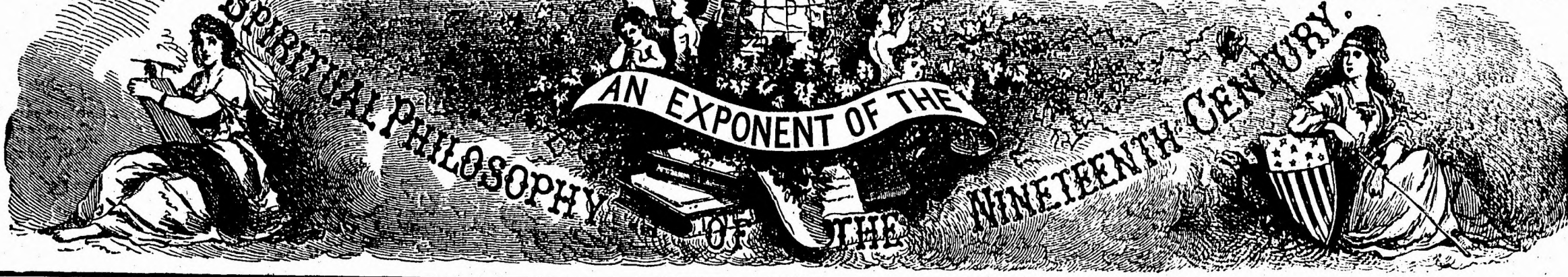


# BANNER OF LIGHT.



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## Banner Contents.

FIRST PAGE.—"Huxley and Slade: Who is more guilty of 'false pretences'?" by H. P. Blavatsky; "Review of the Foreign Spiritualistic Exchanges of the Banner of Light," by G. L. Ditson, M. D.  
SECOND PAGE.—Poem—"Weary Not," by J. William Van Namee, M. D.; "Letter from S. B. Brittan;" "Dr. Slade and the London Press," by Chas. Case; "Materializations," by G. Adams; "Organization," by F. V. Powers; "Incantation;" "Wallace's Defence of Modern Spiritualism;" "Wisconsin Spiritual Conference."  
THIRD PAGE.—Poem—"The Sadness of Life's Changes," by William Branton; Interesting Banner Correspondence; Children's Department; "The Metric Tables;" "Items by the Way," by J. M. Allen; "Striking Experience with Dr. Slade;" "Minnesota Convention."  
FOURTH PAGE.—Editorial articles: "To Whom It May Concern," "In up Baldwin," "A European War," "The Harmonious View of Death," "Legal Proceedings Against Spiritualism," etc.  
FIFTH PAGE.—Short Editorials, New Advertisements, etc.  
SIXTH PAGE.—Spirit Messages through the Mediumship of Mrs. Jennie S. Ruid and Mrs. Sarah A. Danstun.  
SEVENTH PAGE.—"Mediums in Boston," Book and other Advertisements.  
EIGHTH PAGE.—"Watchman, What of the Night?" by J. M. Roberts; "New Publications;" Brief Paragraphs, etc.

## Free Thought.

### HUXLEY AND SLADE: WHO IS MORE GUILTY OF "FALSE PRETENCES"?

To the Editor of the Banner of Light:

SIR—As I see the issue that has been raised by Dr. Huxley with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can be studied at one's leisure; but the materialist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, yet it appears that Mr. Huxley's New York lectures—as they present themselves to me in their naked desolation—suggest one paramount idea which Dr. Huxley has not touched upon. I need scarcely say to you, who must have read the report of these would-be iconoclastic lectures, that this idea is one of the "false pretences" of modern science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really new or so extremely suggestive? Nothing, positively nothing. Exclude a slight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: "Cr.: Thomas H. Huxley £1000."

Of him it may be said, as it has of other teachers before that what he said that was new was not true; and that which was true was not new. Without going into details, for the moment it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does not grasp—*i. e.*, the double evolution of spirit and matter—is imparted under the form of various legends in the oldest parts of the Rigveda (the *Altareya Brahmanam*). Only these benighted Hindoos, it seems, made the trifling improvement over modern science, of hooking a First Cause on the further end of the chain of evolution.

In the *Chaturthi Mantra* (Book V. of the *Altareya Brahmanam*) the goddess Earth (*Iyam*), who is termed the Queen of the Serpents (*Sarpa*), for she is the mother of everything that moves (*Sarpat*), was in the beginning of time completely bald. She was nothing but a round head, which was soft to the touch (*i. e.*, a "gelatinous mass"). Being distressed at her baldness, she called for help to the great *Vayū*, the Lord of the *airy* regions: she prayed him to teach her the *mantra* (invocation or sacrificial prayer, a certain part of the *Veda*) which would confer on her the magical power of creating things (generation). He complied, and then as soon as the *mantra* was pronounced by her "in the proper metre" she found herself covered with hair (vegetation). She was now hard to the touch, for the *Lord of the air had breathed upon her*—(the globe had cooled). She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and to change one form to another. "Therefore in like manner," says the sacred book, "the man who has such a knowledge (of the *Mantras*) obtains the faculty of assuming any shape or form he likes."

It will scarcely be said that this allegory is capable of more than one interpretation, viz.: that the ancient Hindoos many centuries before the Christian era taught the doctrine of evolution. Martin Haug, the Sanscrit scholar, asserts that the *Vedas* were already in existence from 2000 to 2200 B. C.

Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses; and as such, liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of this, however, in Mr. Huxley's communications to the public, but the unproved theories are enunciated with as much boldness as though they were established scientific facts corroborated by unerring laws of nature. Notwithstanding that, the world is asked to reverse the great Evolutionist only because he stands under the shadow of a great name.

What is this but one of the many false pretences of the Scientists? And yet Huxley and his admirers charge the believers in the evolution of spirit with the same crime of false pretences, be-

cause, forsooth, our theories are as yet undemonstrated. Those who believe in Slade's spirits are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass," are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking \$5 from Lankester, while Huxley triumphantly walks away with \$5000 of American gold in his pockets, which was paid him for imparting to us the miracle fact that man evolved from the hind toe of a pedactyl horse!

Now, arguing from the standpoint of strict justice, in what respect is a Materialistic theorist any better than a Spiritualistic one? And in what degree is the evolution of man—Independent of Divine and Spiritual interference—better proven by the toe-bone of an extinct horse, than the evolution and survival of human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is haled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of nature. We all can readily understand how disagreeable it must be to a learned theorist ever aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and untiring antagonist—psychology. To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with the farrago of pet sophistries, is indeed hard.

And yet in their self-satisfying logic these Sons of Matter reject every testimony but their own: the divine entity of the *Socratic daimonion*, the ghost of Caesar, and Cicero's *Divinum Quidam*; they explain by epilepsy; and the prophetic oracles of the Jewish *Bath-Kol* are set down as hereditary hysteria!

And now supposing the great *protoplastist* to have proved to the general satisfaction that the present horse is an effect of a gradual development from the *Orohippus*, or four-toed horse of the Eocene formation, which, passing further through the Miocene and Pliocene periods, has become the modern honest *Equus*, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must show that while the horse was losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and, unless we are shown the fossilized remains of man in a series of one, two, three, and four-toed anthropoid ape-like beings antecedent to the present perfected *Homo*, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of something prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a *hipparion* or equine evolution, or the antediluvian *Equus* that evolved from the primitive genus *Homo*!

Thus, to apply the argument to Slade's case, we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the Bravos and Lankesterian ancestors of our day, he is no more guilty of false pretences than the \$5000 Evolutionist. Hypothesis, whether of scientist or medium, is no false pretence; but unsupported assertion is, when people are charged money for it.

If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the question, no one but an utter Psychophobist will deny. It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is incomplete, since it has missing links. But no more have the Evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth answering "to the little finger of the human hand," and that the *protoplastist* rejoiced in "a fore arm." Spiritualists in their turn exhibit entire hands, arms, and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists; and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of modern science.

An inductive hypothesis, we are told, is demonstrated when the facts are shown to be in an entire accordance with it. Thus, if Huxley possesses conclusive evidence of evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the dark shadows of the cabinet, and often in full light; a phenomenon which has been recognized and attested by numberless generations of wise men

of every country. As to the pretended superiority of modern over ancient science, we have only the word of the former for it. This is also a hypothesis; better evidence is required to prove the fact. We have but to turn to Wendell Phillips's lecture on the Lost Arts to have a certain right to doubt the assurance of modern science.

Speaking of evidence, it is strange what different and arbitrary values may be placed upon the testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm, "It is impossible that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is *human testimony* in its various shapes—all testimony of eye-witnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print."

On just such testimony, amply furnished in the Bible (evidence which Mr. Huxley rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theologians, and laymen, Spiritualists have a right to base their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being more valuable than others, because given upon grounds not clear, upon grounds illogically stated, and upon such as do not bear thorough and careful inspection, the same gentleman remarks: "For example, if I read in your history of Tennessee (Ramsay's), that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives, that men are now; . . . that he himself was, like ourselves, not inclined to make false statements. . . . If you read Caesar's Commentaries, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. You feel that Caesar would not have made these statements unless he had believed them to be true."

Profound philosophy! precious thoughts! gems of condensed, gelatinous truth! long may it stick to the American mind. Mr. Huxley ought to devote the rest of his days to writing primers for the feeble-minded adults of the United States. But why select Caesar as the type of the trustworthy witness of ancient times? And, if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? for, in common with his wife, Calphurnia, he believed in them as firmly as any Modern Spiritualist in his mediums and phenomena.

We also feel that no more than Caesar would such men as Cicero and Herodotus and Livy and a host of others "have made these false statements," or reported such things "unless they believed them to be true."

