbs of Calcutta, sacred to the ugly-looking, blood-thirsty goldess Kali, was to me a deeply interesting sight, because showing unadulterated Hindooism in its research and described the control of the cont sight, occause showing thad attention in its present low, degraded state. The shrines and the altars, the flower-covered ling and the crimson yard all wet and dripping with the blood of goats sacrificed at the rising of the sun, forcibly-reminded-me-of-the-Old-Testament sacrifices offered as sweet-smelling savors to Jehovah, the tutelary god of the Jews. The bowing of the face to the earth, the kissing of cold stones, the smearings, and the howling beggary by the wayside, were all repulsive in the extreme. The temple od of the age—"society." Policy, cunning and rafty, is kin of the hells! Worldly gain is spirual loss.

Calcutta, founded by the "Old East India are churches, to hold the people; but rather as imposing shelters for the gods, priests, and sacrificial offerings. The worshipers around them are generally of the lower castes. Conversing on the spot with one of these officiating Brahmin priests, he assured me that the throng present did not worship the Kali image. "It is a symbol," said he, "leading the mind to the higher and the invisible." Doubting his statement and pondering. I silently said, here is retrogression, for the most ancient of the Vedas taught the existence of one Infinite God. The Orientalist, Prof. Wilson, says— The Aryans believed in one God, who created the world by his flat, and organized it by his wisdom." After the composition of the first Vedas, after the post Vedic priesthood, came mythology, and the different

THE BURNING CHAUTS-CREMATION. How are the dead best disposed of? Certain

merican Indians lifting their dead warriors into forest trees, leave them to assimilate with the elements; Christians inter the mortal remains of their loved ones beneath the turf; Persians expose the bodies of the dead-to-the sun on their "towers of silence," while the Hindoos burn theirs in *ghauts* consecrated to this purpose. Many scientists and hygienic reformers consider the last-the preferable method. With Gen. Litchfield for guide, we repaired one afternoon to the ashy ghant of flame to witness the burning of the dead." Entering the brick-wall-enclosed arena, the eye fell upon several piles of smouldering ashes, while near by was the corpse of a pleas-ant-faced young girl of some eleven years, await-ing the priestly preparations for burning. The red paint spot on the maiden's forehead indicated that she was married. A tearless mother sat by the rude bier, with a naked babe at the breast. A sad stillness pervaded the scene. When the dry hard wood, intermixed with light sticks of hamboo and sandal, was lain across the shallow trench, and the pile ready for the cremation, the priests anointing the head with oil, and sprinkling the body with sacred water, placed the poorling the body with sacred water, placed the poorly-clad and ghastly corpse upon the rough pyre.
Then, bending the limbs to occupy as little spaces
as possible, and putting seeds, boiled rice, and
bananas to the mouth, the lighted torch was applied to the husky bamboo: Soon the fire, flame
and smoke, curling and hissing around the sandal-scented pile, transformed the organized dust
to the original dust and oches. During the hurnto the original dust and ashes. During the burn-ing, the priests paced around the fiery pyre, chanting their prayers of consolation. Thousands flock to the Ganges to die and be burned. Nothng can be sweeter than for a Hindoo to die with his eyes resting upon the sacred river. The funeral pyres of the wealthy are made of the sandal-tree, spice-wood, fragrant flowers, incense and ointments, and while the body is being consumed, priests and distant friends chant the Rig and the Sama Vedas. The immediate mourners stand around dressed in white. Often the ashes the gathered in and preserved in arms. are gathered up and preserved in urns. CASTE-AND BRAHMIN PRIESTS.

Under any sky, caste is an unnitigat d curse! Buddhism in the sixth century B. C. was a brave inspirational protest against Brahminical assumption and caste. Buddhistic preaching and practice, though quite checking the caste system for a time, it revived again with the revival of Brahminism (200 B. C.), and intensified by an unrelenting social despotism, it is to day the scourge of India. Women feel the chains more

social pest pervades all gradations of ife in India. Each servant has his own sphere, and out of it he will not budge. This necesstates in wealthy English families a large retinue of servants. Brahmins, though, sometimes poor, servants. Brahmins, though sometimes poor, never "sink" to be tradesmen. They are generally clerks and draughtsmen. And then there is the messenger, the buffer, the cook, failor, concludan, market-man, washer-man, palanquin-

concludint, market-man, washer-man, palanquin-bearers, sweepers and others, down to pariabs. As it is well known, there are four general castes—Brahmins, priests and writers; Chat-tries, soldiers; Vyshes, merchants; and Sooders, tradespeople and toilers, with scores of subdi-visions. Castes never intermarry, though there is occasionally an elopement. All Brahmins are not priests; but, all priests must be Brahmins. When a Brahminical lad reaches the age of nine, a thin light cord, called Janco, is given him after when a Bramminear and reaches the age of nine, a thin light cord, called Janco, is given him after religious ceremonies and a family festal feast. This, going over the right shoulder, is continually worn around the body. It is symbolical. From the time of its adjustment by the priest, he must abstain from defilement and engage in stated bething and worship. Brahmins living abstaabstain from defilement and engage in stated bathing and worship. Brahmins, living abstemiously, eating no meat, ignoring war, avoiding the sight of human blood, drinking no liquors, and punctually attending to worship, are considered, by the Hindoos, holy men. These Brahmin priests, called Shostris, read the Vedas and the laws of Manu to the people. They also preside at festivals, celebrate marriages, and affix the sacred cord mon the young.

the sacred cord upon the young.

If a Brabuilli becomes defited, losing easte, it can only be regained by the most mortifying penances and submission to a tedious system of purification. We saw one of these unfortunates doing penance by crawling serpent-like on the ground, and then rising and falling again; he actually measured his length in the streets on his way to the temple. The poor dupe was pitiably filthy. After his penances come the bathing for puritication.

India originally rooted her easte-system in the priesthood; England based her caste upon ancestral "Bue-blood"; while-America is grounding hers upon wealth. The principle is aboutingle, and means just this: three men are ascending a ladder; the middle one licks the dust from e boots of the one above him, and kicks the one

VILLAGE LIFE-BATHING-SOCIAL CUSTOMS.

The longer that missionaries and merchant-The longer that missionaries and merchantmen remain in the "land of Ind," the more do they become attracted to the people and attached to the country. Old men residing in India can hardly be induced to return to England. Book-making travelers, of the Rev. Prime school, are shamefully partial in their descriptions of the effeminate Orientals. It is chronic with these elergymen to write contemptuously of the "heathen." Idolatry in any form is deplorable; but it is just as absurd to idolize a book labeled "holy," as a bit of carved stone.

"holy," as a bit of carved stone.

The native Indians are not only exceedingly social, but trusting and reverential. They are not as moral, however, as they were in the days of Warren Hastings and Sir William Jones. Their habitations afar back from the great cities are all clustered in villages. None reside by themselves on farms. Ditches rather than fences indicate boundaries. Many of their houses are mere mud hovels, the flooring matting the furni-ture scarce and oddly-shapen. The wealthy clothe themselves in costly apparel, while the dresses of the poor are mere breech-cloths, the children sporting in utter nakedness. Wages are exceedingly low. Women do out-door work the same as men, even to the carrying of dirt in baskets upon their heads, where railroads are in

baskets upon their means, process of construction.

Saying nothing of the fifth of the poverty-stricken classes, the Hindoos, as a nation, are stricken classes, the Hindoos, as a nation, are the stricken classes. Watching them, to be about said, stricken classes, the Hindoos, as a nation are noted for physical neatness. Watching them, the other norning, by the river, I silently said, "Your bathing is as natural as your breathing," Brahmins frequently bathe three times per day. The Ganges' banks, along the Ghauts, are often lined by the faithful before surrise, perforning their ablutions. The women are clad in loose, robe-like garments; the men are nude, save close-fitting. Hindoos. These Brahmins by the tray robe-like garments; the men are nude, save close-fitting tingatees. These Brahmins, by the way, wearing shoes open upon the top, bathing frequently, being therough vegetarians, and considering themselves, in consequence, physically—sweet-and-pure, complain—that-Europeans-emitan unsavory smell—a fitthy, beef-eating odor—from their persons, exceedingly offensive and loathsome to all true Brahmins. The Shakers of Mannt Labenon are no strictor roages men or Mount Lebanon are no stricter peace men or vegetarians than are these high-caste Brahmins. Often, at the family table, Hindoos stop eating for a few moments, to chant Sanserit sloka—a

sort of jolly thanksgiving song. Genuine Hindoos wear neither pantaloons nor coats, but dhotars. Parsees wear trowsers, robes, and tall, pyramidal shaped hats; and Mohammedans, long beards and turbans. Noting these costumes, the prominent races of India are easily

distinguishable.

The carnest desire of even the lower castes to The earnest desire of even the lower castes to secure an English education is manifest by their studying along the public streets.in Calcutta by gas-light. This is a nightly practice. Such Brahmins as have acquired an education teach others gratuitously. Temperate themselves, wondering at the liquor-drinking customs of Christians, and the downright drunkenness of Western nations, they even blame Jesus for "turning water into wine."
Out of the cities, profanity is unknown among

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Out of the cities, profanity is unknown among the Hindoos. They have too much reverence for the Christian's "Our Father" and for their own gods, to curse and profane their names. Wealthy Hindoos have their favorite symbol-gods in their houses: A certain room is set apart, flower-per-fumed, and consecrated to the household deityonce a hero or saint. On festival days of remembrance, they invite in their European acquaintances. Departing, they put garlands upon their necks, and throw flowers at their feet. In courts of justice, Hindoos brought upon the stand make a solemn affirmation. If there are doubts of their speaking the truth, "they swear them by the Ganges, or the sacred Toolsi-flower." For some of these singular customs I am indebted to a personal constitution of the second truth of the se sonal acquaintance, seven years in India, Inspector of Schools in Onimeracttix—famous in England only as a cotton market.

SPIRITUALISM IN INDIA. 'The "Friend of India," published at Scrainpore, had among its selections, some time since, this telling paragraph:

this telling paragraph:

"The Bombay papers contain accounts of a manta for spirit-rapping which they say has set in among the natives there. It the statements are correct, it would not be surprising if the manta ran through India. Everything connected with the spirit-world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once that it may be this ar that—he knows not what. A city with golden pavement astonishes him, but really the definiteness is what puzzles him. It spiritrapping finds its way among such a people, we shall have queer revelations by and-by. They will intensify a hundred-fold all the mysteries, and will make a thousand more. Hellgion will not stand in the way in the slightest of the earth, and speculate to his heart's content."

A rare tissue this of the true and the false! Hindoos, thank Heaven! are "free to examine

Hindoos, thank Heaven! are "free to examine anything on the face of the carth." And this confession, all unwittingly made, should put to shame the churchman's bigotry. "Everything connected with the spirit-world," however, is not a "profound mystery to the pating of India." a "profound mystery to the native of India."
Converse with spirits is as old as the Vedas, while Indian oriental writings generally are freighted with the teachings of inspired seers

Opening Captain. Forsyth's volume on "Central India," I find important passages on page

362 and others. Here is the substance: 362 and others. Here is the substance:

"Their's—the Bygás—it is, to hold converse with the world of spirits, who are everywhere present to the aborigines; and theirs it is also to cast omens, call for rain, and charm away disease. The Bygás—medicine-man—fully looks his character. He is tall, thin and colaverous—abstraction and mystery residing in his hollow eyes. A great necklace, carved from forest kernels, marks his holy calling. Ghos's are supplied to be ever present, inciting to either good or evil. Many profess to see them.

These Bygá medicine men further possess the gift of throwing themselves into a trance, during which the aflatus of the Delty is supposed to be wouchsafed to them, communicating the secrets of the future. I am thoroughly convinced, says the Captain, by evidence from other quarters, 'that this trance is not mere acting.'"

Reaching Bombay, I shall endeavor to ascer-tain to what extent "spirit-rapping" is under-stood and practiced by the natives of Western

THE SPIRITUALISTS OF CALCUTTA.

Both Hudson Tutte and J. O. Barrett have heard me speak-of-receiving India letters from Peary Chand Mittra, a commission merchant, writer and Spiritualist. It can well be imagined that it gave me much pleasure to class the hand of this Hindoo thinker, author (and Spiritualist and the more so when I found his soul deeply absorbed in spirituality as death at the class. Other sorbed in spirituality as against the vices of this sensuous life. The Brahminical tinge perneat-ing his Spiritualism had for me a thousand charms. He was for a time a writing mediums but at present his gifts pertain more to spiritual insight. He assured me that his ascended wife was as consciously present, at times, as though in her body. Parting with this excellent man, he gave us, besides other presents, a small vol-ume from his penentitled. The Development of the Female Mind in India. Perusing, I find it rich in historic references to woman's independence in the Vedic period—the golden age of the

Mohindro Saul Paul and Romanath Senx-two Monindro Saul Paul and Romanath Senx—two interesting young gentlemen connected with the higher castes—called upon us several times to converse of spiritual phenomena in America, and the best methods of holding private scances. Conversant with the spiritualistic literature of Endrature. England through James Burns, these young men are Spiritualists; and yet they have never wit-nessed a shred of the phenomenal. A corre-

nessed a sired of the phenomenal. A correspondence was agreed upon with these gentlemanty Hindoos. Are we not brothers, all?

Shibehunder Deb—another devoted Spiritualist, introduced by P. C. Mittra—presented us a neat volume that he had recently published upon Spiritualism. It contains liberal extracts from American authors—in fact the works of Dayle American authors—in fact, the works of Davis, Tuttle, Barrett, Denton, Edmonds and others, are well known in India. This gentleman has also translated Emma Hardinge-Briften's "Spir-itual Commandments" into the Bengalese language, and they are now being circulated as a tract in India. We say several Hindoo healers relieving the sick in the sfreets?

Expressing regrets that I had not a copy of the

"Seers" to tender him in turn for his valuable volume, smiling, he said: "I have read the 'Seers of the Ages' and others of your later works, quite a number of which have reached our country from Mr. Burns's Publishing House in London." So courage! brave fellow-workers all!—courage! you writers on the other side of the deep waters—your pens preach where your eloquent tongues are never heard! India's better class of minds—metaphysical and

India's better class of minds—metaphysical and contemplative—are singularly adapted to accept the Harmonial Philosophy. It is a common saying that "Hindoos, educated in English colleges, return to India Theists and Pantheists." Though willing enough to believe in Jesus as one of the Asiatic saviours and prophets, they cannot believe in the immaculate conception and vicarious atonement. Oh! that there were self-sacrifice, sufficient liberality, generous enthusiasm; and missionary spirit among Americans to soid Spiritualist papers, panuhlets, books, and asmand missionary spirit among Americans to send Spiritualist papers, pamphlets, books, and lecturers even, to India, to disseminate the beautiful principles of brotherhood, free thought, and a present spirit ministry! The seed has already been sown by the angels—there are many Spiritualists in different parts of this great country—can they, will they not perfect organizations, and thus come into working order? The next letter will take us through Central India by railway, via Benares and Allahabad, to Bombay. way, ria Benares and Allahabad to Bombay.

