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## Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

The Revue Spirite, Paris, November issue, has for its second article one of those petty effusions which seem, with many, to take the place of common sense. The editor of the Phare de la Loire, Nantes, wishing to appear particularly smart, avails himself of the power which editors always possess, to reply in a most sarcastic and ungentlemanly way to a courteous request made by M. S. Lessard that the Phare would announce the foundation of a society in Nantes for the study of Spiritualism. The object of said society M. Lessard stated to be: "A consideration of the manifestations of the spirits; the teachings of the spirits regarding the invisible world, ta morale, the immortality of the soul and its future destiny." Further, in a simple declaration of what the society designs to accomplish, M. L. adds: "We wish for light; we are of those who without prejudice seek to defend the great principle of immortality."

The editor of the Phare replies: "We knew a worthy man who gave himself up to Spiritualism and finally converted his wife to it. For some time the couple had been awakened every morning the quotes César Cantú's Universal History, regarding Socrates; Alcibiades in Convite; Daniel discovered to be an ass fastened in an adjoining discovered to be an ass fastened in an adjoining of the commerce and secret communication of the commerce and secret c building, which, when not early attended to, amused itself by kicking the wall." Most potent, grave and reverend seniors! In an able and dignified reply to the would be wit, M. L. says, among other good things: "It is probable that you appertain to the sects of Democritus, Epicurus or Lucretius, and who take these classics (sic.) as the exponents of the only true thoughts that humanity has produced. Probably to you Spiritualism is a small affair. Do you know anything about it? . . . And do you consider Victor Hugo, Camille Flammarion, W. Crookes of the Royal Society, etc., to be fools? And yet they study the subject, the manifestations of the spirits, as do many other eminent men too numerous to name."

Mons. Vautier, of Caen, recounts the following-here but very briefly given:

"Dining with some retired officers, our conversation turned upon M. Thiers, who, I said, now lives under another form. 'This is rank Spiritualism,' sald-one of my companions. True; and I will add some facts in keeping with this faith: One of my friends had made a will in favor of her husband; but reflecting that in case of her death her property would all pass to a family of strangers, she wished to revoke it, and desired her husband to give it up; but he absolutely re-fused. The house, the furniture, everything was lused. The house, the furniture, everything was searched for it, but to no purpose. Eight days later, when asleep a voice came to her and distinctly said: 'You have searched a long time for the paper that has caused your quarrels; open the cartridge box and in the bottom of it you will find the testament.' It was there found and at once put into the fire once put into the fire.
"'Now let me relate,' said one of the captains.

'My wife was once chloroformed, and began speaking English with an accent britanique. The doctor asked if she were English. Greatly astonished myself, I declared that she did not know a word of that language, and had never been in England. I could not comprehend it, and still 'The spiritual doctrine, plied, 'explains it. In another existence Mme. X. was English.' . . . The doctrine of a plurality of existences was declared to be full of good

"Subsequently, as we strolled along the shore admiring the grandeur of the sea, I related the following: 'During the siege of Rome in 1848 I had for a comrade a sub officer of my regiment to whom I was much attached. One morning I found him walking outside of our tent with face found him tagard. Asking the cause, he said: "Within three days I shall be dead." "You have been dreaming," I replied. "No, it is not a dream," he added, "for my poor mother-hasdistinctly told me this morning: 'Prepare yourself, my child; within three days you will be with us. Have courage, and God will reward you." I employed all the means I could to dis-I employed all the means I could to distract his attention from the subject. 'Friend,' he replied, 'I thank you for your good heart; but it is of no avail.' Three days afterward the cannon roared, and we placed together, tiralleurs, on the platform of a house, did our duty. The explosion of an obus broke the leg of my comrade. That night from loss of blood he passed away. He had told the doctor of the uselessness of his efforts, and, crossing his hands upon his breast, the brave young man died without a

and though by no means exceptional, is in all its minute details, more especially on account of its notice of a new process of spirit-photographing price is only \$3, it should have a large circulation.

between two men her influence would be annihilated; and again, when in contact with an old man of eighty years, it was, said the medium, like placing her by the side of a corpse. This happened with a gentleman of much distinction, skeptic by nature, who remarked: "You see that in my presence nothing occurs." When, however, he was placed in an easy chair in the rear of the "circle," the phenomena went on marvelously well. Once when Amélie was passing through the room a cloud seemed to envelope her and then approach the narrator, who had immcdiately poured upon him a quantity of myosotis. This is the only time," he says, " we have seen flowers brought to us in a clear light-on pleins lumiere." "Once having explained the mechanism of a musical box to a friend, Mr. B.," says the writer, "we left the room. Returning, I surprised the box playing one of its most beautiful airs. I ran to find the medium, and by her pencil they wrote: ' We made the music to thank Mr. B. for his kind remarks about us.' A few days later, through Amélie's influence, the spirits brought six beautiful marguerites, moist and freshly cut from the stalks. Having at another time received a communication signed Blanche, the spirit added: "Woman, and not cat," (the reader may remember the pleasing elucidation of la chatte blanche, given in a former Review,) "for a cat sometime betrays, but I am ever your faithful friend."

Following the above is an article on typtology, which shows its advantages over many other forms of manifestation—showing, in fact, in very many ways, how expressive a table may thus become. Indeed, as stated here, a table may caress one with a warmth extremely impressive; and, as a lady said, as if the arms of her dear lost one were around her.

Among the deaths of distinguished persons, Spiritualists, announced in the Revue, occur the names of M. Edouard-Pierre Le Roux, an aged printer of Strasbourg; and of a remarkable medium, Prof. Ladières, of Vienna, Austria.

STAIN. The October number of El Criterio Espiritista, of Madrid, opens with an appreciable article (the 4th) on "The Communication of the Visible with the Invisible World," with proofs sustaining such a theory from profane history. The author starts with the statement that while many the immaterial intelligences with that which is so universally imparts. Here is also announced united with the material": Joan of Arc: "The the establishing in Vera Cruz of a new instituangels descend frequently among the Christians without their noticing it, and I have seen them at various times among them"; Confucius: "Do ing to encounter in Africa, with five thousand men, the seventy thousand of Gildon, had an apparition of San Ambrosio-"that is to say, the fluid body or soul of Ambrosio"—who had died the year previous, who said, striking the earth three times, "Here! Here! Here!" which was interpreted, and correctly, that there he should in three days gain a victory (Siglo IV.); Guy de la Torre, who died in Verona in 1306, and spoke with his wife and others eight days after being interred, declaring among other things that he was in purgatory for certain faults not expiated; (Herman. Contract. Cronic. Página 1,006); M. de Anbigue, who affirms upon the word of the King of Navarre, Henry IV., that having accosted the queen (Margarita de Valoix,) in the presence of other persons in the royal bed-chamber, there appeared at the foot of the bed the apparition of the Archbishop of Lyons, who, as was ascertained by a messenger sent at once to his house, had just ceased to breathe (D'Anbigue, Hist. Universal); la Cronica de Metz, which states that in 1330 the spirit of a deceased woman appeared at Lagui and conversed with her father and a greater part of her relatives, saying that she had near her two angels, one good, one bad, and that the good one dictated what she should do and say to do good; and, finally, the History of the Marquis Carlos de Rambouillet, wherein it is stated that, according to agreement, the marquis appeared to his friend, the Marquis de Precy, after he (the former) had

been killed in a battle in Flanders. We are indebted for the above to R. Caruana

Following this is a grand reply to some strictures on Spirirualism which appeared in the London Standard. The article is from the Gaceta of Barcelona, and is every way commendable. Much other valuable matter in the Critic claims attention, but I have space only for a few extracts from its Miscelanea, to wit: A favorable notice of a new Homeopathic journal published in Chitagories of the space of the control of th cago; announcing the return to Madrid of two powers, Dr. Slade's success in Brussels, La Signora the Baroness Adelma von Vay, who has distinguished parties, the Viscount de Torres-Solanot, who has resumed the charge of El Criterio, and the Marchioness, widow of Navares, who has opened her parlors for the study of magnetism; that by magnetism marvelous cures are being made at Alicante—gratuitously; that a new work on Spiritualism is to be published at Cordova, entitled "The Inspired Wisdom"; that another upon the same subject from the pen of Dr. A further account of the gradual development | Jose Magner has appeared in Kingston; that of the medium Amélie is continued in the Revue; | Prince Wittgenstein, a brave soldier and earnest

French garb, very interesting. At one of the as explained by the learned Dr. Simoni of Eliza | LIBERTY-ECCLESIASTICISM OPPOSED | scances the spirit said, that to place the medium | beth, N. J.; that the Revelacion de Alicante brings to a conclusion its interesting articles on "The Soul": that Spiritualism is making great strides in Mexico, especially in the States of Yucatan and Tabasco; that a new bi-monthly periodical called Et Espiritista has made its appearance in Chivilcoe, province of Buenos Ayres; that in Portugal, in Bragazna, various distinguished persons have begun the formation of a spiritual association; and that there has reached the edi-Manila by Prof. Vila, entitled "Spiritualism considered with the views of the school of Rome."

> MEXICO. The November number of La Ilustracion Espirita of Mexico has for its first contribution an article on "Spiritualism and Protestantism," from the redoubtable pen of Don Santiago Sierra. It has for its object an exposition of the attitude assumed by the Protestant clergy or religious

teachers, who have come to Mexico in regard to Spiritualism. While the writer admits that they may be actuated by the best of motives, he cannot but condemn their acts. Claiming absolute liberty and tolerance, they no sooner see the standard of Spiritualism unfurled, than they rise in arms against it. "We say," says the writer, 'that Spiritualism is a thousand times more liberal than Protestanism." After some pertinent strictures upon the assumptions of our religious envoys, Don Sierra asks: "Can the Holy Spirit be discovered in the slightest of contradictions? A thousand, very essential, are contained in both Testaments. Can the Holy Spirit lie? The Bible contains innumerable errors of all kinds, scientific, historical, chronological, theological and moral, such as if found in the works of Herodo-

tus or Strabo would throw discredit upon them. This blind worship of the Bible depends with the Protestants more upon a lack of reflection than hardness of heart," &c. But the Bible has its value, "and God the Infinite of the universe cannot limit himself nor suffer the slightest modification; his person is not divisable." But which characterizes the original, occupying eight or nine columns of the Kistracion. "The Ideal,"

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"The Study has "San "I'm", "The Study of "Dogmas," Magnetly, ", and the "Sale of Indulgencies," each worthy of being translated entire, must be passed over with this simple notice. The November number of La Ley do Amor, Merida, Yucatan, has a lengthy and sharp reply full of that serenity and calm which Spiritualism tion of learning or college called Esperanza, and much good, it is believed, will arise from it, for through proper instruction come those celestial rays of truth no error can darken. The Ley is not think when you are alone that you are not seen and heard; the spirits are witnesses of all"; Roman history, where, when Mascezel was fear-incided by political papers if I may sudge from an article in its columns headed, To La Bandera Tuxtepecana. This, with a noble notice of the Marquis de Villanueva, noble of heart, closes the present issue of this valuable lit-

tle paper. Numbers 4 and 6 (September and October) of the Revista Espiritista of Montevideo, are at hand. "Spiritualism and Spiritualists," the "Angel Guardians," are interesting communications; Don J. de Espadas replies to Señor Canonigo Perujo, in which he says, "Mysteries do not exist, no; that which exists is ignorance"; that liberty is a normal right of the individual, and the Revision of a Richard Canonical Can and "The Prison of a Bishop," in which Bishop Leandro, says the writer, "confesses that of millions of earth's inhabitants seven hundred millifons belong to no church—'which is always a consolation'—remarks the critic; and of the three hundred millions remaining, though many protein to it, not all are invented by faith. pertain to it, not all are inspired by faith—another consolation," our writer adds. These, with several minor items, make up the September number. The other will be further noticed

Le Messager of Liege, November 1st, has been eccived. "They Live," (addressed to the incredulous), a resumé of spiritualistic phenomena with able critical observations; "Reflections on Re-incarnation"; Mr. Slade again, and "Catholicism Before the Time of Christ," which always displays a great amount of learning, are the prinmore than twenty-eight people, among others cipal features of the present number. It gives also from the Banner of Light Mr. Hazard's arti-cle, in which it was shown that some very pious ople had endeavored to bribe Mrs. Wilson, of New York, to expose Spiritualism.

ITALY. The Annali Dello Spiritismo, of Turin, is a very neat pamphlet, handsomely printed, and full of such good things as some of the finest minds in Europe can produce. Sr. Filalete continues his replies in this October number cate gorically to such filmsy arguments as have been put forward to explain the movements of the table at spirit seames: Sr. M. N. Murillo shows the ole at spirit scances; Sr. M. N. Murillo shows the importance of knowing one's self; "this voice," he says, "know thyself, is that which ever appeals to my conscience, the echo of which conducts me to the light"; notice of a new work by given such an impulse to Spiritualism in Hungary, voyaging to England, Dr. E. Crowell's success as a medico and an author, and Mr. Peebles's visit to Melbourne.

GERMANY.

The Germania, of Berlin, Oct. 30th and Nov. 31, give long accounts of a scance with Dr. Slade, in which the usual manifestations occurred. The Berliner Fremdenblatt has also a lengthy article on the subject under the head of "The Writing Medium."

A new German paper has appeared in New York called the Fortschritt. It is full of well-

TO MAN'S ADVANCEMENT. AN ELOQUENT SERMON BY REV. W. H. H

MURRAY. Rev. W. H. H. Murray preached, before an audi-

ence which crowded Music Hall last Sunday afternoon, from the text, II. Corinthians iii., 17: Where the spirit of the Lord is, there is liberty." There is, said Mr. Murray, a single word in human language which, once spoken, fixes its; tor a discourse pronounced at the University of | sound in the ear forever. Neither the melody nor the discord of the world-neither its singing has been immured in dungeons, she has been nor its cursing-ever drowns its music. It has a note all its own, and the charm of its expression is ever the same. This word is "liberty." The love of liberty may justly be pronounced organic. It is no more truly framed as an instinct into the bird's life than it is into man's. The prompting of the one to fly whither its wishes urge or its necessities require is no more natural than it is for the other to be free. Wherever God has formed a structure, he has charged into it so much of himself as to make it self-sovereign. His creatures, too, are armed for self-protection. The dog has his teeth and his nose; the deer has his ear and his swiftness of foot; the bird has its eve and the velocity of its flight; the bee has its sting, and even the worm that crawls unnoticed at our feet has its defence. Through all the or-ders of life runs this line of protective capacity. In every structure God has implanted the instinct of self-government. And, according to its order and capacity, has be made the individual berole in his own defence. Upon this proposition we all stand agreed—that man not only has within him the instinct of freedom, but that he has it also by a divine implanting. The impulse of personal liberty is not only nable in its uses, but hearchly in its origin. It is above all other characters the perhaps the standard of facts the latest and the perhaps the standard of facts. teristics, perhaps, the signal proof of man's celestial parentage, the shining link of cridence which connects the divinity of the earth to that of the skies. No one takes the part of government against man, in our age; at least, no one who represents the age will do it. But the sympathies of the whole world go forth in behalf of the man, of whatever clime or color, assaulted in his rights by any government whatever. The object of modern civilization is the liberty of the individual man only because it is essential that he should have this liberty in order to be a man. Liberty is the food on which he feeds and gets a larger

> tions. It stands erect, fearless, feeling itself to end of tive, be king and master over itself. And this right, made sacred by so much effort, by so much bloodshed, is a vindication and triumph of that instinet, which, as I have shown, exists in every human heart, and exists there because the Almighty put it there in the beginning. The bulb, out of which has grown up all this magnificent growth of individual self-sovereignty, was imbedded by the Divine hand in the original structure when it was framed. The flowering of this instinct has been assisted by human tending; but the root of it was transplanted from heavenly soil. You see, furthermore, that this instinct of liberty is one impression of the Spirit of God in man. It is the solemn testament, more sacred and that it carries with it the right to think for one's self, to investigate as one pleases, to accept or reject on one's own accountability; even as the Christ charged. His disciples to call no man master. For one, I feel like taking the broad position that no mind should take the result of another mind's thinking for granted. For the object of mental ambition and of the mind's use not to memorize the accumulations of knowledge, but to acquire development of its own powers so that it can discern and apply truth for it-self. God is not like a teacher who is pleased with the glib recitations of what is written down in the text books. He is delighted rather when he sees each scholar growing in individual power to think and analyze and discover truth for himself. The apostle hit the nail squarely on the head with this hammer-like charge: "Prova all things; hold fast that which is good."

the scholar, of the inventor, of the discoverer, of the philosopher and of the religionist is secured

ustom, to put fetters on our free-born minds f. The fetters which men impose to day, remember, are not fetters of iron which weigh down the bedy, but they are fetters represented by "Judgments," by "Papal Bulls," by the "Decisions of Councils," and by the "Interpretation of Doctrines," commonly called "Orthodox," which weigh down the mind and forbid its freedom of action. I hold that no body of men have a right to promulgate an opinion with an intent to make it a law unto men. God has never given unto any conclave of men the right to impose a decision upon peo-ple calculated to bring them into subjection to it. Orthodoxy, or opinion touching doctrines, is entirely a matter of personal relation. It is a matter for the individual to decide for himself; and not a matter for the Pope, nor the College of Cardinals, nor the General Assembly, nor Congrega-tional Councils, to decide for him. You cannot impose faith upon a man any more than you can impose a full blown rose upon a stem. The stem produces its own rose and gives to it the color and fragrance of its kind. And so man's mind produces its own faith, and in it, when it flowers, you behold the peculiarities and the characters, you belong the mind and heart of which it is the consummate expression. We can think for others helpfully, but not dictatorially. We can glean in a thousand fields, and offer of the results of our gleaning to them as food; but we have no right to thrust it down their throats by the pressure of threats and say, "Eat what we eat or die." They may have meat to eat that we know not of. To me the spirit of inquiry which is abroad in the world, inspecting, exploring and imagining, seems the Spirit of the Lord, and not of the devil. Huxley, Tyndall, Arnold—I quote extreme cases to perfect my illustration—these men and their companions in seeking after undis-covered facts do not seem to me to be doing Satan's work; they seem to me to be doing God's

Is there strength enough in church, or state, or

work. I believe that they are mining for the truth, and that they will find it at the bottom of every shaft they sink. They will not find it sep-arate from error, they will not be able to divide the true from the false themselves. That will be

done by their successors.

I can but feel that the church has wasted its glorious opportunities. Had it acted differently, the world would have been further ahead than it is. Had the spirit of liberty been cherished and encouraged, instead of being forbidden, as it has been, the church would not have been hand in its progress, as it is. Ecclesiasticism has stood in the way of man's advancement. The ministry of free thought has been denied. Liberty burned at the stake; yea, her white limbs have been torn asunder on the rack. The church has acted as if it were afraid to let men think. It ened the activity of the human mind with suhuman enlightenment between the pillars of the morning, and forbidden it to move upward in resplendence along the line of its divinely appointed orbit. It has treated men, in their religious relations, as tyrants have treated them in their civil relations—as if they could not be trusted to take care of themselves.—It has emphatically de-clared, through a thousand decisions, that it had no faith in man; whereas it should have cheered men forward, and applauded with jubilant hands him who ran the fastest in the race whose goal is discovery. Has done this, do I say? It is doing this even to day. The spirit of the old time tyr-anny in the church is not, by any means, wholly extincts. It cannot punish the thinker with physical forture, as it once did, but it still secks to intimidate him. It threatens with the loss of cleri-cal reputation, and loss of confidence in the soundness of his theological views, whoever main-tains and acts up to his convictions that the old discoveries of truth are not ultimate, and that, therefore, new explorations should be pushed for-

ward into the realm of unascertained facts.

My people, this, like all other forms of egotism works mischief in many ways. It ignores that conception which God seeks to strengthen in man, that truth is infinite; that our search for it is, in duration, to be everlasting. In doing this it forbids those very exercises out of which, as the flower out of the stem, comes human growth. It overlooks the great fact that safety is found

only in liberty.

It is unwise to check human thinking. It is not only unwise, it is a sin to check it. So far as is liberty as expressed in every relation of man.
The liberty of the citizen is not the only liberty which civilization secures to us. The liberty of the scholar, of the inventor, of the discoverer, of the scholar, and of the relationist is sourced to the scholar and of the relationist is sourced. and these, and not anchors, shall be our symbols. Give me your minds, then, and let me weave

## The Winter Stars.

To the Editor of the Banner of Light: The winter commences Dec. 21st, 1877, 11:42 M., and ends March 20th, 1878.