It has already been shown that the doctrine of evolution, as a whole, was taught in the *Rig-Vedas*, and I may also add that it can be found in the most ancient of the Books of Hermes. This is bad enough for the claim to originality set up by our modern scientists; but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose foot-prints has so overjoyed Mr. Huxley, was mentioned by ancient writers (Herodotus and Pliny, if I mistake not), and was once outrageously laughed at by the French academicians? Let those who wish to verify the fact read Salverte's "Philosophy of Occult Science," translated by Todd Thompson.

Some day, proofs as conclusive will be discovered of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist, did with Livy's History, from which he eliminated every one of the multitude of facts there given of phenomenal "Supernaturalism," scientists now seem to have tacitly agreed to do with all the ancient, medieval, and modern authors. What they narrate that can be used to bolster up the physical part of science, scientists accept, and sometimes coolly appropriate without credit; what supports the spiritualistic philosophy, they incontinently reject as mythical and contrary to the order of nature. In such cases "evidence" and the testimony of "eye-witnesses" count for nothing. They adopt the contrary course to Lord Verulam, who, arguing on the properties of amulets and charms, remarks that, "we should not reject all this kind, because it is not known how far those contributing to superstition depend on natural causes."

There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of spirit is recognized, and the double evolution accepted as a fact. Until then, false theories will always find favor with those who, having forsaken "the God of their fathers," vainly strive to find substitutes in nucleated masses of matter. And of all the sad things to be seen in this era of "shams," none is more deplorable—though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of "false pretences."

II. P. BLAVATSKY.

The Rev. O. B. Frothingham in the course of a recent sermon on "The New Faith," gave as his view of it that "it rests frankly, composedly, on the doctrine of evolution. It discards miracles. It rejects everything like supernatural interposition. It has no inspired book separate from the world's literature. It believes that from the very beginning things have been working themselves gradually out into intelligent forms, into use, and loveliness, and power."

## Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Three of the ablest writers that honor the cause of Spiritualism, lending their learning to an elucidation of its invaluable truths, and showing a fearlessness of popular opinion that might be very creditably imitated by many of our countrymen, grace the first fifteen pages of the September number of *Psychische Studien*. This popular German periodical is published both at Leipzig and New York. It is printed with the Roman type, and hence, to our eye at least, has a much fairer typographical aspect than those works which appear in the German-text or old black-letter. The eminent Chancellor Aksakof lends off with a review of the proceedings of the St. Petersburg "Commission," with which we are somewhat familiar. Prof. Butler follows, upon the same subject. Prof. N. Wagner contributes his short "Protest." Most certainly the St. Petersburg "Commission" must by this time be heartily ashamed of its unjustifiable meanness—an obfuscation that seems by some natural law to envelop the loftiest intellects occasionally, as clouds gather about the summits of the loftiest mountains. "The American Medium, Dr. Henry Slade," is the next article, in which there is a lengthy extract from the popular work of Dr. Crowell: "Primitive Christianity and Modern Spiritualism." Prof. Wittig communicates to this number of the *Studien* several of his able reviews and criticisms, including one on Dr. Herman Uriel's "God and Nature," and another on "Morez Carrière's Views upon Magic." There is also a further notice of a famous work on "Demonology," etc., by the Father L. M. Sinitzari d'Ameno, translated from the Latin by J. Lizeux, and published in Paris and London last year. Among the minor items are a notice of the Hon. Robert Dale Owen's marriage; Mrs. Britten's article in the *Lancet* on medium and day-break, and "Studies of Karl Frenzel," in which are brought under review St. Germain, Balsamo-Cagliostro, Mesmer and Swedenborg; but I fear that our eminently worthy co-religionists, the Swedenborgians, will not be at all gratified at seeing the name of their distinguished seer mixed up with that of the Sicilian occultist, of whom Carlyle with more severity than justice writes: "Brass-faced, vociferous, voracious." But this was when Cagliostro was a boy, and not when he became a courtier. It is said, however, that when in England in 1784, he was well received by the Swedenborgians.

*La Illustracion Espiritista*, of Mexico, (Sept. 1876), comes in all its elegant proportions, handsome type, and rich freightage of literary gems. Don Santiago Sierra opens the present number with a continuation of his "God and Modern Philosophy," in which he brings in review Herbert Spencer (*La Science Sociale*); Auguste Comte (*Politique Positive*); Alexander Bain (*Mind and Body*); Thomas Young; Littré; Mill; Lewis; and Taine. "All the sciences contain their mysteries," says the writer: "that which characterizes (or *la habilitad*) of the positivist philosophers of the narrow school of Comte, is the negation of all authority of propositions whose claims lie solely in a consideration *rational* of phenomena; experiment only is valid, not comprehending that to ignore problems is not to extirpate them. In the foundation of all the phenomena, physical, chemical, biological and moral, there is a *quid ignotum* upon which they have constructed a multitude of hypotheses more or less justifiable; and thus as the scholar permits the establishing of certain provisional doctrines, so the philosopher can march from induction to induction *metaphisica* till he attains to the discovery of a positive truth." But this is only a barren stone from a wall of beauty, and can really give no good idea of Don Sierra's method of handling his subject.

No less interesting is Don Cordero's "Historical Studies." His present article in the *Illustracion* is more particularly devoted to the "Trinity," and an explanation of the A. U. M.:

A. Creation. M. Transformation. U. Conservation. This triangle of letters represents three in one. "There is explained, the sublime monosyllable. It is the image of the ancient days. The emblem A. U. M. embraces the Trimourte, and was to the vulgar an inexplicable mystery. . . . The civilization of India traversing the Indus, invaded Persia, Arabia, Egypt, Greece, and later, Italy. . . . Manes, Lycurgus, Solon, Zoroaster, Mimos and Pythagoras, the master of the gymnosophists, drank at no other fountain during their voyages of study. . . . I abandon with regret these valuable studies, even though further on I come to the 'Discourse' of Don J. Calero, pronounced at the fourth anniversary of the installation of the *Sociedad Espritica Central*, of the Republic: 'The general indifference,' says Mr. Calero, for all things which have no direct relation with pecuniary interests, with selfishness, seems to guide terrestrial humanity to an asylum of corruption and anarchy.' This is the opening sentence, and it is painfully too palpably true. . . . In Spiritualism," he continues, "is found the proof of the existence and the immortality of the spirit; and its popularization will give the death-blow to metaphysical and theological disputes, which for so long a time have occupied able minds, useless alike to society and to science. . . . Spiritualism accomplishes the requirements of a freed

and liberal religion. . . . The disenfranchisement of society from sacerdotal influence has had already its effects, as seen in the emancipation of science from religious dogmatism," etc. "The difference which there is between Spiritualism and other religions, which are now losing their prestige, is radical and profound. The death of the body cannot change the laws of Providence. . . . Comparing these characteristics (of other teachings) with what the moral law sanctions, we see the great reformatory influence of Spiritualism."

Though conscious always of the little justice I do to the several writers from whom these brief extracts are made, I am under the necessity of continuing the same unsatisfactory *rola*. Under the head of "Phenomena," the *Illustracion* gives an account of the apparition, in the seventeenth century, of Sr. Bishop Palafox praying before the high altar in the cathedral of Puebla, New Spain. This is followed by a full description, as it has appeared in the *Banner*, of Dr. Crowell's use of silk on the head in cases of insanity; also the experiments of Dr. Kenney with the same. Mr. Jacolliot has a further contribution in the *Illustracion*, concerning the wonderful doings of the Fakirs of India; while under a "Review of the Foreign Spiritualistic Press" occur those brief notices of the psychological literature of other regions which have been for several years a peculiar (and I trust a not unimportant and interesting) feature of the *Banner of Light*. In this summary two columns are given, and with high commendation, to the contents of the last named paper—specifying particularly Mrs. Tappan's lectures, as rendered in the *Banner*, and Mr. Peebles's travels in Yucatan.

In a recent number of *El Criterio Espiritista*, of Madrid, is a foreboding article on "Union among Spiritualists." A year ago this Spanish periodical advocated an international congress of Spiritualists, and the *Barcelona Revista* entered warmly into the subject. It refers to the action taken in those United States, and says: "The idea, without doubt, is premature." It quotes, however, from the London Spiritualist in support of the value of relations that should be established among the Spiritualists of all nations—relations that can hardly be effective without organization. What indeed could be accomplished in the way of education were it not for our well-organized "Boards" who have this matter in charge?

Under the head of the "Social Revolution," the Critic has a powerful appeal for harmony and brotherly love. "Social Revolution," says the writer, "means progress and the bettering of all humanity. . . . On the other hand is ignorance, retrogression, evil. . . . This pedestal (love) is the corner-stone which Christ assigned to the New Jerusalem; the work of his word: the ample exercise of charity: the INDIVIDUAL REFORMATION."

*Collective well-being is not possible without individual well-being (la salud).*

*Social progress depends upon personal progress.*

*The harmony of a body is the harmony of its parts.*

*How can evil elements produce good effects?* Under *Revista Bibliografica*, the Critic names two works for sale by Colby & Rich: "Sojourner Truth's Narrative," and "Babbitt's Health Guide." It also gives the verification of a communication through the *triple* (planchette?) at a private circle—the intelligence using the instrument stating that he was a Poleander and from the East, and that a sanguinary contest was then raging in the Orient.

Some brethren ask us, says the editor of the *Criterio*, why we are silent on the Turco-Servian war: "War with all of us," he replies, "is always 'conscusable'; the end does not justify the means: an inhuman war is doubly painful to us."