I fell fretative data wildes valleys sweet Too quickly pass my ever-wandering feet; Ere yet your stores in lengthening distance fade, Let fathful memory lend my pen her aid, Calcutta, Ind., July 17th, 1873.

Western Correspondence.

BY WARREN CHASE.

PHENOMENAL AND PHILOSOPHICAL PROGRESS. -During the three months last past we have traveled over fourteen States of the Union, and ectured in seven of them, and have had ample opportunity to ascertain the present status of our cause, having met, in these journeyings, thousands of old acquaintances and familiar faces. We state no uncertain fact when we say that, both phenomenally and philosophically, our cause is progressing faster than at any other period of its history, notwithstanding the frequently sounded alarm that Woodhullism has killed it. Neither the social question, nor any other question can kill it, nor do they seem to even retard its progress, notwithstanding the vile prejudices that so often set one Spiritualist against another. Although we often go wide apart on other questions, and often find the bitterest prejudices existing between families of Spiritualists, yet either and both will boldly defend Spiritualism. We have a few-only a few-philosophical Spiritualists who are above prejudice, envy and scorn, but very many who ought to read Paine's Pilgrimage in the Spirit-World to learn the nature of scorn, which constitutes the wall of defence of some Christians, even in the spiritworld, but which is utterly worthless, and worse, to a Spiritualist. We confess to a short-sightedness, compared to that of the spirits, but we cannot see why, it would not be best for us all to unite in a concerted movement on the walls of Orthodoxy and ignorance, and especially to defend ourselves and the institutions of our country against the common foe.

It may be that a higher wisdom can see more progress in keeping us apart on the side issues and even prejudiced against each other, working separately until the hour of trial comes, when we must all unite or be outlawed in the land of our nativity. A few more years of such progress of our cause, as in the past, will enable us to control this country, if united, at least so far as to secure a final and complete separation of Church and State, and obtain equal rights and justice for all citizens and of both sexes. There is no other hope for woman, since both the Church and the political parties have had the power and refused to do justice to woman: They only use the subject for amusement, and to keep certain refractory persons in the parties in subjection. The cause of justice is eminently our cause, and one in which both spirits and Spiritualists are engaged, and if there is any religious work to be done by us, since we have no praising of God to perform, we may safely say our religious duty re uires us to see that justice is done to all members of the human race. We have good ground for encouragement; and feel sure that nothing can arrest the progress Spiritualism is making in the country at large.

A TREAT.-Wm. Denton, who had just closed a course of lectures at Cairo, Ill., made us a short visit at South Pass (forty miles north), and spent the days among the rocks, and the evenings in Horticultural Hall, discussing to the citizens of our village on a theme too radical for Orthodoxy, but highly interesting to most of the people, who are fortunately not much troubled with evangelical religion, nor with the Church of Rome, We were glad to meet his familiar face on a hill overlooking our rude cottage house and its surrounding fruit trees, which he was too busy to visit, being robed for a rack on rocks, and armed with hammer and chisel. *

Our many friends in Illinois, Michigan and wisconsin will be glad to know we were on a lism. congratulatory visit to meet our son Albert (also Saturday morning, on entering the hall, we a friend of Mr. Denton), who has just escaped found free-lovism still in the ranks; and after due

a severe and dangerous attack of yellow fever, which took six of his young companions over to the summer-land, while he was sick at Cairo. Mr. Denton is looking and feeling well, and on his way to Minnesota; and wherever he goes he attacks the geological rocks of the earth, and the theological rocks of the church, and both yield to his hammer.

have been excellent over the agricultural regions of the West. They have been securely harvested. and large preparation made for next year; butstill the farmers are not prosperous nor satisfied, and are organizing into granges and clubs of various kinds, and for purposes unknown to themselves. There is and has been a spirit of speculation abroad, and they have largely taken interest in it, in the shape of voting bonds and debts, the interest and principal of which, added to the heavy government expenses, is taking up a large portion of the receipts for sales of crops, and they are looking for a remedy. They have locked the stable-door, but the horse was gone before it

Banner Correspondence.

New York:

NEW YORK CITY.—Wm. White, M. D., 5114 West 32d street, writes, Nov. 41th, as follows: Our "Pilgrim," J. M. Peebles, is awaking a deep interest here. On the first Sunday our hall was packed, many having to stand, and the lecture was so deeply interesting that the people seemed reluctantly to leave the hall, and you may rest assured there was a cordial greeting when he came from the platform. Sunday, The 9th) he lectured twice, and was present at the Lyceum in the afternoon, and the children were delighted, for, like one of old, he tores the children. His lectures drew many strangers, who, with us, were anxious to hear what he could say about Spiritualism in connection with his jourhey around the world. Pen cannot report these lectures; they must be heard to be fully appreciated. Mr. Peebles throws so much of soul, energy and magnetism into his recitals of what he saw and heard, that his hearers are charmed and enlightened beyond anything I ever witness ed. Every one knows him only to love and admire him, for his warm outgusbing humanitarian sympathy and deep research. Long may he live in the form to dispense the bread of life to hungry souls. Quite a number of the con-stant readers of the dear old Banner are anxious to see the remainder of Mr. Peebles's letters,

to see the remainder of Mr. Peebles's letters, they are so very interesting.

Notwithstanding all that our cause has to contend with, the good work goes bravely on; and how can it be otherwise when all the powers for good in the spirit-world are aiding our earthly efforts? Absolute proof of immortality is what the world needs, and that is what Spiritualism demonstrates; and just assurely as the railroad and the magnetic telegraph have revolutionized the mode of travel- and communication, just so surely will Spiritualism revolutionize all ideas of a future-life, and banish skepticism and supera future free, and battish skeptersin am super-stition from the world, and establish man firmly on the rock of natural and eternal progression. We live in a glorious time, and this is a grand old world, and man has a glorious destiny here ond worid, and man has a glorous destiny here and hereafter. When I think of the grand pi-oneer work your self-sacrificing association has accomplished, my heart swells with gratitude to-ward you, and my prayer is, that the Banner of Light may yet find a welcome under every roof, on the continent.

Our Sunday book-stand is doing a good work and is a success. We sell more Banners than all other papers. Our Spiritual Conference is well attended, and questions of vital interest are being constantly brought forward, the great social question not excepted.

Massachusetts.

HAVERHILL.—At a meeting of the "Fraternal Association of Spiritualists" of Haverhill, Mass., Nov. 9th, 1873, the following resolutions were unanimously passed:

were unanimously passed:

Whereas, Believing that the rejectings of Victoria C, Woodhull and Moses Hull as the leaders of Sexualism, ander the guise of Spiritualism, are pernletons and demoralizing; therefore,

Resolved, That we, as Spiritualists, repudlate in total their course of-procedure-anol-maintain-that-Spiritualism-proper does not and cannot be identified in the soul-debasing elements of their doctrines.

Resolved, That the monogamic relation of one man with one woman, rightly mated, constitutes true marriage, and is the real foundation of true civilization and propagation.

Resolved, That the protesting and retiring members of the Chicago Convention are heartily sustained by this Association.

Resolved, That Sexualism or Freebovelim, as preached

sociation.

Resolved, That Sexualism or Freelovelia, as preached and practiced by Mrs. Woodhult and Moses Hull and their devotees, are no more a part of Spiritualism than are Catholicism, Mormonism, Calvinism, Trinitarianism, Resolutions, Warnen Surano, or Labor-reformism, and

publicanism. Woman Sturage, or Labor-reformism, and as puch, should be left to its special advocates.

Voted, That a copy of the above resolutions be sent the Banner of Light and Religio-Philosophi-

cal Journal for publication.

JAMES B. MORRISON, Pres.

MARY E. CURRIER, Sec y. T. SALEM.—II. Sommers, writing concerning the Spiritualist meetings, says: Our financial condition is not all that we could wish, but we do hope that the friends of free thought will, rally round our standard of truth, and still continue to support our meetings, which have been held here for the past eight years without inter-

ESSEX .- Mrs. Lucy A. Spofford writes, Nov. 3d, as follows: Spiritualism is flourishing in our midst. Mr. George A. Fuller, of Natlek, Mass., opened our meetings Sunday, Nov. 2d. In the afternoon he spoke in Richardson's Hall to a large and attentive audience upon "Spiritualism and Christianity Compared." He carefully and critically compared their history and philosophy, showing the defects of Christianity and the truthfulness and nobleness of Spiritualism. In the evening his subject was the "Philosophy of Spiritualism as shown by Modern and Ancient History." He gathered many truths relative to History." He gathered many truths relative to his subject from the religious history of China, India, Persia, Egypt, Palestine, Greece and Rome. At the close of his most interesting and entertaining discourse Rev. Mr. Clark, the Universalist pastor here, arose and spoke in substance as, follows: "What has been said I endorse, and have preached for years. Christ taught the same when he was upon the earth. Through a study of the life of Christ and his teachings, I have arrived at the same conclusions which Spiritualists have through their examination of modern phenomena. I believe in the brotherhood of mankind and the fatherhood of God. I trust and hope that, through the influence of Spiritualism, the world will be made better, and woman delivered from her too long bondage and slavery. Labor on for the cause of bondage and slavery. Labor on for the cause of truth, and the blessing of God will descend upon you?" At the close of Rev. Mr. Clark's remarks Mr. Fuller made an appropriate response; after which the meeting closed. We hope Mr. Fuller may often be with us to dispense the truths of Spiritualism. New Hampshire.

A MOVE IN THE RIGHT DIRECTION.—Pursuant to the call issued by the committee of the New Hampshire State Spiritualist Association, a few gathered in the Town Hall in Bradford, on Friday. day afternoon, Oct. 31st, 1873. The Spiritualists of the State were feebly represented by a few earnest, truth-loving souls, and there met the lion and would-be martyr, Moses Hull, and his brother-laborer in the free-love field, H. P. Fairfield, who, in concert with a few followers, preached 'freedom and love as they claim to be lieve them to be, but what the true Spiritualist

believes to be slavery and lust.

The afternoon passed in lively conference, in which both parties participated—the Socialists and Spiritualists. In the evening we listened to a lecture given through the organism of H. P. Fairfield, on Spiritualism, mixed up with Social-

consideration, the Spiritualists took themselves away from such influences, were kindly received into the home of Mr. Sturtevant, and, after dis-cussing the matter thoroughly, passed the following resolutions:

lowing resolutions:

Pheramale, Whereas, We, the undersigned, believe the teachings of the angels are for our elevation and not our degradation, believing the future life to be a continuation of the life present, and whatever dissesses as here will close as hereafter; therefore, Recolled, That the teachings given by Victoria Woodhill, Moses Hull acd others, are highly perifectors, and, if carried into practice, will undermite society, destroy the sacred relations of home, and smother our angel natures; therefore we discounternance all such teachings and machine the gradual such teachings and machine the sacred relations of home, and smother our angel natures; WESTERN FARMERS .- The crops in general

sacied relations of home, and smother our angel natures; therefore we discontinuance all such teaching and practices, whether found in the ranks of soscalied Christians, Sphitmatist, or Indiels.

Rendeed, that we believe the time for action is now, and carnosity destre the Spiritualists of New Hampshire to meet in Convention, at some place and time they may designate, for the promagation of such teachings as shall be beneficial toomselves and humanity.

MRS, ADDIT M. STEVLAS, Placemont, WALLER STEVLAS, Placemont, WALLER STEVLAS, Therefore, ALA, STERTEVENT, Brudford, A.A. STERTEVENT,

MIRS, L. A. STERITY VAY, Braucowa, A. A. SHERTI VAYE, MRS, C.C. LULL, Washington, N. A. LULL, M. N. LULL, Washington, M. A. LULL, M. N. LULL, Washington, M. S. A. LULL, M. N. LULL, W. S. LULL, W. GLADDEN, West-Pady, FRANK CHASE, Sutton,

District of Columbia.

WASHINGTON.—W. B. says: On Thursday evening, Nov. 6th, Prof. Brainerd, of this city, gave a lecture to the Spiritualists of Lycenin Hall, on "Health and Drug Action in the Treat-ment of Disease." The attendance was pretty-fair. The lecturer, is one well able to deal with this subject, as his hairs are silver-white and his whole mind devoted to the natural sciences. He is well known to the Spiritualists here as a brave and competent worker. He reviewed the ground the had taken the previous week, showing that disease is most generally the result of ignorance, carelessness, accident or design, and that health is the normal condition of life. All drugs are poisonous in their action. Much information has been given us by the use of them for suicide or what the theorems that what not. In homeopathy these drugs are stud-ied as they effect the healthy individual, and in the treatment of disease remedies are found that have a like effect upon the healthy person as the manifestations in the sick. This was beautifully illustrated in the use of quinine, which Samuel Hahnemann found produced ague in the healthy individual if taken in sufficient doses, and it is used for the healing of the same; and so the law of healing was embodied in his motto. Similia similibus curantur. But the amount of medicine to be taken is the chief glory of homeopathy. He gave, in illustration of this point, the incident of a little burn on the hand, disabling the person from bearing much heat; what would make the other comfortable would pain it. So, in drugs, what would not touch the healthy person would strongly affect the sick, and therefore the law of attenuation obtained in the practice. The whole lecture was one of wonderful good and interest, was warmly applauded at its close, and a vote of thanks rendered to the noble professor.

Ohio.

FIJOMPSON. - At the annual meeting of the Spiritualist Society of Thompson, O., held Nov. 3d, 1873, the following resolutions were unanimously adopted:

mously adopted;

Whereas, The tenth annual Convention of the American
Association of Spiritualists has adopted the sentiments of
Victoria C. Woodland, dated "social freedom?" by a large,
majority; and whereas, our follow citizens have a right to
infer that our Society holds the same sentiments if we
next state shower theory force. maintain slience; therefore, Regolved, 4d., That the principles of social freedom as aught by Mrs, Woodhull, and practiced by Moses Hull, are viewed by the members of this Society with disqualited subharcents.

are viewed by the members of this species, additionally request.

Who species, Our authorized standard of language defines.

Who species, Our authorized standard of language defines the word Spiritualist. One who believes in direct higher course which the properties of the species of the language of the appetite or senses; and whereas the action of the majority gives character to a Convention; the action of the majority gives character to a Convention.

the action of the majority for a superinferiors.

Althorous, M. Sadwell, 2d., That the late Convention at Chicago should be called the American Association of Sensigibles.

Resolved, 3d. That we heartly approve, and sympathize with, the action of the numerity in the aforesald Convention.

ARCADIA.-Joseph Dillery, writing thence under a late date, says he recently visited Moravia, and was much pleased with what he there saw in the way of phenomenal Spiritualism,

Maine.

SKOWHEGAN.—A correspondent writes that Dr. William Barker, through a peculiar series of or, William Barker, Intolgin a peginar series of experiences, was about one year ago developed as a licaler, and practiced some time at the office, of Dr. G. B. Hopkins, of Portland, with the most remarkable success—at least so all bore witness who became his patients. The same writer speaks of marked physical manifestations which occurred in the presence of Emma G. Cole, of Burtham, at a circle held in Camaan—such as ramping, dulainer and widin playing rone twing. rapping, dulcimer and violin playing, rope tying, electric lights, etc., etc. The medium, he says, has been developed for this phase some three years, is truthful and honest in the highest degree, and worthy, of the countenance of all friends of the cause. Dr. Bæfker proposes to es-tablish an office in Portland at an early day.