The ruler of the figure is Juniter, and we find him in the 11th house of the figure in opposition of the moon; Saturn on the ascendant and Mars in eyil aspect of four planets. There will be discord in places of amusement; many people will be afflicted, and many griefs and pains of a serious nature will be experienced; Uranus in the sixth will cause lameness of the knees, and heart disease will be prevalent; also the death of many cattle will take place. The moon in the fifth in time of Saturn; commerce will prosper, the iron trade will have quite a brisk start, but there will be dreadful fires attended by loss of life, ship-wrecks, and many railway accidents. Uranus being retrograde will cause epidemic disease in Philadelphia, Rome, France, Italy, and the north-western part of America. The position of moon western part of America. The position of moon and Mercury denotes notable cases of forgery, and many youthful graduates of crime. Those interested in banks will do well to be careful of fraud and counterfeits.
This will be a cold dreary winter, and now, in-

deed, shall we feel the effects of the unpropitious aspects in operation: in January the greatest dopression in trade is felt; a lack of employment for our manufacturers, and a very untoward state of things exist; serious cases of starvation will occur; theft and crime will be alarmingly prevalent; the papers will teem with bankrupts; the government will be in bad repute; the people will show marked disapprobation at its pro-ceedings; theatres will flourish for a short time, but with a full in Marchagain. I fear ere this we shall have serious news from Rome. be a trying month, as the weather will be severe, February. Jupiter now meets the sextile of Saturn with reception; this will cause a more contented feeling with the people and the government; there is still danger of accidents to mines, and slides of land. Mars will cause distempers in the head and throat, hot and dry diseases, rheum in the eyes. The opposition of the sun and Uranus denotes many imprisonments for forgery, &c.; accidents in plac s of amusement, also much trouble to the fair sex. notable railway accident about the end of the month. Those born the 16th or 17th of this month will have many trials; there will be many cases of fever this month, and much damage by hurricanes

March. We may look for many strange events this month in Europe and America. Many deaths among the theatrical profession; children will be afflicted. Jupiter has now entered the sign Aquarius with Venus; this will begin to make things look better for the poor; a decrease of crime will set in; it will also bring success to Russia. I look for a great battle about the 21st, and Russia will be victorious. The Sultan of Turkey has very evil directions in operation now, and will have for some months; it foreshadows evil to the Ottoman Empire. Let the Sultan beware of the assassin.

I answer to many, as I cannot answer them by letter. I will say that President Hayes is not going to be reclected, and the first year of his rule the country will be in a bad state, but after that things will gradually mend, but he must be careful of his health; he will suffer from his

throat, and lameness in his limbs.

Non 21st 1877.

C. D. JENKINS.

The bird of wisdom flies low, and seek chis food under nedges; the eagle himself would be starved if he always soared atoft and against the sun-

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ever giver have heard ve as I do-r belief, nor conceived ad where it ight, should l hope to be h I am will-RUSSELL.

### For the Banner of Light. THE ANTHEM OF NATURE. BY D. AMBROSE DAVIS.

Listen, obilisted? the ten pest's rehearsal? The ship and the waters take parts in the choir. The shronds ru the wind and the white foaming billows

Are chanting their psalms on the strings of the lyre. The cyclone of death and the storm peaks of thander Are notes in the octave that e. h. afar. But words roll in space like the sengs of a scraph.

Nor-cease they forever, at is tave or bar. The waves of the ocean with pearly - white finger-Are touching to ever the charts of the straid.

Unceasingly chiming the anthennual charge.

Over the waters and over the land. The trees bow them low in the forest cathedral As souls may be swayed by the pathos of prayer Oh, Harp of Jets van, thy tones are all sacred,

And freely bestowed as the ancident air The murmer of brooklet from upland to meadow, The voice of the insect, the for I an I the bee, Harmoniously sweet as the roster of Jesus

That fellon his heaters around Galloc.

The breath of the rophy rat twilight of evening. How gentle its whisper, how pensive and dear like higsings of angels that hover about us With their two lictions to fall on the ear.

Ay, Nature is viscal with meledy charming, From summit of mountain to shore of the sea, For God's chorus-singers have concord eternal With all things that are or forever shall be

\*While I was in after dance at one of Mrs. Annie Lord Chamberlain's musical sounces, the spirit band rendered the "Storm at Sea "upon the fustraments in such as im-pressive manner as to suggest to me what I feel. I have our very faintly successful in expressing by the above lines. D. A. D.

## The Reviewer.

## Prof. Gunning's Great Work.

LIFE HISTORY OF OUR PLANET. By Prof. Witham D. Gunding. Toustrated by Mary Gunning. For sale by Colby & Rich. 9 Montgomery Place, Boston, Mass. Price, \$2.00. A million of years bence, what will strike the geologists:

of that time as characteri tie of the stratum in which our century will lie fossi trol, will be its thick coal-beds of printed matter. This is so particularly the age of literature, as some other ages were those of fire or ice, ferns or mastedens, stone or breeze, that philology will require, on Our account, to be made an auxiliary branch of geology, as irology, betany in 1 chemistry arready are on account of former ages. When the various coal regions will have been geographically classified by the dilignistic characters of their coal-lede, it will be proved by distribute philological evidences that the centre of civilization in the illustrenth century was Acheus; and that all the literature, especially the scientific literature, of Europe and America, consisted of books originally printed in Greek at the Athenian University Press, and translated, or rather semi-translated, into Italian, French, Spanish, Portuguese, German, Dutch, Swedish, Danish and English; the scientific words remaining Greek in the translations, as they had no equivalents in the harbaric tributary languages. Geological philologists will worder how the harbaric nations of our age, in order to read in the original text, instead of a beausemi-trans'atton, su han entertaining book as THE LIFE HISTORY OF OUR PLANET, were not dillgent mough to learn the original language, in which the most imposing technical compounds are as intelligible through their roots to the Greek school-boy, as apple-ple to the English. But while the excavations begun by Dr. Schileman around the Acropolis will be pushed on with new vigor, in the hope of discovering Mr. Gunning's Greek text, the scholars of that time will be very thankful for the English translation; and so we are I could har I'v express with what pleasure I read this

book. Notwith-standing the many Greek words which I mentioned a momentago, and to which it would be for lish. to object, as they are unavoidable in such a science, I be-lieve the leok will be theroughly intelligible to every reader, learned or un'earned, old or young. It will be devoured, I feel assured, by the elever little boy and girl, who will not diame me for having surnamed it "The Swiss Robinson of Geology," nor for having suggested it to their parents as a holiday gift. I can speak, I believe, on this subject with authority; for I confess that, at my present grave age, the books that amuse and refresh me are not big novels writed for people out of their teens, but just such backs as interested the when I was in my trens and much before. Now the bock has interested me. It was precisely the bock that I wanted to read. As a child I have been amused and instructed. As an old man I have had my former information classified and brought up to date; my eyes have been opened to new horizons. What infinitely adds to the attractions of the back, in itself alvaluable, are the Illustrations by the wife of the anthor. He must be complimented on having such an ingenious and able wife, who associates herself so thoroughly with his favorite pursuits. These Elustrations are much more interesting than those generally executed by professional artists; and I feel sure the author appreciates them, as a much more satisfactory expression of his thought than he could have obtained for money from any one else than blaconstant companion. They are not only truthful, the there is a life to them, and eften a touch of humor; which shows that to the artist the ante-homan creatly n was not a lifeless mummy. Her mammoth, in his comfortable Ulster. coat of wool and hair, weighing nearly three thousand pounds, howevery counting.

The volume contains nine chapters, each of which is intelligible separately, and night be delivered with the accompaniment of blackboard diagrams, as a highly instructire popular lecture. The book is, as it purports to be, a complete history of the life of our planet and of life on it. beginning at the atom and ending at the varieties and future prospects of the human race. It is not one of the books which one begins and then lays aside. The interest first chapter, goes on increasing until the last line.

I never saw anywhere the absurdity of the idea that our earth is only six thousand years old so clearly demonstrated. Let those who have any doubt on the subject read the history of the successive sinkings and upheavals of parts of our American continent above and below the level of the ecean; each movement being followed by a development of plant and animal life adapted to itself, and of meient duration to have formed, by the accumulations of its dead, coal-beds and other layers, whose chronological order of succession is made patent by heir disposition. There may be, certainly, and there are in fact, varieties of opinion as to the length of the periods necessary for each geological change. But no discrepancies of detail could shake the conclusion as to the immense antiquity, not only of our planet, but of our race.

The book does not convey to me the impression that the author is either a believer or a disbeliever in the Bible. On this subject he declines to pronounce himself, as he is writing a book on science made popular, not on theology, . . . There is certainly a point on which, though he does not say so, he most victoriously, in my opinion, refutes one of the objections or dinarily made against the Mosaic account. According to Moses, the sun and moon and planets were created on the fourth day or age, though in the third day there were plants a'ready. How gould those plants have lived without solar light and heat? But the author informs us that, in the earlies' strata, no difference of climate can be found between the vegetation of one part of the earth and that of the other, between the vegetation of the poles and that of the tropics; but the whole earth, as far as rerealed from the remains of that age, had one uniform climate all over its surface. To explain this, Prof. G inning and other scientists have to recur to the presence all over the earth of a wadding of clouds and vapors which equalized its temperature. At any rate, there were not then, as now, solar seasons; and the hypothesis of a heat and light proper to the earth, and sufficient to raise the vapors and foster the vegetation, seems entirely open. When solar relations and periods came to exercise an influence, that early vege-

With regard to the origin of species, and the sub-divisions and temporal destintes of the human race, I entirely agree with the author. The doctrine adopted by him is of evolution, which, by the by, never seemed to me to contradict, in the least degree, the statements of Christian theology. If in the beginning there was the Logos, that is, the divine Intellect, in which the patterns of all possible things eternally precist, they may have precisted there as evolvable from each other, more easily a great deal than as independent of each other. The very word genus implies that the species under it generate each other.

tation had disappeared and another had succeeded it

The prospect the author holds out to inferior human races 'Is not cheering: " For savage races no hope!" are his words. But here he speaks as a naturalist, I as a theole gian; where his science ends, mine begins. For savage races no hope, in this sense; that the movement of mand toward improvement tends to the elimination of the races least beautiful, strong, and gifted, and to the survival of the highest human type alone, the Caucasic. In the Caucasic race itself, improvement through selection will tend to eliminate the family types least fitted for survival. But all this must be taken with three very tuport

(1) It is not certain that the human race will continue to prove indefinitely. It has improved from its rudim ents

and use of liberty more and more satisfactory in the main. But have we not seen some of the princellest races of antiquity, after a brilliant period of progress, retrograde, relapse into barbarism, or even disappear ! Whether this was the result of circumstances less and less favorable, or of a me of liberty less and less salutary, what happens to a nation may happen to mankind at large. It may retroeste, allow its best types to dis out, its unworthlest types to occupy the ground; and the Cancastan, instead of the savage races, finady disappear.

(2) As markind succeeded other races whose existence was made implissible by the secular change of the climate of the earth, so will a time come, no doubt; when the earth will cease to be inhabitable by man; and man will then leave the place to some race adapted to the new circum-

(3) Whether mankind progresses or refrogedes, continnes in existence or becomes extinct, as long as there is a man living on earth, the kingdom of G d to which Jesus calls us, that kingdom of God which consists in goodness, which is within as, an I which no accidents of climate, fortime, race, or circumstances can take away, is open to the lowlest savage, be he black as coal, and be his head covered with wool instead of hair, as well as the highest Cau-

There are minor points on which I may differ from the author. As I hinted before, the beautiful Greek translathen of his book (seen, I trust, to be published in Athens) would, on intrinsic evidence, be declared to be the text. Yet it is not. So in constructing the life-history of, our planet out of a museum containing its dead remains, the author may, sometimes, have taken the effect for the cause, or the second cause for the first. He takes, as others do, too readily for granted the current ash orlem that the simpler organizations are the lowest ones, and the more elaborate ones the highest. The reverse might be contended for with no small amount of forcible argument. Are not the simplest languages, the simplest religions, the best? But on most points on which a criticism would appear to me in place, the author, I must acknowledge, is vastly more competent than I to form an opinion. The book is of good size, but short considering the ocean of facts which it contains. discusses and enlivens. The object of the author was to make attractive a science whose importance hitherto was equalled by its dreariness; and his attempt I must pro-nounce a complete success, -Bishop Ferritte, in The New

### What Colonel Robert Ingersoll had to Say about Woman.

The following is from the Tribune report of a lecture of Col. Ingersoll, in Denver. The eloquence of the diction and the manliness of the sentiment will impress every noble mind:

Now then, my friends, while men have been the slaves of men, while they have been trampled upon in every imaginable way, women have been the slaves of slaves. They have not even had half the rights that have been given to the men. Oh, I do hate a man who thinks he is the head of the family. It took thousands of years to advance from the grossest slavery up to the institution of marriage, the holiest and most sacred institution among men. And the woman to-day bears in another form the evidences of her former slavery. The charms you wear about your neck, of gold, were once iron. The bracelet now put upon the wife's arm by the thrilled and trembling hand of love, was transformed by the wands of civilization from Iron to shining gold. You bear about you to day the souvenirs of your once condition. The old theologians, the fathers once condition. The old theologians, the fathers of the church, who looked upon woman as a perpetual evil, and used to say what angels men could be if there were no women, they, you know, told us a story, and accounted for all the evil that has ever come upon this world by the sin of the first woman, and, if it is true, I am glad of it. I am willing to take all the evil there is in the world for the sake of getting one wo-

Now, they tell a story-I will not say that it is true, I will not say that it is false, I don't know, but there is a story to this effect: that the Supreme Being made a man; that he made him out of dirt: that at the time he had no idea of making any woman; but after a while the man-which seems to be extremely natural—got lonesome, and thereupon he thought he would make a woman. It was a second thought, and second thoughts are always the best. Thereupon they put the man to sleep, gave him some chloroform or ether, and took, I believe, what the French call a cutlet out of him. And of this scrap the woman was made, which, taking into consideration the raw material on hand, was the most wonderful piece of creation in the world. Then this woman was brought to this man to see, not how she liked him, but how he'd like her. Well, he liked her. And afterwards, I believe some kind of fruit was eaten in the wrong season, in consequence of which they were turned away from the premises, and then commenced the weary struggle that we have had for bread and butter for six thousand

Now, I read in another book another story about the same occurrence. Mind you I don't even say that it is true. I don't know. The other book is one of the sacred books of the Hindoos. I believe, according to their account, written some two thousand years ago, that the Supreme Brahma made man and woman; thought of them both at the same time, and never had any idea of making one and not the other; that he made a man and woman and put them upon Island of Ceylon. Oh, it was a beautiful island. All the trees were filled with birds, and the branches of the trees were so arranged that when the breezes swept through them there were, seemed, millions of Æolian harps in the sky. When the Supreme Brahma made them he introduced them to each other, and wanted them to get acquainted and to have a court-hip Can you imagine a more beautiful thing than that courtship? No prospective mothers-in-law, no gossiping neighbors, nobody to tell what they saw, nothing. And it is said they really got in love with each other there among the flowers, and the songs of birds, and the music of the trees. They really got in love with each other, for as that book says, the Supreme Brahma had decreed that love should always precede marriage. Now, do you know. I like that better than I do the other; and somehow, if I had my choice of which story should be true. I would take the latter one

Let me tell you some more about it. The Sureme Brahma said to this man and woman You must never leave this island - never! Well, after a while the man got a little restless, and concluded he would walk about: He walked to the far side of the island. Over yonder was the main land, and there was a little strip of land running to it. The devil, who, you know, has always been up to some such thing, got up a mirage; and he looked over there. Oh, he never saw such a country-such mountains, such hills, such dells, such flowers-such a wonderful landscape he never had seen, and he went back and told Eva, his wife, "I am going West," and she told him, "Now you stay where you are," just like a woman. "You let well enough alone," just exactly like a woman. It sounds as natural as though it were true. He insisted, and he got er to go with him. He showed her this beauti ful country, and finally took her on his back and went across this narrow strip of land; but just as he got to the shere, the mirage was dispelled and there was nothing but rocks and sand and desolation. He turned to go back, but the path had fallen into the sea. Then it was that the Supreme Brahma's voice was heard cursing them both, and then the man, Adama, stepped up like a brave, chivalrous fellow, and said to the Supreme Brahma, "It was not her fault; I did it." That is the kind of a man to suit me. "Punish me, but do not punish her;" and the Supreme Brahma listened to his voice, and then she spoke and she said, "Spare him, because I love him." And they were spared, and it was just like wo man to say it. To tell you the truth, I really wish from the bottom of my heart that the Brah minical story was the true one. During all these ages woman, I say, was slave of man, and to a certain extent is to-day. How many men I have heard say that they were superior to any woman, they knew more than any woman; and when we talk about woman having voice in the Government, everybody says, "No." I say she has the same right to take a part in the Government, if

The old church that does not teach new doctrine, that is, that does not seek new conceptions of truth, and new methoils of statement and of teaching adapted to the changing conditions of mankind, ceases to be the garden of the Lord to its present status, through a concourse of circumstances | and becomes his coal-bed. - Lyman Abbott.

she desires, as I have.

## Banner Correspondence.

### California.

SAN FRANCISCO. - Herman Snow writes: You are doubtless already somewhat interested in the enterprise of two earnest women at the South—Mrs. Shindler and Mrs. Hawks—of establishing a new paper, 'The Voice of Truth.' I have sufficient faithein your liberality and magnanimity to believe that you will receive the new comer, with a generous and hearty welcome.

My especial object in this letter is to give to the public a somewhat better knowledge of one of these ladies-Mrs. Shindler-than is at present possessed. Of the other lady, Mrs. Hawks, I have no knowledge, excepting what I have seen

in the papers.

Mrs. Shindler was born and brought up in the very midst of the sternest order of Southern Presbyterianism, her father being a Rev. D. D. of Charleston, S. C. The first that I knew of her was about forty years ago, when a copy of her 'Southern Harp' fell into my hands—a collection of old and favorite tunes, with new words written by herself, adapted to them, a great pro-portion of which were largely tinged with spirualistic ideas, showing that she was even then decidedly inspirational or mediumistic. This work was prepared at a time when she was under a very deep cloud of affliction—a brother, a sister, her husband and only child having been taken from her in rapid succession. Many of the songs she then wrote have been household favorites ever since. This was, of course, when

she was quite young.

The next that I heard of this lady was especially interesting to myself and brother ministers of the Unitarian body of which I was then an active member. This Mrs. Mary S. B. Dana, (her name at the time,) who was already becoming favorably known in the literary world, had, notwithstanding her adverse surroundings, wholly thrown off her Octhodoxy and become a Unitarian! A great commotion this caused among her large circle of the old faith, and she was per feetly flooded with letters of remonstrance, rebuke, and even of entreaty, and was thus fairly compelled to write a book in self-defence. This was entitled 'Letters to Relatives and Friends (by the Trinity, &c.) It was really an able and quite earnest effort, so much so that the book was xtensively used by the Unitarians as a denomi-

national document. But after a while came the report that this lady had married, for her second husband, an Episco-palian minister, and it was naturally interred that she had gone back from her new faith. But the inference was wholly false, for she herself wrote me that she had not at all deserted her Unitarianism, but was married with the full understanding on the part of her husband of her religious belief and the full freedom to continue in the same-Mr. Shinder himself being of the more liberal and advanced wing of the church to which he belonged.

For a long time after this she lived in quietness and comparative obscurity, mostly in Texas. Her next step of progress was into the new Spiritualism, but under her present name I did not at first recognize her assbeing the Mrs. Dana of the olden time, in whom I myself and others lmd been so much interested. But I soon found out the fact, and have kept up an interesting cor-respondence with her ever since. I am fully sat-isfied that she is not only an able and attractive writer, but also a person of elevated spiritual tendencies. Of her circer in Spiritualism you yourself are sufficiently conversant. I may, how ever, perhaps add this information, that she still stands alone, as to her near kindred, in this new and far brighter belief, and that in consequence of her painfully isolated position, she has suffered trials of the severest kind. I do feel that the

Pennsylvania.

noble efforts of this brave little woman to do her

share of the good work now before us should be

met with the most hearty and friendly hospi-

PHILADELPHIA. - "The First Affordation of Spiritualists is still going on as usual, and we never had a larger audience; a finer and more intellectual looking body of people you cannot see any-where than may be met with in our hall on a Sunday. We opened our meetings in September, with E. V. Wilson, who was with us one month, his audiences increasing each Sunday to it close. We were so much pleased with him, that at the years. But we have always had the woman to gage him for the month of February. In October help us kept up the interest well. We all esteem her very much, and by her lady like deportment she made many friends. We would recommend her to all who want a speaker, and especially to all new s cieties whose members desire to learn the initial points of Spiritualism Full of emotion and sym pathy herself, she touches the tender chord in all hearts, and makes her hearers feel that there is something good after all in humanity. Give her work, then; she is growing stronger, and every year will tell of the improvement. During Noven bef we had Protessor R. G. Eccles, and he with hi scientific knowledge combined with the spiritual drew largely, and our hall was packed full of eager listeners." During December we have J Frank Baxter, and with his fine musical talents and his tests and speaking all combined, we trust to see awakened something like the pentecost of old. In January we have Cephas B. Lynn, with his eloquence and logic. In March our sister, C. Fannie Allyn, is to be with us. In April we expect Mrs. Hawks, of Memphis, Tenn., who is highly spoken of. In May the Rev. Samuel Watwhose appearance will call forth many of the Methodists to see and hear what has brought him out from their ranks to espouse the cause of Spiritualism. We trust he may do a great deal of good in opening the eyes of his former theologi-

> PITTSBURGH. - Robert Boreham writes: 'The work of Spiritualism progresses in a quiet way in this locality, through private efforts, and séances are multiplying rapidly among those who are more intelligent and progressive."

cal brethren.'