By the minor items in the above named periodical I discover that it has an active correspondent in New York named D. Jose Agramonte. This name is certainly famous in Spanish annals, and particularly noticeable in recent events in the Island of Cuba. . . . Messrs. Menclao Pasquale of Corfu, and the Count Carlo Freschi of Cordovado (Friuli on the Adriatic), have been named corresponding members of the "Academia Pneumatologica" of Florence. With no little interest I await this society's publication *cientifica*, promised, under the title, *Pittagora da Napoli*. . . . The little girl Maximá Pancolini has produced in Florence very remarkable physical phenomena.

*La Ley De Amor* (Law of Love), of Merida, has a long article on "Woman." But can a man write justly about woman? and would a woman write unselfishly and unbiased about herself? . . . "If Spiritualism has the virtue to transfigure man, heretofore a hardened renegade, engulfed in vices," says the writer, "what magical influence may not this exert upon the tender heart of woman, focus of love, of abnegation, of holy and pure affections!" and certainly such sentiments could not be exceeded in worth and beauty by the most fastidious of the gentler sex. The "Importance of Education," continued in many numbers of *The Law*, is through the medium Don Canton, and is of no inconsiderable value.

In the little town of Ismael, in the Republic of Mexico, there is published *La Infancia*, whose primary object is "Instruction." *La Ley* comments highly.

Two numbers of *La Messenger*, of Liege, (Aug. 1st and Sept. 15th) are at hand. In each is a continuation of a consideration of that substance *fluidique* called by the French the *perespirit*. Though the subject is handled with much ability, it still, I think, eludes our grasp. . . . "In ex-



opinion, and come up to the work. Let each one come to Ripon prepared to contribute what they feel able, and not let the burden fall on the few.

D. I. B. SEVERANCE, Pres.



# THE SADNESS OF LIFE'S CHANGES.

BY WILLIAM BRUNTON.

My heart is sad to leave the faith—  
The faith and creed our fathers held;  
My spirit moans like some sad wraith,  
As though from house and home expelled:  
For custom clings to all we know,  
To all our earlier years' delight,  
To all wherein our natures grew,  
And fancy pictured fair and bright.  
We creatures are of time and place;  
Our wisdom is but for a day;  
With all our grace we've little grace,  
And—grace or not—n't long to stay.  
I wage a war with creeds I held,  
Because of sight and knowledge clear;  
Because the fruit from rind is shelled,  
Because the better times are near.  
I glory in the truth I gain,  
And knowledge has its lasting good;  
But oh, the change is full of pain,  
And works like poison in the blood!  
I'd almost take the trash of time,  
And have the sympathies of men,  
Than all your knowledge, vast, sublime,  
That parts and parts again, again!  
To climb some height to see before,  
Appears a work of great delight;  
But he that climbs can feel but poor,  
His fond companions hid from sight.  
And so I almost change my mind,  
And cast aside the shells of truth,  
That I again may sweetly find  
The fair affections of my youth.  
We cannot always live as boys,  
However glad the days may seem,  
And 'mid the world's dull din and noise,  
When men, we live as in a dream.  
No more the man can be the child;  
No more the sage the ignorant elf;  
Though each may weep with sorrow wild  
To lose his dear, departed self.  
And thus 'tis vain to ask a change,  
And vow to turn to earlier days;  
From height to height we onward range,  
And after sorrow sing our praise:  
For God is over all, we know,  
And birth may have its pangs and pain,  
But spring will follow winter snow,  
And summer flowers the April rain.

## Banner Correspondence.

### Another Link Added, with News from the Spirit-World.

To the Editor of the Banner of Light:  
About seven years ago, a lady stranger, Mrs. Sarah E. Dunbar, of East Boston, wrote me a letter at the suggestion of a spirit influence through an esteemed medium friend of hers. It was so accurately descriptive of the events and associations in my life, I answered it; this led to a long correspondence, kept up from year to year, having a spiritual drift of thought, mutually enlightening and cheering. This woman I never saw personally. She was instrumental in furnishing many of the interesting facts in my "Looking Beyond"—a book in which she took a peculiar interest. Take it all in all, it is indeed a sunbeam from heaven; and I want here to credit it to the dear friends of the spirit-life. In all my acquaintance, I cannot recall another instance so perfectly truthful, so completely envied with angel light; even when the very idols of her heart were taken from her by the hand of death, she could look up through her tears resignedly, assured she would meet them there by-and-by.

Recently she sent me a letter of final adieu, stating she was soon to pass over the river, and averred that she saw "over there," that it was "all beautiful and real," that her knowledge of angel ministry was everything in her hour of need. From her husband I learn that her departure, on the 16th ult., was indeed the crowning of her bright expectations in the open vision of soul to the life in store for one so true and noble. Let no one say "Spiritualism is not fit to die by." What but this can rejoice the pilgrims that are daily traveling, as they are called, "Come up hither?"

To-day I saw J. V. Mansfield, who is giving unquestionable spirit testimonials to inquirers. Among the messages of love from the angels, so accurately identified, was one from that now happy spirit. Through Mr. Mansfield her name was spelled to me letter by letter backwards. The spirit spelled the name in full—Mrs. Sarah Elizabeth Dunbar. Now I do not know whether the E. in her name is the initial for Elizabeth or not. I wish her friends would inform me if this is correct. Her communication was characteristic of her, closing with "Keep up good heart, and know the angels are with you."

The dear friends of our departed sister have also drank at this well-spring of soul-refreshment, and now, better than ever before, comprehend the amazing divinity of angel ministry.  
J. O. BARNETT.  
Philadelphia, Oct. 15th, 1876.

### Iowa.

ST. ANSGAR.—S. Bates writes: A few notes of our progress in the good cause of Spiritualism in this small town of four hundred inhabitants, may not be altogether displeasing to the readers of that very interesting and highly instructive paper, the Banner of Light. The outspoken and known Spiritualists of this place are few in number; but a wide-spread current of thought on the subject occasionally comes to the surface, showing unmistakably that the angels-themselves are doing their work, and in time will manifest themselves in corresponding deeds. The 3d and 4th Oct., as per arrangement, brought to us A. J. Fishback, and "the boy Walker," a trance speaker. They were on their way to the Spiritual Convention at Minneapolis, Minn. Bro. Fishback gave the first lecture, to good acceptance by the audience, judging by the close and earnest attention he received. He is at home on the rostrum, and richly deserves encouraging sympathy and pecuniary support for his able presentation of the subject. He was an entire stranger to us all, but you would have supposed he was thoroughly acquainted with all our needs, such was the adaptability of his subject.

As for Bro. Walker, he came here from Waverly, Ia., had been speaking there, and in the towns adjoining, and was completely tired out—yes, and jaded—by speaking and holding seances thirty-one times in fifteen consecutive days. This is not referred to in any fault-finding spirit, but to urge the importance of caring for those instruments through which we receive the highest thoughts from the angels.

### Pennsylvania.

PHILADELPHIA.—Dr. J. H. Rhodes writes: Meetings are continued in the Spiritualists' Hall, Sunday mornings and evenings. Dr. Maxwell, under spirit control, answers questions in relation to spirit-life, in a manner that shows a thorough knowledge of the laws of the inner-life or spiritual realm.

Monday forenoon, the 16th, a very feeble elderly gentleman called at my office, and handed me a five dollar bill, remarking, "I have made out to get here once more, but I feel it will be the last time, as I am growing feeble; yet while I live I want to do what I can for the good of others, so here are five dollars for the Banner of Light Public

Free Circles—it may be my last contribution, as I am now eighty-six years old, and cannot remain in this life much longer." May his receding days be pleasant and happy, and his entrance to the other life be joyful.

On Thursday evening Mrs. Suydam, the first test medium, held a seance here which gave great satisfaction. I recently visited Mr. J. V. Mansfield, the writing test medium, who is now stopping at 933 Spring Garden street, this city. I wrote a question and folded it several times, so I knew no one could read it without unfolding the paper. Immediately he wrote an answer, signing my mother's name in full and correctly. Those who desire communications from their spirit friends should visit or send to Mr. Mansfield.

### Vermont.

BARNET.—James Edson writes: I think the Banner improves with age. It is becoming more and more interesting. I suppose the reason is, that the spread of Spiritualism in this and other countries gives you a greater range of correspondence from which to select matter for publication; and another reason may be, the higher phases of Spiritualism which have of late been developed. There has been a gradual rise higher and higher, from the tiny raps at Hydesville, to the materialization of spirits. But I am sick, tired, of "exposés"—the most truthful and trustworthy are not safe from such attacks. It will be the means of deterring many a timid one from publicly exercising the gift that they possess; yet I believe, in the long run, it will be the means of spreading the spiritual theory, instead of crushing it out. I like your moderation in your comments on these "exposés." Every new development of science or philosophy has to fight its way, until it becomes consolidated, and this can only be accomplished by organization.

There are some organizations now in several localities, which seem to work well; but why can't there be a hub to the wheel, to strengthen it? Why can't the local organizations be consolidated into a national organization? There is some prospect of an awakening in the town of Barnet. Orthodoxy is getting some hard shakes. There is much discussion on Spiritualism; some shrewd individuals went down to Chittenden to see the Edseys, and came back converts of the new philosophy. It is shaking up the dry bones, and no doubt it will be the means of bringing many to lead a spiritual life.

We are going to have a spiritual lecture, for the first time, in Barnet village, by Mrs. Brown, of East St. Johnsbury.