Arkansas.

YAN BEREN.—Jesse. Turner writes, Nov. 1st.: My interest in the subject of Spiritualism has not abated. Whatever tends to establish an after-life outside of the realms of faith, is worthy of the investigation of men and women in every walk of life. Up to this time no medium or lecturer has visited this locality. A good test medium of irreproachable character would receive a hearty welcome from many of our peo-

Illinois.

ANNA, UNION CO.-Dr. Aaron Grammer writes: Will some of the traveling media and lecturers visit occasionally this part of Illinois? There is a liberal element here though Ortho doxy and spiritual ignorance reign triumphant.

[From the Harbinger of Light, Methourne, Australia.). The Spiritual Pilgrim.

To the Editor of the Harbinger of Light:
Sin-Since my arrival-in-town, a book entitled
"The Spiritual Pilgrim"—purporting to be the
biography of Mr. J. M. Peebles—has been placed
in my hands. I have read it with intense pleasmee and have been surprised that I had not heard ure, and have been surprised that I had not heard of it before, and that it is not more generally known. I think that you, my friend, deserve a mild rebuke for not acquainting me and your readers that such a work was in existence-and issuing, as it does, from the spiritual press. As a biography, it is the most interesting and useful book of that kind. I have ever read; and 1 feel certain that every thinking man, whether he be a Rationalist, Materialist or Churchman, would be as fully satisfied with its perusal and would as strongly appreciate it as I have done. It ought to be in the hands of every man who loves his kind and desires their advancement - of every one who is warmed by hoble sentiments and Christlike aspirations. The actual "living epis-Christlike aspirations. tle" of these sentiments and these aspirationsbravely outlived amongst us at the present time by the subject of these biographical notes—is not often to be met with during a lifetime in this work-a-day world.

Melbourne, Dec. 19, 1872.

Melbottric, Dec. 19, 18(2).

[Our friend, 98, G. W., 9 has not read his "Harbinger" as he ought to have done, for which we think he deserves a "mild rebuke." We should indeed be empathed we lignored the work referred to. In our May number, page 25, our correspondent will find a review of the "Spirinal Pigrim." written shortly after the presscopy reached us, in which he will see that we appreciate the book as highly as he does. Copies are also advertised as received and for sale, in October Issue,—E.D. H. 4...]

ABOUT So .- The lesson to be derived from the administration of justice in these days is, that the greater the theft, one commits, the better are his chances of escaping punishment. In New Haven lately a boy who had stolen a water-melon worth twelve cents was sent to jail for three months; the treasurer of an insurance company who stole \$18,000 has not been sent anywhere.

PUBLIC MEETINGS, ETC

Quarterly Meeting Notice.

The next regular Quarterly Meeting of the Henry County Association of Spiritualists will be held in Neponset, Barreau County, III., on the full and 7th of December, 1873.

E. V. Wilson is the speaker engaged. Neponset is on the chicago, Burlington A Quincy Rathood.

In order to make it associated for the good friends in Neponset, the officers of the Association request that all who can will bring the substantials of the association plenty of bedding for the men. These who cannot so provide will be taken care of. "Come up to the help of the Lord against the outputs." John M. Follert, See y. Alkinson, Now 22d, 1873.

Lanna Meeting.

The next Mediums' and Speakers' Quarterly Meeting.

The next Mediums, and Speakers' Quarterly Meeting, of Western New York, will be field at Laona, Chantauque Co., N. Y., the first Saturday and Sanday in December next. A constal invitation is extended to all J. W. SEAVER, A. E. TILLIES, G. G.O. W. TAYLOR, Committee,

Emancipation Convention.

We tastle at who desire the enantipation of Woman from the stavery of all institutions, tawsor customs, which interfere in any manner or degree with her absolute free-dom in any deputing at of life, or many splings of settythy. ganize an American Woman's Emancipation Society, FRANCIS BARRY, and Bothers.

Passed to Spirit-Life:

From Rochester, N. Y., Sept. 15th, Rhoda, wife of Ellas De Garmo, In her 75th year,

Trum nearester, S. 7., Sept. Ind., Russia, Wile of Fills Die Garmo. In her 75th year.

She leff fier agged companion of near so verify to som follow her both the sepernart loys of a sweet remain. A linear descendant of John Rogers, the martyr for efficient filled white she wan the worthings, of this claim. She was a few here she was the world in the condition of the state of the second-yearly, and fill in the condition of the state of the second-yearly, and fill in the condition of the state of the state of the state of the second-yearly and the state of the

From Counglois, Geo., Oct. 8th, A. B. Brown.

Bro. Brown was born at Colchester, Conn., Feb. 224, 1801. He became a etitler-in George in 1805, and was the Brst.man married in the city of Macon, In the vear 1825. In 1855 settled in Columbus. Being a master mechanic, he soon became the great thinking power of the shops of Clemous, Brown X. Co. His inventions of cotton glus and presses, together with several other, machines, made him one of the most useful men that ever fived amongstus. But his great worth consisted in his moral bearing as husband, Either and neighbor. A happy and upwavering Spiritualist, he was ever rea y to give his reason, and we received our first beautifullessons in the Spiritual Philosophy from his thy. His son Wille, whose ashes sheep at tertly-burgh, brought to him the welcome message two days before his dark, saying, "Father, you will son come to us, and we will be a filty on when you enter, the spiritworld," With those of his family that have gone before he may waits in his spirit-home for wife and children to join blun in That glorious remobilities and children to join blun in That glorious remobilities. From Co'nyphis, Geo., Oct. 8th, A. B. Brown.

From Columbus, Ohio, Sept. 20th, Mrs. Hattle Newcomb Hessin, aged 21.

Hessin, agod 21.

All her life an invalid, until two years ago, when she was healed by the laying on of hands. She often said, whilst, under treatment. Of how I have feared to the ab my life; but since you have come to heal me, bringing the angels with you. I she not fear death any more. She often saw and described the spirit Doctor controlling the medium when treating her. In May, 1872, she was married; and now, when all her prospects and hopes in life hold most flattering, she is suddenly entout. Reside her beneaved him, hold, she leaves a mother and only sister transpurable garly loss, but they do not mourn as those without hope, bully realizing that, she can come back and minister unto them. [Religio-Philosophical Journal please copy.]

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Banner Contents.

First Page? Poem "Two Roses," by Dora Shaws "A Spiritual Detector," by Robert Dale Owen; "A Half-Hour only. Same continued: Poem of Thanksgiving 453. Thy D. C. Grandrison: Obster's of Travel of by J. M. Prebles, Third: O'Western Correspondence, "To Whaten Phase: (Banner Correspondence, "The Spiritual Physimi" Convention also Out of cross Physical Respective, Fourth and Fifth: size be partment: "Spritt Advice," Service problems other advertisements. I will also A Spritts of harge,

oting from the HANNER or LIGHT, care should distinguish by two-no distoral articles and the

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 22, 1873.

SCREECETION APPECE AND ROOKSTORE Forner of Province Street and No. 9 Montgomery Place.

ENTSFORTH FRANSER IN NEW YORK. THE AMERICAN NEWSCOMPANY, ID NASSAUST.

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Letters and communications apperfaining to the lat Pspartment of this paper simulable addressed to a County and all HESINES TETTERS to ISAACH, BASSOR OF LIGHT PUBLISHING HOUSE, BOS-

Our Book Business.

At the new location on Montgomery Place, (No. 9) corner Province street, Boston, we have been able to obviate a difficulty long felt both by ourselves and the business public. It is no longer necessary for our patrons to clamber up numerous stairs in their search for Spiritualist literature, as we now have a fine Bookstore on the ground floor of the building, where all the modern improvements vie with a tastefully arranged and large stock of Reformatory and Miscellaneous Works, to make a pleasant spectacle and invite the attention of the passer by,

direct attention by us, and we are prepared to son, it is of course because they know he has forward, if desired, any of the publications of the wholesale Abook trade in Boston, at usual rates, looking to the sale of our books on commission, as such a course would, under the circumstances, be impracticable. Send for a free illustrated catalogue of our Holiday and other Publications,

The "Nine Days' Wonder."

Profess B. Brittan has addressed a ringing letter to the New York Herald on Spiritualism as a mere wonder which it was claimed would disappear from ylew in the customary "nine days." but which is a vigorous plant on the face of the earth after twenty-five years. The atter barrenness of the prophecy warranted the bold and deflant depunciation of it as a piece of charlatanism whigh Prof. Brittan has made: so bold, in fact, that the Herald, while wishing to be thought courageous in admitting the deserved stricture into its columns, has cowardly suppressed its irrefutable points, with the faintest indication of the places where they occur. For a "nine days" wonder," Spiritualism has indeed done well. It sinsties, and of their obsequious followers in the sccular press. It makes no great differencewhether it is the New York Herald or some other journal that atters its lifeless jokes against Spirand feeble because selfish. As is often said refil-they go for "the top dog in the fight;" and means something dreadfully wicked, and it is for the present they think Orthodoxy is at the top, though Spiritualism is working silently like leaven through its entire mass.

Instead of being but a "nine days' wonder," Prof. Brittan assures the Herald that it still continues to make the most amazing conquests throughout the civilized world! It already embraces many of the more distinguished authors in England, France, Gormany, Italy, and other European countries, and a large share of the dominant classes in every part of the world. In England, it is also represented by the Queen, and many of the chief nobility in France, it has found representatives in the deceased Emperor and his household, the late Presidents of the Republic, and among the more distinguished minds in every nationality and all the higher walks of life. Then he proceeds to show to the Herald how all the cheap means to resist the spiritualmovement flave signally failed. Neither the Pope's bull, nor the crucifix, nor exorcism by the use of holy-water, nor resolutions of ecclesiasti- nothing. It might be something good to eat, for cal councils, nor the prayers of the saints and the anathemas of the clergy had any other effect than simply to amuse the spectators. For fifteen years past, the opponents and ridiculers of Spir- about it. itualism have not been able to say anything new against it; their old stock of state slanders is utterly exhausted. It has been found impracticable to reveal the mystery of the phenomena by reference to physical forces and laws, and to-day the most and worst that can be said against Spir-Itualism is the old, worn phrase about its being a "deception and a delusion." From paying attention to the principle itself, its critics have turned to the business of ridiculing the personal appearance of its advocates.

Pertinently enough does Prof. Brittan ask. Why not mix up popular Orthodoxy with every species of crime for the sake of exciting popular prejudice and indignation?" And at this point the Herald loses courage and refuses to print the other queries and comments that logically follow. Such is the secular press of this country, that dares defend or advocate noth ing until it is found to be openly and safely poping until it is found to be openly and savely popular. Prof. Brittan reminds the Herald that in this free country "we are bound to respect the fair and free expression of all forms of religious belief." And he demands to know "what possible right, then, has any man to despise the civil, too.": We say, "Amen."—It is quite time that Liberal Christians, Infidels, Spiritualists, and all others not bound by creedal ties, unite in solid phalanx against the common enemy, who already has his "legalized" spies abroad to "hurt" (if possible) every man who does not subscribe to "my creed." It is time that all rean interest in the rational solution of the great subscribe to "my creed." It is time that all remaindered and spiritual problems of the age. The formers "buried the hatchet," and formed in first place, she had confidence that he could do all an interest in the rational solution of the great domain of science must be enlarged so as to emsolid line to confront the cohorts of Bigotry, who when, if he had appeared as another spirit, she brace a proper classification and exposition of are endeavoring to force their dogmas, by law, would have been psychological phenomena and laws, and our rev- down the throats of a free people!

erence must be greatly illuminated, unless we · are determined that ignorance shall continue to be the mother of devotion. And yet the pretended representatives of science and philosophy called "miracle," by which an estimable and boldly dispute snumberless facts, witnessed by millions in all ages and countries. These facts had been almost instantly cured of a severe have been recognized and degroustrated by the chronic complaint by the intervention of a presvery same means and methods prescribed by the ence whom she designated as the Lord Jesus masters in science. They assume that the hus Christ. The facts in brief, as condensed from man senses are the proper and only channels; the varying accounts, are these; through which all evidence must be conveyed to

e mind." & Prof. Brittan, "do they arrogantly dispute this evidence when it supports the claims of Spiritualism's Why do they abandon their own principles, close their eyes and cars, and, like frightened children, attempt to run away from the facts?- While they refuse to investigate fairly, they rudely succe at the deeply-settled convictions of others: We have many people among us who most reverently cherish the remains of the dead-who recognize the sileht speech of sacred relies-while they arbitrarily insist that the spirits who have put on immortality shall keep silence forever. We have saints in all the churches who would make a pifgrimage just to see Paul's old sandals, the cloak he "left at Troas' or the parchments'; but if the risen apostle should dare to-show himself they would disiffiss him, sans ceremonic. Now, if there is any sincerity in this opposition to Spiritualism, why not bring the subject to the test of a searching examination and a logical contro-a searching examination and a logical contro-physicians who faithfully attended the patient versy? If we have any men among us who honestly think that Spiritualism is a great and dangerous heresy, let them, boldly grapple with it in an open field. Let the church put forward its strongest champions to do battle from the theological standpoint; let the scientific class and the material philosophers, who have no faith: in immortality, select the individual in whose strong hands they are willing to rest their cause. These parties must respectively have the confidence Beenly and clearly expressed - of those whose views they assume to represent. When such parties are presented and their credentials fairly examined, the undersigned will endeavor to furnish a single individual who will stand alone as the champion of Spiritualism."

Now here is a champion of Spiritualism whom this array of its opponents of every grade cannot candidly afford to pass by. If they dare not cross While orders, accompanied by each, will receive, swords with him in this sharp encounter of reasomething on his shield which-blinds them when they would make a thrust with their weapons. Let their men of science, their theologiaus, their we respectfully decline all business operations, sharp and agile dialecticians take up the gage which has been thrown down; and if they cannot make good their repeated slanders of a cause which they know only through their prejudices and by exaggerated forms, of description, then let there be an end of all this fidle talk against Spiritualism, and let simple Truth have its own course among merrand be glorified.

Another Failure.

An ambitious Illinois "reverend," describing himself as "of the Southern Illinois Conferenco," has put his fist to paper in the form of a volume to demolish Spiritualism. Lest he may not succeed in making that noise in the trump of fame which is his obvious desire, we herewith take pleasure in announcing him as the Rev. A. B. Morrison; and it might as well be any other name as that, so far as the effect on Spiritualism is concerned. The title of Mr. Morrison's book is "Spiritualism and Necromancy." He certainly believes an idea has struck him, and it beats, all the calculations of the skeptical eccle- certainly has, if staggering is any evidence of a blow; for he staggers about through his book as if he were at his wits' end.