## Massachusetts.

CHELSEA .- Mr. M. N. Tewksbury furnishes us with a letter which was addressed to him by a person of a strictly reliable character: "Some time ago you requested me to give you a written account of certain anomalies in my experience, seemingly akin to Spiritualism. The incidents referred to, as nearly as I can recollect, occurred

Some years ago when I was residing in Boston, in a house four stories from basement to attic, my wife slipped a gold ring from her finger, and lost it down the sink drain in the basement kitchen. She reported to me the loss soon after it occurred; and there were no hopes of ever covering the ring. Some four weeks after the loss, as I lay in bed early one morning. I seemed to see the lost ring in an old table drawer up in the The vision of the ring, and all ofroundings, were very clear and plain; and it im-pressed me very forcibly that the lost ring was certainly in that attic table drawer. I reported my impression, and requested my wife to look for the ring in the table drawer. She objected, affirming that she knew when she slipped the ring from her finger, and that it certainly went down the sink drain. Four days after this vision, under precisely the same circumstances, I again seemingly saw that ring up in the attic table drawer; but this second observation seemed more vividly certain and sure, so much so that it awakened a curiosity to test the observation; and I went up into the attic for that purpose, and found the ring exactly as I seemed to see it while in bed two flights of stairs below. How the ring came there; how I came to be ocularly impressed and extraordinarily assured of the verity of the impression, are questions which I can only

Some more than a year after the foregoing oc currence, I moved to the town of Gardner-fifty miles from Boston. About a year after my set-

tlement in Gardner. I arose one morning, built a fire in my kitchen, and took a seat by it. The door leading to the hall was open. I looked in that direction, and saw standing in the doorway a familiar old acquaintance—Dr. Skinner, of Waltham. I arose immediately, and exclaimed, 'Ah! Dr. Skinner!' and reached my hand to him. He did not take it, but stepped one step backward, made a slight bow, and I saw no more of him. His countenance was a little more than ordinarily serious and solemn. In other respects he was just as I last saw him more than a year dent in Boston, stating that his uncle Skinner was dead, and giving the month, day and hour of his death. I compared these dates with the dates I had made of the apparition of Dr. Skinner at my house, and they were alike in full. Although I am not a Spiritualist, I have never been quite able to get clear of the draught these events made on my faith toward Spiritualism."

SALEM .- Burnham Wardwell writes: "The Grand Jury, in closing their labors for the year, favor the restitution of the whipping-post !" He further says that in his recent labors in this place he found the doors of the churches closed against him, the ministers evidently thinking that the wilfare of prisoners and paupers was not of sufficient importance to merit attention at their The Spiritualists of the city, however, opened their hall, and gave him an attentive hearing. He has been invited by the Salem Spiritualists to speak for them again, and will do so as soon as opportunity offers.

Maine.

NORTH TURNER.-A correspondent writes that not long since "an old man, eighty two years of age, Otis Hood by name, went out from his home unseen by the family, in order, as was subsequently supposed, to dig roots for medicine. Night came, and the aged father of a numerous family was missed. A search began, and was continued through the night unsuccessfully. The morning following brought a large crowd to their doors, and the hunt commenced in good earnest. To the north and west lay continuous swamp and timber-land several miles in extent; through this nearly all the able-bodied men of the town ranged day after day for more than a week, without finding even a trace of the lost one. No such excitement has been known in this community since the memory of man. At length all became weary and discouraged, and were quite ready to give him up as a lost man indeed. About this stage of the case there came from an adjoining town some dozen miles away, a man and his wife by the name of Merrill, in-quiring where Mr. Hood lived, saying they had come to give some light as to the missing man. The gist of the matter is, that the little, quiet, unlettered Mrs. Merrill, in the evening sat down in a room without a light, and drew out on a pa-per the direction—presumably the precise track—which the bewildered man pursued on the last joerney of his earth-life. Early the next morning her husband, accompanied by a Mr. Green, took the paper, or chart, and, led by its unerring lines and descriptions by the way, went directly to the spot where lay the body of the long lost man—about one mile from his home—whereas from one to three hundred men had fruitlessly ranged the country over more than two miles away. It is manifestly a bitter pill for a very large portion of the good people of this town to swallow, especially from its having a strong odor of Spiritualism in it. They are still chewing the cua diligentiy."

New York.

SARATOGA SPRINGS -P. Thompson writes, Nov. 24th, that the multitudinous "exposers"(?) of Spiritualism who are now ramping about the country, smiled on by the approving eye of bigots in each locality, have (in the season) hearty welcome to the parlors of the grand hotels in this great watering place, while the cause itself and its de-fenders find the doors barred against them. Still there are friends of the New Gospel in this town, and under their endeavors Mrs. N. J. T. Brigham was led to lecture there last winter; she has also just spoken there, Nov. 19th and 20th, and is expected again the present season. The weekly papers treat the subject of Spiritualism with request of our Society we were induced to rien- justice and liberality, but the daily journals seem entirely in the hands of regnant Orthodoxy.

FREDONIA.-M. S. Pettit writes, Nov. 22d: In the Banner of Light for Nov. 10th I notice that Bro. Lyman C. Howe mentions the case of Charles Lowe, of Fredonia, who recently manifested at your Free Circle Room. Those in this vicinity who are disposed to see, unite with him in admitting fully the truth and the characteristic nature of that communication.'

BRENTWOOD.—Minnle Merton writes: "I was recently favored with a visit from Miss C. Eva Preston, one of our finest inspirational and clairvoyant mediums, from whom I have received one of the best tests I ever had from any medium, also some very interesting communications. Many of our best mediums, because of their own modesty and diffidence, are the least known, and Spiritualists lose much by failing to encourage them and bring them out. I hope Miss Preston may become better known to the public."

## Wisconsin.

MILWAUKEE .- H. S. Brown, M. D., writes: Spiritualism is quietly progressing in this city by the power of spirits through home circles and quiet means; public meetings have been discontinued. Dr. Jackson and wife, and Mrs Kate Blade, have recently located here as healing and test mediums, rooms at 131 Wisconsin street. I have had a scance with Mrs. Blade; her spirit slate-writing and verbal tests seem good and re-

liable. The spiritual science is well established by thousands of tests, but like other sciences it needs other co-related sciences to make its true value understood. This science is the basis of a scientific religion, but it must have a social science established before the true religion can be appreciated. The tests to establish a social scinon-Spiritualist friend, and which he assures us ence are made in present society as hazardous is the vehicle of facts from the experience of a as were the astronomical tests in the time of But there is one man in this State who offers six thousand acres of good land in a body to establish a social-science association. I intend to consult with him about the gift, and if there is a fair chance for scientists to work, try to raise a few thousand dollars and have the work begun in the spring.'

Arkansas.

HOT SPRINGS .- T. J. Lewis, in renewing his subscription, says: "The people here, as a whole, are living under the cloud of materialism and theology. What we need is a good speaker, or a test medium, who can enlighten the masses in regard to our beautiful spiritual philosophy. This city is filled almost the year round with strangers seeking health; a better point for a good, reliable test medium could not well be found, and one, if worthy, would be sure of suc-

Some have said, "I wonder if she's disappointed." Not altogether, but such disappointment as I have realized has been of a happy nature, for I have found heaven to be a place of enjoyment, a place of rest, a place of diligence. I find that every part of my nature can be supplied with food. I realize that there is a work for every moment of my existence, and that I need not walk tremblingly along the river of life, but I can step firmly, knowing that there are hands that will hold mine, that those who loved me while we dwelt on earth are near me now. I have no fears for the future, for I know that the past has been secure.—Spirit Elizabeth Sparhawk.

"UNCLE BEN. TURRELL."

To the Editor of the Banner of Light:

Being a novice in reporting communications. hardly know how to say what I have been asked to, but conclude I had better deliver it as I would any other kind of message.

Mrs. Nellie Lochlan, of Lynn, test medium, controlled on this occasion by Minnehaha, or Laughing Water, has been visiting for the last 200 previous. Soon my wife came in, and I related to her the occurrence. She suggested making a record of the event. I did so, stating month, day and hour, and laid the record away. A few weeks after this, I received a letter from Dr. Skinner's nephew, who was then a medical student of the state of the stat few days at the home of Mr. Millay, a sterling satisfactory tests. The following are the main features of a communication made through the above-named medium to the writer, and which explains why I contribute this unsolicited: "I was known, when in earth life, as Uncle Ben. Turrell, and I did business in Salem, Mass.

Every one there knows 'Uncle Ben.' I was hopelessly addicted to the use of rum. I got so bad I was not myself. Between four and five months ago I took my own life, but I could not help it. I can see now I was not responsible for the act. Rum did it. I was surrounded by in-fluences I could not control or understand. I want what I am saying put in the Banner of Light, so my wife may see it and know that I am sorry, and that I have come back to help others addicted to the same habit. I am sorry that I neglected my family and business so much. I wanted to be good, but could n't; there was something outside and overshadowing me that kept pushing me on to drink, and now I want to come back and talk. I see so much to do, so much wrong all about, that I want to help men overcome their terrible habits. I am so anxious to do a great work for those who are suffering as I did, and I have come to you, sir; you who have gained the victory over the same habit while in earth-life. I want you to help me and others. I want you to investigate these influences that are unseen and misunderstood—influences that drive

men to drink when they know it is wrong-and find out the real cause, that you may know how to help others. People are not working the best way yet. Rev. John Pierpont is guiding me, and he is by your side helping you. I want my wife to know that I go to her and want to talk with her. She will be glad when she sees this in the

Most of this, and much more, was communicated Sunday night at a promiscuous circle. Monday night we had a more select circle, and the conditions were every way better. We had a pentecostal season. OSCAR PERSONS, Hudson, Mass., Oct. 31, 1877.

### Western New York Convention of Spiritualists.

[Reported for the Banner of Light.]

The Convention met in Lockport, Nov. 2d, at 2 P. M., but the weather being altogether unfavorable, the attendance was light. A short session was held, and an adjourn-

ment taken until evening.

A much larger number assembled at 7½ in the evening. Mrs. E. L. Watson, of Titusville, having been announced

ment taken until evening.

A much larger number assembled at 7½ in the evening.

Mrs. E. I., Watson, of Titusville, having been announced to speak, arose and called for questions from the audience. The following were submitted: "What is the Spiritual Philosophy?" "What is thought?" "What is the Condition of the spirit after death—and its reception into spiritife?" "Do spirits have houses, and it so, of what material, and how put together?" After a song—"Sweet Hy and Hye?"—Mrs. W. entranced, arose and gave a short but beautiful invocation: then took up the questione, clearly answering each respectively, and weaving them all into one general and elequent discourse, much to the satisfaction of the audience.

J. H. Harter, of Auburn, followed with a few remarks, in regard to the several phases of religious beliefs he had gone through, all of which failed to satisfy the demands of his soul, until he embraced Spiritualism, which he found satisfied and served him through every emergency.

Saturday morning, the meeting commenced at the hour appointed, and was called to order by J. H. Harter, D. N. Pettengili was elected chairman. On taking the chair he made some general remarks, alluding to the Liberal League which had just held a convention in Rochester—bis great interest in reading the report of its proceedings. Committee on order of business were appointed: E. Gregory, Mrs. Kittridge, and B. H. Loomis, of Lyndonville.

After a song, "Shall we Gather at the Rive?" the meeting took the form of conference. J. H. Harter spoke of the best way and means which should be employed to present the subject of Spiritualism to the peope. Mrs. C. Gardner, poke C the many skepties who were in the Evangelical Charches but from pointy still adhered to the church orms. Mrs. Wootinffailuded to the Liveral League which she had just attended, and referr d to the variety and shades of belief among its attendants, who spoke their honest convictions fearlessly and in harmony.

Further remarks were made by J. H. Harter, Mr. Rowe, John Swole

interant, searching, and grandly elequent but short discourse.

The afternoon conference was occupied by Dr. Ware, Mr. Salisbury, Mrs. Burtis, and others Mrs. Gardner spoke of laws we should learn, both as to physical, educational and mental conditions. She said that Spiritualists should organize: that their power and strength should be felt in order to stay the ilde of Materialism on the one hand and of creedal power on the other. J. H. Harter spoke from the text, 'For I have a good doctrine.' He entreated all to embrace good doctrines, do good to all, assist the needy, reform the inebriate, take the criminal by the hand, sow seeds of love, which would bless humanity.

At the evening session Mrs. Woodruff spoke of the inner and unseen laws as being true to us if we would be set forth without error, then will people learn to live lives of purity and goodness.

The closing address of the Convention was given by Mrs.

without error, then will people learn to live lives of purity and goodness.

The closing address of the Convention was given by Mrs. Watson. She asked unbelievers in the audience to propose questions, resulting as follows: "Evolution;" "What is the Soul of Man?" "Immortality of the Soul;" "What is the Soul of Man?" "Immortality of the Soul;" "Why did not Christ establish immortality while on Earth?" "What are the Internal Workings of Mormonism and Polsgamy, and their Effects on the Spirit?" Mrs. W., entranced, gave a short invocation, and then took up the subject of "Evolution" as the basic principle of her eloquent remarks, weaving all the other questions into the labric of her discourse, showing that by the law of evolution the higher forms of matter and spirit were being constantly evolved from the lower, and by ascending scales approaching nearer and nearer to the divine. Each question received its appropriate answer. She said that Mormonism and Polygamy, as undisguisedly practiced, were no worse for their advocates than for those who practiced polygamy in secret, with pretensions to purity; the effect in spirit-life on all violators of these laws would be the same—the penalty sure and retribution just. The discourse was listened to with almost oreathless attention by all in the densely packed hall.

J. H. Harter moved a vote of hearty thanks be tendered

listened to with almost oreathless attention by all in the densely packed hall.

J. H. Harter moved a vote of hearty thanks be tendered to the friends of Lockport for their ample and kind entertainment of all the friends from abroad; also to the proprietors of the hall in granting the use thereof. After a benediction by Mrs. Watson the meeting adjourned, to meet in Lockport the first Friday of February, 1879.

SARAH A. BURTIS, Secretary.

Rochester, N. Y., Nov. 1877.

Great Pan is not dead! He may have sent up a cry of despair, as he saw the doors of the Temple of Humanity were closed upon the world and sealed by the dreamers of the Orient; but he has only been slumbering these many centuries. New prophets are now heard in the land. A new evangel is ringing in the ears of man. All is not well with the followers of the lowly Jesus. They tremble at every sound; they peer anxiously into every thoughtful face; they scan the titles of books as they drop moist from the press; they organize "sham battles" to try the strength of their defences; they provoke discussion that they may discover the mettle of their opponents; they proclaim aloud their perfect trust in their scheme of salvation; they protest they fear naught, though not thereunto interrogated. All is not well with them! Great Pan has turned over in his sleep! "Universal humanity" is throwing off the torpor of its nineteen centuries' rest .-

"That was a horrible affair-the murder of Dean, and the sealing up of his remains in a tiu box!" Dean?" asked half a dozen voices at once. "Sar Dean."

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OUR INDIAN POLICY. [A folly song of Self-Glorification, to be sung to the air of "The Gendarmes" Duet "-trombone accompaniment.]

We're the might Yankee nation,
And we drive the Indians on. [Pompety pom!]
Let no treaty's stipulation
Make us blush for what we've done, (Pompety pom!]
When we want their reservation
We start off up in a run
To hant em down,
To hant em down.
And we find it lots of fun!
CHORIS-To hunt ten down.

CHORUS—To hunt 'em down!
To hunt 'em down!
And we find it lots of fun!

And we find it lots or tunt

Gouging Indians is n't stealing;
You can scarcely rob a red—(Pompety Pom!)
Kibling one do n't wound your feeling—
They are nicest when they 're dead. [Pompety pom!]
They aid fit for homest dealing.
So our ploneers are bred
To hunt 'em down,
To hunt 'em down,
With a dreauful waste of lead.
[Chorus.

When our agent goes to pay them
And to give them bread and meat—[Pompety pom!]
Thou their appetites betray them,
For they 're famished and must eat. [Pompety pom!]
And it's joily fun to slay them
When they call our man a cheat,
To hunt 'emdown,
To hunt 'em down,
It is quite a noble feat!

But the Indian has his uses.
He a revenue can bring. [Pompety pom!]
When submis-leve he produces
Quite a profit for the ring. [Pompety pom!]
When he fights we chase papposess—
It 's an awfur comie thing
To hunt 'em down,
To hunt 'em down,
And to take 'em on the wing!
[Chorus.

Keep away your school-book teaching.
I you educate their eyes - (Pompety pom!)
I you educate their eyes - (Pompety pom!)
They 'll detect our over-reaching
Then we furnish their supplies. (Pompety pom!)
All your namby-pamby preaching
Cannot make a savage wise.
To hunt 'em down,
To hunt 'em down,
Is the way to civilize!

(Chouse.

-[W. A. Croffut, in the Graphic. [From The Spiritualist, London, Eng.]

THE SPIRIT-LAND. BY BABOO PEARY CHAND MITTRA.

time, and was the subject of the Upanishads and Darsanas. The recognition of the intervention of disembodied spirits, and the offering of fundral cakes to the Petries, presuppose the existence of the spirit land. According to the Rig Veda the mission of the disembodied spirits is to "protect the good, to attend the gods and to be like them." "On the paths of the fathers there are eight-and-eighty thousand patriarchal men, who turn back to sow righteousness, and to succor it." A soul entering spirit land in " it." A soul entering spirit land is "guided by spirits of the intermediate stations in the divine realm which it has to pass over." These early teachings of the Aryas clearly show the belief that spirits hold communion with mortals, for the purpose of gradually spiritualizing them, and thus extending the spiritual kingdom of God. This is man's mission, too, but with souls not emancipated and purified we can but very im-

perfectly carry out the object.
Some of our Upanishads speak of the "true heaven" being in the soul. Those who possess such souls find progression easier in disembodied states. Subsequent to the Rig Veda period, the transmigration doctrine was largely adopted in India, as it was thought to be absolutely necessary for the requirements of those who had not attained the spiritual state, and who, through the imperfect splender of their souls, had not known the Infinite God. The light which we, in modern India, have received, inclines us not to accept the doctrine of transmigration or re-incarnation, because we know psychically—through our own souls—that progression in the spirit land is more natural, and more to the advantage of the spirits, than progress through transmigratory existences. Besides, we find spirits of different spheres existing in the spirit land for years. The Ramayana bears testimony to the spiritland. When Sita passed through the ordeal, and while Rama was considering what to do, the spirit of his father, Dasaratha, appeared and testified to Sita's purity, then "home to heaven explains down".

ulting flew."
In Mahabharat, our other great epic poem, Narida delivered a message to Yudhisthera, from the spirit of his father Pandu, that he should perform the Rojsuya Yagua. After the great war on the plain of Shanseur, and the destruction of all the combatants except a few, Dhritarashtra, the father of Duryodhana, was exceed-ingly grieved at the losses, and being desirous of ending his life by intense meditation on God, he, accompanied by his wife, Kimti, mother of the Pandavas, and his half brother, retired to a thick forest on the bank of the Ganges. There Yudhisthera, his brothers, Drowpadi Sobhadra, and all the widow ladies of the royal family, came to pay their respects to the old Maha Rajah, and those who, like him, were leading the life of ascetics. Vyasa, a rishi, and other saints, happened to be there. Dhritana htra confessed that he felt still much grieved at the death of his cons, grand-sons and friends, and his sorrow would not be

mitigated until their spirits appeared.