To the Editor of the Banner of Light:

I noticed a quotation in your paper taken from the Religio-Philosophical Journal of Chicago, regarding myself, and I deem it a duty as well as a pleasure to write to you, and express to you my sincere thanks and appreciation for your kind interest in my welfare in placing Mrs. Hutchison's notice also in your paper and calling the attention of others to my circumstances and conditions. I have suffered the pangs of want, have often wished for something higher and nobler, but every wish and hope has withered before my gaze, till I have many times wished death would relieve me from the hard and toilsome life to which fate had consigned me. But through the kindness of Mrs. Hutchison of California, Bro. Jones and yourself have through your papers called the attention of other spiritual friends to the matter, and have been successful; and I now wish to express to all the kind friends who have so generously responded, to the many who cheerfully aided me, my sincere thanks and appreciation of all that has been done for me. God, the Infinite Father, will reward you all in the end. As for myself I can but value and appreciate all that has been done for me. I have accepted a home with Mrs. S. P. Atwood of Temple Place, Bartonville, Vt., and I hope to be happy. Ever your thankful sister,  
CORA V. RANDOLPH.

### New York.

MORAVIA.—Abby N. Burnham, of Boston, has been delivering a course of lectures in this place, to large and interested audiences. Not only Spiritualists, but persons of all classes and denominations, welcomed her, and manifested much interest in her discourses, which were grandly eloquent as well as logical, and filled with soul-power which seemed to leave its impress upon many hearts whether they would or no.

EMMA J. HUFF,  
WM. E. COOPER,  
S. B. COYNE,  
J. T. COMSTOCK.  
BROOKLYN.—Charles R. Miller, President of the Spiritualist Society in this city, writes: There has been a change in our board of officers, Dr. A. B. Smith having succeeded Mr. Geo. W. Young as treasurer. Mr. Young has heretofore filled the offices of secretary and treasurer, and having resigned from both, Mrs. A. B. Smith was appointed secretary pro tem. Mrs. Smith is one of the best workers in the Brooklyn Society, and it is to be hoped that she will consent to serve as the permanent secretary. During the last year the Brooklyn Society has sustained itself well, and has carried on a vigorous campaign for the truths of Spiritualism, and for untrammeled thought. We have had the services of Mrs. Emma Hardinge Britten, Mrs. C. Fannie Allen, Mrs. Sarah A. Byrnes, Mrs. Com. L. V. Dappan and Mrs. Nellie J. T. Brigham. Not one Sunday service during the year has been missed. Even during the summer vacation, when the pastors of most of the Brooklyn churches had fled to the country, there was a well-sustained interest at our meetings and good attendance.

Mrs. Tappan's labors in August, and Mrs. Brigham's in September and October, have given a fresh impulse to the cause of Spiritualism in Brooklyn. We do not doubt our society has obtained a permanent foothold in this "city of churches," and that it will go on increasing in strength and usefulness.

### New Jersey.

ANCORA.—A correspondent writes that Webster Eddy and Frank T. Ripley (trance and test mediums) will start on a tour West (designation California), visiting Washington, D. C., Buffalo, N. Y., and other places during their journey. These mediums will give light and dark seances. Letters addressed to Ancora, Camden Co., N. J., till the 3d of November, will reach them. They leave that place the 5th of November.

### Miss Ella E. Bradner, Medium.

To the Editor of the Banner of Light:  
Please allow me, through the columns of the Banner, to call the attention of invalids, (and especially those who are suffering from chronic diseases) to the card of Miss Ella E. Bradner, Oswego, N. Y., in your advertising columns, whose remarkable ability to correctly diagnose disease I have successfully tested, both in my own case and that of my wife. I had for several years been afflicted with a disease of the kidneys and liver, from which I have suffered in spite of remedies taken. In looking over the medical advertisements in the Banner last spring, I noticed the card of Miss Bradner, and at once wrote her, sending the lock of hair as directed, and received from her a more perfect description of my symptoms than would have been possible for me to have given. Feeling encouraged she could help me, I sent for medicine, which I took, as directed, and am to-day comparatively a well man. My wife, who had been suffering for years with a nervous derangement of the system, was induced to try the clairvoyant powers of this gifted young lady. She sent to her for medicine, which she has taken, and is now enjoying better health than for the past fifteen years.  
J. JEROME GRAHAM.  
Hartford, Ct., Oct. 9th, 1876.

It is estimated that of those who go to church in New York 50 per cent. are Catholics.

A woman—Priscilla Wakefield—founded the first savings bank.

## Children's Department.

### THE MOON AND THE HARE.

A HOTTENTOT FABLE.

The moon, in pity to the race  
Of man in his despair,  
Sent to them from her shining place  
Her messenger, the hare.  
"Go, nimble one, and say to men  
That I fade and die,  
Then rise and brighter shine again  
Above them in the sky;  
So they must fall and fade away,  
But only die to rise  
Where resurrection paves the way  
To fairer, friendlier skies."  
But out of dullness, trick, or feud  
The message which was sent  
The reckless little hare construed  
With most malign intent.  
Oh race of men, the moon hath said  
"That as she lives and dies,  
So unto death shall ye be led,  
And nevermore shall rise."  
Now when the moon had heard the case,  
Her axe, with force and grip,  
She struck into the meek hare's face,  
Which caused the split hare lip.  
The hare, incensed, with claws upbore,  
Scratched back with right good grace,  
And since that day the moon has worn  
A rough and ragged face.  
—Joel Benton, in the Galaxy.

### THE INVENTOR OF THE WHEELBARROW.

It takes a great man to do a little thing sometimes.  
Who do you think invented that very simple thing called a wheelbarrow? Why, no less a man than Leonardo da Vinci.  
And who was he?  
He was a musician, poet, painter, architect, sculptor, physiologist, engineer, natural historian, botanist and inventor, all in one. He was not a "Jack of all trades and master of none," either. He was a real master of many arts, and a practical worker besides.  
When did he live?  
Somewhere about the time that Columbus discovered America.  
And where was he born?  
In the beautiful city of Florence, in Italy.  
Perhaps some of you may feel a little better acquainted with him when I tell you that it was Leonardo da Vinci who invented one of the grandest pictures in the world, "The Last Supper," a picture that has been copied many times, and engraved in several styles, so that almost every one has an idea of the arrangement and position at the table of the figures of Jesus and his disciples; though I am told that, without seeing the painting itself, no one can form a notion of how grand and beautiful it is.  
And only to think of the thousands of poor, hard-working Americans who really own, in their wheelbarrow, an original "work" of Leonardo da Vinci!—St. Nicholas.

### THE MAELSTROM AS IT IS.

Nearly midway Lofoden Strait a huge, naked rock, which might fairly be called an island, lifts itself above the waters, breasting the conflicting currents caused by the wind and tides. Between this rock and the cape on Muskenes is the famous maelstrom, which fertile imaginations have clothed with many terrors. Its geographical position is such as to expose it to fierce tidal currents, and when these are assisted by high, westerly winds, they are no doubt terrific. The bottom of the Strait is strewn with immense boulders, which are so arranged as to give the current a spiral motion directly toward the isolated rock from the northern side, which is much increased in times of high tides and storms, when it whirls quite around the island rock. Then it is that it is really difficult for boats and vessels, without steam power, to keep clear of the rocks against which the wayward currents would dash them. While there are at times vast and powerful eddies, which give objects floating upon them a fearful spiral motion, there is nothing like a vortex produced by a subterranean discharge of the water, although the tumbling and boiling character of the spiral currents may submerge temporarily objects drifting on the surface. No doubt the action of the water, in the course of time, has tended to level down the bed rocks, some of which, we may presume, showed themselves above the surface. This may have made the maelstrom much more terrific than it is now; and, as it is, in ordinary times and in favorable weather, the fishermen do not hesitate to seek for fares throughout these waters, which to strangers are suggestive of the most terrible dangers.—E. D. Colton.

### THE OWL THAT THOUGHT HE COULD SING.

"What can bring the people into the groves to hear those nightingales sing?" said an owl to his mother.  
The old owl didn't know, and she didn't care—she was busy watching a bat.  
"I am sure I have as fine a voice as any nightingale, and far stronger."  
"Stronger, certainly, my son," said the owl, with a blink, for the bat had escaped.  
"I shall go into the grove to-night, and give them a song," said the owl.  
The owl opened her round eyes very wide, but said nothing.  
Accordingly, when night came, and the hour for the sweet trilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.  
Now the nightingales did not by any means admire the prospect either of his company or his cooperation in their concert; so those who were bent on singing sought another grove, while those who were content to be quiet for the night kept snugly at roost.  
"Where can the nightingales be?" said the people who came to hear them.  
Upon this the owl set up a hoot so loud and so long that it nearly frightened them into fits.  
"The creature has terrified them, and scared them all away," said one; "I will soon dispatch him. Where's my gun?"  
But the disconcerted owl took the hint, and before the gun came he had got back to his mother.  
"Your fathers are ruffled, my son. Have you been singing?"  
The owl reluctantly related his disgrace and narrow escape.  
"It is just what I expected, and I am glad you are safe back."  
"Then why did you suffer me to go?" said the owl, indignantly.  
"Because I was sure it was a point on which nothing but experience could convince you. I don't understand music, and cannot tell why people should take the trouble to go and hear nightingales sing, and at the same time shoot owls for hooting, but I know it to be a fact. There is much difference between our voices, which I can myself hear, for anything I know; but as the prejudice of the public mind is strong on the other side, I should n't think of disputing the point; and probably, now you have experienced the effect of your performance on their ears, you will be satisfied, with me, to leave them alone in their mistake."—Mrs. Prosser's Fables.

### GERMINATION FROM SEEDS TWO THOUSAND YEARS OLD.

A most interesting observation, referring to the power of germination in seed which is hundreds and even thousands of years old, is said to have been made by Prof. Heudreich in Greece. In the silver mines of Laurium, only the slags left by the ancient Greeks are at present worked off in order to gain, after an improved modern

method, silver still left in that dross. This refuse ore is probably about two thousand years old. Among it the seed of a species of glaucum or poppy was found, which had slept in the darkness of the earth during all that time. After a little while, when the slags were brought up and worked off at the melting ovens, there suddenly arose a crop of glaucum plants, with a beautiful yellow flower, of a kind unknown in modern botany, but which is described by Pliny and others as a frequent flower in ancient Greece.—London Examiner.