What "necromancy" is, he does not seem to know-if, indeed, he cares; but he has a mass of itualism—they are all alike feeble and selfish, dim notions about it, just as he undoubtedly has about the devil, and he draws on the whole for specting the Heraldt so may it be said of them, promisenously. He is satisfied that necromancy therefore the first thing he can think of to con with persons of his calibre and penetration; What they desire to prove, they simply assume, and that is evidence enough for them. The Rev. Mr. Morrison makes but a pulpit harangue of his book. There is no reason in it. There is no fairness and calmness. He lashes himself into a fury from the first page. It is a ranting harangue against Spiritualism; and, as in all similar cases, the less he knows of his subject, the more

fiercely be rants. "This pernicious belief"-meaning Spiritualism-" has but to be examined and judged by the light of sacred Scripture, the teaching of hisfory, and its unvarying tendency to pervert the moral life of its disciples, to be seen in its true character." So says the Rev. Morrison. And then he goes on to state that Spiritualism and Necromancy are one and the same thing. But then, what is Neeromaney? About that he says all that he has to say to the contrary. Nor does he show any more familiarity with Spiritualism. In fuct, it is quite evident that he knows nothing

The New York Evening Post, in a criticism of this pulpitarian harangue between covers, says through such a swarm of pulpit generalities that may be many such so-called miracles in your the mind desirous of definite information is likely to be fatigued with expectation or disgusted with this oracular pulpit denunciation." can' just as easily do by him. There is no doubt about his fondness for the devil, in whom he Ct., Oct. 28th, point out the "missing link" ir communications proceed-which implies a famil- time: . iarity with the style of the evil one, or a willful perversion of their real meaning. It is evident that to Mr. Morrison it does n't matter which. His book is another of the flat and dreary failures of the same school.

The New Hampshire "Miracle."

The secular press of the country has for some time past been filled with narratives of the so-"pious" lady (after the manner of the church) "The Rev. Moses Sherman is a clergyman of

the Methodist denomination in the village of Piermont, N. II., which is located on the Connecticut River, about thirty miles above Lebanon. For the past three or four years he has re-sided there with his family, consisting of wife (about thirty-five years of age) and child, the former of whom has been unwell and sickly ever * * * During the three or four years ago.

* * * During the three or four years' residence in Piermont the lady has been almost wholly incapacited from attending to ordinary household duties, and been confined to the house largely. * * * About a year, ago Mrs. Sherman was prostrated by her ailments, was obliged to take her bed, and from that time up to the latter part of last August she never left the house. Her physical strength left her entirely, and she became completely bed-ridden, unable to stand or even to feed herself. The diseases continued to prey upon her till she was reduced to a state of utter helplessness. For the lady to eave the bed unassisted became an impossibilithe services of two persons being required iff her. The best medical assistance which could be procured was obtained, and human science failed completely to restore the exhausted were finally compelled to acknowledge that their resources had been exhausted, and that they could do nothing.

* * * All hope of recovery was given up by

her, but her mind still continued clear and un-clouded. On the night of Wednesday, Aug. 27, the patient was lifted as usual from and to the bed by her husband and an assistant, and it was noticed that she appeared more animated than usual in her conversation. She said that she had Saviour in healing the sick, and wondering why people-could not be healed now as then. She had been praying to God to relieve her infirmities, and it seemed as though an answer to her pray-ers was impending. Suddenly she became aware of the presence of strange and unusual influmoos. First there was a feeling of intense cold-wss, which set her in a shiver and which alarmed her leashand, who was in the room. He was unable to perceive anything unusual. Herdly had this scusation subsided when an entirely opposite one was experienced—the room seeming to be suddenly filled, as Mrs. Sherman expressed it—tother a current of hot air. She affirmed that she next distinctly heard a voice, which replied, it answer to the prayers, that her faith was no She inwardly prayed, 'Lord, help thou my unbelief!' and soon became conscious of returning strength. She then and there arose from the bed, approached and awakened her husband, and exclaimed that the Lord had heal The family was called up, and all were astonished and overjoyed at the remarkable oc-currence. Mrs. Sherman walked all through the iouse, and the remainder of the night was spent by the members of the family in discussing the which they had witnessed. On the following Sunday the minister and his wife walked togeth surfay the infinite and its whe water together to church, the story baving in the meantime spread like wildfire through the town. The church was crowded. And, after a few words from the pastor, Mrs. Sherman took the pulpit and stood for over an hour telling the wondering congregation the story of her deliverance, and praising God for the give lie had wrought. Here praising God for the cure lie had wrought. Her health has continued perfect up to the present time... * * * The effect produced on the com-numity by this event may be described as something immense. The whole town was in an up-roar when the ocular-demonstration of the miracle was first apparent, and the belief prevailed generally that. God had really descended among and shown a wonderful instance of his

The matter has received the closest scruting from the friends of church claims, the M. D. who were smitten with discomfiture by the strange return to the world of activity of one whom they had ailjudged a candidate for the "narrow house," and the disciples of science-the first class of thinkers uniting with Moses and his wife, Ellen M. Sherman, in their published card, in declaring their belief that "Jesus Christ, the same yesterday, to-day and forever, has been pare Spirifualism with. It is a common habit the glory of his own blessed, name, thus to visit our bumble home;" the two latter attributing Mrs. S.'s cure to the effect of a highly excited imagination.

The disciples of spirit communion Have, however, an hypothesis greatly superior, because more in harmony with the universal laws of God and Nature, which are incapable of special or "miraculous" suspension. Those who follow the lady's description of her sensations regarding heat and cold while undergoing cure will be struck by the similitude of her feelings with those of a medium-when-being brought under spirit influence-which was the true state of the case. Desirous of gaining information bearing upon the phenomenon, we asked, at an carly date, the spirits controlling Mrs. J. H. Conant concerning the reliability of the cure, and received the following reply from one of the invisible intelligences:

"I am informed that it is correct, so far as that it occurred; but you speak incorrectly when you call it a miracle. It was no miracle, but simply an action of natural law. The woman hersel was a medium—a medium adapted to just such a manifestation. Her prayers and earnest desires this pulpitarian harangue between covers, says that "the author gets to the end of his labor told that they did so. Let us hope that there

The fact has been kept carefully out of sight by this worthy minister and his wife that any Mr. Morrison hurls his texts from the Bible at dealings with Spiritualism had been participated Spiritualists right and left, which anybody else in by them, but the following extracts from a letter by E. Anne Hinman, dated West Winsted, fully believes as a person. And there his faith the story of the cure, and show the words of the reposes. If he could not have his devil, he would controlling spirit above given to be correct, and be wholly lost for a conception of religion. It is to have been founded upon a knowledge of the from this devil that he is very confident all the case which ice certainly did not possess at the

"The instance of sudden healing in the case of Mrs. Sherman is a fact, and I myself am acquainted with the parties. I have several times been entertained in the family of Mr. Ward E. Clark of Swift Water, N. II., who is a brother of Mrs

Rev. Dr. Dewey on Immortality,

We have long looked upon the Rev. Dr. Dewey as the ablest man in the Unitarian ranks. At the age of eighty he preaches with all the fire, eloquence and enthusiasm of youth. In the November number of the Religious Magazine, published by that veteran among Boston publishers, Leonard C. Bowles, at No. 36 Bromfield street, is an eloquent discourse by Dr. Dewey on The Book of Job and the Doctrine of Immortality." In this discourse we find the following touching and beautiful allusion to the continuance into old age of the natural instincts that make immortal life even more a necessity and a craving to the old than to the young. The testimony of a sage like Dewey on this point is valuable and interesting. He says:

"Age does not wither the nobler sentiments and affections. Amidst the decays of physical vigor the diviner life in us grows and swells to vaster thoughts and themes: never, as then, is it absorbed into visious of God and the immortal life. If the mental faculties, and especially if the spiritual aspirations gradually declined after sixty or seventy, and finally died out with the body, then it would be a different thing; then it might be said that the soul and body naturally went to sleep together; but why should the soul come fullringed to be dashed against this rock! It would be a shock to reason and to all analogy.

Again, in a passage of even more especial interest to Spiritualists, Dr. Dewey says

"I have engaged in this discussion because I thought the state of men's minds required it. I do not say that all require it; and yet the strongest Christian faith does not refuse corroboration. But on this subject, as on many others, the old established traditional beliefs have been for some time visibly dying away. And if I wanted a strong a priori argument for that ultra-manhane spiritualistic interention, in which many believe, I might reason for it from their need of What help they shall find I know not. what help they shall please God to cast upon the future life, will come in its time. But for those to whom it has not come, it is meet that they should reason upon it as well as they are able."

If Dr. Dewey will look into the progress of the demolition, of existing faiths by Materialism a little closer, and realize to what an extent Spiritualism and its proofs have moved on and spread throughout the civilized world, he will see that what is a mere suggestion of an a priori argument, with him, is in truth a most important consideration in view of that disintegration which is going on in the creeds of Christendom, carrying with it even all belief in a future state. Modern Spiritualism has come up just at the providential time—at the time when some ark of refuge from the deluge, that was setting loose all creeds and beliefs, was sorely wanted. Just when Scientific Materialism, as it calls itself, had counted on an easy victory; when it began to see its way open to the grand experiment of the Comtists and the Cosmists, the Positivists and the Atheists, under which the notions of God and Spirit were to be 'weeded out" of the human mind (if we may use a comparison employed by Professor John Fiske)-steps in this low-born Spiritualism, this "totemism" (as Mr. Fiske contemptuously calls t), and counterchecks the movement.

We can assure that noble old theologian, Dr. Dewey, that, in spite of all opposition, Spiritualism is making a progress, compared with which the progress of all great changes in religious thought has been trivial. Not even did belief in the Copernican system spread so fast as Spiritualism has spread. We can afford to be forbearing even to the scientists, who put on airs, like young Mr. Fiske, and call naughty names.

Beechen and Orthodoxy.

Orthodoxy is statedly in a peck of trouble to now what to do with Henry Ward Beecher. He kicks over the traces without regard to the proprieties: "When Mr. Tilton-was dropped from the-roll-of-members-of-Plymouth-Church-because he had habitually absented himself for four years from the communion, and, in fact, from all forms of fellowship, Mr. Beecher rose and deprecated the discussion going on over the proposal to expel him instead, as an evidence of the church's right to "discipline" him; and he adda some tree remarks on the character of Con gregationalism that prove to have been extremely distasteful to the Orthodoxy of Brooklyn at large. The consequence is, that, instead of Mr. Tilton's having been subjected to the process of disciplining, it is Mr. Beecher who will probably have to submit to it. In this way Orthodoxy shows its blind-determination to dash itself on the rock that is sure to break it in pieces. It continues to be true that "whom the gods wish to destroy they first make mad." It will be rare sport to witness the trial scene when Henry Ward Beecher is led forth to answer to a jury of blind and narrow ecclesiastics as to his right to preach and practice the liberalism which has made a mighty advance in the Orthodox churches since he came down upon them with the honest fists of his more liberal faith.

Tachygraphy-"The Note-Taker."

Rev. David Philip Lindsley, of Andover, Mass. has prepared, and Otis Clapp & Son, No. 3 Beacon street, Boston, have issued to the reading public a volume of some two hundred and fifty nages, with the above title. The work presents an advanced stage of the new method of "swiftwriting" invented by Mr. Lindsley some years since, to which we have often referred, and which is slowly but surely working its way into general favor, despite the well-known difficulty which attends the introduction of any new inprovement, whether it be in the world of mechanics or that of letters. We are glad to see this evidence of continued progress, as we look upon Mr. Lindsley's method as one infinitely superior to any that has preceded it. The new volume is designed for the use of lawyers, editors, reporters, students, and all persons wishing to take full notes in courts of record, professional schools and seminaries and public assemblies, and is admirably fitted for its work by the painstaking author, backed up by the skillful hands of engraver and typographer. The book is an ornament, of itself, and combines with an attractive dress the choicest germs of usefulness. Success to Mr. Lindsley in his efforts to lessen the chirographic and orthographic burdens of this and the coming generations.

The proposed English Testimonial to Judge J. W. Edmonds of New York, will take the form of an Address, and will be accompanied by a copy of each of the best books on Spiritualism which have been written and published in England, uniformly bound; and also an Album, containing a photograph likeness of every contributor to the Testimonial.

This is a deserved compliment to the Judge, and coming as it does from a foreign country, will be fully appreciated by every Spiritualist in-

New York.

A private letter recently received from J. M. Peebles, now lecturing in New York City, contains the following;

This is "blue Monday" (Nov. 10th) with me, caused by lecturing twice yesterday, in addition to attending the Lyceum. It is too much, but work must be done. Though the Lyceum numbers are small, the officers are capable and enthusiastic. Robinson Hall was crowded last night, but the air was too warm and impure for much a small might, but the air was too warm and impure for many smalling. Our mubble educators should angui, but incair was too warm and inpure for easy speaking. Our public educators should more freely "ventilate" the gospel of rentilation. The other Sunday, Judge Edmonds, though somewhat physically infirm, was in attendance. Dr. R. T. Hallock and other standard workers,

who put on the harness before or during the publication of the Spiritual Telegraph, are punctual in attendance. * * * * I had a pleasant interview this morning in Bro. A. J. Dayis's book, store, with Gerald Massey, the English poet, arteritic and Spiritualist. Was also infroduced to the Rev. Mr. Alger, who has spoken so much in

Music Hall of your city.

I have recently spent two exceedingly profitable evenings in the residence of Judge Edmonds, Irving Place. His tables and library shelyes are loaded with Spiritualist literature, A nerican and foreign. During our conversation upon Spirit-ualism in oriental countries, and individuals there with whom he had corresponded, I remarkeds, "Are you aware, Judge, that the London Spirit-"Are you aware, Judge, that the London Spiritualists, appreciating your brave and manly advocacy of Spiritualism, are getting up a memorial for you?" "Oh, yes; and it is very kind in them," was the reply; "but the best memorial they can make me in England," he added, "is to publish my books there and circulate them."

These words show how thoroughly alive his soul. is to the dissemination of Spiritualism.

Though still feeling the effects of that "parasa

lytic shock," caused by working from fourteen to eighteen hours per day, his judgment never seemed to be more sound, nor his intellect more slear and brilliant. When stricken with this paralysis you know he was engaged in compiling the Laws of the State of New York—a work of seven volumes, covering eight hundred pages each. This compilation is now a work of universal reference in the country. He held a ju-dicial position seventeen years, and many of his more important decisions, when Chief Justice of the Supreme Court, are now incorporated into the laws of New York—and all this time, remember, he was investigating Spiritualism—a medium—in fact, gifted with clairvoyance and

clairaudience.

He is still actively employed in business, counting ones. seling in important suits, and supervising cases for the courts, for which "professional business" he receives over thirty thousand dollars per year
—a good salary for a "spiritualist lunatic." He also receives yearly several thousand dollars from the sale of his law-books—now standard from the sale of his law-books—now standard works. As spirits have the power to make ill and heal—the power to shorten and lengthen life under certain conditions—I believe they have lengthened the days of Judge Edmonds, to live down the "gossip" of "lunaey.". "dotage," "&c., floating in the newspapers of fifteen and twenty years since. Surely his victory is complete! The Judge has at his command an immense number of facts connected with church dignitaries and other important personages that ought to be

ber of facts connected with church dignitaries and other important personages that ought to be published before he passes on to the better-land of immortality. * * *

The marked cases of obsession that have come under his observation equal those of the New Testament. "Many of the so-called insangare," said he, "in my opinion, only obsessed." Near the close of the evening the Judge voiced a sentence that ought to become a motto in every entence that ought to become a motto in every leart and house: "Spiritual love and wisdom heart and house: "Spiritual love and wisdom determine association in the spirit-world, and murity, location."