Vyasa was a medial saint, and asked all the persons present to come to the bank of the river. It was twilight; men and women sat in perfect serenity. Vyasa put the limpid water of the river on his body, and as he invoked the spirits of the heroes, there was a tumult in the river, similar to what had been heard at the battle. Shortly afterwards, the heroes, dressed as before, and with the forces at their command, appeared. The only difference was that they were devoid of pride, enmity and selfishness. They had garlands on their necks, ornaments on their ears, and shone with upsards.\* The gaudkar was sung before them and the rhapsodists chanted minstrelsy. Vyasa then, by force of his spiritual powers, gave to Dhritana htra, who was born blind, inner vision. The Maharaja saw his sons. His wife, Gaudhari, seeing her sons from whom she had been separated by death, thrilled with boundless joy. The spirits, sinless and free from pride, spoke with the mortals — with father, mother, brother, cousins, wives, as devas (gods). This dispelled all selfish and antagonistic feeling, and the spirits and mortals revelled in an ocean of felicity. The night was spent happily. There was no grief, no fear, no discontent, no humiliation. As soon as the morning dawned, the spirits embraced their mortal friends, and taking leave of Vyasa, disappeared. Some went to (1) Denaloka, some to (2) Brahmaloka, some to (3) Burunloka, some to (4) Kuveraloka, and some to (5) Surjloka, which clearly implies that the spirit world is composed of different spheres.

The king, to whom the Mahabharata was read How is it that persons who die can ap pear bodily?" The answer is, that the soul is immortal, and does not at once entirely forsake the material elements. As long as the effects of the acts done in this life do not die away, the spirits live in earthly forms. When the acts die away, there is a change in the forms.

Another important question is-Is every one who dies and enters the spirit-world in a spiritual state? Does the liberation of the soul from the body make it thoroughly immaterial? If such were the case, there would be no room for progression, and the teachings of all spirits would be alike. But we find that they vary, and it is quite clear that the higher will be its destiny the more attenuated the soul is, and the more it is free not only from the nervous system, but from all thoughts and feelings emanating therefrom

and from all that is earthly.

In the last book of Mahabharata there is an account of the ascension of Yudhisthera to heaven while in the flesh. The first person he saw was Durgodhona, seated on a throne, shining like a sun, and surrounded by gods. This exasperated Yudhisthera, as Durgodhona was his greatest enemy, and had done him all the mischief conceivable. Narida reproached Yudhisthera, and said, "There is no enmity in heaven. It is true that Durgodhona is your greatest enemy, but he was free from fear, and bravely died: you should now receive him as a friend." Yudhis-

thera solicited the gods to allow him to go where his brothers, wife, and relatives were living. A heavenly messenger was ordered to show him the place. He was brought to a dismal region where place. He was brought to a dismal region where he heard the weeping of his brothers. He was moved, and said, "I will live here, and do not seek for heaven." "God virtue" instantly appeared before him, and said, "I have tried you several times. You have remained unshaken; come with me, near the Mundakini river, and bathe in it." As soon as Yudhisthera bathed, his natural body left him, and he assumed a spiritual form. Grief and enmity left him. He then met Durgodhena and his other cousins in a differmet Durgodhona and his other cousins in a different way, and saw the spirits of his brothers and others, living in different spheres. Calcutta, Oct. 4th, 1877.

SPIRIT-PHOTOGRAPHS OF PERSONS IN THIS LIFE.

To the Editor of the Banner of Light:

I read a few days ago in a two-years old number of the Banner a letter from M. A. (Oxon.), and one from Emily Kislingbury, your valuable English correspondents, on spirit-photography of persons yet in the body, and spirit intercourse between mortals on earth. These interesting and suggestive facts show how much we have yet to learn in this realm of interior wonder land, where the wonders are simple realities, and call to mind like facts in my own knowledge.

Some years ago I called by request of a friend on a gentleman of high position and character to see his remarkable spirit photographs. I am not allowed to give his name, as these things were in the realm of family privacy, where we find much that is sacred from public knowledge, yet of rare value and interest.

He showed me two card photographs, taken in an English city, and the artist's address on the back. One was a lady standing beside a chair, and the gentleman who sat by my side standing at her left, further back and some distance from her. The portrait was good and distinct, the Transmigration was not known in India during the Rig Veda period. The conviction of the likeness self-evident and excellent. The other immortality of the soul was most vivid at that photograph was the same lady in the same position, and another gentleman with a family likeness to the first, yet shorter, and dressed differ-

ently (in a cloak), in the same relative position. The owner of these pictures told me he was in California when they were taken. The lady he knew there as a friend to himself and his family, and a medium. She went to England by way of New York, on a visit, went to the English artist for her photograph, with no thought of any spirit-portraits, and no knowledge or experience of them by the artist, who was greatly surprised, as was she, at two figures on his plate when only one sitter was visible before his camera. She sat again, with like result; both pictures were "brought out" and photographed, and she was impressed with a fear that her friend in California, whose likeness she recognized, had passed to the spirit-land and sought this way to manifest his presence, while the person with her on the second photograph was a stranger-adding to her perplexity.

She wrote a letter at once to her California friend, enclosed both photographs, and asked what it meant, thinking that if he had passed away, his family would answer. He received the letter, and replied, as she told me, that he was in good health and in this life, and could not tell how his photograph could be taken thousands of miles away; that the other person on the second photograph was a brother of his, unknown to the lady, and the cloak he wore in his picture was the very garment the writer wrapped around him as he helped place him in his coffin.

These are the facts-food for thought, surely. Truly yours, GILES B. STEBBINS. Conneaut, O., Nov. 23d, 1877.

Strange Bible Facts.

ernment for fear that he should aspire to the throne, was kept in solitary confinement in the old prison at the Piace of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary hours:

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Rev erend but once, and that is in the 9th verse of the OXITH Psalm. The 8th verse of the CXVIITH Psalm is the middle verse of the Bible. The 9th verse of the VIIITH chapter of Esther is the longest verse, the 35th verse XITH chapter of St. John is the shortest. In the CVIITH Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the CXXXVITH ends alike. No names or words with more than six syllables are found in the Bible. The XXXVIITH chapter of Isaiah and XIXTH chapter of 2d Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and HID chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31.373 verses, 1,189 chapters and 66 books. The XXVITH chapter of Acts of the Apostles is the finest to read. The most of the Apostes is the finest to read. The most beautiful chapter in the Bible is the XXIIID Psalm. The four most inspiring promises are John XIVTH chapter and 2d verse, John VITH chapter and 37th verse, St. Matthew XITH chapter and 28th verse, and XXXVIITH Psalm, 4th verse. The 1st verse of the LXTH chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the VITH chapter of Matthew.
All humanity should learn the VITH chapter of St. Luke, from the 20th verse to its ending.

Paine Memorial Scrip. We ask our friends to lean sufficient means to pay the mortgage, \$50,000, now on the elegant building which was erected in commemoration of the eminent services of Thomas Paine, and a peracurent home for the Boston Invastigation of advanced Liberal or Infield Ideas. The sum Laned to be paid back, without interest, as fast as the finide accumulated in the mortgage has been paid. This, we think, can be accomplished by the 29th of January, 1879, If all who are interested in Liberal sontiments will do what they can to all a sin our last effort to save Paine Memorial to the cause of Free speech and Free Thought. In erecting the Building, the committee were unable to false more than \$50,000 from outside sources, and in order is meet the demands upon them in completing the structure, we loaned on a second mortgage \$12,000, on which we have never yet received any interest. This, together with the interest on the first mortgage, taxes, and law claims which we have paid, make the money advanced by us to amount to over \$20,000.

the first mortgage, taxes, and law claims which we have paid, make the money advanced by us to amount to over \$20,000.

At the last meeting he'd by the Trustees it was voted to let the building he sold, and on their recommendation, in order to prevent the money advanced from being sacrificed, we bought the Memorial in, but without assistance from the liberal public we cannot long hold Palue Memorial. Unless we have the support in which we had so confidently trusted when we loaned our means to the movement, it must soon pass from our possession. All our available means have been exhausted in our zeal to advance the Liberal cause, and unless we soon receive that aid on which we have reliad, not without reason, not only Palue Memorial, but the Investigator too, that for nearly fifty years has stood the champion of Free Speech, will be sacrificed, and Poins Memorial, which was to be the home of the Boston Investigator, may soon become its grave. To provent any such disaster, we appeal to Liberals all over the land to assist us by sending their names and taking Scrip, in order that as soon as possible we may be relieved from the anxiety and uncertainty under which we now labor, or will they allow the building to be lost to the cause, and by so doing he instrumental in driving us to poverty in our old age? Cau we rely on our friends, or will they desert us in this our time of need?

Horace Seavent.

Horace Seavent.

Horace Seavent.

General Miles, who captured Chief Joseph, does not hesitate to say that the Nez Perces were forced to fight by the ill-treatment of the whites, and that their agent had cleared \$200,000 -that is, robbed them and the Government of the amount-during the time he had been there.

Written for the Banner of Light. ACROSTIC.

Could what I say sink deep into thy heart, How frankly I would speak before we part ! As with a sister's fond but warning tongue, Reminding thee what snares allure the young.
Love strews the path of youth with brilliant flowers, Fuchants the censes, and beguiles the hours; So sweet her song, so bright her flishing eye, Elysian pleasures often lead to die, Deny thyself no joy that Virtue gives; Who loves most honestly, most truly lives; Ambition's noblest son disdains all sin, Rejoices most when all is pure within. Date to be true! and true affection's crown Shall never let inisfortune cast thee down: And when she preffers thee affliction's cup. Repel the draught, and strongly bear thee up. God be thy guard, and goodness be thy guide; Excel all rivals, in each noble pride; Nor ever dream—or far or near our lot— That in my heart thy worth can be forgot !

> PERFECT EQUALITY. [Concluded.]

lo the Editor of the Banner of Light: I am not disposed to find fault with your correspondent "L" for any scenning want of gallantry in his "Relative Position of the Sexes." I feel justified, however, in demanding for woman

If the first head, nowed, in chanding for woman strict justice and every right.

If, not deeming it expedient to pander to popular prejudice, he had offered only the best thoughts which found expression in his essay, the result of his labor would have been altogether unexceptionable. But a fatal chimera—" wo man, by nature physically and intellectually in-ferior to man, impulsive and lacking in reason-ing powers"—brooded over his dream, blasting his well-meant effort.

In his concluding paragraph, in reference to the introduction of woman's influence in the management of political affairs, he says: "It is only this government that can afford to try the experiment. None but a Republic can take the risk of making such a radical change." Now I believe that England will not be found far bethind us in the reform alluded to.

Yours for every phase of human rights,
An Humble Advocate.
North Phymouth, Nov., 1877.

Jerusalem Spring.

to the Editor of the Banner of Light: Wm. II. Towne, of East Canaan, N. II., has discovered upon his farm, situated in the part of the town known as "Jerusalem," a medical spring, which is said to contain great healing properties. The water flows from the base of a mountain through the crevices of the rocks, and contains much alkaline element; it acts as a properful direction and tonic, its instruction powerful diuretic and tonic; its invigorating properties are said to be remarkable.

Its healing effects upon several invalids have proved magical. In a case of kidney disease, marked beneficial results followed its use. person had been addicted to the use of strong drink and powerful opiates; the baneful effects of these were overcome and the system restored

There is a singular history connected with the discovery of the medical properties of the water; and there is a singular coincidence in its being located in a place by the same name as that where the "healing waters" were discovered in the past. Mr. Towne claims to be guided in his movements by an intelligent power outside of himself, although not claiming to be a Spiritualist in the ordinary sense of the word.

Will the New Hampshire M. D.s' medical re strictive law prevent the sick from using the ater?
Boston, Mass.

Woman's Lot in Russia.

Hore and there the popular songs bear traces of the griefs which in the rough furrows of daily life the Russian woman fin.is, it prudent to conceal. "Ages have rolled away," says the poet Nekrasof, "the whole face of the earth has brightened, only the sombre lot of mowjik's wife of God forgets to change." And the same poet makes one of his village heroines say, apropos of the enfranchisement of the serfs, "God has forgotten the nook where he hid the keys of woman's emancipation." In a word, the wife of the Muscovite peasant seems to have been until recently the slave of the slave, and to have borne on her head the whole weight of a double The learned Prince of Granada, heir to the Spanish Crown, imprisoned by order of the government for fear that he should assire to the suffice, and probably the freedom of the serf will in the end be complemented by the elevation of his companion. Already in some communes there are gleams of a new order, the mother of adult children, for instance, enjoying a certain consideration, and the management of the household being occasionally entrusted to the widow of the hold. of the head. The progress of individualism and the development of a sentiment of personal dig-nity cannot but inure to the profit of the female sex, although thus far melioration in the direc-

tion is rather a hope than a fact. We had a pleasant visit from Mr. Giles B. Stebbins, compiler of a splendid new volume, entitled, "Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, 'Man, thou shalt never die.'" These poems, from many lands and centuries, are selected and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us—the truths of the soul. Here are the inspired and intuitive state-ments of the great fact of immortality in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here and hereafter, that shall meet the demands of reason, conscience and intuition, be confirmed by experience, respond to our tender-est affections, satisfy our highest aspirations, and so light up our daily path that we may have more strength and wisdom, more truth and tenderness, for the conduct of life. They may give hope and cheer to the mournful and desponding by glimpses of the Better Land through the gates ajar, and oices from those "not lest, but gone before.

It is a pretty volume, price \$1 50, (bound in cloth) and 10 cents postage. Address Colby & Rich, 9 Montgomery Place, Boston, Mass. We recommend the work to all lovers of the beautiful.—The Hornellsville (N. Y.) Tribunc.

Passed to Spirit-Life:

From Boston, Nov. 25 h, Mrs. Eliza S., widow of the ate Henry Hovey, of Charlestown, aged 56 years 2 months

and 21 days.

Thus has another of earth's pllyrims left the mortal for an immortal form, and rejoined her loved companion, child, and the many loved ones "gone before," leaving this side the river three children, four sisters, one grand-child, and a large circle of relatives and friends, who in this their hour of sainess are cheered by the sacred mem reunton. Funeral services were held at the residence of her son-in-law, Mr. Alonzo H. Foss, '14 High street, Charlestown District, on the afternoon of the 26th, conducted by the writer, and on the morning of the 27th her remains were removed to flohis, Me., for interment, 'I Leverett street,' Boston. and 21 days.

From Chelsea, Vt., Nov. 25th, Joseph Smith, son of Mr.

From Chelsea, Vt., Nov. 25th, Joseph Smith, son of Mathaniel Smith.

Young Smith met with an accident the day previous, which terminated fatally the next morning. He had gone out with his fewling-piece, and when not far from home, he stepped to light his pipe, resting the gun against his left side with the muzzle under the arm pit. By accident the gun was discharged, and it contents entered his shoulder. A physician was called, but said he could do nothing to help him. The deceased was a young man of promise and esteemed by all who knew him, and his loss is a severe affliction to the family. He, as well as his father, was a firm believer in the Spiritual Philosophy, and passed to the other life as fearlessly as one would start on a pleasant journey.

P. S. Foog. From Weston, Vt., of consumption, Clark O. Wallace,

From Weston, Vt., of consumption, Clark O. Wallace, adopted son of Ivers and Mahala Holden, aged 19,6 ars.

For seven weary months the hale messenger had set his seal upon his brow. His patient cheerfulness during hishours of suffering won for him the love of many friends. Fure and emidlike in his firm truct in Spiritualism, he heralded the approach of the messenger with a smile of welcome, and a genile pressure of each dear hand was his farewell to earth. Funeral services were conducted by Mrs. S. H. Roundy, who was a loved friend of the decessed.

R.

Ceased.

(Obtivary Notices not exceeding twenty lines publish d gratuatously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.)

LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore oves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever

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There is a great deal more to be said in defence of the very largest freedom of the press than in favor of any exercise of censorship. It is to be regarded as a dangerous stretch of authority when government in a free country begins to interfere with this freedom of expression, even though it employs the piea of public morality in Its own defence. The men who temporarily actas the government are no more than human, and swayed by the same prejudices and passions as other men. And if they happen to profess to be patterns of morality and propriety themselves, the chances almost run into a certainty that they will use every shred of power with which they claim to be invested. Censorship through the mails, though it may in exceptional cases be allowed, is pevertheless a most dangerous, hecause it is a wholly secret, exercise of power.

The distribution of what is grossly shocking to the moral sense of all civilized beings is one thing; the legitimate spread of free discussion is quite another. And it is manifestly preposterous that government agents and errand-menmatter that circulates through the mails either the tonics whose discussion may be allowed or the tone in whick-the discussion of any topic may mails on any other than the broadest pretex:such, for instance, as a local officer bears with him in the form of a warrant to search a citizen's house for a special purpose and for no other-and it will prove a difficult matter to get them out on any ground whatever. But, in a country like ours much is to be endured of accompanying evil rather than restrict and imprison that freedom of speech which is the very blood in our veins and the oxygen in our lungs.

. It may be that it is not proper for persons of every age and all stages of maturity and culture to peruse every book or pamphlet that comes from a prolific modern press; but a more serious reason must be given for government intermeddling, government supervision, and government censorship than that the unformed morals of young people are in danger. The government is not yet become a family guardian, nor does it stand in the place of a parent. Discussion must continue to be free, and on every topic and guestion that relates to the welfare of humanity as well as human society, or we shall find in time that we'no longer have a government or a system with life in it or worth preserving. We are not for a moment to forget that it is from popular opinion that we derive our real freedom, and from nothing else. It is not the government that gives life, but the people.

And hence the people's right to discuss any and all classes of subjects, which enter into the body of intelligent human thought is to be re- clear: strained in no manner. Superstition flees before even partially in the fetters of superstition can claim to be free. There is absolutely no boundary to the freedom of the human mind. A govsocial and political institutions, must insist always on the unqualified freedom of speech. We country.

The President and Woman Suffrage. Mrs. Sara J. Spencer and Mrs. Sargent, wife of Senator Sargent, on the morning of Dec. 3d asked President Hayes to recommend in his message some legislation by which women should be above, and called Commodore Clitz, Commander recognized in foreign as well as in domestic ap. George P. Ryan, of the Huron, and other officers, pointments, and also that he recommend an amendment to the Constitution in order to secure woman suffrage in the States. The President replied that at a future time he might state and, though such a line of defence was laughed in writing his views, but he would now say that at when made, the fate of the Huron will cause if Congress should recommend for adoption by the States such an amendment to the Constitution it would meet with his approval.

The Banner of Light Public Free-Circle dially invited.

#### The Poncas. Chand Mittra.

The Ponca delegation that paid a recent visit to Washington came from the White River Reservation in Dakota. There were ten of them, and

The object of this visit was to treat for their lands, which comprise parts of the lands to which Spotted Tail's and Red Cloud's bands are now being removed. They formed a fine looking company of red men, and deservedly attracted general admiration. The head chief, White Eagle by name, stands six feet and three inches in his moreasins, and is but thirty-four years old. Standing Buffalo, the second chief, is twenty years elder, and is over six feet high. The Ponca tribe of Indians was once a powerful people, but small pox and cholera invaded and decimated them. Some forty years ago the remnant of the tribe was attacked by the more powerful Sioux the bravest Indians on the plains, and when equally matched have never failed to whip the Sioux in battle.

Their claim is that they have always been a motion of secular education among Bengalee peaceable tribe, and ready at all times to do as youth. Mr. Mittra's biography of him, prompted the Government desired them. For that reason they urged that their present petition was deserving of the most favorable consideration of the Government. Since the tribal organization, they have always lived at the mouth of the Narabarra River, or "Running Water," in Dakota : but after their troubles with the Sioux, they asked to be removed to Nebraska, to join the Omahas at their agency. But instead of this request being granted, they were removed last season by the Government to the Quaw-Paw reservation, in the Indian Territory, where they are at the pres-ent time. Previous to their removal they had spiritual light from the Orient? He is learned in ent time. Previous to their removal they had made good progress in civilization, but the change in their locality of course broke the current of things and retarded more or less the work that was so auspiciously going forward. The burden of their errand to Washington, therefore, was to obtain a title to the lands they now occupy, and obtain a title to the lands they now occupy, and written numerous treatises, more or less satisfac-compensation for the lands and improvements tory, upon this mystic theme. The Orthodox which they were compelled to leave, besides tools, implements, and schools to help them on toward

them that there is at present but one building fit for occupancy at the agency, and that is used both as a warehouse and a dwelling. It is a tough story, but that is precisely the way the Government deals with the Indians. What right has it to order them off of lands which it had once given them in exchange for the ones previously occupied by them, and send them to a reservation without as many and as good buildings as those they involuntarily left? Or what right had it to take them away from their improved lands, tools, implements, and schools, march them south several hundred miles and set them down in a spot where there were neither buildings, tools, nor anything else? Is it to be wondered at that revolt is at last bred in the hearts even of the most tractable red men?