### The Metric Tables.

Which have been adopted in France, Germany, Austria, the Netherlands, Southern Europe and South America, and have been legalized in Great Britain and the United States, are decimal and simply related; for example:

| LENGTH.         |      |               |               |
|-----------------|------|---------------|---------------|
| 10 millimeters  | make | 1 centimeter  | (1/100 meter) |
| 10 centimeters  | "    | 1 decimeter   | (1/10 " )     |
| 10 decimeters   | "    | 1 meter       | (1 " )        |
| 10 meters       | "    | 1 deca-meter  | (10 " )       |
| 10 deca-meters  | "    | 1 hecto-meter | (100 " )      |
| 10 hecto-meters | "    | 1 kilo-meter  | (1000 " )     |
| 10 kilo-meters  | "    | 1 myria-meter | (10000 " )    |

| CAPACITY.      |      |              |               |
|----------------|------|--------------|---------------|
| 10 milliliters | make | 1 centiliter | (1/100 liter) |
| 10 centiliters | "    | 1 deciliter  | (1/10 " )     |
| 10 deciliters  | "    | 1 liter      | (1 " )        |
| 10 liters      | "    | 1 dekaliter  | (10 " )       |
| 10 dekaliters  | "    | 1 hectoliter | (100 " )      |
| 10 hectoliters | "    | 1 kiloliter  | (1000 " )     |

Any one who will try to write down the common tables of long measure, cubic measure, liquid measure, dry measure, avoirdupois weight, troy weight and apothecaries' weight, also the cubical contents of the measures of capacity, and the weight of water each one holds, and the weight of a cubic inch, foot, etc., of water, may learn why this Metric System is coming into universal favor.

### ITEMS BY THE WAY.

NUMBER THIRTEEN.

BY J. M. ALLEN.

To the Editor of the Banner of Light:

It is now several years since the last installment of these "Items" appeared, and it may not be altogether out of order for the thirteenth (or otherwise) of the numerous family that forms the weekly "reading circle" for the grand old Banner—long may it (the Banner, not the circle!) continue to wave and shed its heavenly light over our benighted world!

So long silent regarding personal movements, and the historical horizon having been so very thickly shrouded with events interesting to ourselves at least, it is difficult to call out from the great mass of reminiscences those few which may be most appropriate to the present purpose.

Perhaps it were best to "begin at the end," and open with

### "A RELIC OF YR OLDEN TIME."

I have fallen in with in this town (Buffalo, Dallas Co., Mo.) a curiosity worth chronicling—a "Centennial offering" very literally. Let me give you some particulars: It is a man. His name, Joseph F. Miles. His parentage, Irish. His birth-place, New York. Date of birth, Feb. 18, 1770. Age, 106 years 6 months and 24 days. Not a gray hair in his head (at least not noticeable). Reads and writes without glasses. Plays violin with ease and skill. One leg four and a half inches shorter than the other. Has had thigh-bone broken five times; piece of bone broken off from inside of knee; right collar bone broken; three ribs broken on right side; skull bone broken close to temple and a 12¢ cent silver piece fitted in and scalp grown over it "all right." Big toe out of joint; knee ditto; left hip ditto. Left shoulder ditto twice, right (or wrong) wrist ditto twice—all this and "not done yet," he says! Has never married. Lives alone here, and takes care of himself in "single blessedness." Located this town in 1830, built the first house and lived in it ever since. Remembers distinctly hearing the news of the Declaration of Independence. His father enlisted and was killed. He saw Washington several times; saw also Lafayette. He told me he had never in his life had the head-ache, tooth-ache, ear-ache, back-ache, legs ache, bones-ache nor heart-ache! He left off using tobacco the 9th day of June last. He said "he found it hurt him, and quit!" having used it just exactly ninety-three years to a day! He never drank a pint of liquor, though he sold it several years. Never allows himself to over-eat. His food cost him in one year that he kept account recently, the Dio-Lewisian total fifteen dollars (corn twenty cents a bushel). He is cheerful, intelligent, active, and has only within the past two or three years abandoned the idea (or expectation) of marrying, and would not then, but having lost an eye a few years ago, he concluded that "a man so circumstanced should hardly undertake the task and run the chances of marriage and raising a large family of children!"

### WINDGRAPHS IN SOUTH-WEST MISSOURI.

Two discourses were given through my lips in the Court-House in this place on Sunday, September 10. They were the first ever delivered here on the subject of Spiritualism. The report of the editor of the "Reflex" was very candid and fair, showing that even in this remote corner of the great vineyard the secular press is feeling the touch of the tidal wave of Spiritualism, and beginning to dare to speak of our angel-movement without a sneer.

But what was in view in opening this paragraph, was a little "physical manifestation" which has just taken place, and which, in connection with the lectures, has set the whole town to wondering and pondering. Tuesday morning a citizen discovered something upon a window of the Court-House, which seemed like the likeness of a human head and bust. The window being

directly behind the desk, he at first supposed some person was standing there inside, but soon saw that the form was on the glass. Closer inspection by himself and the crowd that soon gathered, revealed, first, a three-quarter view of the head, face, neck and bust of a white man resembling (some said) the poet Moore. To me the resemblance was more close to Charles Sumner. Soon I noticed, secondly, the features of an Indian, placed in profile on the same space occupied by the white man, but turned the other way. Thus there is symbolized, as we may readily believe the intent to be, the red race and the white occupied on the same continent, the one resisting the old or European civilization and the other proud of it on establishing it. The pale face looks Westward for "more land to grab," while the Indian looks Eastward in memory of the lands his fathers trod and from which he has been ruthlessly driven. All saw the two pictures—two in one—but not all saw the point, probably. What is singular still further (and possibly significant also) is that after awhile the pale face, which first appeared, grew a little less distinct, while the Indian became more and more so. As the crowd was gazing and wondering and discussing, it was suggested by some (half in and half in earnest) that Dr. Hovey, of the "Hovey House," one of the very few Spiritualists here, or Prof. Allen himself, "must have been up there in the night and put the picture on." Unfortunately for that solution of the mystery, before their face and eyes another picture began to form on the pane adjoining that of the first, and gradually assumed the outlines of a lady, head, bust and neck, the neck and shoulders covered with the Quaker handkerchief scarf, crossed in front, the face turned a little in the same direction as the other pale face. This picture did not become very distinct, and soon was overshadowed by the outline of another Indian, in profile like the first, and facing Eastward. And so they remain. The second picture is not quite so clear and distinct as that on the first pane, but quite sufficiently so to show unmistakably the intention of the "artist." The glass has been rubbed thoroughly outside and in, but the pictures pay no heed. Viewed from within, nothing whatever can be seen upon the glass, not the slightest shade.

### "FRIENDSHIP COMMUNITY."

Four or five miles from here, out on the high prairie, is located an incorporated institution with the above name. It is young yet, and has but few members. It is beautifully located, with a commanding view of the prairie and forest, and the beautiful "Blue Mound" in the distance. Its principles are: "Common Property, United Labor, Mutual Support, Equal Rights, Toleration, Each for All and All for Each." Its present members are Spiritualists. A paper is issued each month, "The Communist." Alexander Longley, editor, a worthy man, to whom letters may be addressed for further information. Believing in Communism as one of the essential elements of a true civilization, I have every effort in that direction, though it may fall far short of my own ideal. A true life, to my mind, includes the proper treatment of one's self as well as his neighbor; and hence I would consider fundamental, a careful observance of the laws of health and personal morality, including a pure and innocent diet, rational, healthful dress, etc. I think the "kingdom of heaven" will never be established where hogs and cattle have free range and domination—Spirituality and "souse" are incompatible. The people of the great West and South, as well as East, seem to be unfortunately and completely tied to, and enslaved by, the domestic animals they keep for food purposes—these very "doubtful blessings" considered by the masses (and even by many Spiritualists) indispensable, yet in reality one of the greatest hindrances to spiritual growth and promoters of sensuality, disease and discord. Hogs in the woods, hogs in the street, hogs in the front-yard—everywhere hogs.

We had a pleasant picnic occasion the other day, when a party from the Hovey House, the Community, and the open prairie, went to Blue Mound, where, spreading a table upon the ground on the summit, we formed a circle under the open sky, and, with one of the most extensive and lovely scenes spread out before us that the eye ever beheld, we partook of our simple repast, before and after which the "spirit of the scene" found expression in earnest utterances through Mrs. A. and myself. The spirits controlling analyzed our present civilization, and referred hopefully to that better system of life now being developed, worthy the acceptance of the red race and all others.

### Striking Experience with Dr. Snide.

To the Editor of the Banner of Light:

At this time, when the genuineness of the phenomena occurring in the presence of Dr. Snide is being called in question, it may be in order for me to relate an incident which occurred during my seance with him. After the usual phenomenon of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, &c., the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate, I gently drew the end I held from under the table and saw a seance on the slate forming a letter; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped. So I saw the bit of pencil writing part of an intelligent sentence without any visible propelling cause, and I know I was in the full possession of my mental faculties.  
JOHN M. RAE.  
Wilmington, N. C., Oct. 9th, 1876.

### Minnesota Convention.

(Reported for the Banner of Light.)

The Minnesota State Association of Spiritualists held its Ninth Annual Convention at Harrison Hall, Minneapolis, on Friday, Oct. 6th, and continued three days. The meeting opened at ten A. M. President Smith delivered an address on the chair. Invocation by Thomas Walker. Remarks were made by Rev. Dr. Samuel Watson, Minneapolis, Tenn., A. J. Fishback, late State Agent, and others. Committee was then elected.