. Just the Way It Is.

Sitting behind a woman in a railroad car, last veek, we necessarily overheard-her story to an elderly man about the sad condition of a recently widowed sister in New York City, who had lost a daughter as well as her liusband, and was left without means, and a second daughter to provide for besides herself. She said she was going on to New York to bring the daughter nome with her. - About the sister she had nothing further to say, except that she evidently had a-hard-chance-before-her, left-entirely without support as slie was. "The fact is," she finally proceeded to explain, "my sister is a Spiritualist has been for these twenty years—is a firm believer, and nothing can shake her. Now we," she added, by way of explanation, "go right, against that!" It was unnecessary to hear more, thodoxy was firmly imbedded in that family which so loved its own kindred that it would readily leave it to "the cold charity of an unfeeling world" if it presumed to repudiate the faith and creed of the old Superstition. Not that they leved Christ and humanity particularly, but that they loved heartless human Orthodoxy, and hated those of their own household who thought they had found a better way. Why ought not such a creed-more unfeeling, according to Rev. Mr. Murray's showing in a recent public lecture,... than heathenism-to be broken down, discarded, and swept out of the civilization which is based on the corner-stone of humanity? This woman had unconsciously made a revelation of its whole interior character in a short story.

Spiritualists' Headquarters.

There has long been felt the want of some convenient and central place in Boston where Spiritualists coming from a distance, and their friends in the city, can drop in and interview one another in a familiar way, and by a mutual interchange of sentiments do much to promote the interests of their beautiful, living and consolatory Faith.

We have provided a neat and sufficiently spacious foom for this desired purpose in the new Banner of Light Building, on the floor above the BANNER BOOKSTORE, and furnished it with suitable conveniences for conversation and such occasional writing as we know are desired by Spiritualists coming to Boston. A free welcome is extended to one and all. It is the social element in Orthodoxy that operates so successfully for its advancement, and it is perseveringly cultivated to the utmost by those who are too well aware of its worth. Spiritualists will take the hint, and govern themselves accordingly.

Mr. and Mrs. Dr. Martin.

In our announcements of the doings of speakers and mediums will be found a paragraph referring to the arrival in our city of the abovenamed parties. A correspondent, Chas. Thompson, writing from St. Albans, Vt., alludes in the highest terms of praise to the work accomplished by them in his vicinity during the past summer, and savs:

"The phases of their mediumship are quite extensive in range. They are both controlled to lecture, describe spirits, and give names; they also make diagnoses of disease, personally, or by lock of hair, and are reliable business and test mediums."

Received from Deutsch & Co., 166 West Baltimore street, Baltimore, Md., a copy of "The Deicides: 'Analysis of the Life of Jesus, and of the several phases of the Christian Church in. their relation to Judaism," by J. Cohen, which we shall review at an early day,

A Revival Prospect.

· The Dayton, O., Journal predicts a general religious revival during the coming winter. The machinery was set a going in the crash of '57, those who are in the habit of working it calculating their opportunity as carefully as astronomers calculate the return of a comet. It is simply seeking to take advantage of the present depressed state of public sentiment and feeling. Let business revive, and "religion" stands aside. When business comes down, religion goes up. Christ taught the doctrine that a man should carry his religion into his business. That is the plain doctrine of Spiritualism But Old Orthodoxy is satisfied with only one day in seven, and talks about "revivals? of religion, as if it was something to be kept-quiet while men were otherwise occupied. We say cordially, with the New York Sun, in reference to this subject: "We hope this prediction (of a revival) may prove correct, if it should be a revival of real religion, bringing with it truth, honest dealing, and sincere fear of God and of his laws; but if it is a revival of that sort of religion which is practiced in many fashionable churches, and exemplified especially by socalled Christian statesmen and Christian bankers, the less of it, the better." Ecclesiasticism will find, if inclined to search conscientiously into the matter, that it has a good deal to do with the present hobble, itself; and, in engineering a patent "reviyal," it may be able to supply itself with beams enough from its own eye to frame a number of new church edifices.

The Pope of the Patent Office.

In publishing the letter which may be found in another column of our paper, the New York Tribune of Nov. 15th remarks:

"Mr. Robert Dale Owen, in a pungent letter which we publish on another page, shows our Patent Office that a belief in Spiritualism does not necessarily destroy the power of clear and forcible statement. Many persons, who believe with Mr. Examiner Smith that the practice of Spiritualism is generally injurious, will still hesitate to admit his right, upon that ground, to refuse a patent to an instrument designed to detect fraud in the manipulations of 'test' medianal's

The Banner of Light has already commented on the conduct of the Examiner of the Patent Office, and published the unanswerable arguments of Gen. Lippitt in reference to the matter.

Notice to Subscribers.

As will be remembered by our patrons, in consequence of the severe loss sustained by us in the conflagration of Nov. 9th-10th, 1872, many of our friends generously canceled their subscriptions, and renewed, dating their time in considerable numbers, from Dec. 6th, 13th, 20th, 27th, etc., etc. As the rolling year has already brought the anniversary of the terrible disaster, and will soon usher in the month of December, 1873, we carnestly request these friends to renew their subscriptions. By examining the figures affixed on the paper each week at the end of their names, they will ascertain when their term expires; and it will obviate the necessity of withdrawing their names from the mailing machine, should they respond at the earliest possible moment.

Grand Dedication.

We are informed by Harvey Lyman, Secretary, that Liberty Hall, Worthington street, Springfield, Mass., will be dedicated to Free Thought and Speech, on Thursday, December 4. The hours from 10 to 12 A. M. and 2 to 5 P. M. will be devoted to addresses from William Denton, N. Frank White, and other invited speakers. Liberalists, Free Thinkers and Spiritualists as well as the community at large are cordially invited. A concert will take place in the evening from 7 to 8, to conclude with a social dancing party, toclose at 12. The exercises during the day will be free. Tickets for the concert and dance, one gentleman with ladies, \$1,00.

C. Fannie Allyn in California.

This earnest little worker in Spiritualism has recently had the most flattering success in San | the d José, where in a short time her audiences in- them. creased from fifty persons to crowded halls which Euchre seems to be one of the oldest of games with cards were incapable of holding all who wished to attend. Santa Cruz and Watsonville have also borne witness to her powers as a lecturer. She labors in San Francisco during November, and at Los Angeles during December. We desire to return to her our thanks for a list of five subscribers just procured for us in the Golden State.

Holiday Gifts for Spiritualists.

Every Spiritualist's home should be adorned by that beautiful engraving, "The Deconing Light," before the holidays. Send two dollars to R. H. Curran & Co., publishers, 28 School street, Boston, and receive it and the map circuo lar, post-paid, by return mail.

Our thanks are due to J. Burns, editor of that spicy English Spiritualist journal, the Medium and Daybreak, (and our agent in London,) for well-executed engravings of Gerald Massey, the English poet, and John King, the spirit control of the Davenport Boys. The first we have already given our readers; the second we shall print, with an explanatory sketch, at an early

A LIVE PATRON .- J. II. White writes: "My subscription to the Banner-expires in December next. Enclosed you will find five dollars-three for the paper, and two for Circle Room fund. That's the old style!" Thanks, dear brother; for your continued generosity. We hope your liberal example may be followed by others equally as liberal,

A correspondent writes, Nov. 12th : "Many of your readers would be much, gratified and better pleased, if more of the Messages were published each week." By reference to our sixth page it will be seen that the present issue contains double the usual quantity of the same.

BIBLE MARVEL-WORKERS, by Allen Putnam, A. M. Boston: Colby & Rich. The author has accomplished a great deal toward illuminating the mind with a correct understanding of the feats of those wonderful Bible Marvel-Workers, whose achievements resulted in founding the Christian Religion. Their works, correctly interpreted by Mr. Putman, furnish incontrovertible evidence of the truthfulness of Spiritualism, and show conclusively that Orthodoxy errs in its dogmatic assumptions. Tracing the history of prominent Bible characters; he shows conclusively the presence of spirits aiding and directing them, and thereby furnishes a chain of evidence in his book that cannot fail to create a widespread interest among investigators. - Religio-Philosophical Journal.

BRIEF PARAGRAPHS.

The snow-flakes are falling, And the wild geese are squalling -

or were, on the morning of the 17th.

John Wetherbee's Night Thoughts -- No. 6-are on file for A bookseller advertises "ealf poets" at \$2.50 each.

Robert Dale Owen's Autobiography pentitied "Threading My Way," which G. W. Carleton & Co. have in press, will be particularly rich in reminiscences of Gen. Lafay ette, Mrs. Percy Bysshé Shelley, "Slave-Trade" Clarkson, "L. E. L.," and other celebrities of a half-century

If mankind could be persuaded to desist from force altogether, for a time, they would then see how really little need there is of any.—Index.

A PAPER MILL -A fight between rival journals,

The Emperor of Germany lately toasted (not reasted) the Emperor of Austria thus: "The friendly sentiments exchanged at Vienna are a pledge of peace for Europe," Why should two men decide whether there shall be peacear war between two peoples? But so it is. Most of the bloody wars of history have grown out of personal quarrels. If those who govern others would only govern themselves, we should need none but individual government,—Index.

Mr. Gough (Goff) thinks it is better for a woman to be laughed at for not being married than to be unable to laugh because she is married.

James Bailey, of Andover, "rises" again and says that, he bought a picket kuffe in Salisbury in 189 for fifty cents, and after using it sixty-four years he has sold it, in, good condition, to his son for first cost.

A man with some wit and a very long nose met a neighbor one frosty morning, who sang out, "Halloo, Smith! I met the cird of your nose back here a piece, and saw it was completely frozen." "No fault of mine," said the undis-turbed Smith; "I rubbed it as far as I could reach.";

What subsists to-day by violence continues to-morrow by acquiescence, and is perpetuated by tradition, till a last the hoary head of abuse shakes the gray hilrs of an itunity at us, and gives itself out as the wisdom of ages. Edward Evertt.

When we read we fancy we could be martyrs; when w

There is nothing that so refines the face and mind as the presence of great thoughts.

However strong a man's resolution may be, it costs him something to carry it out now and then. We may determine not to gather any cherries, and keep our hands stardly in our pockets, but we can't prevent our mouths from watering.—George Eliot. Two glorious, futures lie before us-the progress of the

race here, the progress of the man hereafter.

A lady once asked C. Simeon if teachers ought always to be talking about religion, "No, no," answered the good man rather precipitately, "let your speech be seasoned with salt, madam; not a whole mouthful."

"Look not mournfully into the, past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart. —Longfellow."

Men talk about the idle wind; but the wind is always busy, and, like a cheerful farmer, whistles at his work.

We see clearly intimated to us our appointed work, viz., to raise the masses to the true standard of harmonious virtue and cap.city; not to strive ourselves to overleap that standard; not to put our own souls or brains into a hotbed, but to put all our fellow men into a fertile and wholesome soil.—" Enigmas of Life."

"Felt slippers," advertised in the shoe stores, are thought to be those felt by boys in their rude young days."

A Troy policeman swore as follows against a prisoner "The prisoner set upon me, called me an ass, a precion dolt, a scarecrow, a ragamuffin, an idiot—all of which certify to be true."

A man who had been to a crowded ball said he was found of rings on his fingers, but he didn't like bells (belles) on

Miss Hannah Lyman, of Providence, who taught school in that city seventy-five years ago, and has been at it there and elsewhere most of the time since—being now innetyfour-claims to be the oldest teacher in the State.

A Boston preacher, in speaking of the danger of permit-ting the Bible to be crowded out by the newspaper, perpe-trated the following pun: "Men new-days," said be, are like Zacheus - desirous of seeing Jesus, but they can not because of the press."

In our spiritual life we are surrounded by a spiritual world of holy truths, gentle affections, far-reaching hopes noble aims and sympathies as wide as the world.

There are now lying at the wharves in New Bedford twenty-six whalers, but two of which will be fitted-away the present season-one in November; the other in Decem-

One of the most beautiful specimens of Christian islead-fastness of which we have read for a long-time, is reported from the little town of Hyannis, Mass. There are in that town a Universalist and a Baptist church: The former was lately struck by lightning and set on fire, and the only bell on which an alarm could be rung was that of the Baptist sauctuary near by, but the sturdy old sexton of that faith refused to give up the key of the church, declaring that he was "not going to interfere with the will of God." — Learenworth (Kun.) Freeman.

A blind woudn in a Detroit police court was able to give

An instance is recorded in Scripture where the Levite 'passed " and the good Samaritan "assisted."

Can the pedigree of a skyb-terrier be traced up to the

"Using truth-with penurious frugality " is a new sync

There are men whose spirits rise as their fortunes sink; who are so convinced that," when one door shuts, another that they can find a pleasant excitement in wondering what it will be ! Such natures only want a steadfast and worthy aim to become herofc.

A patient who has been for thirty years under treatment in the Brattleboro', Vi., Insane Asylum, has just been lischarged cured, at the ago of sixty-four. A Western paper, Indescribing an accident recently, says,

with considerable candor: "Dr. Crawford was called, and under his prompt and skillful treatment, the young man

How did Adam go out of Eden. He was snaked out.

The wrecks during October of Sessels belonging to obound to or from ports of the United States, aggregate fifty-nine, the value of the vessels, exclusive of their cargoes, being \$718,000.

A foreigner who visited one of our common schools, as noticed the sing-song tone in which lessons are recited in chorus, without regard to their real meaning, said he did not wonder such institutions are called pre-parrot-ory,

Movements of Lecturers and Mediums.

Geo. W. Whiting lectures in Temperance Hall, 150 Westminster street, Providence, R. I., Sundar, Nov. 23d, on Spiritualism biblically considered. He will answer calls to ecture anywhere within a day's ride of Providence. Ills ddress is 103 Courtland street.

Dr. W. H. C. Martin and wife, good inspirational speakers and trance and test mediums, are located for the pres-ent at 46 Beach street, Boston, and will be pleased to answer calls to lecture.

W. L. Jack, M. D., clairvoyant medium of Philadel-phia "Circle of Light," informs us that, "in obedience to the advice of his physician, and at the earnest solicitation of his many friends, and in accord with his better judgment, he has been reluctantly compelled to cancel all his previous engagements, and will therefore be una le to resume business for some time to come.

D. W. Hull, one of the publishers of Hull's Cruelble, speaks during the last week of November in Dayton. He is meeting with great success in Central Ohio. Those wishng his services while there should address him at Dayton. Dr. Dean Clarke and wife have arrived in California, and

A. E. Carpenter will answer calls to lecture anywhere. Address 46 Beach street, Boston.

E. Annie Hinman spoke in Roberts's Opera House, E. Anne Triman Spoke in Toolery's Opera House, Hartford, Ct., recently, to an audience of affreen hundred people, who were enthustastic over the subject of her dis-course, it being against the proposed religious amendment to the United States Constitution. She wishes to make engagements to lecture in Connecticut or elsewhere, contemplates visiting New Hampshire in Decembe would like to make a few more engagements in that State. Address her West Winsted, Ct., box 323.