## A Heeded Warning.

Of late years scarcely one serious catastrophe, involving the loss of human life in the physical, can be mentioned which has not been foreshadowel in some manner by the presentiment of coming ill to the apprehension of persons con-nected with it. The plow-hare of the daily press turns over the soil, while these stupendous occurrences are fresh on the public mind, and almost of orthodoxy, which Liberals are very reluctant invariably reveals the fact of so-called "mysteri-" as a general thing to confess; and it warrants ous that government agents and errand-men ous "warnings, in individual cases obeyed by the most jealous susceptibility touching the free-should assume to select from the mass of printed ous "warnings, in individual cases obeyed by dom of the press "Blasphemy" is just as much the parties to whom they were given (and who a purely invented crime as Sabbath breaking or escaped thereby), and in others scoffed at by the witcheraft; and it-behooves all who prize the victims of the subsequent disaster. These stories liberties of freemen to defend the press against be carried on. Once let such agents into the valuallowed the extensive flotage of the entire every attempt, open or disguised, to put a gagpress on such occasions - those who circulate press on such occasions—those who circulate religious opinions. The fact that the prosecution never seeming to comprehend the fact that the fact that they argue the presence and potency in human affairs of friendly powers, who, though unseen Men's Christian Association, who has also just to ordinary vision, are still ever nigh, and, as far as they are permitted by the yet higher intelligences, endeavor to work out even temporal good. as they are permitted by the yet higher intelli-gences, endeavor to work out even temporal good real object of these prosecutions. Believing as we for the friends they have left behind.

> But if perchance some one asks the question directly, or the attention of the enterprising editors is turned to what they are doing in this regard, then it is surprising to mark the celerity with which the public journals slink back from the advanced position into which they have inadvertently rushed in their heedless pursuit of news, and become the obedient servitors of a big- part of all who love mental liberty to join hearts oted public opinion-seeking by a jest to overturn what they but just now published as an actual verity. The terrible shipwreck of the United States | The Index. sloop of war Huron, with the loss of some one hundred lives-a story which still holds the attention of the newspaper world, is no exception to this rule, as will be seen by the following, field Republican. The speer at "superstitious people" with which it ends will, however, avail but little with those who, using their individual reason, reflect that the fact of the existence of these constantly recurring admonitions has a strong backing in actual, human, daily experience. And the fact admitted, the sequence is

"In March last, while the ill-fated United States steamer Huron was lying in the harbor of free Mscu-sion, and no people that are bound | Port Royal, S. C., Lieut, Arthur H. Fletcher, her executive officer, left the vessel on a twenty-four hours' leave of absence, and, failing to return at the expiration of that time, the ship sailed for r port without him. A few days after Mr. ernment cannot undertake to limit it any more | Fletcher returned to Port Royal, reported to Comthan a church. And they who would have gen- modore J. H. B. Clitz, 'senior naval officer presuine liberty as the basis, body and spirit of their | ent,' and stated to him that for some time past he had a presentiment that if he went to sea in the Huron for the purpose of finishing the cruise (two years) he would be wrecked. This feeling want no European censorship of the press in this took complete possession of his mind, and he used every means to get detached, but the Navy Department refused to order it without a better reaon. When he found that all his efforts had failed he left the Huron in the manner stated, with the intention not to return. For this he was placed under arrest and tried by court-martial at the Washington Navy-Yard in August last. In defence he made a statement in substance as to prove that before leaving the ship he had told them of the dread-in fact, horror-he had of finishing the cruise in the vessel. This is a matter of record, on file in the Navy Department many superstitious people to think that Mr. Fletcher's preadmonition was fully proven to be

true one by the wreck off Kittyhawk, N. C." INVESTIGATOR HALL. - Next Sunday afternoon a lecture will be delivered by the able Liberal Meetings are held every Tuesday, Thursday and speaker, T. B. Perkins, Esq. Subject, "Vol-Friday afternoon, at 3 o'clock. The public cor- taire, and the Cause of the First French Revolu-

## The Spirit-Land, by Baboo Peary

A recent letter from Mr. Giles is so apt an introduction to the article which we republish on : they were accompanied by a Major in the United our third page from The London Spiritualist, that | eran speaker whose name heads this sketch. The State- Army and two interpreters. Their inter- ; we think it not amiss to make it public. We also view with the President we have already given hope that Mr. Mittra, who is one of our subwith original contributions:

> To the Editor of the Banner of Light: Doubtless Peary Chand Mittra's article, "The Spirit Land," in The Spiritualist of Nov. 16th, will not e-cape your notice. As you are aware though he and his sons are merchants in Calcutta, yet Mr. Mittra is also good deal of a student and a philosopher, and from time to time has given learned and valuable papers to Benga-

lee and English literature.
You remember that last March some mention was made of his Calcutta pamphlet, "The Psychology of the Aryas," in the Banner, but since then two other thoughtful articles of his, viz., "The Psychology of the Buddhists," and "God in the Soul," have appeared in The Spiritualist; and within a year or more has also been pubin overwhelming numbers, who slaughtered them | lished in Calcutta a volume of his, sketching the unmercifully. They have the reputation of being 'philanthropic services and principal events in the life of David Hare, a Scotchman, who while a young man emigrated to India, and having there acquired considerable property, devoted it, and also much of his time and labor, to the proas it was by the unselfish wish of the author, and of many of the best families of Calcutta, to express their grateful appreciation of the worthy Scotchman, and to perpetuate his memory, is an appropriate and beautiful memorial of his life, sentiments and services. But besides these English contributions, Mr. Mittra has written other works in his native tongue. I have heard that it was he who wrote the first novel and the first satire in Bengalee; and that the first works in Bengalee on Female Instruction, and on Modern Spiritualism, were also from his pen. By the way, we all know that light cometh from the Lux ex oriente. Now cannot you invite Ancient Spiritualism, and has written upon the Modern, and I think that there are many Spiritualistic matters upon which he could give valuable hints and suggestions. An illustration of it now occurs to me. You know how the Hindoo doctrine of Nirrana has puzzled our Occidental theologians and scholars, and that they have minister in the village where I live, in an at-tempted reply of his about a year ago to a lecture Wong Chin Foo, a Chinese scholar, said that at the present time there is no agreement as to It was stated by the army officer accompanying precisely what Nirrana means; but Mr. Mittra shed much light upon it to my perception, in the few words in which he touched upon the subject letter to a friend of his wherein he wrote that *Yerrana* literally means extinguishment, or extinction of the animal and emotional element in man, and that it clearly means what Andrew Jackson Davis denominates the Superior Condition. Mr. Mittra is about sixty-three years of age, and now, in the evening of his life, I hope you can induce him to give some fruits of his observations and learning to your columns.

Fraternally and cordially yours A. E. GILES.

### Hyde Park, Mass., Nov. 26th, 1877. **----**

is it Persecution—or What? Mr. D. M. Bennett, editor of The Truth Seeker, has just been arrested in New York for sending "obscene and blasphemous publications through the mails." Now we have not a word to say about the first count in this indictment, provided it is sincerely brought and not made a cover for secret persecution of free thought; we shall simply watch and wait to see what evidences and proofs of obscenity are adduced, before making any protest on that score, since we emphatically and unqualifiedly approve of strin gent legislation against the circulation of really law in operation against the free publication of Comstock, a bigoted representative of the Young do that Orthodoxy is mustering its forces and rapidly organizing itself for a renewed employment of legal means, for the suppression of free thought, we believe also that Liberals owe it to themselves and to their cause to make the National Liberal League a mighty power for the defence of their freshly endangered rights; and

Friends, are you not yet ready?-If, as Mr. Abbot intimates, war is to be inaugurated against the Liberals of this enlightened age by Orthodox theologians to perpetuate their the audience which will assemble on that occawhich we clip from the columns of the Spring- of honest men, and women too, to oppose their result. The signs of the times indeed portend a | terest. coming storm. The God-in-the-Constitution zealots are marshaling their forces, but they will not succeed in demolishing the holy altar of free religious thought. Ecclesiastical tyranny in times true, should it be attempted, will rise en masse to trample the serpent in the dust.

such startling cases of reviving persecution as

these of Dr. Russell and Mr. Bennett ought to

rouse a new, deep, determined resolve on the

and hands in the enterprise of rallying a great

national party to the support of the Rochester

The press is free.
As it should ever be. And unrestrained!
Let despots live in awo,
Or all its influence draw
On them disdained!

## Mr. Crookes's Letter.

We publish in another column Mr. Crookes's masterly reply to Dr Carpenter. Mr. Crookes is at fault in what he says of the Eva Fay letter. That letter was addressed to Mr. Robert Cooper, a well-known Englishman, (styled by Mr. Crookes "a Boston gentleman," which is misleading,) and no American was to blame for the publication.

Seward Mitchell, "whose voice has been heard in defence of freedom for woman, and for every reform,"-has-become financially wrecked, and now in his old age is in absolute want. He asks the charitably disposed to assist him until he can obtain remunerative employment. Any sum, large or small, will be most gratefully received by him. His address is 513 Main street, Worcester, Mass.

### Dr. H. P. Fairfield at Amory Hall. Dr. H. F. Gardner's course at this place was

continued on the afternoon and evening of Sun-

day, Dec. 2d, by trance addresses from the vet-

audiences were encouraging as to numbers, and

scribers, will occasionally enrich our columns by the speaker. The topic announced for the first discourse was "The Spirit-World-Its Location, Composition, and Occupation of its Inhabitants." Singing by Mrs. T. Barnard, Mr. Robert Cooper accompanist, the reading of selections from the 32d chapter of Deuteronomy, and the offering of an invocation, prefaced the main point in the service. Dr. Fairfield (or the control sneaking through him) then proceeded to say that Spiritualism being the central idea of the present era, in that it was the only system which offered the positive proof of human immortality, it was eminently appropriate that those now gathered together should accompany him in a series of reflections concerning the surety, the naturalness, and the harmony of that home whither all were tending. And who could with greater propriety speak of the details of man's immortal life than one who had experienced them? The seed of the flower of his discourse could be found in Matt. vi: 33, and xill: 11: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you' Because it is given unto you to know the mysteries of the kingdom of heaven, but to them those who refuse to receive the light of the present day as unfolded by spiritual revelation] it is not given." Webster defined a kingdom to be "the territory or country subject to a king."
God being recognized as the king over all he had formed and created on the earth and in the heavens, the term kingdom of heaven was not only an eminently proper, but a peculiarly appropriate phrase, conveying as it did a plain signifi-cation of the substantiality and reality of life and its surroundings in the spiritual state.

This kingdom of heaven, or spirit-world, the speaker defined to be the interior essence of the physical, elemental earth—to be located within, around and above it—(just as the spirit was the interior essence of the outward man); and not a distant and miraculously ordered locality, as taught by the churches. It was a world within the world, even as there was a man within the man, as we met him in physical life. The two worlds were as closely related as the flower and the stem. When the change called death supervened, the spirit would inevitably gravitate to the position for which it was best fitted in the new world of existence into which its energies were transferred. Here would be found a plane of existence where the spiritual essences of all the materials which went to make up the physical world would be seen fulfilling analogous duties; there would be met with an internal mineral vegetable and animal kingdom as sharply defined and as utilitarian in characteristics as the external ones encountered amid the concerns of physical life. All things-the human spirit not excepted—tended at once at death toward their appropriate places in the spirit-world, and thus the infinite equilibrium was preserved. Those whose sense of propriety was shocked by the statement that animals would be found in heaven, were comforted with the assurance that these existences would never drift across their way-the law of harmony would intervene—while those who admired the animal creation in the corporeal world would be pleased at the recognized presence of their pets in the new state of being

The Deific Principle, God, he considered as possessing both the masculine and feminine attributes. The law of progress was the law of universal life, and man the crowning work of the uplifting processes of combined physical nature and divine inspiration—being the child of our nal damnation at all. But the zealots preferred common Father in heaven, and therefore possessed of a heavenly nature whose needs only immortality could supply—was destined, when journey of corporeal existence was accom plished, to enter spiritually and with renewed vigor upon the pathway of eternal progression.

The (to the spirit inhabitant) material nature of the territory or county or kingdom toward which we are all advancing, was such that the equivalents of houses, food, clothing, etc., were needed, but the obtaining of them was not as in this rudimental sphere, provocative of exhaustive toil on the part of the outer man in fields of action in which the interior man in many cases had no interest, but rather the pleasurable product of an harmonious outreaching of the enfranchised spirit toward that sphere of emand earnest desire.

The speaker quoted, in his discourse, from Isaiah, St. John, St. Paul, the Acts of the Apostles, the Book of Revelations, etc., in proof of his positions, and, further, that he might thus demonstrate that the unfoldments of Spiritualism were in all cases in direct harmony with the highest known in the Bible. Even the grafting process practiced by human fruit-fanciers was oreshadowed by the Tree of Life, which in the New Jerusalem bore twelve kinds of fruit; and this grafting process was going on to-day in the moral and religious affairs of the present material world-everywhere the crabbed and confined Orthodox branches were being lopped off from the trunk of human acceptance, and the scions of new and progressive thought introduced in their

In the evening Dr. Fairfield spoke on "The econd Coming of Christ; Resurrection of the Dead, and Day of Judgment.

NEXT SUNDAY Miss Lizzie Doten will address the people at Amory Hall in the afternoon, and from the wellknown ability of this talented lady there is no question that the accommodating capacity of the place of assembly will be thoroughly tested by power, these bigots will find a mighty phalanx | sion. In the evening a "Question Meeting"-of a conversational nature rather than that of a dismercenary march. If the stake and the faggot, cussion-will be held, to which the public are inthe inquisition and the rack, are to be revived in vited free of charge. Several matters of interest, this country of freedom; if the press is to, be it is hinted-among them the "Heller" phenomeshackled-which God forbid !-a bloodier revolu- na (?)-will be considered by various speakers. tion than the world has ever known will be the The convocation promises to be of absorbing in-

The extremely loose banking system of the nation is showing itself in many localities, and yet our law-makers do not make the least past has deluged this fair earth with oceans of effort to remedy the growing evil. Bank failures blood. All history proclaims the fact, but it is are of common occurrence now a-days, and as a too late in this day of universal freedom to resur- general thing the officers of the defunct concerns rect the hydra headed monster. Good men and | go unwhipped of justice. It pains us to learn in this connection that our worthy contemporary, the Religio-Philosophical Journal of Chicago, has recently become one of their victims. It says: "Last week, the failure of the Third National Bank deprived us of every dollar we depended on to pay our bills and meet the current expenses of the business." The Journal, in consequence, calls upon those of its patrons in arrears to make prompt payment, which they should at once willingly do. The Spiritualist papers, at best, find it up hill work to keep their respective journals on a remunerative basis: but when under the guise of law they are deprived of their sparse deposits their condition becomes infinitely worse.

> "L. B. K.," a correspondent of the Programme, Ann Arbor, Mich., gives in a recent number of that paper a readable account of varied physical manifestations which were witnessed at a séance in that place-L. D. White being the medium.

The Banner of Light can be obtained each ner, and 46 Beach street, Boston.

### "The Bishop Expose."

As the Boston Daily Advertiser of last Saturday published a leader in its columns adverting to the controversy which has been going on recently in the Popular Science Monthly, in regard to the spiritual phenomena of the nineteenth were evidently interested in the views outlined century, between acknowleged scientists on both sides of the Atlantic, and as the Advertiser, with a narrowness not commendable to so ancient and respectable a journal, has seen fit to quote only from one side of the question-that of Prof. Carpenter-we therefore republish for the especial enlightenment of our contemporary, the Boston Evening Transcript's record of the modus operan. di of the shrewd adventurer, Bishop, in Boston, while under the wing of several very respectable but exceedingly credulous committee-men:

"It will be remembered by the public, and it will be remembered longer by those directly in-terested, that a few months since Gov. Rice and his associates interested in the preservation of the Old South, invited W. Irving Bishop, of New York, to visit this city and give his exposures of Spiritism in Music Hall, the proceeds to benefit the Old South fund. His acceptance and ap-pearance here were duly announced by the press, and Music Hall was filled to its utmost capacity. No announcement, however, was made by the committee as to how much the performance had benefited the fund for which, it was supposed, the entertainment was given. This fact was nothe entertainment was given. ticed by the public, and we 'jotted' accordingly, but without effect. Subsequent investigation, however, shows that there was taken at the door, in round figures, \$1100. The memorial fund received less than one twelfth of this, or about \$80. The 'expenses,' as certified to the committee in a somewhat lengthy document, were about \$800, the largest item of which was a month's board for Mr. Bishop and his assistant at the Parker House, this 'expense' alone amounting to about \$400. Of course there were incidentals, rides, entertainments, etc. Of the \$320 left as the net proceeds, the 'expositeur' received three fourths, as by previous arrangement he could claim.'

### Orthodoxy at Bay.

Up in Springfield they have a case to deal with that troubles the disciples of Jonathan Edwards exceedingly. Rev. Mr. Merriam, otherwise perfectly acceptable to his brethren in the faith, does not hold to the old dogma of eternal punishment. He prudently preferred not to agitate the matter, however, but deemed it the wiser course to ignore it altogether. So he presented himself for installation over a church to which he had been unanimously called. The people of the parish knew all about his views, and of course sympathized with them; but there were certain zealous members of the Council who having got wind of his defection from the true-blue Calvinistic creed on this point, determined to subject him to an examination particularly upon it. So when the candidate came forward before the Council to go through the usual forms of questioning before installation, the old-fashioned creedists picked him up right there.

The candidate was of course sincere and eandidand answered without reserve or qualification, though he never intended to make the subject prominent in any way. If the Council would keep quiet about it, he meant to. He intended to see if he could not fill his sphere of usefulness to uphold the dogma rather than spread Christianity. And when he had answered to their questions that he did not and could not accept this hateful old doctrine of terror, he was assured that he was not "sound in the faith" and therefore could not be authorized by them to preach the gospel of Christ. And that ended the arrangement. The church that called him sides with him, and the whole community is in arms. This controversy will finally result in the discomfiture of the old Calvinistic creed there as everywhere

## Henry Slade in Berlin.

Private letters inform us of the great success of Henry Slade, medium for the slate-writing phenomenon, in Berlin. The marvelous manifestation is attracting the attention of some of the first men in the city; though the sarants, out of courtesy perhaps to Messrs. Lankester and Carpenter, are as yet shy of even looking into the thing. Helmholtz, the great physicist, has refused to investigate. A distinguished Baron, who got the direct writing while he himself held the slate, said: "I shall call on Mr. Helmholtz, tell him my experience, and also my opinion as to his refusal. I am to dine with the Emperor to-day, and I shall mention there what I have seen." We shall soon have from Germany abundant testimonials as to the actuality of this slate-writing phenomenon. The world moves. Let us not despair; and let not the friends who contributed to help Slade out of his legal troubles suppose that their aid was badly bestowed. The money expended was properly accounted for, and good results are already apparent.

## "Leaves from my Life."

A neat volume of some 140 pages, and bearing the above title, has just been issued from the press of J. Burns, London, for the author, J. J. Morse, agent for the Banner of Light in England. The book (an advance copy of which we have received) sparkles with interesting selections—after the manner of an autobiography-from the personal experiences of this talented speaker and writer, not the least interesting of which are those pertaining to his tour to America. The book is illustrated with two excellent portraitsthat of Mr. Morse himself, and "Tien-Sien-Tie," his well known control. Four orations delivered in trance by Mr. Morse complete the contents of the work. They bear title as follows: "Spiritualism as an Aid and Method of Human Progress," "Concerning the Spiritual World, and What Men Know Thereof," "The Physiology of Spiritualism," and "The Order of Spiritual Teachers." The book is one which the many admirers of Mr. Morse will certainly purchase on sight. We shall refer to it again in a future num-

## Andrew Jackson Davis.

We are in receipt of letters from various sections of the country, asking the pertinent question, "Why don't Bro. A. J. Davis reënter the lecturing field?" We doubt not he would be received everywhere with open arms and loving hearts. His services would be invaluable. Will Bro. Davis step to the front?

We are indebted to Baronne Adelma Vay de Vaja, née Comtesse Wurmbrand Stuppach, for a fine photograph-imperial size-which gives to American eyes an excellent reflex of the features of this eminent Austrian lady and highly gifted medium, whom our young readers will remember week at the periodical and stationery stores of through her inspired relation of the "Sun Rays," Thomas Marsh, Stoughton street, Upham's Corland our older by the many and important services which she has rendered the cause in the past.. verting on reregard

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## Foreign Items.