At the afternoon session, after the transaction of business, Dr. Grier, of New London, delivered an address. In the evening Rev. Dr. Samuel Watson delivered an address, which seemed to catch the hearts of the large audience. Dr. J. H. Rhodes, of St. Charles, Ill., then held a short seance. Sunday Morning Session.—The morning session was held at ten A. M. Dr. J. H. Rhodes, of St. Charles, Ill., delivered an address, and was followed in a short address, and closed by describing spirit-friends. The lecture the afternoon session was by Rev. A. J. Fishback, of Minneapolis, on "The Verdict of a Soul to God." It was every way worthy of the man and the occasion. The evening session was mainly occupied by addresses from Mr. Thomas Walker and Dr. Watson.

Sunday Morning.—The following resolution was offered by Mr. Fishback and adopted:  
Resolved, That, as Spiritualists and Free Thinkers, we recognize no man or book as master, and we declare it as the sense of this Convention that all men have an inalienable right to liberty of thought and speech in the advancement and investigation of subjects appertaining to the welfare and happiness of the human family.

At the afternoon session, after the transaction of business, the action taken last year in regard to the call was read, and the withdrawal of a resolution of matter of officers, which resulted as follows: Mr. Jenkins of Farmington, President; Mrs. E. M. Welsh of St. Paul, Mr. Martin and Mr. Carpenter of Farmington, Vice-Presidents; Mrs. Esther T. Douglas of Vienna, Secretary; C. P. Collins of North Branch, Treasurer; Executive Board—Mrs. Hubbard of Minneapolis, Isaac Pope of Portland, Mrs. Carpenter of Farmington, Mr. Putnam of Hutchinson, Mr. Chandler of New London.

In the afternoon Dr. J. H. Rhodes held a seance in which he saw and described in my spirit which were recognized by persons in the audience. Much satisfaction was expressed. At the close of the seance Rev. Dr. Watson delivered a lecture, taking the subject of "The Sum of Man." It was truly a mental feast, of which all partook with a hearty relish. Sunday evening, after the usual conference, a lecture was delivered by Thomas Walker, subject, "How shall we meet the Existing Religions of the Day?" A large audience listened with great attention and evident satisfaction. The Convention then transacted some important business. The action taken last year in regard to the call was read, and the withdrawal of a resolution of matter of officers, which resulted as follows: Mr. Jenkins of Farmington, President; Mrs. E. M. Welsh of St. Paul, Mr. Martin and Mr. Carpenter of Farmington, Vice-Presidents; Mrs. Esther T. Douglas of Vienna, Secretary; C. P. Collins of North Branch, Treasurer; Executive Board—Mrs. Hubbard of Minneapolis, Isaac Pope of Portland, Mrs. Carpenter of Farmington, Mr. Putnam of Hutchinson, Mr. Chandler of New London.

Mrs. Esther T. Douglas, Sec.



















Original Essay.

WATCHMAN, WHAT OF THE NIGHT?

To the Editor of the Banner of Light:

In view of the various hostile demonstrations which have been made by the enemies of Modern Spiritualism, and the wide-spread and apparently concerted purpose to arrest its progress by any and every means that can be brought to bear for the accomplishment of that end, it behooves those who have assumed or been entrusted with the responsible duties of sentinels to be wise and prudent as well as vigilant while on guard.

In order to discharge such duties intelligently and efficiently, it is necessary to clearly understand the character of the foes whose approach is to be looked for, and whose movements are to be watched. This understood, and their power to harm the cause of truth will be rendered impotent. Who are these foes? They are numerous and various, and may be classed under two distinct heads. First: The foes of Modern Spiritualism, in the supermundane spheres of human existence; and, second: The foes of Modern Spiritualism in the mundane sphere. Of the first class there are two orders. First: The spirits of men and women whose sole occupation it was, while in physical life, to willfully deceive and mislead others, and who have passed from earth to spirit-life with the same propensity and disposition, and, unfortunately for themselves and their fellow-beings, with those moral defects greatly intensified. A second order of that class of enemies are the spirits of those who, with every purpose to do right and to act for the best, have passed to the spirit state of existence more or less ignorant of what was right or best, and who still blindly seek to propagate their mistaken views and teachings from their spirit standpoint. Included in the first of these two orders are the spirits of those whose earth-lives were characterized by their grasping ambition, their thirst for power, their covetous and miserly desires, their licentious practices, their cruel and brutal natures, their dishonest and deceitful conduct; and, in a word, the spirits of all those who, in their physical lives, sought and followed darkness rather than light, and who hated truth and labored to supplant it by falsehood. Spirits of this order are the most dangerous, because they exist and act in that state of spirit life which enables them most readily to approach and control those whose natural attributes constitute them mediums for the manifestations of the return of disembodied spirits to the earth. Hence, in so many instances, the purest, most exalted and admirable persons become the victims of the obsession of such evilly-disposed spirits. Indeed, so far as my immediate observation goes, there are but few of the best and most reliable mediums who have not, in the earlier stages of the development of their mediumship, been subjugated to these adverse spiritual influences, and, in some cases, been made to suffer untold distress on that account. In many, if not in most instances, this preliminary training has seemed a necessity; and is, without doubt, but the indication of an important law, a correct knowledge of which is of the highest consequence to the human race, both in the physical and spiritual stages of the eternal life. It is a law which has governed man's intellectual, moral and social development, that he has been compelled by suffering and sorrow to seek for and adopt measures which were necessary for his relief from evils which his ignorance or indifference had brought upon him. In nothing is the working of that law more apparent than it is in the relations which exist between embodied and disembodied human beings. Nothing short of the direct necessity will compel the present generation of the human race on earth to recognize those relations, and to live and act in proper conformity with them. I have in a measure digressed, but will now draw attention to the second order of the spirit-enemies of Modern Spiritualism.

In this order must be included the spirits of all those whose aim and object it was to monopolize the knowledge and learning of the world, and who found their power and influence in human affairs proportionate to the prevailing ignorance around them. In this, as in all other fields of human ambition and effort, self-interest has prevailed to an extent which has worked its own discomfiture. In ages of ignorance true knowledge could not be appreciated, and hence the teachings which the mental and moral leaders of mankind put forth were such as they thought best adapted to maintain the ascendancy which, through the more favorable circumstances which, had enjoyed, they had acquired over their less favored fellow-men. The propagation of truth could serve no such unworthy and selfish end, and hence the inculcation of error and falsehood became the habitual practice of those who assumed the leadership of the human race. Unwilling to stand upon a common plane of progression, with their more humble and too confiding followers, men in all ages have assumed divine authority, and have sought to usurp and wield the prerogatives of deity. These self-exalted charlatans have, through ages, been passing to the spirit spheres, carrying with them their impotent pride and lust for adulation and honor, and are still striving to perpetuate their pernicious influences by all the means to which their earthly training and habits had accustomed them. With these selfish spirits, who see the good of others only in their own exaltation and control of things, the end, and not the means by which it is to be reached, is of any consequence to them. To rule and dominate in human affairs, now, as they did before they passed to spirit-life, they devote all their energies to rule the world of selfish spirits around them, and by their superior experience and skill in that direction, completely dominate the lower spirit spheres of existence. In spirit-life as in earth-life there are countless millions of human beings who "would rather reign in hell than serve in heaven." These are the supermundane enemies against whose insidious and dangerous approach it is especially necessary to guard, if Modern Spiritualism is destined to prove a blessing rather than a curse to mankind.

In enumerating the foes of Spiritualism I have assumed as verities the three great fundamental truths of the New Philosophy, to wit: First, That man or woman as an individual conscious entity does not die or cease to think and act. Second, That he or she passes to spirit-life with all the mental and moral tendencies and inclinations which controlled his or her earthly career; and, Third, That as spirits men and women can and do return to the earth, and in various ways influence and affect our mundane interests. I have assumed them as being true, for if they have not been demonstrated to be true, by all the experience of the human race, then nothing is capable of demonstration.

Before defining the mundane class of foes to Spiritualism I ask indulgence to mention an incident of my experience, in the investigation of this subject, which seems to afford much instruction on the point under consideration. It is this: Early in the spring of 1874, and very shortly after I set seriously about ascertaining the truth in relation to Spiritualism, I had a private seance with Miss Anna Bulwer, of Philadelphia. She was an entire stranger to me, and when I called seemed quite reluctant to give me a sitting, alleging that she thought I would get nothing, and would be disappointed. I expressed my entire willingness to be disappointed so far as spirit-communications were concerned, but that I would be disappointed greatly if I could not have the opportunity to do so. She consented, and was very soon controlled. She gave many of the most conclusive tests of the presence of several of my spirit relatives, describing their appearance accurately, giving their full names, and mentioning many things known only to them and myself, and wholly unthought of by me. At length she said, "I see standing beside you a fine-looking elderly man, who wears the saddest countenance I ever saw; he says he is not a relative of yours, but that he has been attracted to you by your sincere and earnest desire to know the truth in relation to the life of the human soul, and by his desire to do what he may to undo the mischief which his honest but erroneous teachings while on earth had done to his fellowmen. He gives me the name of Jonathan Edwards. Do you know him?" I answered, "Yes, I know of him, but had no personal acquaintance with him."