Mrs. Jennie S. Rudd, who was engaged by the Connecticut Association of Spiritualists, was prevented from meeting her appointments by a very severe illness. She is now convalescent, and the prospect is that she will be able to be on duty by the first of December. She can be addressed at South Scituate, Mass.

Spiritualist Lectures. reenms.

BANNER OT

Spiritualist Lectures. 7 (ceums.)

MEETINGS IN BOSTON.—Music et Admission.
Seventh Series of Lectures on 1: al Philosophy in the above-named elegant and \$1 \cong 0 \cdot \text{Mall. Meetings} every Sunday affernoon, at \$2\text{h}\$ \cdot \text{Mall. Meetings} every Sunday every deaths for the season can be procured at the \$2\text{mall. Meetings}\$ and \$4\text{Mall. Meetings}\$ and \$4\text{Mall. Meetings}\$ and \$4\text{Meetings}\$ and \$4\text{Meetings}\$ every Meetings, Rose \$1\text{mings}\$ filten, Glies B. Stebblins.

New Fraternity Hall, Parker Memorial Ruilling. The Boston Spiritualists Union hold meetings, to addresses, fonferences, etc., every Sunday evening at \$7\text{s}\$ o'clock, included the sunday of Appleton and Betkely streets. All \$6\text{pilitualists} and friends of liberalism are conducted beaut.

The Legics* Aid Societa meets each Thesday afternoon.

Spiritualists and triends of Liberalism are cordially invited to attend. Admillance free. H. F. Gardner, President. The Lordies' Aid Society meets each Theoslay afterneon at same blace. All invited to the eventing Sociable.

John A. Andrew Holl, "Free Meetings. Lecture by Mrs. S. A. Floyd, at 24 and 75 p. M. The audience pity-lieged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lycenm. No. I, which formerly met in Elfot Hall, will hold its sessions at this place, corner Chauney and Essex streets, every Sunday, at 10°20°clock. M. T. Dole, See'y.

The Children's Independent Progressive Lycenm Association has seemed the use of the Parker Fratenity Hall, 554 Washington street, in which to hold spiritual meetings every sunday morning, afternoon and evening. Good needinns present for tests.

The Lyceum meets in said hall every Sunday at F. P. M. A I good meedinns are invited to give a helping hand, for the benefit of the Lyceum. Dr. C. C. Yook, Conductor, Tost Cirples me held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10°2 A. M. and 2°2 p. M. Ar, S. L. W. Litch and others, meethings. Seats free.

Codmon Mill, 364 Tenomot Street. Sunday morning, circle, Mrs. Belle Bowditch, medium, At 1 p. M. a tree circle, An mediums invited. Evening, free conference. Thos, E. Moone President.

Boston, —John A. Andrew Hall,—On Sunday

Boston, Flohn A. Andrew Hall.—On Sunday morning, Nov. 16th, the Children's Lyceum No. 1 met in session, Assistant Conductor Alonzo Danforth presiding. In addition to the regular services, speaking was participated in by Lucy-Morse, May Potter, Lizzle Thompson, Jessle Jackson, Hosea Johnson, and H. A. Johnson; also singing by Maria Adams, and Georgie Higgins; in addition to which a duet was executed by Misses Barrows and Hastings.

Mrg. S. A. Floyd occupied the time in the afternoon and evening of the same day (16th) in her usual interesting and telling manner, her

her usual interesting and telling manner, her lectures and answers to questions receiving the

attention of good audiences.

Boston Spiritualist Union.—This organization has been actively engaged during the present season in holding discussions, listening to leeseason in holding discussions, listening to leadures, etc. It recently gavo, in conjunction with the Ladies' Aid Society (so we are informed), a well attended and highly successful party (masquerade) for dancing—music by T. M. Carter's Quadrille Band. See the notice above concerning the meetings of these two Societies.

Aussau Hall.—The incettings at this place were yell attended on Sunday; the 16th. The morning session was opened by Mrs. L. W. Litch, who also gave several good tests. Remarks were made by Mrs. Dr. E. A. Cutter, followed by Dr. Mar-

also gave several good tests. Remarks were made by Mrs. Dr. E. A., Cutter, followed by Dr. Mar-tin, of Burlington, Vt., and Mrs. C. F., Taber. The audience was favored with two beaufiful songs by Mr. Beals, of Buffalo, N. Y.; also, a very interesting inspirational address by the same. In the afternoon, Mrs. Cutter spoke. The attendance was large throughout the day, when the inclemency of the weather was considered.

Capt: Stephen R. Abbot.

[The following spirit message was received at our Public Free Circle, Monday, Nov. 17th. 1

My friends will be surprised to hear that I have left them for the other world, which I did this morning, at about sunrise, from Geneva, in Switzerland. I was severely, wounded during the war, and never recovered. I seemed at times to be getting well, and then, again, I would seem to be in a scated consumption; but I died this morning, of hemorrhage of the litigs. 'A portion of a shell that was never extracted had worked its way into my lungs; that was the immediate cause of my death, as my friends will learn when they receive particulars from the physician who attended me. I have not strength to say much, nor have I much to say, if I had the strength. I have not been here long enough to learn anything about this new country, only that it is a veritable country. It is not made up of alry nothingness, but is a very substantial place-quite as much so to me, in my changed conditions, as this world was to me, before I left the body. From Capt. Stephen, R. Abbot, to brother William, mother, Sister Charlotte, and other friends in New York. Please publish in advance. Good-day, sir.

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

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price 80

Art and inspirations.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN.NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, Ill. Price 8 cents.

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second volume do, undentably, exhibit many characteristics
of Dickens as a writer.

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Nov. 22.— by

Message Department.

EACH Message in this Department of the Ban-ner of Light we claim was spoken by the Spirit whose mame it bears through the instrumentality of

MRS. J. H. CONANT, while in an abnormal condition called the trance

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. Bill those who leave the earth; sphere in an undeveloped state, ventually progress into a higher condition, S We ask the reader to receive no doctrine put

forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

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"These Public Circles are sheld at-the BYNNER OF LIGHT OFFICE, No. 9 Montgoinery Plage. OF LIGHT OFFICE, No. 9 Montgowery Proge-(second story,) every MONDAY, TULSDAY and THIJISDAY AFTERNOOS. The Hall will be open at two o'clock, services commence at precisely hree c'clock, at which time the doors will be the close of the scance. It, in case of necessity, any one desires to leave the room during the serwices, the fact must be signified to the Chairman, and permission will be granted to retire after the expiration of five minutes. But it is to be hoped, ic power. "Oh;" he says, "that is nothing but Suncook, N. H. My maiden name was Sanborn that visitors will remain throughout the sossion, magnetism! The studied that long ago! I am -Lydia Sanborn I have two children in coeth. as every Spiritualist knows that disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if ossible. As these Careles are free, we have no loubt visitors will readify conform to our files.

The questions answered at these Seances are often propounded by individuals among the audience. Those read to the controlling intellising ence by the chairman, are sent in by correspond-

Donations of flowers for our Circle-Room MRS. CONAST receives no visitors on Mondays,

Tuesdays or Thursdays, until after six o'clock, P. M. Shegives no private sittings:

SRALED LETTINS. "Visitors at our-ling Circles have the privilege of placing scaled letters on the table for brief answer by the spirits. First, writeone or two proper questions; addressing the spirit questioned by his or her full maine; then put them In an envelope, seaf it, and write your own, address on the envelope. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon our effele table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WH.SON, Chairman.

Invocation.

matter and it became possessed of a living soul, thou First and Last and all of Life and Being, thy children have gathered here: this hour, to receive thy blessing. They have come, the diving and the dead, in counsel; they represent all nations and all grades of intelligence. Father Spirit, Itualism. Oct. 16. bless thou them.

Questions and Answers.

CONTROLLING SPURIT. -Mr., Chairman, I am ready to hear your questions.

Quis.-(From a correspondent.) Do spirits after re-incarnation recognize those they knew before? And do they who are spiritually affinitized before re-incarnation, continue to be so, af-Ter, in any or all cases?

A'ss. -Recognition is a term that may be used signifying more than one thing. It may signify perception, or it may signify an entire knowledge of the object perceived. Now, the soul's powers of recognition with regard to its fellows and with regard to its surroundings; are dependent upon the condition externally in which the soul finds itself at the time. Now, there are many living on earth who are re-incarnated, who have lived other natural lives than the one they are now living, yet they have no knowledge of the fact; they cannot fell that they ever lived before; they, have not the faintest gleam of intelligence pointing in that direction. What is the reason? The seeing us I now do, differently, from a higher, reason is, that the soul, at the time—the present, clearer standpoint, I would invite the student to time, is not exercising its powers in the past, but come with me: 1, will stretch my spirit-hand has their absorbed in the present, and perhaps across the sea of death to lead any inquiring our fears; but we bring also a sublime trust in eliminated into the future; but it is evident, from the fact that memory with the soul does not go the conditions which have surrounded this beau. Father, we trust thee because we love thee, and into the present, that the soul is not active in the past, at-the present time. That is the cause, the Faraday. absolute and perfect cause. Now, there are others who have a faint idea that they have lived another life. They seem to perceive a something of the past; they will tell you that they seem to be at the present time living two lives-one goes into the past, the other takes firm hold of the present. Now this comes in consequence of the soul's being partially active with regard, to the past ; certain powers 61 the soul are active in that direction. That is evident sit cannot be otherwise, and so it brings into the present the experiences of the past. There are others who have a distinct remembrance of having lived another life. They can tell you the name they bore in that life, what their occupation was, how long they lived, and how they lived, and where. These souls are very active in the past; their powers are not all used up in the present, but they are stretching away into that that has been, bringing it in as soul offerings upon the altar of the now : that is why they remember. But, I have said that these conditions of the soul were dependent upon the soul's surroundings, and, so they are For example: the individual who remembers liaving lived another life sees perhaps in an ancient coin, in a relie of other days, a window through which a light is streaming, lighting up the past, taking him back, as it were, into that past. Show such an individual anything with which he has been familiar in a prior life, and it will immediately arouse his mind to activity in that past, and it will bring it like a faithful servant into present memory, and leave upon the record of the present distinct reflections of what

Q .- Is a spirit which in its earth-life occupied a female form, ever re-incarnated in a male form, and cice-tersa?

A .- Yes. It should be understood, at the outset, that all souls are principles, and, if they are, they are powers, holding within themselves the male and the female, the positive and the negative of being; therefore it is just as lawful and as natural for a soul that has passed through one life and has inhabited a male form, to take upon itself, in another life, a female form, as that it should always remain in one class of form. I the soul were not a principle this would be otherwise; but, as it is, the law may be said to run both ways, or to embrace the two, forming a circle, completing the thing. The life-principle would be incomplete without it embraced the male and female element.

Q .- Are they obliged to pass through both forms before becoming perfect spirits?

A .- No; they are not. The same elements that go to make up the form female go to make up the form male. The female looks out upon

Prof. Faraday.

At is a matter of wonder to many spirits, in and out of the body, that the entire world of scientific minds have not long ago made themselves more thoroughly acquainted with this philosophy of life; but the longer I abide in the spirit-world the less I wonder at this condition of things. Now the student, in taking up Modern Spiratualism, to analyze it, finds, at the outset, some-

but that !" and he gives it up at once. " Another just think of me as away to school, and be happy tion that meets him is what has been popularly mind to be, now see if you can. Good day, sir, sed, neither allowing entrance nor exit until termed "Od force." "Oh," he says, "that's nothing but od force! we have studied enough, of that ?" So he lays it down. Another takes it up, and he is met by the mesmeric, the magnetmagnetism! I've studied that long ago! I am selves are already quite familiar.

sciences, and embraces all; that it can and will; that you take her-that you do by her just as if not only tell how the grain of sand is formed, but how worlds and souls are formed, and what becomes of the whole-from whence all things are and whither all things are to go.

It is very apparent to me that this spiritual flood of power that is expending itself in an infinite variety of ways throughout the entire world. must, ere long, produce some mental convulsion earthquake. Now, when there are any extraordinary convulsions in the world of Nature, men Oh Thou, who in the beginning breathed upon | make inquiries as to what that means, and inquiring minds are not satisfied till they know. till they have solved the problem, till they find out the wherefore of the earthquake, the wherefore of the eclipse, or whatever it may be, and I predict it will be so with regard to Modern Spir Soon, by an aggregation of forces that must

expend themselves in some definite direction. there will be a great mental upheaval—a wondrous convulsion in the mental, in the intellec fugl world; and then sei-nee, through the human mind, will turn its face that way, and, if I am not mistaken, keep it steadily there, until it has solved the problem and made itself acquainted with this, the most glorious of all sciences. was opposed to it when in the body, because I saw only the dark side of it. - I saw that, if it continued to exist, it would prove a powerful conoclast that would make very great destruction in church and governments; but I did not took beyond, to see if it had anything better to offer than what we already had. I, like my fellow-students, laid it on the shelf. Thinking it for them, every fulling drop is a harbinger of was something I already knew about, I desired glad tidings. We thank thee, our Father, for all nothing further in that direction. Believing, as thy benefits which meet us at every turn, for thy I did, that certain culpable minds were making loying kindness which is spread out in universal use of forces that were in existence to humbug the world and produce an entire change of affairs row, much of paint is everywhere apparent, yet Inchurch and government, I believed this; but, back and take up, these events and bring them tiful philosophy, into clearer, holler and more do not fear thee. In thy kingdom we shall ever perfect light. I was called, when here, Prof. Oct. 16.

Tom Devine.

Co., Ireland. I have four brothers and two sisters. They are all in this country except the two oldest brothers. What brings me here just now is this: I have an old uncle that has just died in the old country, and has willed all his property to my youngest brother and sister. The. ister was called after his mother, and the brother after himself; and the two oldest brotherswell, they 're not doing right about it-that 's all I have to say; and I think that Matthew had better go on there and see about it himself. That 's what brings me here. Though' I don't want to say anything against my oldest brothers, yet they 're not doing just right. Tell Matthew -that 's the one that 's here-the one it belongs to-he'd better go and see about it for himself and Margaret; it belongs to them.

I do n't ask anything for coming in this way. I only ask that my brother will be kind to those that have need, and be apright, honest and true to himself and everybody else; as long as he lives. Be alsy, be alsy with our brothers; that's best. Do n't make any trouble for 'em. Just get your own as quietly as you can, and come away; that's my advice to you. If you follow it, you will be the better off. Good-day, sir.

James Fisk.

To a question which has been sent me-the question is this: "Do you think Edward Stokes will be hung?"-I have this answer to give: governing in these matters throughout the entire | why? Because the temple of the external is but States of the Union, he ought to be hung; but if an expression of the living soul, which is a spark I can help it, he won't be. There are cowards of Deity itself, and must, sooner or later, returnhim to make one more. Keep him here; im- come. All wickedness must pass away. There prison him; educate him; make a man of him, if you can. I doubt whether you can or no. Do the sinner. Many philosophers make a very your best toward it, and do n't send him to the great mistake in not distinguishing between the spirit-world like a half-fledged chicken. Goodday. James Fisk. " Oct. 16.