G. Damiani, the accomplished Italian savant, alluding to Spiritualism's detractors, says: "When the ignorant multitudes, misled by a few men pretending to scientific knowledge, rail and rave against things spiritual, we can afford to smile on them in return; but when an adept in the philosophy of philosophies has recourse to abuse and ridicule, because a fellow-student tries to enlighten him on a subject he is ignorant of, he ought to be called to order."

Edward Maitland's new work, "The Soul and How It Found Me," is reviewed at length in the London Spiritualist, by C.C. Massey, Esq., from which we take the following extract:

"This is a book that every Spiritualist should read. Its effect on the large circle of general readers which Mr. Maitland's literary reputation can command will probably be bewildering. From the vulgar critics who repeat the phrases whereby they have been taught to ascribe every whereby they have been taught to ascribe every supersensuous experience to morbid conditions, the author can, of course, only expect misrepresentation and insult. All the more prompt and cordial should be the expressed sympathy of the better informed with the accomplished scholar whose high quality of unselfish courage has given the subject the sympathy contained in this to a hostile public the avowals contained in this remarkable volume. Nor will their appreciation be limited to the testimony thus forcibly and fearlessly given. The facts recorded are of transcendent interest, some of them being strikingly and profoundly suggestive." . "From one so fertile in thought and so powerful in expression as Mr. Maitland, we may hope that the literature of Spiritualism will be further enriched by his pen. He is a welcome ally to the move-ment, over which he cannot fail to exercise an

elevating and instructive influence." BRIXTON'S PSYCHOLOGICAL SOCIETY.-A wellattended scance, with Mr. J. J. Morse, trance medium, was held at Mr. D. Fitz-Gerald's, 6 Loughborough-road-north, Brixton, on Thursday evening, November 1st. The subject of the discourse selected, after the entrancement of the medium, was one suggested by the Hon. Secretary: "The Relative Value, in an Educational Sense, of the Objective and Subjective Phenomena of Spiritualism." The controlling power then poured from the lips of the medium a remarkable composition of subtle analysis, logical deduction, and convincing argument; there was no hesitation

SPIRITUALISM IN HOLLAND.—A circular from Mr. A. J. Riko, The Hague, informs The Spiritualist that a lady there, in private life, has developed as a powerful physical medium. Spirit lights, raps, "heavy bumps," and the moving of solid objects, occur through her mediumship. She falls into a deep trance during the séances, and is awakened only by mesmeric passes. Mr. Martheze recently witnessed the manifestations, and expressed interest in them.

THE GHOST OF MOHAMMED. - In the Daily

will receive special attention at the December | various sources of the chief incidents connected | ing it perfectly dark inside. The circle is then soirée of the British National Association of Spiritualists, when doubtless an interesting narrative | philosophical discussions of the British National of her experiences in America will be given.

## The Case of William Davenport.

Last week we referred to the action of a bigot in New South Wales, who, not liking the inscription sought to be placed by the widow of this celebrated medium upon his tombstone in the Sydney Necropolis, took occasion to ostracise the whole matter, and added such conduct and expressions to his action as to draw from Mrs. Davenport an honest and indignant protest to the Colonial Secretary, in which occur the following passages :

on visiting Mr. Pearce at his office."

It is pleasant to be able to state in this connection that the matter being brought before the Attorney-General, that official characterized the conduct of Pearce as unwarrantable; the Minister for Lands also joined him in this condemna-

The subjoined editorial paragraph from a Sydney journal shows up the case in its true light:

"Very intolerant people are usually very stupid people, and Mr. S. H. Pearce, manager of the Church of England portion of the Necropolis, is no exception to the general rule. In what he conceived to be the fulfillment of his duty, he refused permission to Mrs. Davenport, widow of the deceased Davenport Brother, to place an inscription and carving on her husband's grave, on the ground that they were not in accordance with the doctrines of the church of England. From a letter addressed to our contemporary, it appears that the carving was the most objectionable part. It was a "sketch or plan of something resembling a box on cabinet, on what is generally used by persons of the late Mr. Davenport's profession." This intelligent gentleman is evidently in total ignorance what it really was but admits it may be a plan of a box. What rubric of the Church has condemned that most harmless of human constructions—a box? The following verse, composed by Mr. Davenport's brother, was to be inscribed on the monument:

Dear brother, I would learn from thee,
And hasten to partake thy biles;
To thy world oh welcome me,
As first I welcomed thee to this,"

The tombstone censor thinks this quatrain refers to the box, and that both verses and the box belong to Spiritualism. "May he rest in peace," also was condemned, though it is not clear on what grounds; but box, verse, and wish, says he, are contrary to the doctrines of the Church. Surely no person who believes in a life hereafter could object to these simple verses, but Mr. Pearce is so trightened of Spiritualism, and so ignorant of the meaning of words, that nothing but materialism could satisfy him."—The Evening News, Sidney, N. S. W.

A DIFFICULT PROBLEM.—Mr. Epes Sargent writes from Boston to the London Spiritualist: worthy Medium?' seem to me timely and just. Let us be sure we are right, before we sweepingly repudiate powerful mediums through whom tricky spirits may sometimes have operated. I think some of our American purists are disposed to carry the thing too far. I had heard all sorts of bad things about Watkins; and yet see what I got! When a pious member of the Church can give me the same, perhaps I will give the pious member the preference."

Amazing as it may appear, it is nevertheless true that thousands of horses are rendered useless by being shod with cold-rolled iron cut nails, which split or sliver in driving. A perfect nail will be found in PUTNAM'S HOT-FORGED AND HAMMER-POINTED HORSESHOE NAILS, the superiority of which is acknowledged by Robert Bonner, Esq., of the New York Ledger, and the Rev. W. H. H. Murray, of the Golden Rule.

Regular Spiritualist Sunday Meetings,

### AMORY HALL,

Corner of West and Washington streets, Boston.

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 9TH:

In the afternoon, at half-past two o'clock.

MISS LIZZIE DOTEN, The well-known poetess and inspirational speaker,

### Will lecture in this place. Tickets 15 cents.

To make any further remark concerning this talented lecturer, other than to announce her intention of speaking, would seem to be a work of mere supererogation, as her past achievements in Boston and elsewhere are before the public, and vouch in advance for the worth and value of

the discourse which she is about to deliver. IN THE EVENING,

A meeting for conversation on rather than discussion of va rious themes, will be held. Admittance free.

### The President and the Indians.

In his Message to Congress, Dec. 3d, President Hayes declared that good faith must be maintained with the Indians; that they must be civilized, made to abandon hunting, and devote themselves to agricultural pursuits, and that, as a means to this end, they should be allowed only a small supply of arms and ammunition, and should be of Main and Canal streets, Cincinnati, O., and urged to exchange their ponies for cattle. As speedily as they can be induced to abandon the city. chase and war, the Indians should be collected upon reservations smaller in number and be educated in the arts of peace. Compulsory education of the children was recommended. Congress was also requested to enlarge the jurisdiction of the United States Courts so that the Indians could be better protected. It was proposed that an Indian police be created. Legislation was asked to further ber he returns to Buffalo, N. Y. prevent frauds upon the Indians. We are glad to see this important question in national affairs receiving the attention at the hands of the Executive which it so justly deserves.

### "The Spiritualist" Newspaper for 1878.

Those who wish to subscribe for The Spiritualist (London, Eng.,) newspaper during 1878, are requested to send us their orders at once. The charge for the year, supplied weekly by post from the Banner of Light office, is \$4,00.

THE GHOST OF MOHAMMED. — In the Daily Telegraph of Monday last is the following telegraph of Monday last is the following telegraph of Monday last is the following telegraph of Monday last is the recognized weekly organ graphic announcement: "Great excitement preduction of the educated Spiritualists of Europe, and is regularly well filled with articles of considerable by a rumor that the Prophet has appeared to the Sultan, commanding him to conclude peace." It would be interesting to know under what circumstances it is alleged this appearance took place.—

London Spiritualist, Nov. 16.

The Spiritualist is the recognized weekly organ of the educated Spiritualists of Europe, and is regularly well filled with articles of considerable literary ability, written, in many cases, by authors of world-wide celebrity. Their names are generatively attached publicly to their communications.

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The Spiritualist also contains news from all to be thoroughly searched, then enters a canopy made of cloth sewed around a child's hoop, mak-Association of Spiritualists, also the proceedings of the Psychological Society of Great Britain, under the presidency of Mr. Serjeant Cox.

## Spiritualism in East Dennis, Mass.

We are informed that the friends at this place organized some time since for business purposes, such as the holding of meetings, conferences, etc., etc., choosing Joshua Crowell, jr., President; Capt. Prince S. Crowell, Vice President; Raymond Chapman, Secretary; David Chapman, Treasurer; Mrs. David Chapman, Mrs. M. Sears, the public mind. Cephas B. Lynn occupied the platform for the society on Sunday, Dec. 2d, and his utterances called forth the earnest commendation of his hearers—the popular feeling taking the practical shape of a reëngagement of his services for the second Sunday in February.

## Mrs. Maud E. Lord,

The renowned medium for physical phenomena, has returned to Boston-39 Milford street. She has been absent upward of a year from this city. and during her journeyings has visited Philadelphia, Pa., New York City, Chicago, Quincy and Keokuk, Ill., Des Moines, Ia., and other points -her séances, wherever she has gone, being crowned with complete and gratifying triumph She has performed missionary service of a high order during her absence, and is now ready to answer calls to hold scances, whether in the city or in localities at reasonable distance therefrom, where her services may be desired.

George Murray, 10 Sidney street, Cam bridgeport, Mass., called at our office early last week and exhibited what may be truly classed among the mechanical wonders of the age. This was none other than a miniature steam-engine (locomotive), made of the identical materials. and in the exact proportions at a reduced scale as to fashion and intricate parts, as those employed on the railroads of the country, and yet weighing only nine and one-quarter pounds! Steam is generated by the insertion of a red-hot iron rod into the centre of the boiler, in lieu of the caloric generally supplied by the fire-box, and the tiny machine will at once reply to the various levers and gauges with the same obedience notable in those of larger proportions. This curiosity should be added to the paraphernalia of some of the schools of to-day, as it would afford to the student more practical knowledge of the science of locomotive-building and working, "Your remarks (Oct. 19th) on 'What is a Trust in an hour's examination, than could be attained to in a month of the ordinary study of engravings and printed pages.

The St. Louis Times states that a "Liberal Lecture Association" has been formed in that city with a capital of \$50,000, in shares of \$50 each. A. Robbins, President; John S. Mellon, first Vice-President; S. L. Boogher, second Vice-President; M. Van B. Wisker, Secretary, and Josiah Anderson, Treasurer, form its list of officers. Books for subscription to the stock are in the hands of each member of the board.

The Spiritualists of Northern Wisconsin are to hold a three days' meeting in Spiritual Hall, Omro, Dec. 14th, 15th and 16th. C. W. Stewart and Wm. F. Jamieson are to be the

Seth Wilbur Payne has commenced the issue at Science Hall, 141 Eighth street, New York, of a free-thought journal (8 page) entitled Payne's Age of Reason.

Movements of Lecturers and Mediums. Geo. A. Fuller's address is now Sherborn, Mass. He would be pleased to make arrangements to lecture anywhere in the State during

the present winter. Dr. L. K. Coonley will be in Vineland until about the 15th, then return to Tom's River, where he expects to remain at least two weeks, speaking in Bancroft's Hall Sundays, Dec. 16th and 23d, at 3 and 714 P. M.

Mrs. Clara A. Field spoke in Salem, Sunday, Dec. 2d, afternoon and evening, before the Lyceum Hall Society, giving the ballot test in the evening to the great satisfaction of the people. She speaks there again next Sunday. She would be pleased to make other engagements during the present winter wherever her presence is desired. Address her 17 Hayward Place, Boston.

Capt. H. H. Brown closed on Dec. 2d a course of eight lectures at Lowell, Mich.; spoke on the 3d and 4th at Muir; and was to speak at South Bend, Ind., Dec. 8th and 9th. He, with Mr. Vanat Vermont. Ill.

W. F. Jamieson commenced a debate with Elder Lucas in Osceola, Ia., Dec. 4th, 5th, 6th and 7th. Address him 172 and 174 Clark street, Chicago, Ill.

Mrs. Hettle Clark will speak in Pythian Hall, Lynn, Sunday, Dec. 9th, at 21/2 and 7 o'clock P. M. Mrs. Anna M. Carver has removed to Rooms No. 30 Stevenson's Building, northwest corner will answer calls to lecture in the vicinity of that

Mrs. Annie C. Torrey Hawks is lecturing again to crowded houses in Shreveport, La.

Frank T. Ripley writes from 51 Rockwell street, Cleveland, O., that he has met with good success since leaving Boston. He would be glad to make engagements to speak and give scances on the route to Chicago. With the close of Decem-

The Utica (N. Y.) Daily Republican of a recent date says: "Rev. A. A. Wheelock, of Progressive Hall, issues a challenge to the clergy of Utica, who criticise Col. Ingersoll's late lecture, to continue its discussion. He designates the Opera House as the place of meeting, proposing that an admission fee be charged, the proceeds to go to the poor of the city."

We are in receipt of a letter from W. H. Barnard, wherein it is set forth that James M. Choate, formerly of the Boston Progressive Lyceum, is soon to arrive in this city from New York, where his flower scances have created much interest. Our correspondent informs us that Mr. Choate's method of holding scances for floral manifestations is unique, differing from that of any other medium. "He allows himself with Spiritualism in America. It reports the formed around the outside of the canopy in full gas-light." His stay in Boston will be a brief one, owing to calls in the West and South which he has arranged to answer. Those desirous of knowing more concerning Mr. Choate can address him care W. H. Barnard, 31 Lynde street,

No. 1, Vol. 1, of the "Voice of Truth," a new eight-page weekly journal, devoted to Spiritualism, the Harmonial Philosophy, and all reforms, and published at 206 Union street, Memphis, Tenn., by Mary Dana Shindler and Annie C. Torrey Hawks, is received. On our second page will be found an introduction of Mrs. Shin-"In arranging for the erection of a tomb over my husband's remains, I have met with the most insulting treatment from Mr. Pearce." "Nothing could justify the insults to which I was subjected cause has thereby evidently been awakened in Lucy E. Sears, and Mrs. J. G. Sears, Executive | dier, one of its editors, to the public (if she needwhich is rapidly broadening among the people. We wish the venture upon which these enterprising ladies have entered every success.

> Next week the reply of Dr. J. R. Buchanan to Prof. Carpenter will be continued in our columns—the non-arrival by mail of his manuscript up to present date necessitating this hiatus. The public esteem in which his thoughtful article is held is well voiced by the following from D. T. Averill, Northfield, Vt.: "The handling of Dr. Carpenter, given from week to week to the readers of the Banner, by Dr. Buchanan, furnishes the most interesting matter to be found in its well filled pages. Hope he will give us a few more of his telling broadsides."

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

While testifying recently before the commission appointed by Congress to Inquire into the sanity of San Francisco upon the Chinese question. Dr. Meares was asked by Senator Sargent "if the disease existing amongst the Mongolians was the true leprosy of the Bible." To which he replied he didn't know, as "medical men were not in the habit of consulting the Bible as authority upon diseases." The discomfiture of the worthy senator may be better imagined than described.

The movement toward the organization of the friends of Spiritualism in Toronto, Canada, under the auspices of John Marples, M. D., (late Presbyterian minister,) has, we are happy to say, proved successful in a most encouraging

Read the card of Messrs. Mendum and Seaver (of the Boston Investigator) concerning the Paine Hall matter on our third page. It is put forth for a worthy object, and we wish them success in their endeavors.

A correspondent writing from New York City says: "Your last Banner (No. 10) contains more sterling matter, and, in fact, truth, than all the religious papers of Boston and New York

Hull's Crucible - published at 18 Eliot street, Boston-has made its appearance for Dec. 1st in the form of a twenty page magazine.

"When will these white chiefs tell the truth?" asks Chief Joseph. Not until a lie ceases to serve their purposes better.—Boston Post.

### Spiritualist Meetings in Boston. SPIRITUALIST LECTURE COURSE.-A series

of Sanday atternoon and evening meetings with he held at Amory Hall during the present season at 24 and 74 precisely, Dr. Il F. Gardner, Manager, This course has no business relation to or concetton with the C. P. L. Miss Lizzle Doten will lecture Dec. 9th.

AMORY HALL, — Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Conductor.

-EAGLE, HALL, 616 Washington Street, Test Circle every Sunday morning at 105 A. M. Inspirational speaking at 25 and 75 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street. -Public Circles for tests and speaking are head in this hell every Sunday at 10% A. M. and 2% and 7% P. M. Several reliable mediums anways in attendance. Good quartetts slugling provided.

Singing provined.

PYTHIAN HALL, "The Ladies' Aid Society holds in meetings regularly on the alternosm of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invected. Mrs. John Woods, President. Miss M. L. Burrett, Secretary. CHARLESTOWN - EVENING STAR HALL. Spirituarist Meetings are her (at this place on Sunday after noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.-The Children's Progressive Lyceum heid a well-attended session at this place Sunday morning, Dec. 24, whereat, in addition to the regular services, the following literary exdercook, the singer, will be in Illinois most of the creises were participated in: Song, Nellie Thomas; time in December. Address them for that month at Vermont. Ill.

creises were participated in: Song, Nellie Thomas; recitation, Mary Waters; song, Jennie Miller; recitation, Ella Carr; recitation. Little Maud Lord; recitation, Master John Hanson; song, Nellie Sawyer, with piano accompaniment by Jacob Sawyer; piano solo, Jacob Sawyer; select reading, Mrs. Hayward; cornet duet, Messrs. Mariner and Davis.

The first of a series of assemblies for dancing, to be given by the Children's Progressive Lyceum, will be held at this hall on Tuesday evening, Dec. 11th.

Eagle Hall .- Three excellent meetings were enjoyed at this hall last Sunday. The morning hour was principally taken up as a conference meeting, which was opened by invocation and remarks by Mr. Came, followed by Miss Annie J. Webster (trance) and others. An interesting feature of the meeting was the sitting for a few minutes for the benefit of an aged sick lady.

In the afternoon Mrs. Hettie Clark gave an ex-cellent discourse upon the subject, "Whatsoever a man soweth, that shall he also reap," which was listened to with close attention by an intel

was istened to with close attention by an inter-lectual and appreciative audience.

In the evening the control, through Mrs. Clark, spoke for a short-time upon "Ante-natal Infla-ences, Obsession and Spiritual Culture," after, which several tests were given, which were testi-fied to as being correct.

F. W. Jones.

Rochester Hall .- The Boston Parlor Concert Company, assisted by Madame Ricard, the gifted reader and elocutionist, will give an entertainment at this hall on the evening of Dec. 12th. The proceeds to be devoted to the benefit of the Ladies' Aid Society. Tickets 25 cents.

Pythian Hall.-Friday evening, Dec. 7th, Mrs. Nelson, test medium, will give a scance for the pecuniary advantage of the Ladies' Ald Society. An Evening with the Poets. - On Tuesday night, An Evening with the Poets.—On Twesday night, Nov. 27th, a large audience assembled at Amory Hall to listen to a number of select readings by Miss Lucette Webster, assisted by E. D. Stickney and John P. Endres, jr., together with musical attractions of a high order which were afforded by Misses Fannie L. Wynne, Carrie Hopkins and Mary H. Murphy. Appropriate introductory remarks were made by Prof Wyzeman Marshall, after which the programme, which proved to be entertaining in the highest degree, was executed. The affair was gotten up by the was executed. The affair was gotten up by the parties concerned as a labor of love for the benefit of the Children's Progressive Lyceum, and evidently proved a financial as well as a literary and musical success.

Charlestown District. - Evening Star Hall. On Sunday afternoon, Dec. 2d, a very interesting meeting was held in this place. The exercises commenced by singing by the choir. Mr. David Brown, of Boston, test medium, (whose rooms are in the rear of 803 Washington street, Boston,) road a selection and made a short invocation. read a selection and made a short invocation, which was followed by another song by the choir, after which Mr. Brown gave a short and very interesting discourse, occupying nearly an hour thereafter in affording tests, describing spirits and giving names, which were recognized in every instance by persons in the hall as cor-rect. Mr. Brown will speak and give tests in this hall next Sunday, Dec. 9th, at 3 p. M. C. B. M.

## RATES OF ADVERTISING.

SPECIAL NOTICES. - Forty cents per line, Minlon, each insertion. BUSINESS CARDS. - Thirty cents per line.

Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where, on they are to appear.

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAHRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.10.