For full a half hour the medium continued to repeat what purported to be a communication from that great Christian minister to myself. Among other things the medium said: "He now holds his hands in this manner," (she holding up both her hands palm to palm about six inches apart) "and says, 'So long, so long; you will know, my friend, what I mean.'" The medium said, "What can that mean? I do not understand it, do you?" I told her I thought I understood it well, but not to interfere with what might follow. I did not tell her that I understood it to refer to an expression of theological conviction once used by him that "Hell was paved with infants' skulls not a span long." Never did a father confessor listen to a more contrite, penitential, and truly sorrowful unburdening of a human soul than I listened to on that occasion. I was exhorted in language of the most moving eloquence and earnestness to strive to counteract the effects of the soul-crushing teachings which he had so honestly, sincerely and earnestly taught as truth, but which he had since come to know were fatally erroneous. I then and there gave him that promise, and I am but partially fulfilling it in availing myself of this opportunity to relate the general incidents of that interview. If this was really what it purported to be, a communication from Jonathan Edwards, and I have many very strong if not conclusive reasons for so believing, what a lesson does it not teach? What encouragement does it not give us to rely upon the cooperation of all that is good, great and true in spirit-life, to overcome the evil, base and false which may come to earth from the spirit-world?

But to return to the subject in hand. The foes of Modern Spiritualism which constitute the second class include two orders also: First, those who are primarily and naturally hostile, and secondly, those who are only incidentally and by force of circumstances rendered inimical to it. Fortunately the latter are vastly the most numerous. It would require more space than would be permissible to enumerate the various genera, much less the species, constituting these two orders; I will therefore confine myself to mentioning a few of the more marked specimens of each. The first and most prominent genera of the first order are those who have inherited the pretentious ignorance and slavish prejudices of centuries of human usurpation, tyranny, aggrandizement and deceit. Utterly disqualified by their training, interests and prejudices, from learning anything from higher or purer sources than those from which they derived their inheritance, they have determined that no one else shall have that privilege if it can be prevented. The so-called learned professions are largely filled with those to whom the well-established and irrefutable truths of Modern Spiritualism are most repugnant, and who well understand that their factitious importance will end with the popular discovery of the shallowness of their knowledge and attainments. These very unlearned learned men covet ignorance rather than light, where light would make clear that ignorance. To sniff out every ray of such light is the work to which they are now devoted. The old instruments of dogmatic authority, falsehood, misrepresentation, treachery, corruption, persecution and slander, are set in motion, to obscure the light which the New Philosophy is shedding upon the earth.

Closely allied with those last mentioned, are those enemies of Spiritualism whose selfish and worldly interests are of a still grosser and more unworthy nature. These two generic kinds of votaries of selfishness have a common interest, and possess a common purpose to suppress a philosophy, every fact of which stands out in judgment against them. Of the two, the latter is by far the most formidable adversary of truth.

Another prominent genera of the order of the natural mundane enemies of Spiritualism, are those who, having acquired an inkling of the mighty truths of Spiritualism, and who have shrewdness enough to perceive the ultimate, if not the early predominance of those truths on human affairs, have set themselves up as the rulers and governors of the new spiritual movement. Not even Spiritualism, the very antithesis of selfishness, has been permitted to escape the grievous burden of that "Old Man of the Sea." Utterly incapable to comprehend the mighty import of spirit intercourse with mortals, much less to direct and control the subtle forces which have made it possible, they become its most dangerous foes. Admitted within the citadel as trusted leaders of its forces, Spiritualism is too often betrayed by those who, as open enemies, could do it no harm. Let them be closely watched, and at the first intimation of treachery from them, be driven forth to take their true position with the selfish cohorts of the enemy.

Each and all of the enemies I have named have their following, and those who follow them constitute the order of those who are the incidental foes and who are made the enemies of Spiritualism by their various relations to the latter. I have thus sketched the character of the foes with whom the true and disinterested friends of Spiritualism have to contend with, and whose movements it is important to watch and announce.

Recent events have demonstrated that these

combined enemies of Spiritualism, both on earth and in the spirit-world, are diligently at work to drive it from among men. Some of their recent operations require illumination, and I propose hereafter to open the way for some light to shine upon the advancing lines of those enemies, so that the good and faithful holders of the fort of spiritual truth may know where to direct their shots with the best effect. J. M. ROBERTS.

Mr. Anthony Higgins in New York.

One of our special New York correspondents writes us that this eloquent advocate of radical thought has been lecturing the past month to the Spiritualist Society convening at the Harvard Rooms, corner Sixth avenue and Forty-Second street. During the past season Sunday conferences for the many, rather than regular speaking by a few, have been the custom at this place, and have met with fair success.

Mr. Higgins's concluding lecture last Sunday evening on the subject, "Why I became a Spiritualist," was preceded by an appropriate reading from T. L. Harris's "Lyric of the Golden Age," after which he proceeded, in a deeply interesting and earnest manner, to unfold the steps taken in journeying from Catholicism and Materialism to the so-called system of Negation, he said. "Questioning Materialism as deeply as I could, through the well-known works of its acknowledged exponents and masters, and finding no full solution to life's problem, when I saw that matter possessed only fifty per cent. of the necessary means to explain the philosophy of life; that the mental and the spiritual were as naught; I turned and studied, and welcomed 'Nature's Divine Revelations,' as foreshadowed by Mr. Davis, and accepted it with all of its corollaries. I greeted the knock, the rap, and the consciousness they brought that the wife I loved, and the little ones I doted on here, should be mine and dwell with me after the change of death. The philosophy of Spiritualism dawned upon and filled my being with a glory and a satisfaction that answered to my ideal. Its fullness is not yet. By its strength has been given me to be a man. Happiness is mine. The recondite lessons of Spiritualism I have learned." &c. The lecture was of a personal character, confessional and illustrative, and of mainly candid and independence throughout.

The generous impulses of his nature have led Mr. H. to champion every thought, however radical, to the world, wherein he discerned a truth struggling to be free—doing this often to his own social and pecuniary hurt, because of the misdirection of others. But his sincerity, honesty and moral integrity in these matters have never been questioned by those who know him. Happily free from former alliances he is devoting himself specifically to lectures on Spiritualism. A rapid and logical thinker, an eloquent and impassioned speaker, his hearers are always sure to be both interested and instructed.

New Publications.

A WOMAN'S WILES.—"An Over True Tale." By Celia E. Gardner, author of "Stolen Waters," &c. &c. New York: G. W. Carleton & Co. This has been called a charming story, and it is a true assertion. It belongs strictly to the class of light literature, but there are many persons who pasture on just that kind. Miss Gardner's novels enjoy a popularity wholly their own, being distinct in their characteristics from others of the time. The present one will be found wholly worthy of its long line of successful predecessors.

LADY ERNESTINE; or, The Absent Lord of Rochefort. By Mrs. Catharine A. Warfield, author of "The Household of Howarth," and numerous other tales. Philadelphia: Peterson & Brothers. It is not necessary to dwell on the merits of any novel that comes from the pen of the author of "The Household of Howarth." This novel has been pronounced by a competent literary critic superior to that, who declares it is one of the very best works of fiction produced during the last twenty years. The same critic further says that "originality of design, perfectness of execution, accurate character drawing, clever construction of plot, and good local coloring are its leading features. The fortunes of the princely line of D'Estree, in the French province of Dauphine, are related by the last direct representative of that family—the narrative, extending from a short period before the Revolution to the reign of Louis Philippe D'Orleans, is entirely personal, which affords the opportunity of exhibiting the writer's masterly inspection, in the manner of Goethe's 'Cavalier William.' The story, which includes some affecting scenes in Paris during the Reign of Terror, virtually closes with the fall of Robespierre. Among the dramatic personae of this well-told tale is Joseph Balsano, historically celebrated, under the title of Count Cagliostro, who played a leading part in the affair of the Diamond Necklace conspiracy, which so much injured the reputation of Queen Marie Antoinette. He is introduced here in a very skillful manner, without any extravagance of circumstance or detail. Balsano figures in Alexander Dumas' 'Memoirs of a Physician,' but no other novelist, until now, has brought him into fiction. This, which is admittedly done, adds much to the interest of this remarkable story."

MY LITTLE LOVE. By Marion Harland. New York: G. W. Carleton & Co. This is one of the most fascinating of the author's books, enthralling as they all are. Its dedication alone sufficiently characterizes it. "To the Memory of the Sweetest Soul that ever looked with human eyes." The purpose of the story is to show that child-faces possess a rare consecrating power, and make us shudder anew, in the language of George Eliot, at all the grossness and basely-wrought griefs of the world, lest they should enter and defile. The story is in Marion Harland's best style, full of those fine and delicate touches that flash a new light at every point, and making a place in all hearts by its genial sympathy, its humor, and its perfect truth to nature. It is a beautiful production.

CONSTANCE'S FATE: A Story of Denzil Place. By Violet Lane. New York: G. W. Carleton & Co. This is a love story in verse, and a companion to "Lucille." Its text is the complete from Shelley.

There are some remarkable scenes in the course of the story, numerous fine characterizations, and a spirit of true poetry pervades the whole. The pathos of the tale is the chief secret of its power. We can cordially commend it as one of the most beautiful poems of the time, worthy to be read by all who have hearts to throb and eyes to weep.

TWIST HAMMER AND ANVIL. By Frank Lee Benedict. New York: G. W. Carleton & Co. This is indeed a fresh and powerful novel. The London Spectator, in speaking of its merits, says that "a new and powerful novelist has arisen." The excitement which a perusal of this story will produce may truly be called profound. It betrays genius all through. The author handles the overpowering passions of the human heart with the grasp and skill of a master. Very few novels have recently been given to the public that possess the rare and lasting qualities of this.

Spiritualist Meetings in Boston.

TEMPLE'S HALL, 488 Washington Street.—Spiritual mediums and speakers always in attendance. F. W. Jones, Chairman. Mrs. Abby N. Burham will lecture and give tests Sunday evening, Oct. 29th.