Minnie Talbot.

My name is Minnie Talbol. My father's a awyer in the city of New York. I died on the 16th day of last March, and I would like that my mother should know that I am alive and happy, and that I shall get a better education than I would have got if I had lived here-get it easier,

been sent away to a boarding-school. I always heat and cold have been the result. Now we are Nature, beholds the mountains and the valleys, objected to it, but mother said she supposed it to have the influence of the four combined; and

and if you want to send me anything you can, through the action of your mind. Just slt down and say to yourself, "I wish Minnie had this or that"-and I shall get it, mother, just the same as if you sat down and made it for me-that is making it. Don't ery any more. Just feel hapby about it; just think I am gone away to school; it's the grandest school that ever you saw, too. Oh, I tell you, mother, they don't use their scholars in the spirit world as they do here; they, learn differently; it is easier, every way, thing with which he is already familiar. It may and we like it-we are happy. I know I should e the presence of electricity. "Oh," he says, Lhave been dreadful unhappy if I had been away Thave studied electricity before: it is nothing, from you at boarding-school, mother, so, now, student perhaps takes it up, and the first condi-about it. You said you would make up your Oct. 16.

Lydia Stephens.

My name was Lydia Stephens. I was born in -Lydia Sanborn. Lhave two children in earthtired of that?" and he days it upon the shelf: 'life. One is nine years old-the youngest; the And so they go on, each one being met by some other is in her twenty-first year-the oldest. My familiar forces, and, therefore, abandoning the oldest' is married, and living in California. thing as a something with which they them (There was some misunderstanding between her "and me when she went away... I objected on good Now instead of pressing on to see just how grounds, as I then thought, to her marrying the much this thing centains, whether it is anything | man she did, so she get offended with me and more than electricity, whether it is anything went away; She was always a good child. I more than magnetism, whether, it is anything know her heart/is all right, and I come here to more than od force, they lay it down too quick. | apprize her of my death, and to ask her to be a If they would press on they would find that it is mother to her little sister. Lucy, be a mother to the all of life; that it is the science of all other Emma. She's all alone now. It is my wish she were your child. I know you will be kind to ler I know you will do right by her. Remember it is your mother from the soul-world who asks it. Oct. 16.

Henry C. Wright.

*A skeptical friend-skeptical with regard to the power of his own senses to convey truthful something which shall be analogous to an impressions to his soul, I mean-desires to know from me, at this place, if I manifested to him five weeks ago at the scance given by the Eddy Brothers-if he did indeed shake hands with me Yes, he did. I did manifest to him just as much as Lever did here, in my own body. Henry C. Wright. Good day, Lewis [to the Chairman].

Scance conducted by Professor Olmstead.

Invocation. Oh thou who art infinite in wisdom, love and lower, we thank thee that the kingdom of thy love is around about us, and that thy power is outworking itself through us, and thereby leading us, step by step, higher and hearer to thee. We thank thee for Mother Nature's falling tears, for in them we behold a prophecy of good to humanity-a mild winter and an early spring is written, on every falling drop. For this, in behalf of humanity, we thank thee; for there are poor and sorrowing ones scattered all over the world, who, in the cold frosts of winter, are pinched with cold and with hunger; the hand of suffering is laid heavily upon them. So, then, tife. Although much of sadness, much of sorit is all modfied by thy love and the knowledge of its necessity. Father Spirit, receive our praises for all that thou hast done for us. We bring unto the altar of this hour our hopes and thee which stretches out into the infinite future. rest secure: in thy love we shall ever feel bl in thy power we shall ever pursue the way of life as thou mayest direct, singing our little song of praise, and sending out our little petition in My name, sir, was Tom Devine. I lived in prayer, knowing that thou wilt hear us and thou South Boston. I was born in Cornwall, Berby wilt answer us, forever and forever, as we call. Amen. Oct. 20."

Questions and Answers,

QUES .- [From a correspondent.] By the process of combustion, decay and evaporation, there passes into the atmosphere in an invisible form an immense aniount of matter, including nearly, if not every; known element in the world. Water returns to us tangibly; but what becomes of the rest?

Ans.-It revolves perpetually in atmospheric life, until it is called for by the law of Nature and of change to go toward making up some other form of life-some distinct form-some entity of itself. This power which resides in the atmosphere is being constantly called upon by all forms which have an objective existence. I helps to supply those forms with the necessary elements to perpetuate their existence. The atmosphere must be the great reservoir of Nature, out of which anything that ever has been, or ever can be, can be called.

Q .- [By W. W.] Why was Swedenborg instructed that the wicked are never to be redeemed from hell?

A .- Swedenborg failed, as many others have done, to make a distinction between wickedness and they who do wickedly. He classed them as synonymous; wickedness and the wicked were one and the same thing to him. Here he made a great mistake. Now, they who commit wicked acts are just as sure of redemption as they are Not if I can help it." According to the laws sure that they exist in the present time; and enough in the spirit-world now, without sending to that pure, primeval state from whence it has is no forgiveness for the sin, but there is for sin and the sinner-in not giving each a separate classification. The sinner is to be saved, but the sin is to be destroyed; thus it is there is a necessity for a place of destruction.

Q .- Dr. R. T. Trall, in the Philadelphia Star, prophesies that we are approaching the climax of a pestilential period. From 1880 to 1885, the planets Jupiter, Saturn, Uranus and Neptune will approach the earth nearer than they have for eighteen hundred years. Whenever any one of the four has come near enough for us to feel When I was twelve years old I was to have lits influence, pestilence, famine, and extremes of

A. That there is ground for such a theory, I must admit, but I do not apprehend that it will sweep over the earth, violently. I do not apprehend that there will be a general famine, but I do that there will be local famines and new classes of disease. You have been upon the threshold of that epoch for seven years in the past. Your late civil-war was but one of the results springing from such a planetary condition. I do not apprehend much more suffering for the earth's people than there has-already been, but that there must of necessity be local disasters, fornadoes, earthquakes, various forms of pestilence, famine and war, is a well-known fact to the scientists of the spirit-world, and it is to be hoped that the scientists of this life will catch the key-note and become warned by it, for to be forewarned is to be forearmed. The savage in his ignorance in the long ago knew not how to protect himself from the storm, and so he suffered severely in consequence, . By-and-by, by experience, he learned how to protect himself. He made himself a covering of skins; he built himself wigwams; he shielded himself in various ways he learned by experience. Now, the human mind in a developed, cultivated state, learns not only by experience, but largely by intuition. It is not only the astronomer that can predict with certainty concerning these events, but they who are sensitive enough to discern the signs of the times in political, religious and social conditions can give as correct a rendering as the astronomer Oct. 20.

William Stover.

"A wet sheet and a flowing sea, And a wind that tellows fast, That fills our white and glistening sall, And bends our gallant mast." [The spirit took possession singing the above.]

Well, Captain, [to the Chairman] I am on deek, all right, and ready for duty. The Master-General called me aloft, so I went; but I've come down on deck here to serve awhile, and if I don't serve well, you can unship me and let me go, that's all. My name was Stover-William Stover. I am'a sailor, sir, and I've been out of this life, and alive in the other, about five weeks. I have a sister who has a belief in the return of the dead. I used to laugh at her when I was here, but she told me I'd sing a different tune when I come back. I said to her, "Kitty, if ever I come back, I shall come back jolly, singing some old jolly sailor's song. If I don't do this, don't you believe it's me." So I've kept my word, and I've nothing further to say against her Spir itualism. She's right, and I was wrong; but I'll make myself as well acquainted with it as I can, and give her from time to time some instructions which may not come amiss. I suppose she has received by this time a letter from me which was dated three days before my death. I was knocked overboard in a storm. I always considered mysell sure-handed and sure-footed, before ; but I take it the old chap aloft had need of me, so my time had come-that 's the way it looks to me. I suppose Kitty will want to know who I've met on the other side. Well, I 've mot father and mother, and George and Darius and Samuel, and the little one she and I never saw, that was born and died before we came on the stage of action. He's grown up, and is a teacher in one of their institutions here. "And I've met a great many others-a good many of my old sea-faring friends -old Capt. John Coffin, of New Bedford-I 've met him, and he says, that this Spiritualism is hardly in the bud yet, and if this is so, what may we expect when it is in full flower?

Now, Kitty, don't make any stir about my death; just feel that it is all right. I am happy and as saucy as over, and able to hold my hand against any of 'em here. You know you once said to me, "Will, I don't know of anything but death that will ever take the laugh and the kinks sing, whether I can dance, or what I can do. You'll find I aint much of a ghost if I have gone through the operation of death. Good day, sir.

Aunt Susie Cook. My children are wondering why I've never

onie back this way. Well, I did n't see any necessity for it, and I did int want to take up time here that somebody might fill it to better advantage; but as it seems they would like to have me come, I thought I would just say a few words. It seems proper good to get back, and feel that you aint so far away from your old home. Why, I shouldn't have been in heaven at all if I was separated too far from the earth. I should n't have been happy at all. I want to come back and see my children and my grandchildren, and see the places I used to know and love, and watch the changes in the old places. Why, I stituted this way of return. He knew what he was about, and I believe it has always been open. only the bridge has not been seen, that's all Within the last twenty-three years it has been. spanned by a rainbow, and so you see it. You see the bridge—you didn't see it before; it was all the same, though, and the dead were coming and going, coming and going all the time, just the same, only you didn't know it, and if was n't as much satisfaction to them, to be sure, as it is now, to come and be known, and to have your friends know you are with 'em, and appreciate your coming-that's a good deal. Now my daughter says, "Mother, if you ever do go there, give us something that we shall know you by." Well, I don't know what to give 'em-I am sure I don't know, except I sing one of my old songs-one that I used to sing to 'em when they were babies, and arter they liad grown up, too. [The spirit sings:]

The day is past and gone,
The evening shades appear;
Oh, may we all remember well
The night of death draws near. We lay our garments by, Upon our beds to rest; So Death will soon disrobe us all Of what we once possessed.

That's what I used to sing to 'em. I did the pest I could. I've most forgot the tune, but I guess I got it pretty nigh. Aunt Susie Cookthat's my name. I lived in Boston. I lived up into the nineties. I wan't very young when I left here, but my faculties was good. My mind was clear as a bell. Good day, sir. Oct. 20.

Jennie Johnson. How do you do, Mr. Wilson? I am Jennie

the ocean and the dry land, and reads God's wondrous scriptures of Nature by the same process that the male does; therefore the soul gets the same education through the one as through the other about gele. Then you'll feel better about gele. Then you'll feel better about gele. Then you'll feel better about gele. Then gone a little somer, just an little so (aftergram imagine, I am away, only in degree.

The ocean and the dry land, and reads God's wondrous from now, all be predicts that, in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years from now, all be predicts that in seven years f things. They've been getting anxious, lately, so they said: "Now, Jennie, can't you go to the Banner circle and tell us how baby is getting along?" Baby is getting along nice. First, she cried a good deal-did n't seem to be happy, but now she's doing nicely-she's learning fast; she's the dearest little thing that ever was-and some day the lady she was named for-Neoskoleta-is going to teach her. She 's going to train. her for the drama, then I know I shall be proud of her. I know she has elements in her that will "work just right," as Mr. Parker says, "in" that groove."-He says there's a groove for everybody - every human, soul to work in-a right groove-and if it happens to get outside of it it runs every-which-way—is not harmonious at all; but once let it get in its own proper groove, it runs smooth and steady, and gives harmonious manifestations.

Mother, we send our blessing, all of us children, to little Fanny. Don't be afraid she's going to leave you as Neoskoleta did. I do n't think she will; but don't let anybody leave a window open on her all night. If you do, something bad may happen. I do n't think it will, because you will watch things better-that's why I think she'll stay with you. I know baby would send a kiss to you if she could, and if she knew I was sending a message home to father and mother; 'so feel that you've got it just the same. She's a dear little thing! I keep her memory fresh with regard to you. Don't be afraid she'll forget you, mother; she'll keep you in memory just as long as the world lasts, because her teachers always turn her mind, from time to time, back to scenes. of earth, back to father and mother here; so do n't be afraid, mother, that you'll be forgotten. You'd hardly know me; mother, I am grown up so big and stout-big enough to take care of her, and see that she has everything to make her happy. Jennie. . Oct. 20.

Preston C. Brooks.

An old friend of mine wishes to know what the signs of the times are with reference to the South, and he adds, "Would you advise me to remain where I am, and strive to gather around myself a settlement, and something like a comfortable-life?" The signs of the times with reference to the South, for a while, are; not very propitious. It will take years to bring about anything like comfortable circumstances there, and you should abandon, my friend, at once and forever, the idea of the South's ever being able to establish the semi-feudal system again. It never will : it is not written in its destiny. So, if you are building your hopes of happiness upon that, build no longer; but if you are willing to content yourself with a home such as are scattered throughout the far Western States where you are, persevere, and you will be crowned with success. I see you have some bad adviserssome who are still clinging to the notion that there is strength enough in the South, if it will only assert itself, to become a separate confederacy. It is a mistake. The back-bone is broken; it is a fact patent to every clear-seeing spirit, either in or out of the body. So now don't mistake the case; don't blunder along with a blind hope leading after an ignis futuus. I tell you you will fall into the swamp if you do. Look at the thing in a reasonable light if you can. I do n't know as I could have looked at things in a reasonable light when here. I think, after passing through the experiences that you have, I should try to do so, at all events. Good-by; you have my blessing and all the advice that it is possible-for-me-to-give you. Preston-O. Brooks.

Donizetti.

Be not afraid, fair bird floating in the musical atmosphere of an earthly life, of those influences out of you." That hasn't done it, Kit. I am that come to you, from time to time, and would just the same as I was when I was here. If you possess themselves of your powers that they may do n't believe it, just seek out some one of your enlarge upon them and beautify them. Fear good people like this one [the medium], and I'll them not, I say. Yield up your own individualshow you whether I can laugh, whether I can ity, if need be to them; they will raise you higher-make you a celebrity in this life, and ensure for you beauty and comfort and satisfaction in the life to come. Fear us not; we will lead you in safety, no-matter what may come. We will care for you tenderly, and bring you out upon the highest wave crest of this great ocean of time. Donizetti, to Alida Topp.

Scance conducted by Prof. Olmstead.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 21, "Philo Emerson, of Greenfield, N. Y., to his brother: Benedict Arnold; John A. Andrew; Dilly, of Savannah, Ga., to Massa Brown.

Thursday, Oct. 22, "John J. Glover, of Quincy, Mass.; Annte Louise Cabot, of "Proy, N. Y., to her mother; William R. Preston; Michael Hogan, of Boston, Mich.; Matthew Tlimmins, of Roston; Johnny Pell; Alice Gerry, of New York, to her brother: Willie Philips, of Hartford, Conn., to his mother; Capt. Jack, to the Big Father at Washington.

Monday, Nov. 10.—Eilhu Thomas, of Boston; Jennie Ingalis, of Cambridge; Sallie Bennett, of Boston.