J. V. MANSFIRLD, TRST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.6.

The Blood owes its red color to minute globules which float in that fluid, and contain, in a healthy person, a large amount of Iron, which gives vitality to the blood. The Peruvian Syrup supplies the blood with this vital element, and gives strength and vigor to the whole system. D.8.2w

The itching and burning which are the effect of inflamed bronchial tubes, and which provoke a constant backing cough, can be cured by Dr. QUAIN'S COMPOUND SPRUCE ELIXIR, who soothing and healing powers are wonderful in all affections of throat and lungs. It is equally effective in kidney troubles.

## Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. : Van Nest Place (Charles street, corner of Fourth) New York, where he will be pleased to see thos who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

Dr. F. L. II. Willis may be addressed for the winter, care Banner of Light, Boston, Mass.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Address Mattie K. Schwarz, 239 East 84th st., New York. Terms \$2,00 and three 3-ct. stamps. N.17.2w\*

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent are not answered.

MRS. NELLIK M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon stræt, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

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

## BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the web-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address M1. Morse at his residence, Watyyick Cottage, Old Ford Road, flow, E., London.

ROCHESTER, N. Y., HOOR DEPOT. S & WILLIAMSON & HIGHEE, Bookseders, 62 West Main street, Rochester, N. Y., Keep for sale the Spiritual and Reform Works published at the RANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHEMTER, N. Y., BOOK DEPOT, WELD & JACKSON, Booksellers, Arcadulish, Roches-ter, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

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DR. J. H. RHODES, 29 North Ninth street. Philadelphia, Pa., has been appointed agent for the Branner of Light, and will take orders for all of Colby & Eich's Publications. Spiritual and Librard Books on sale as above, at Lincoln Ball, corner Broad and Coates streets, a.i. at all the Spiritual meetings. Parties in Philadelphia, Px., desiring to advertise in the Banner of Light, can consult Dir. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 826 Market street, and N. E. correct

NEW YORK ROOK AND PAPER AGENCY. CHANNING D. MILES keeps for sile the Brinner of Light and other Spiritual Papers and Reform Books pub-ished by Colby & Rich, at the Harvard Rooms, 424 stread and 6th avenue, and Republican Hall, 55 West 3rd stread

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HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 55 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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RICHARD ROBERTS, Booksoller, No. 1010 Seventh street, above New York avonue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Nobritual and Reform Works published by Colby & Rich.

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And Agency for the RANNER OF LIGHT. W. H. TERRY.
No. 84 Russel street, Melhour ne, Australia, Inst for sale all
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AN Catalogues of Books Published and For Sale by Colby & Rich sent free.

THE SUN. NEW YORK ....

A S the time approaches for the renewal of subscriptions, THE SUS would remind its friend, and well wil hers AN THE SUN would remind its friend, and well where everywhere that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty's impathy and generous cooperation which have hitherto been extended to it from every quarier of the Union.

The Duily Sun is a few page sheet of 28 columns; price by mail, post-paid, 55 cents a menth, or 86.50 per year.

The Sundary edition of THK SUN sanciant page sheet of 56 columns. White giving the news of the day, it also contains a large amount of illerary and infsectances matter specially prepared for it. The SUNDAY SUN has met with great success. Tool paid 81.20 a year.

The Weekly Sun.

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The state of the s

MRS. E. D. HAZEI/TINE, Clairvoyant and Healing Medium, 166 Walnut street, Chelsea, Mass. Dec. 8, -4wi

## Message Bepartment.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim and published each week in this Department.

We also publish on this page reports of Spirit Messages given each week in Baitimere, Jid., through the medium-ship of Mis. SARAH A. DANSKIN.

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

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

# The Banuer of Light Prec-Circle Meetings

The Banuer of Light Prec-Circle Meetings
Are held at No. so, Monty marry Place (second story), corner of Province street, every 11 kshay, Till is body AND
FEIDAY AFTERSONS. The Hall will be open at 2 o'clock,
a discrives so minimed at 40% ock precisely, at which time
the decay will be closed, neither allowing entrance nor
excess until the conclusion of the scance, except the excelbisolate necessity. The pablic are confully invited,

The majerity of the necessages given at the Banner
Clicks, as dipublished on this page, being from entire
bit agency that any one who at any time may recognize
the party communicating, will dons the favor to Inform us
of the fact, for publication, as added and direct proof of the
retity of strittly communication.

The Observation answered at those Scances are often propointed by individuals among the audience. Those real to
the controlling intelligence by the Chairman, are sent in
by correspondents.

The Doubtlouse of flowers solicited.

ne controlling invenige in a correspondents, as correspondents, as Donartons of Towers solicited.

As Mrs. Hudd holds no private civeles, Lewis B. Wilson, Chairman.

### REPORTS OF SPIRIT MESSAGES GIVEN THEOUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

### Invocation.

Our Father and our Mother God, with most intense feelings of love do we draw near to earth. bringing to thy children evidences that may strengthen their faith and hope in the future life. May we gather from the san Is of life bright atoms, and scatter them here. May we pluck the flowers of affection, and east them at the feet of mortals; may we come like shiring stars and point the way to the immortal home beyond: may we cheer up the mourner, bind up the broken-hearted, and point all upward to a higher i and better life.

### Questions and Answers.

CONTROLLING SPIRIT. -- We are ready for your

questions, Mr. Clairman, Ques - [From the audience ] I would ask the controlling intelligence if he is aware of an institution now formed for the better condition of its members, (in connection with the questioner) and his opinion of the principles adopted and the success of its practical demonstration? . Ans—We cannot say that we are much ac-

quainted with the institution spoken of. Its work, its power, will be increased or lessened acadding to the purity of the motives of those beloweing to it. An institution of that kind, conducted on principles of right and duty, and for the protection of sits members, would not fail to good if those principles wire carried out; but most of such efforts have proved futile be-cause they were based on no solid foundation. Any institution which has for its motto Truth Love, Justice and Charity, will receive the aid of the angel-world, but if darkness covers it over, then the angel-world places its hand upon it, and

O - A correspondent from Ohio wants to know If the Murphy Temperance Movement, now making headway in the West, originated in physical or in spiritual life? And was it designed for a religious movement, or has the church selzed upon it to add to its own personal glory and

A .- Like every other movement of the kind it originated in spirit-life and was impressed on the minds of those persons who were mediumistic

Q - [By L. Kendall, Groton, N. H.] Are there

A.—We'lnow of no denominations that exist spiritual existence and are changed to someas denominations. We have seen some that thing of a legher-form? It is over now—the
were what you call "ranting Methodists," that,
when they got here, didn't understand where

Had I, instead of basking in the sunlight of pointed that he didn't meet them on their en-irance into the spirit-world. We have always enjoyed life better, taken this course when we came in contact with a But I have learned the way of life, and now. individuals like these; we let them shout and pray until the conviction comes to their own souls that there is no incessity for forms or ceremonies; that to act in loving deeds, to do good works, is the denominational influence of the spirit-

Q-[By J. H. T.] Can the controlling intelligence give a remedy for Bright's disease of the kidneys? This complaint seems to be more prevalent of late years, and is not treated very successfully by the medical profession, hence we Ask for light from above.

A —According to our idea no two cases of the

disease can be treated alike. Each individual must have his own remedies, for the disease is not induced in all cases in the same way. Standing constantly or exercising violently are the causes in many cases, and for these the remedy must be entirely different from those prescribed for such as have not been subjected to these conditions. You must know that the angel world has great faith in magnetism, because spirits understand the finer laws of life, and know that through the hands of different mediums spirit-physicians can send forth a medicine that will take hold of all cases. We do not fear to say that this is the great curative of the age, and will in time supplant almost every other treat

Frue, we find various remedies in Nature's fields, and we find various remedies in the spirit of medicine which the followers of Hahnemann have so lately taken hold of with so much power

and success.

We can only recommend that each individual be careful of his life, careful of his sleepingthat the fresh air be ever near, the clothes be pure and clean, the diet nutritious and of the best and simplest qualities. We would also recommend that each sufferer partake freely of fruits and grains; then as a general treatment, we recommend, as we said before, the magnetic

Q .- [From B. L. Dresser, M. D., E. Machias, Me.] Have people living on other planets sinned, or "fallen from grace." as it is termed, as they have done on earth? Do they stand in the same relationship to God that they do here P A .- I do not understand that the inhabitants of any other planet are in a different relation to God from those on this planet. As for falling from grace, I do not believe anything about it.

Man may make mistakes in his life, be induced by the force of circumstances to commit acts that the world calls wrong, or what his own con science, perhaps, does not approve of, or he may have resolved to be one of the best men in the world, and for awhile lived up to it, but at last succumbed to the force of circumstances, or, it may be, to hereditary influences, and lay aside for a time that beauty of life which he had hoped always to maint in. This may be possible; but the idea of falling from grace is absurd. On this

O-Have not more cures been effected by spirit influence through media than by all the forts.

"Old School doctors"?

be a truth. Comparing the length of time that do, and I feel better now. mediums have had to work in with the length of ime that the "old school doctors" have had for their labors, I would answer that media have really performed as many, if not more, cures than the "old school" has ever done. At the same time I am not prepared to say that we

physicians did not do some good, or that there are not physicians of the "old school" who are doing good now; but as I have visited their flices quite often in spirit, and have looked over their shoulders when they did not dream that anybody was near, I have frequently found them stealing the thunder that spirits have brought to earth and delivered into the hands of mediums. I find that they are very ready, when nobody is round, to catch a clairvoyant and get some little word or thought, write it down, use it, and take the credit to themselves. They are ready to do anything that we propose if we don't call it by the name of clairvoyance or Spiritualism. But as one of the fraternity, who returns to earth, allow me to say: Physicians of the old school, look well to your laurels; there stands behind you a mighty host, and unless you pluck the flowers from the tree of reform listen to com-

mon-sense and reason, and search deep down into cause and effect, you will surely be superseded by those who are reform itory.
Q.—Does the spiritual birth take place through

the top of the head, as stated by A. J. Davis?

A.-Sometimes it does, and sometimes it does not. A. J. Davis explains it as it is shown to ham; other mediums explain it another way. If I were to explain it as I have seen it and as it has been shown to our medium, I should say that the birth took place from erery portion of the body first, before it took place from the head. There are emanations which go forth from the body day after day, from hour to hour, as the body approaches the Summer Land, and form, as it were; another body directly over the old one. Then a luminous ball forms beyond the head as the last breath is drawn; this joins with the new body and forms the head and face. Then there is an end of the spirit inhabiting the body; the body is inanimate, and the spirit is taken care of by spiritual beings. That is the way most spirits

I have no doubt there are spirits who leave in the nanner described by A. J. Davis, for no rule

holds good in all cases.

There are as many ways of going out of the world as there are of coming into it. Some in-fants are born head first, some feet first, and some doubled up in a heap. So, with some spirits, the birth into spirit life commences from the heart; others from the limbs, or different portions of the body; then at last from the head and brain. We can give you no law for this, any more than we can give you a law for breathing. Each individual leaves the form in his own par ticular way, according to the mode of his exist-ence, the manner in which he has lived and the development of his spirituality.

### Edgar S. Strong.

Long years have passed away! Time's curtain hung loosely round my life and darkened it. I prayed for light, for sunshine, and for love: I begged the great Father of all to give me grace and strength to do my work well. I did not lack means; I had enough of this world's goods to take care of me for life, and leave a comfortable inheritance for others. Yet there was ever a yearning-there was a something which I could not understand. From the earliest days of my childhood there was a presence which seemed to go with me, a power that took hold of me and aid, "Thou, oh Edgar, must hear what I say to thee!" I listened, as the waves of life surged over me, and when my heart was wrong by the misrepresentations and misunderstandings of that loved or should have loved me, I grew to feel there was no love there.

I thought there could be no heaven and no hell, and annihilation was to me a desired inthing, that I might be annihilated! I traveled in foreign lands; I stood on the

sees will add to its popularity or increase its furgand's shores; I came back to America, and numbers, that it seizes upon and claims, in order that it may be said to possess all the good things of life.

Output I was a shall the shall of the shall of the shall the swered my questions: "What shall I do when life is gone?" Shall I live? shall I still go on?" One day, white standing beside a failen tree, I Methodists, Bartists, or other denominations of found that the atoms which had crumbled away. Christians in the spirit-world, who preach, sing had become something else! The mystery then

they were or what they were about, and of course all the love that I could find, selfishly calling for they continued to shout and sing and pray; and bright days, gone forth with a kind hand, and they expected to find God. They were disap-distributed judiciously of the wealth that had

come back to speak a few words that may enlighten some poor soul who may be situated somewhat as I was. The goods of earth life are useful, but there is a higher, grander duty than to gather riches: it is to do something that will bless humanity. Would you have a beautiful bless humanity. Would you have a beautiful home in the land of light? then listen to my story! My name is Edgar S. Strong.

## Clark Lawrence.

I am something of an old man, having lived more than three-score years and ten; but believing that there is a great truth under the bottom this philosophy of Spritualism, I felt that would like to come here and speak of myself, did n't expect to return to earth again so soon; is hard for me to make myself manifest in the desh. It is a strange position—this having somebody else to talk for you, ins'ead of talking yourseif; it reminds me of the old fashioned bellows which we used to blow coals with: the mouth of the individual I am controlling seems to kindle the fire and enable me to speak. I want the friends in Canton, N. Y, to know that I still live. They would have been willing to take my live. They would have been willing to take my live. word when I was here, for I never was in the habit of deceiving; so I want 'em to take it now, and to realize that there is no death, that the old story that dead men tell no tales has gone by, and now it seems as if they had something to say. I come from Canton, where I lived some twenty five years. I have been in Canada, Vermont, and various other places. Now I am here in B ston, trying to do what I can to let the world know I aint dead. I realize the beauties of the spirit world, it is so gratifying to find a life of usefulness, a life of work, and if we want it so, we can live in the elements of friends all

I am not much of a speech-maker, but I think my letter will answer every purpose, and I am much obliged to you, Mr. Chairman, for letting me have so long a time.

My name is Clark Lawrence. I am over eighty years old—eighty-four or five. I have forgotten

## Joseph Dodge.

I feel as if I was pinched. I've a good mind not to say a word now I've got here, but perhaps I'd better. My name is Joseph Dodge. They sometimes called me Jce. I hailed from New York City. I used to belong in Vermont. I lived in Montpelier at one time, and I've been in St. Albans awhile, and at Bakersfield. I got out with dyphus fever. I suppose I was about forty-three years old. I wanted to send a note to my friends; they don't know where I am exactly You see I dodged round so fast they never could keep track of me. I've got a wife somewhere, I suppose, and I 've got some sisters and a brother. The last I knew of 'em, one of 'em was in Trenand other planets God is the Father of all his children, as well as the great Father of the uni-I shall hold on to the corner of the newspaper verses. His children should be ever true to themselves—then there would be no such thing as "falling from grace."

until it reaches them. I feel better than I did. I went out cross with everybody, mad with myself and the whole world beside. I didn't have much care when I was sick. I did n't have many comcare when I was sick. I did n't have many comforts. I 've had a hard time all round—it's been down to earth." "Oh," I said, "I 've tried this devilish hard since I 've been up here. I could n't thing two or three times, but I have never been

### Susan H. Ford.

Please say, sir, that Susan H. Ford, of Minneapolis, calls here, and would like to have her brother George go to some medium, where he can talk with her. A friend has spoken to him of this way of coming. I did n't believe in it when I was here: I supposed that death was death, and life was life, that there was a heaven and a hell, a God and a devil; but I have learned that there is a heaven within us, which we all carry with us, and there is a hades too, which we can thing else. I do n't know what the matter was; there is a heaven within us, which we all carry with us, and there is a hades too, which we can take round with us to make us miserable. I I was sick, and went out in a couple of hours, think I can assist him much if he will listen to and got put overboard, and that was the last I me. I hope and trust this message will reach him. saw of the old body. I send this letter to her, I was twenty five years old. I passed out with a hoping she will know I am happy as I can be: difficulty of the lungs, not consumption exactly, for I've got to wander just as I did when in the but a difficulty by which I could no longer

### Fanny Maria Haskell.

A little girl who came here and had bad eyes brought me. I've come because my eyes have felt bad, and my head has felt bad, and she said she came here and got all cured up. I want to know if you can cure mine? [I think so.] I did n't have a good time when I was on earth. I did n't have any nice place to live in like this. I 've got a nice place to live in now, but some how every time I wanted to look down to earth I could n't see. When I lived here my eyes were all swollen up, and my head was all swollen up; it was bad every way, and she said I could get cured by coming here. I'm sure if I can I shall My name is Fanny Maria Haskell. 1 lived in New York.

### Lucy May.

I do n't suppose it makes any difference about colored folks coming, does it? [No.] I aint very white, I aint very black either. I'd like to send word to my old mistress that she'd bet ter look out for things; if she don't, why, she'll have a hard time by and bye. I want to tell her that Lucy aint round now to take care of her and look out for her, and the best thing she can do is to look out for things berself, and not let Massa William have all the say-so. Tell her I worked just as long as I could, and then I kind o' gin out-was used up all over. Dunno how old I was -twenty, forty - somewar thar. I done everything I could the best I knew how. When I was here I wanted to help somebody, and now I want to help my mistress; she's down in Charleston. I went out in Washington. My name is Lucy May. I belonged to Mrs. May. I felt if I come down here and told my story there was a chlogroup that was a telegraph that would take it to her. I want you to be sure and tell her not to let Massa William have any more money; not to let him have his way in everything; to look out for things

### Mary Thaxter.

Please say that Mary Thaxter, from St. Johns, visits Boston, and wishes to send a letter to her sister Sarah. Say to her that I have found John that he has only gone off to sea, he has been to Europe, and will return in the course of a year or two. He don't want her to know where he is, and never will write to her. I do n't know of any other way of telling about him, except to come here. I have an aunt that sometimes sends your paper down to her. We used to look it over and have a good deal of sport over it, and say dend folks told queer stories. You see I am willing to tell my story, for it's the only way I know of to let her know about John. He went away three years ago, and she has worried a great deal about him. It does seem strange that he never wrote home, but that's just like him. I died with consumption, or rather I changed life. It was a long, lingering disease, and I was a good while going. It is easy to come now, and to heritance. I berged, if there could be such a travel round; no need of having expressmen-toshow you the way, neither.

## Thomas Kensett.

I have n't got a great deal I wish to say. I want people to know I aint dead; that I have got a body—a spiritual body—and that I have happiness, but not as much as I want, for I desire to know all there is to know up here. I am told I must be willing to wait. Well, I 've been it. Thomas Kensett, of Seabright, N. J.

## Oliver S. Chapman.

Mr. Chairman, I have been introduced here by some of my old triends, and trust I may be welcome. You can call my name Oliver S. Chapman. Say that I return with hope and faith, and I trust with love and charity. I went out last February, somewhere about the seventh or reighth. I think the town of Canton, Mass., will remember something about me, or there are par-ties there that will. I want to give my love to all. Say to them that I have done the best I could; that the building which I found here for my dwelling is commodious, and that I trust I shall build several additions to it before many I desire to be remembered by all my friends, and hope they will give me a chance

## Mary E. Vance.

I wish you would say that Mary E. Vance would like to reach her mother, father and sisters, if it is possible. I don't know how to do it.

Mother never liked this thing—she said she
thought it was dreadful to be a Spiritualist, and she didn't believe any of her folks would come back, and if they could, she didn't want to hear from 'em; she expected them to keep still after they were dead. Now, people don't die. Here's an old blind

I've seen my brother Georgie and my cousir

Charlie. Now there's Aunt Delia, the old lady they used to call "a witch" sometimes, because she looks into the tea cups and tells fortunes. I don't believe she's an old witch; I guess she's one of those foiks that spirits come to and tell things. Every time she gets a few cents she buys one of your papers; she gets one most every week, and just before I went away I saw her, and she told me when I got out, as they call it, to come and see her; so if there won't anybody else listen to me I guess she will. since I've been gone mamma said she'd be glad if there was such a thing, that I would come back; but then she did n't care to have much to do with Spiritualism. I most got her where there was a medium not long ago, and I guess I can sometime. I know old auntie will send her word I can come. She lives a long way off from here. There's lots of Spiritualists round there. She lives in California-in San Francisco.

I am going now. If this don't get to her can't I come again? [Yes.] And then I'll direct my letter right straight to the house. I know she won't like to have me do so now, so I'll go round this time, but I won't any more. I am only eleven years old. I went out with a

bad sore throat - not exactly diphtheria, but pretty near it.

## William Brightman.

William Brightman. I don't know, exactly, where to tell you I lived. I lived everywhere. have some friends in London, Eng.; I have some in Halifax. I suppose very many think I have some in Halifax. I suppose very many think I have some in Hades, and that I am there myself; but that is not so. I came here because I ve got an old mother, and she's in New York City, some-

where—I don't know where.