Rochester Hall.—The Children's Progressive Lyceum held a pleasant session on Sunday morning, October 22d. Prof. Carpenter addressed the children in an instructive and interesting manner, after which there were songs by Mr. Fairbanks, Jessie Kimball, Martha Saunders, and Nellie Thomas. Readings by Bertie Kemp, Hattie Collier, Mrs. Carpenter and May Cottage. Mr. E. L. Taylor, who had been absent a long time from the Lyceum, was present and rendered a fine harmonica solo. Mrs. C. F. Allen made a pleasant talk to the children, exhibiting several beautiful objects obtained from Chinese people, and explaining their uses. JULIA M. CARPENTER, Cor. Sec'y.

NEW MUSIC.—We have received from F. W. Helmick, music dealer and publisher, 50 W. Fourth street, Cincinnati, an instrumental composition entitled, "The Prodigal Son," by G. Wallace Dawson. A fine photograph of the celebrated picture bearing the same name adorns the title-page.

The assertion is made that there are two thousand deserted farms in New Hampshire, or seven per cent. of the whole number. Many have been acquired by moneyed institutions through foreclosure.

The Banner of Light has just entered upon its Fortieth Volume. Every one who wants an able exponent of the Spiritual Philosophy, as well as a candid reporter of matters in general, should take it. Published by Colby & Rich, Boston, at \$3.00 per year in advance.—Gardner (Ms.) Home Journal.

BRIEF PARAGRAPHS.

SHORT SERMON.—Wouldst thou learn to die nobly? let thy vices die before thee. Happy is he who endeth the business of his life before death, who, when the hour of it cometh, has nothing else to do but to die; who wisheth no delay because he hath no longer use for time.

In the McKay libel suit against the Philadelphia Times, Judge Thayer charged the jury that the Constitution of the State interposes a shield to protect the press in its comments upon the public conduct of officers or persons in public capacity, or upon any other matter proper for public information or investigation. A just ruling.

A coconut tree in Florida bends proudly under the weight of a hundred coconuts.

The schooner G. F. Huntress arrived at Provincetown, Mass., Oct. 23, having on board the mate and cook of the brig Almira, of Isleborough, Me., lost at sea on the 16th instant. They were the only survivors, the captain and one of the crew, after terrible sufferings, having died, and another of the latter jumping overboard in despair just as rescue was certain.

OCTOBER.

The month of carnival of all the year, When nature lets the wild earth go its way, And spend whole seasons on a single day. The spring-time holds her white and purple dear; October, hush, flutters them far and near. The summer chills her red and gold away. Like jewels on her costliest array; October, scornful, burns them to a bluer. The winter holds her pearls in sign of sign. Whither pearls than winter know, Or crimson wreath in Egypt's ancient hue. October, for the moment, slow flutters through Sunshiny air, as in a twinkling fly.

—H. H. in October Atlantic.

The spear of autumn, when the sun and frost have crisscrossed, October status her crimson vest, And glorifies the world at rest.

Miss Alice Kingsbury, once an actress, is gaining renown as a sculptor in San Francisco.

Intelligences from Calcutta state that the crop prospects in India are very gloomy. In several districts, containing large populations, a famine is threatened, and the government has already established relief works for the employment of the destitute.

The New York Herald has followed the way of the World and come down to three cents.

Mr. Moody in sketch divers mistakes in astronomy, and in Chicago Tribune chastises him therefor in most vigorous fashion.

At a meeting of the International Code Committee of America, held in New York Oct. 12th, 1876, on motion of Judge Charles A. Peabody, it was Resolved, That the International Review, for its discussions of international subjects, its advocacy of the purposes of different countries, and its advice of the purposes of this committee, be entitled to our confidence and support, and be continued to its associates and friends, and to all who are interested in international law, reform and arbitration.

Intelligence from Rome, Switzerland, states that a fight has occurred between the liberals and ultramontanes at Stabio, canton of Tassin, in consequence of dissensions over the appointment of representation in the grand council of the cantons. Two liberals were killed and four wounded.

The British Parliament has been additionally prorogued from the 31st instant until the 12th of December.

Amblan, a Belgian convict, who had been surrendered at Dover, Eng., to a Belgian officer, and was by that officer placed, heavily ironed, in a special compartment of the Brussels train, on arriving at Ostend, managed before reaching the station to murder his keeper with his manacles, throw his body from the train, and escape; at last accounts the desperado had not been recaptured.

The Canada thistle is becoming acclimated on the Pacific slope. Thistle make the farmers swear.

Pennsylvania has hung more murderers than any other State. It is the Hempire State.—Graphic.

M. D. Conway accuses the English of great hypocrisy on Sunday's question, also English gentlemen send their horses to gallop in Sunday races on the continent, and the English also attend the continental theatres on that day.

DEATH OF A STRONG MAN.—Dr. George B. Winship died in Boston recently. He was noted for his ardent arms and shoulders of a Hercules, being otherwise somewhat diminutive. He once lifted a weight of 3,000 pounds, and then, proceeding to lecture on his hobby, fainted. The moralist will observe that, after a great amount of training, he has died at the early age of 42.

Read the following "concatenation of humorsities" and be satisfied on the course of the Eastern question: "When England and Russia got at it, it will be worse fight between the British and the Russian than the one in Wall Street. The Russians are quite fond of their Mars. Now ready up the European war situation and find out which side you go for. Russia wants to borrow 300,000,000 roubles in order to excite troubles in the East.—Turkey is all ready to go into something."

Hon. Francis P. Blair died, Oct. 18th, at his residence at Silver Springs, Montgomery Co., Md. He was born at Abingdon, Va., April 12th, 1791, and was consequently in his eighty-sixth year at the time of his decease.

By the arrival of barque Florentine San Francisco on Saturday, the 21st, from the Arctic sea, we have the startling intelligence of the loss of twelve whalers, all having been crushed by the ice. The Florence has on board 100 men; he's a part of the crews of the lost ships. Among the vessels lost were the ship Camilla and the barque Josephine of Boston. The cause of the disaster, as related by the survivors, forms one of the saddest chapters of suffering and desolation that have been revealed for years. The estimated property value of the lost vessels will reach upward of \$400,000.

Odors to refractory stove-pipe chimneys are now in order. They are warranted to suit.—Com. Adv.

The Moody and Sankey committee of Boston has selected for the coming services in this city a lot on Tremont street, near Chardon street. On this site will erect a brick building, with walls 30 feet high, and containing an audience room in size of 100 by 120 feet. Seats will be provided for 6,000 persons on the floor and 500 on the platform. It is estimated that the building complete and ready for use will cost \$27,000.

The Berlin Society of Literature announces the approaching publication of a work by Dr. L. Huetter, on the "Epoch of the Hittites." The volume is looked forward to with much interest.

You may change your magnet from state to state, as you may change water, waves and seas to water; you may break and submerge the Hittites of any organic whiplash again and again, but once unbraked they living wrecks, and there is no brading them together again forever!

Flower in the crumpled flesh; Rending out of the crumpled flesh; Hold you here in my hand, Little flower, root and all, And I will understand.

So we may say in the light of established science: Cells in the crumpled flesh; Pluck you out of your crannies; Hold you here in my hand, Little cells, throbs and all, And I will understand.

So we may say in the light of established science: Cells in the crumpled flesh; Pluck you out of your crannies; Hold you here in my hand, Little cells, throbs and all, And I will understand.

The sum total of the contributions officially forwarded from Boston to the sufferers by yellow fever in Savannah and Brunswick reached \$14,127.91, in addition to numerous private donations.

The Karents mission is in need of two elephants to be used in lieu of mules for traveling on the plains and mountains of Burma. There are doubtless a number of our readers who will be glad of this opportunity to dispose of the elephants for their uses.—Boston Herald.

Melbourne advices of the 23d ult. report all hopes abandoned of the safety of any passengers or crew left on the steamer Dandoung, which foundered off Jarvis Bay on the 11th ult. Particles of the wreck have come ashore. The bark Albert William took off twenty-two of the passengers and twelve of the crew, but there was yet a large loss of life connected with the disaster.

There are about 500,000 lace workers in Europe, one-half of whom are employed in France. In Belgium there are 900 lace schools where the art is taught, and 150,000 women are engaged in the business of making lace. The art continues to increase.

General Crook, having become satisfied (so says the telegraph) that the band of Red Cloud and Red Leaf were about to join the hostile Sioux, surrounded their camp on Monday, 23d, and captured the entire party without firing a shot. The warriors were disarmed, and Red Cloud deposited as head chief, Spotted Tail being made his successor.

Expatiation has been deposited from the presidency of San Domingo, and ex-President Gonzales proclaimed his accession. The change was peacefully effected.

Two steamers have arrived at Havana from Spain, bringing 1000 soldiers each.

SPIRIT INVOCATIONS;

OR, PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FIRE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE LATE MRS. J. H. CONANT.

COMPILED BY

ALLEN PUTNAM, A. M.,

Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, not Miraculous," &c.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of thought, which are clothed in eloquent diction, and find their way to the heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of human nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pilgrim in life's highway. The sick in soul may find in its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and refreshment, and the desolate mourner can compass, through its unalloyed certainty of reunion with the departed, a consolation which nothing earthly can take away. The persistent existence of the human soul, the enduring power of the future state, the gradual bettering of even mortal conditions, the glorious culmination of progression under the great law of the Infinite, and the sure presence over all and in all of the spirit of Truth, are here acknowledged and set forth in earnest, fearless and yet reverent guise by many leading minds in their day and generation, the walls of whose wisdom were opening early and late, and who have become blended by a glorious mist into a band of brothers in the pursuit of Truth—a development of what mankind shall yet see when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens!

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Kedar, Abdul. Oshabaska.  
King, P. Oshabaska.  
Kneeland, Abner. Oshabaska.  
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