Tuesday, Nov. 11.—Rosanna Ward, of Cincinnati; Abraham Tyler, of Jacksonville, La.; Fanny Federhen; Dahoney.

Thireday, Nov. 12. Magracat Yang, Salla, Nay, York, York, York, Nay, York, Yang, Ya

take a great deal of comfort in doing it, and I Thursday, Nov. 13.—Margaret Vance, of New York think God knew what he was about when he incretituted this way of rature. We have what he

(From an Occasional Correspondent.) Spirit Advice.

Given by a Mother in the Presence of Mrs. Bur-ton, No. 114 West 19th Street, New York City, Nov. 18th, 1873.

Nov. 18th, 1873.

My Deanest Son—I am always willing to take time by the front if I can get to you any the sooner for it, and I shall never be behindhand in my efforts to reach you. I, have been as watchful over you as any mother over a nursling in arms, and when the paths have been rugged I have helped your feet to scale them, and have strengthened your heart to endure. Darling child, you have many kind spirits around you, and I am helped by the wisest in my ministry upon you, and yet human nature is but human nature with all of its props, and you will have to abide the issues incidental to it. You are stanch and strong, brave and true. Hold fast to the and strong, brave and true. Hold fast to the faith as delivered to you by wise heads—judiclous minds of true spirits. Give no heed to se-ducing spirits which lure men to run into folly,

ducing spirits which lure men to run into folly, but whatever your own conscience approves, that receive and adopt. I will not leave you though the whole world flee from you.

I am stable and staple enough to be depended upon, and when you feel inclined to doubt the fact of spirit manifestation, collect together the evidences gathered in the past and your faith will be reinstated, your ambition for greater research aroused, and the whole schedule of your future life be seen plainer. My son, misuse no man or woman, condemn no sinner, and late no opposer: let each have his own full hate no opposer; let each have his own full swing till experience has secured a better selfswing on experience has secured a better self-government, a more direct appreciation, a fuller acknowledgment and a freer salvation. I come to you with love, and I leave you in love, and shall watch by you still until the whole canon of God's righteousness shall be made plain to you, and infinite justice be read aright.

I am your mother.

MARY.

MARY. I am your mother,

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2d. Cod Liver Oil 18 Nature were assistant. In reason, Consumption. It is at once a food, a tonic a purifier and a healer. It braces up and supplies the vital forces, feeds the wasted system, and enables nature to regain her foothold. For these purposes nothing can compare with Cod Liver • ii. This is the theory of

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The Rostrum:

· A Spirit's Charge against Christinnity."

remarks would embody a charge against Christianity, the form, which stood today in the way. of the coming of the true light; a charge made not in hatred of the spirit, but the letter that) killeth," which the Christian Church had ele-vated as its standard above the divine, perfect individuality inculcated by Him of Judea; and what was about to be said would be offered as an aid in doing the great, work incumbent upon our times; it we would give, the true and needed religion to men, viz.; the annihilation of this gigantic system which was shutting out from the eyes of millions not only the cheering vision of what was to come hereafter, but also the peace and the power which, was imparted by the new revelations made concerning "the life that now is." It would soon become impossible for even the most quiet and peace-loving to remain unconscious of an oncoming revolution in social and religious matters—a revolution in which the battle would be joined between authority and individual freedom; a battle which could never be swon or ended till this freedom utterly and entirely was gained for gevery human soul. That battle was inevitably impending, but out of its chass of sorrow and wrong would arise the resignmenter cosmos of peace and beatitude.

Christianity, however, was, in this opening epoch of strife, the one great aggressor, putting itself in the way of all human desire for advance; and she therefore charged it with being the great est enemy of the human tace in its struggles to ward that glorious era when man; made Godlike. conscious of an oncoming revolution in social

ward that glorious era when man; made Godlike, and woman; made divine, should walk forth in the deitic presence of Infinite Love. This charge rested not against what Christ taught, but against rested not against what Christ laught, but against what was to day known as Christianity. Though In the years gone by, in some directions, it had necomplished in the world a work for good, yet it no longergave to the race, the most comprehensive truths; one the contrary, it had halted long in the footprints of the past, while humanity had struggled onward, and to day the church. as organized, was the greatest impediment which lay in the path leading to the attainment of man' highest hope. To the supremacy of Christianity in society the speaker, charged the spiritual dark ness of the nineteenth century, whose post-me ridian hours were clouded with the record of がery crime; to the supremicy of so-called Chris-tianity—hot Christ'sで記hings, for he was openly defield, everysetime. Christianity was mentioned, the having taught the individual right of private judgment to every soul, and maintained it from infancy, while the church strove to still all tends. ency toward free inquiry-she charged the false ideas, and purposes, the moral cowardice of the times.
History proved the tireless activity of Chris

tianies in warping the human understanding and chaining the reason to its triumphal charlot; off our own day and time would present illustra-tions of the fact patent to all. She referred at some length to the ideas advanced recently by the Northwestern Christian Advocate, wherein the remarkable statement was made that chils-dren ought "to be taught to feed upon Christ." as upon material food, and advice was issued that the little ones should be haptized and received as probationers in the church, till such time as their expanding menties would permit of their being permanently adjed with the organization. This step, proclaimed the erceilal organ aforesnid, would ensure to the church an army of little ones infinitely more powerful than an army of newly processed and the church are also are the solution. step, proclaimed the greefal organ aforesaid, would ensure to the church an army of little ones infinitely more powerful than an army of newly converted adults. God save this earth, said the betterer, there words receiving the marked concerning the "social evil," the conditions existing in the results it sought to compass by chaining the infant minds and educationally invapacitating it to look in the face the free and living issues of the hour, were fiver terrible to the heart of the well-wisher for humanity than the wild work of "an army with banners." The children must be protected, from any such efforts to force them into the fold of Christianity. Mr. Spurgeon had related that, when a child, he was shown a full-grown apple epeased in a bottle and preserved by some fluid from decay, and the wonder of his mind was extreme as to how the fruit passed through the harrow neck of the yessel; but he after wards discovered that the apple was inserted in the bottle while yet in bud and on the tree; and had slowly accommodated itself to jts prisonhouse. This illustration of power acquired over matter in its inciniency also hold many of the great questions concerning the "social evil," the conditions existing index could many of the great questions concerning the "social evil," the conditions existing index many of the great questions enfert in its principles and practices. Words pointed with steel would come; the word procedular of the same phenalty is to be a principle of the same phenalty of character in life with the same phenalty of the conditions existing index and into same prematical evil, "the conditions existing index many of the great questions concerning the "social evil," the conditions existing index many of the great questions concerning the "social evil," the conditions existing the "social evil," the conditions existing index many of the great questions concerning the "social evil," the conditions existing the "social evil," the conditions existing the "social evil," the conditions existing the "social and-had slowly accommodated itself to its prison-house. This illustration of power acquired over-matter in its incipiency also held good as re-garded the minds of men, if they came within the bottle when they were little ones, and were enthralled by chapbal education; and free America was showing the truth of it to-day, in the pitiful pickle of picty which society pre-sented, as he asked that children should be al-

on the children the sectarian signet of slavery, with raising the soul upon the pedestal of the past, while the whole world of human interests, went surging by it unbeeded. For this infliction of a dead past upon this new-born present with its new-born needs, she charged Christianity with being to day the unconscious but inveterate enemy of God the Spirit, who should be worshiped in spirit and in truth—the defier of Jesus Christ, whom it claimed as its chief corner-stone, while it practically deflied his every precept; with narrowing down man's natural love for his kind by teaching him that those outside the fold were not worthy his affection, thus engendering hate and war; with keeping man outside the domains of Nature, as regarded his interporthoughts and affections, teaching him an ecclesiastical heresy in its denial of his love-life, its hopes, aims and utility, with setting blind faith in the letter of the creed-above works done for human good, as the chief salvatory element for the soul; with putting a false estimate upon all the affairs of ma-terial life; with ruling out all earthly influences and making the spiritual realm the only factor in bringing the soul into some far-off kingdom of God, when Nathre and the experiences of to-day were teaching that amended physical conditions were to be, in coming time, the potent agencies in bringing that heaven of the future to each individual soul on this planet, which would require no death to open its portals! She charged Chris-tlanity with inculcating selfishness, in that its tenets displayed a heaven only for those of earth's children who accepted its creed, turning the thoughts of its adherents from a grand self-sur-render to that which was most productive of good to others, to the party limits of contracted individual interests. This stolid resting upon the merits of a so-called-redeemer unfitted them for doing their true duty to others, and from this condition man must, one day escape to the realization of a grand collective consciousness which, vibrating in perfect unison with this life, recog-nized and responded to the equality of all of God's children, whatever their condition, life, or

But in the establishment of this divine condi-tion the opposition of Christianity was at once the twith in its dogmatic assertions concerning the forgiveness of sin. The church, declaring that faith in Christ was sufficient for the remis-

ing that "the greater the sinner, the greater the glory," If such were the case, where were the need of true living; -it would be useless were it indeed a verity that faith accomplished all. It was true that James had declared —and the charch recehoed—that "faith without works is dead"—but the works here meant, as Boston. In introducing her becture she said her.

Reported for the Banner of Light by John W2Day.

On Sunday afternoon, Noy, 16th, Aliss Jennie
Leys directed her attention to the above subject, before the Spiritualist Five Course at Music Hall, Boston. In introducing her becture she said her. Spirit power—such efforts for man's good were anathematized today with the man's good were anathematized to day with the same stern words that sculminated at Calvary: the works desired by the church were of a nature designed only to uprear and Sustain in the world the banner of its uprear and sustain in the synta the balliers of its temporal igfory and power—and, after Awenty-five years of teaching from the spirit spheres, there were many Spiritualists who could not now perceive or understand the coming Calvaries that waited upon them and their apostles. Jesus, during his life on earth, denounced, in the most unmistakable terms, the very things most treasured by the so-called Christianity of to-day; he monstrated in himself the higher law of that That makes men great whenever they will it.

And the works going, on around us to-day prov among men, whatever position might be taken in this regard by the fossilized theologies which presumed to bear his name.

Christianity she charged with injustice to the female soil of God; the Father had been exalted

and worshiped, but the Mother element had been ignored, unhonored and unsung. Even in the mysignored, unhonored and unsung. Even in the mysferious mathematics of the Trinity no room was
found for one loving woman. But such was the
matural consequence of that Paganism in which
the idea of a triune. God originated. Upon this
plan as a groundwork had been, built the vast
system of Pauline Christianity, which, denying
the proposition that God was made manifest in
the desh of woman as well as man, had relegated the female portion of the race, in every hope
and aspiration, to the dominion of the masculine,
"Wives, submit, yourselves, unto your own, bus-"Wives, submit yourselves unto your own husbands as unto the Lord," being its watchword of tyramy and unreason. But the present epoch was pointing to the inevitable recognition of the equality of women, and the truth had come to the world through the action of higher intellithe world through the action of higher intelligences speaking through the jips of a woman as a revelator. Still the large majority of women, unmindful or ignorant of their liberty, hooked out from their prison-houses and marveled, "What manner of women are they who dare to utter their flaming appeals against such binding commands?". But they had yet to learn that those voices were summoned of God, commissioned to preach the divinest gospel ever brought to earth. She called upon women to arise and realize that the day of their ematicipation was dawning; she, bade those who never before had known what it bade those who never before had known what it was to walk the earth with unfettered feet, to behold the nearing kingdom of free individual-ized womanhood, whose sceptre, the glory of maternity, was yet to be wrested from the de-main of church decrees and played in the hand of woman, its true queen; a maternity made so pure and beautiful, by obedience to the law of

pure and beautiful, by obedience to the law of Nature, that none could dook at it askanes even though no priest or judge dual tonsecrated it; a maternity made so divine, through love, that by it would come the Godlike race promised so, fong, making a heaven upon earth.

Contrary to this just knowledge of woman as to her power and rights, Christianity declared man to be the judge, and, the speaker therefore charged it with creating a sex in virtue; with stigmatizing woman as the "weaker vessel;" with fostering a state of public opinion which counterained man while it condemned without stint his femule paginer in wrong. She demanded that whatever was regarded as sin in woman od that whatever was regarded as sin in woman should be considered as sin in man, and be visited with the same penalties; upon the establishment of this just equality of character in life

of starving ones called in vain at its doors for even material, bread to sustain the cravings of their physical structures. Protestant Christianity was working to bring about; in our day, a movement by which its theology could become the national standard of religion, a movement America was showing the truth of it fosday, in the pitiful pickle of picty which society presented. She asked that children should be allowed to grow naturally upon the tree of life, and be taught no religious precepts till they had acquired sufficient power of reason to indge for themselves; otherwise, the soul so robbed of its right of individual conscience mist pass through conflict after conflict era reason, could gain its rightful supremucy.

If more attention were paid to the real interests of life, and less—time spent in impracticable sermanizing concerning the soul, this; nation would be the better for it; but she charged Christianity with turning its back upon the needs of the present, with striving to stamp upon the children the sectarian signet of slavery, with raising the soul upon the pedestal of the retain wheat, the healing of the nations,

The eternal wheat, the healing of the nations, was in that book, as in any of the hibles of the past; buf it must be sifted from the mountain of chaff by which it was environed ere the strife now going on concerning the book could be allayed. Christianity in the past had drawn from this Bible many dark interpretations, many lessons degrading and demoralizing to the race, finding obscurity where Christ said, there race, finding obscurity where Christ said there should be light, drawing thence the right to murder its ememies; a defence for slavery, when freedom was God's great law; the doctrine of total deprayity, which, while it lowered man's estimate of man, kept the mill for the manufacture of sinners in motion, and gave the dominic the raw material from which to turn out saints, and save his coyeted "occupation" from "going." It had shut the gate of hope as to communion with the leparted, by referring all its disciples to a far-off physical resurrection, and thrown forth a cloud of loubt as to man's ever meeting in the New Jeru salem the loved feet that here on earth had faltered in the way. For these, and a thousand wrongs to the natural instincts of the human soul, the grave of Christianity was being pre-pared, from whose depths there could be no res-urrection. Out of the light of the coming knowldge of the divine unity of all peoples-the divine religion that taught of God the Pather, God the Mother, and all men and women as brothers and sisters in the great family of Souls—Christianity must pass, like a black shadow from the

face of nogoday.

At the close of her discourse, Miss Leys announced that, for the two closing Sandays in November, she should speak on "The Logic of History as to Social Reform."

To Correspondents.

33. We pay no attention to anonymous communications. The name and address of the writer are 'In all cases indispensable as a guaranty of good faith. We cannot undertake o return or preserve communications not used.

G. W. W., PROVIDENCE. - We answered your question ditorially several weeks ago,
M188 E. A. H., WEST W188TED, CT.-Your Missionary report appeared in No. 6 of the Banner, current volume,

the forgiveness of sin. The church, declaring that faith in Christ was sufficient for the remission of all wrong-doing—that embracing such faith the criminal could leap into heaven from the scaffold at a bound—she charged 'Christianity with putting a premium upon crime, and declar-the Memphis sufferers—a dying bequest.' From little Lilly, for the Memphis sufferers—a dying bequest.'

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