I happened to meet an old friend of mine, a sailor, this morning, and he said to me, "Come, there's a place where you can report." "Report?" I said, "report what?" "Report your-

A.—That question, Mr. Chairman, comesquite seem to get anywhere but what I got pushed: able to make anybody hear me. I guess it aint closely home to me, for in days gone by I stood it's been a sort of a puss-in-the-corner dodge all any use. I can't sail my vessel in these waters." the time. I did n't seem to understand what I was do not fear to speak to-day what seems to me to to do, but a gentleman here showed me what to you." So I gave him my hand, hauled along-

you." So I gave him my hand, hauled along-side of him, and he brought me to anchor here. Now my friend says that mother will be de-lighted to hear from me. He says she works for people; that is, she does a little now and then— she 's pretty old, over sixty—by George! I guess she 's seventy. Never mind, she 's smart, that 's owing to her name, I suppose. He said the people she worked for would let her know I was here. Now I want to tell her not to worry about me any more. I am what mother calls "dead," body. If I should stay here ten minutes longer I should be uneasy enough to take the medium off and run away with her. I shan't stay more than five. I am in all the waters I can find in the spirit world, and when there aint enough of those, I can travel round on earth. I have n't anybody to tie me down, and nothing to do. She's getting along comfortably, and will soon come up here with me; then I'll try to settle

Tell her I 've met little Jimmy; she would n't know him now he's grown up. I don't want her to worry about me; that everlasting praying won't do me any good! All the good she can do is this: If she'll sit down quietly maybe I can rap to her, or make some sounds so she'll know I'm round. It's no use to pray for me. I aint in heaven, and I aint in hell, either; I am in the spirit world, and I am happy. You can tell mother, if you're a mind to, that it is about five years since I got out. She has thought she heard from me once, but she did n't.

### Julianna Meacham.

I wish you would record that Julianna Meacham, who went out with consumption something over twenty months ago, now wishes to be re-membered to her friends, especially to her Aunt Olive. I send my love to them all. I have met mother and Mary, and I've seen many of our old neighbors. I am living with mother in a bright little home, a cottage home near the river: I have flowers and music, books, birds, and pets of all kinds. That which I desire, and which my nature demanded so much, I now have. I can now use my pencil, and sketch spirit views. I hope I may some day be able to send some to earth. was from Philadelphia.

### M. De F--t, R.

Again, Mr. Chairman, I take the privilege of appearing before you, asking as a special request that I may once more send a message to some friends of mine. Once I have been able to do so, and it reached them—though it has been quietly laid aside and nothing has been said about it. Again I feel asif I would like just to speak a few words. I would say to my son Charles: Encourage your wife Rosa all you can; help her, strengthen her, or you may lose her. I want to say to my grandson George: You are undertaking a big thing; if you are not careful you will lose. You are full of life and success now; you are buoyed up with those who assist and help you; the time is coming when you will find that one whose arm you have leaned on will come to spirit-life—then you will not have that which in the past has assisted you, therefore please be careful, step cautiously. I wish you success in your new undertaking, and trust I shall be with you even when you get to the old country; and when you gaz: upon the bright pictures, though maybe you will not realize I am close by, yet I shall be. Please say it is from M. De F—t, R.

## William P. Adams.

1 came from Savannah; my name is Willam P. Adams. I went South traveling. I belonged in Boston at one time; the last place my family lived was in Rochester, N. Y. I died of pneumonia. I have been gone three years. My age was thirty-five. I return to say to my wife, who has gone South, that she must be strong and firm and she will have justice done her. I met her at a medium's before she left New York, and there told her I would visit the Banner of Light and speak to her through its columns. I would say to her: Be very strong; put your foot down; stand Methodists, or other denominations of found that the atoms which one crimined away by the control of the contro

## Lily Raymond.

I am called for by a friend to give some instructions in regard to his mediumship. It pleases me much; I can but smile as I stand here upon this platform. I desire to do all the good I can, assist all, but I do not expect the babe to walk before it has learned to creep; neither do I expect the rose to blossom before it has budded; neither do I expect the fruit to ripen upon the trees before it puts forth its leaves. I expect everything to come slowly and naturally for ward. My friend is troubled. He has communications with spirits through the "raps" and through "tippings," but he wants a face-to-face communication! Let me say to him: Be patient, be called by treigned to great and soon you will get calm, be resigned to creep, and soon you will get strong enough to walk, iup and jump. Be perfectly contented with the day of small things, and larger things will come. We are doing all we can. If you plant a garden to day you would not expect to receive the fruit of it to-morrow! By no means. You have got to wait for the seed to swell and the little germ to burst its confines, to send forth its roots and leaves: then it has go bud, blossom and bring forth its fruit. So in the spiritual garden: we can only sow the seed; after that it must germinate and take root; then comes the bud, the blossom, and at last the fruit.
You may commence with rappings; you may
end with entrancement, clairvoyance and clair-

audience. But you have got to be patient Mediumship is not attained in one day or one night. With some it is a slow development with others it comes quick. You know that sometimes the slowest at the start wins the race; therefore be patient, be watchful; do your work well, and we shall be with you. Lily Raymond.

### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. [Part Eighty-Nine.]

BY WASH. A. DANSKIN.

The power to read psychometrically is not only the great marvel of mental science, but it is also a prophecy of those wonderful powers of the hu-man soul which, in their limitless extent, have been revealed only by Modern Spiritualism. We learn by our researches in this department of the arcana of nature, that man imparts to whatever he does something of himself-not something of the assumed or conventional man, but of the real, actual being, who, as he is, leaves his impress on whatever he touches, thus writing the record of his life so legibly that a universe may read; and when the mortal form is laid aside he finds that every thought and deed has been written-not by the recording angel, but by himself -upon his "Book of Life."

it is through this law that Mrs. Danskin reads the interior condition of those who apply to her from a distance for diagnosis of disease. quently the application should always, when possible, be written by the patient. Sometimes a husband or wife, a mother or father, will write, and if the sympathy is very warm and deeply felt, Mrs. Danskin can read the condition through the sphere of the writer; but in such cases a lock of hair, or something that has been closely connected with the person of the patient, gives

strength to the magnetic condition When the examination is made it is the interior state, that in which the disease originates, that is read. The causes of disease are ascertained,

and the remedies prepared and applied by direction of Dr. Benjamin Rush.
It is only necessary, therefore, that the manuscript should clearly represent the writer, in or-der that an accurate statement of the condition,

both physical and spiritual, may be obtained.
This is an advantage which the Old Schools of medicine do not possess, a law which they do not understand, of which they even deny the existence; consequently they have only external symptoms to guide them, and in many cases are merely groping in the dark.

To one who possesses this intuitive perception—without which, that eminent scientist, Joseph Rodes Buchanan, M. D., says no one should be permitted to practice medicine—the treatment of disease is as natural and pleasant an occupation as is the study of the stars to the astronomer. It is the work for which Nature has designed them, and when associated with the skill and wisdom derived from an extended experience in the world of causes, becomes the most reliable source to which we can apply for the successful treatment of disease.

### Anna Stevens.

The dead have vigor, vitality, force of speech, comprehension and understanding; therefore, it is natural to suppose we know, and see, and feel, what our friends on earth are doing. Though not acquainted with this mode of conversing I am an acceptor of it, for it seems a pleasant thing to talk to the people who still remain on earth. I know that all with whom I was related will very forcibly reject it, for they cannot under-stand it, nor will they take the trouble to investigate.

Heaven has broad and narrow streets. Each spirit has its own proclivities, doing its own work in its own way. I am now walking the streets paved with gold, reaching out for the luscious fruit that hangs so abundantly on the tree of life. The whispering angels pass me by and say, "eat, and in so doing thou shalt reap the rich reward which thy Father has in store for thee." So I find it is blessed to die not in the fear of the Lord, but in his love, for through it you shall be redeemed.

My name was Anna Stevens. I died in Orange, N. J. My age was about sixty-two, and my residence was on Scotland street. A glorious work now lies before me. It is to teach the ignorant, to uplift the downfallen, to feed the hungry and to clothe the naked. When this work is accomplished I shall then pass into realms higher,

brighter and more beautiful.

I now close, feeling so happy and so grateful for the grand and noble work which has been given unto me.

### Helena Chambers.

It was at Bonnesville, New York, I passed out from the material body. My father's name was James Chambers. He died many years before me, leaving me, Helena, to follow him. My age

was twenty one.

If any one would analyze the death of the body, there would be no fear in the mind, no turmoil in the breast. I consider death as one of the natural laws of the universe. Either sooner or later we are expected to take up that part which lives forever and maintains its own identity.

The spirit world has no vagaries, no inharmonies, no disturbances. Each spirit is classified according to its spiritual development. Grief comes to those who are left on earth, for they stand in ignorance of the beauties and the utility of passing through that wonderful change called death. It gives us a prop upon which to lean; it teaches us that God is no personality, but a vastness of law. If we transgress those laws, we feel them. No one can do our work. Individually we are our own unfolders intellectually. The grander our aspirations the greater our attainments. So on and on we go, searching throughout the vastness of space—no time for murmur, no time for fault finding, for all things upon which we look stand in harmony, if harmony lies within us.

Death is one of the most beneficent laws that has been handed down to the children of earth; for through it we are made to know our position -that position which stands not for a day only, but for eternity. So, weeping mourners, dry your tears. Associate yourself in memory with one who has gone before to prepare a welcome

## Mary Cleveland.

Laws established universally can never be broken by angels or by mortals. Comprehend this, friends of earth, for in so doing you will be better adapted to enjoy the spirit-life. It is a they can shirk the responsibility of their own individuality, before death or after it. The natural consequences always follow after transgressing a law of our being, either in man, woman or child

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I lived in Cambridge, Mass. My name was Mary Cleveland. I was the wife of Doctor Cleveland, and once upon a time, in his younger days, he resided in Baltimore. I was seventy one years old. I want it understood I died in Cambridge,

Mine was a life whose texture was sometimes heavy, sometimes fine and ethereal. I was not a deep reader of this philosophy which gives life instead of death, but having met the gone-before on the other side, they have taught me what I know. When the invisible angel came, I very gladly

laid down the burden of earthly life and followed in its track. "Lead where thou wilt," said I to the brilliant light, "and I will follow," and in following I have found that peace which cannot be understood by the human mind until after having passed through the valley. Immortal Spirit, I bless thee for the advanagtes

which have been showered around me this night. To thee be all the honor and the glory of this leaving behind me comforting words to those who were kindred with myself; who watched the breath ebbing and flowing until it ceased, and then robed me for the grave with kind and tender hands. I thank you

## MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. JENNIE S. RUDD.

Ann Barbara: William Atwood; George William Barstow; William Nevins; Katle Clark; William D. Stanwood; Daniel Furber; Milo A. Townsend; William A. Bennet; Joseph Le Favour.

John Sampson; J. Edwards; Howland Otis; Mary Lombard; Sophia D. Wallbidge; M. C. C.; William Brayton; Jason M. Dublois; Davenport; William Downes; Thomas Dwight; Michael Jacobs.

[Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SAKAH A. DANSKIN. Sarah Hughes; Benjamin Horney; Alexander Bruce; George Hink. Northern Wisconsin Spiritual Conference.

Northern Wisconsin Spiritual Conference. The Northern Wisconsin Spiritual Conference will hold a three-days' meeting in Spiritual Hall, Omro. Dec. 14th, 15th and 16 h, 1877. Speakers eng ged for the occasion: C. W. Stewart and W. F. Jamieson. The meeting will be called to order Friday, at 10 A. M., sharp. Let all who wish an enjoyable time be in attendance. Friends, bring your well-filled baskets. Our hall has been much improved since our last meeting. Come all to the feast.

DR. J. H. SEVERANCE, President.

Ratification of the Liberal League Platform. The Free-Thinkers, Spiritualists, Jews and Liberal Christians of Vestern New York and Western Pennsylvania, who indorse the National Liberal League Platform, will hold a two-days' Ratification fleeting at Randolph Dec. 5th and 9th The speakers are to be Judge McCormick, of Pennsylvania, W. S. Bell. of Massachu-etts. Dr. T. L. Brown, of Blughamton, Mrs. Clary Neymann, of New York City, and H. S. Green, of Salamanya.

CHAPTERS PROM THE BIBLE OF THE AGES. - Fourteen CHAPTERS PROM THE BIBLE OF THE AGES.— Fourteen chapters, selected from Hindu Vedas, Buddha, Confucius, Egyptian Divine Pymander, Zorosster, Talinud, Bible, Piato, Pythagoras, Marcas Aurelius, Epictetus, Al Koran, Luther, Scandinavian Eddas, Renan, Taliesin, Milton, Penn, Adam Clarke, Mary Fletcher, F. W. Newman, Tyndall, Max Müller, Ellas Hicks, Chapming, Gartison, H. C. Wright, Locretia Mott, Higginson, T. Starr King, Buchnell, Parker, Davis, Emma Hardinge, Emerson, Denton, Tatte, Abbot, Frothingham, and others. Edited and compiled by G. B. Steiblin, Detroit, Mich. 400 pages; bound in cioth. Price \$1.50. Postage 12 cents.

"This book, original in aim and execution, halps to meet a want long felt. Giving the best, thoughts from a date far older than the Bible to our own day, it must tend to break up idolatry of a book, to basish bigotry, and give higher wisdom and truer freedom and spiritual culture, It should be in every home in the land, "—Wm. Denton.

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BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cared through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer, Prepared and Magnetized by Mrs. Dangkin,

Lungs. TUBERCULAR CONSUMPTION has been cured by it.
Price \$2.00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Healer,

The Celebrated Healer,

OURES all Chronic Diseases by magnetized letters. By
this means the most obstinate diseases yield to his
great healing power as readily as by personal treatment,
Requirements are: age, sar, and a description of the case,
and a P. O. Order for \$5,00. or more, according to means,
in most case one letter is sufficient; but if a perfect cure is
not effected by the first treatment, magnetized paper will
be sent at \$1,00 a sheet. Post-Office address, Utica, N. Y.
Oct. 8.

J. H. RHODES, M. D., 259 North 9th street, Philadelphia, Pa.

Healer and Clairvoyant. FOR Examination and Treatment, \$2 per week by letter, with Medicine, and Medicated and Magnetize Papor (also by Spirit Magnetic Treatment, as they often clothe themselves with our magnetism so as to treat patients at a distince). This Paper is prepared by the direction of a Band of Medical Spirits, and is a sure and positive remedy, as it comains Medical and Magnetic Properties. It will benefit if not cure all diseased conditions, by applying it to the nerve centres, and otherwise. Directions: Send name, sex, age, married or single, and \$2.

Liver and Blood Purifying Magnetic Pills \$1 per box, Catarrh Sauff, a sure cure, \$1 per box, sent by mail. Circulars sent free.

Nov. 3.

Dr. F. L. H. Willis Mny be Addressed till further notice

Care Banner of Light, Boston, Mass. Dr. Willes permitted to refer to numerous parties who have been cured by his spend or othere and that the reference and and the cannot be the send for the compiler of disease to hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewiedge with keen and searching Chairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotlia in all its forms, Epilepsy, Paralysis, and all the most delicate and compilered diseases of both reaves.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postagostamp. Send for Circulars and References. Oct. 6.

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. R. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and truture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

Address, MRS. A. B. SEVERANCE, Centre street, between Ghurch and Prairies streets, Oct. 6. White Water, Walworth Co., Wis

THE **Boston Investigator,** 

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.

\$1,75 for six months.

8 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM.

Investigator Office.

Paine Memorial.

April 7.

Boston: Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be laued the 1st and 1sth of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time tu proportion. All inters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen captes free. The "Halo," an autobiography of the undersigned, for sake as above. Price \$1,50, postage of ocents.

D. C. DENSMORE,

Dec. 16.—tf Publisher VOICE OF ANGELS.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price 50 cents, postage 10 cents.

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province strest (lower floor), Boston, Mass. If

A Circle for Investigation.

THE advertiser would like to associate with thirteen other parties—seven ladies and six g-intlemen—(making the circle 14)—who will be willing to associate and hire a sultable room, exclusively for their use, and hold a circle every Monday and Thursday evening during the coming winter for spiritual investigation. The expenses to be small, Communications can be addressed to "INVESTIGATOR," I Sanner of Light office, when the paties will be called upon and the intentions explained. Nov. 10.

Piano and Organ-Tuning. AMONG the many engaged in this business in the city, one is somewhat puzzled to select a tuner who will prove competent, not only for the first but all times he may be employed. EDWARD W. THOMPSON, Practical Plano and Organ Tunor, would respectfully cell the attention of owners of instruments, especially those who read this card, to the fact that all work he undertakes is never left until faithfully and sate factorily done. Prices as low as first-class work can be done. EDWARD W. THOMPSON, Residence 25t Meridian street, East Boston, Nov. 10.

PSYCHOMETRY.

DUWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, barmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and enclose \$1,00, with stamped and addressed envelope. dressed envelope.

JOHN M. SPEAR. 2210 Mt. Vernon st., Philadelphia,
Jan. 17.—†

PIANOS Retail price \$750 only \$235; \$650, \$675. Organs, 16 stops, \$120; 13, \$96; 12, \$85; 0, \$65; ORGANS tial. Other bargains, 24 pp. Hustrated Newspaper all about Plano-Organ war, Nov. 10 -1y

Physio-Eclectic Medical College. NEXT Bession begins January 8. Progressive and Scientific. Doctors and Students of Medicine wanting specifics for most Diseases and Legal Protection, address, W. NICELY, M. D., 370 Baymilier street, Cincinnati, O. Nov. 10.—8w\*

What is Yellow Fever?"
I'S ORIGIN, PREVENTION, CURE. etc. Cloth.
I Sent by mall post-paid on receipt of \$2,00. Address
AUGUST BUESING, Jacksonville, Fla.

2w\*-Dec. 1.

TAYLOR BUZZELL,

NSPIRATIONAL ARTIST, 572 East Sixth street, South Boston. Photographs and other small pictures enlarged to life-size, in colors or crayon. Satisfaction guaranteed. Parties called up n. when requested by post. References given in all parts of the city.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE: For sale at this office. Price \$1,25; cloth-bound copies, \$2.50; postage 18 cents.

RRE MAMNOTH OUTFIT TO EVERYHODY. Stem winder watch free with
first order. Ten Dollars a day guaranteed.
M. CRUNE 641 & CO., 201 Airsket street,
Philadelphia. or allwaukee. Wis. 13w—Sept. 29. The Sufety Inkstand. Over 150,000 stready sold I Will not spit it upset. Every drop of ink obtained. Folding speed. Easily clenged. Price Soc., 75c, and \$1,00 Manufactured by JOHN R. AND ERSON, 855 Asylum avenue, Hartford, Conn. For sale by all stationers.

\$2500 hayear. Agents wanted. Business legiti-mate. Particulars free. Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo.

Aug. 11. DIO A DAY canvassing for our books. Terms Oct. 21.-18

Mediums in Boston.

DR. H. B. STORER'S

lew Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant. Mrs. Julia M. Carpenter, Medical Ciairvoyant.

WETREAT all forms of Chronic Disease with remarkable success, by direct amplications to the nerve centres of the spine, and by our New Organic Remedics, Resolvent, Detergent and Nutritive,

Chairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 23.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Discase, will please enclose \$1.00, a lock of hair, a return postago stamp, and the address, and state sex and ago. All Medicules, with directions for treatment, extra.

Oct. 20.—13w\*

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC IMYSICIAN also Trance Medium. Speciality: Curing Cancers, Tumors and Fernale Complaints. Examines at any distance. Terms 82, 00. Also Midwife, Magnetic Paper \$1.00, 157 Tremont street, Boston. Nov. 24.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN, fformerly of Boston, 9 East Canton street, 11s now at 27 Bromley Park, Boston Highlands, She will be happy to see former patients and public. Examinations free. 4w\*-Dec. 1.

I. P. CREENLEAF,

Medical Clairvoyant and Homeopathic Physician.
Omco at 8% Montgomery Place, Room 4, Boston, Mass.
Nov. 3. Susie Nickerson-White.

TRANCE and MEDICAL MEDIUM, 130 West Brook ine street, St. Elmo, Suite 1, Boston. Hours 9 to 4 MRS. JENNIE POTTER.

MEDIUM-Test, Medical and Business-136 Castle st. near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. Oct. 6. -13w MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indiana piace.) Hours from 9 A. M. to 12, 2 to 5. N. B.—Open for engagements with Miners, Speculators, &c., to locate and assay minerals.

A S. HAYWARD, MAGNETIST, 5 Davis street.

A S. Fradicates disease by VITAL MAGNETISM when medicine fails. Hours 910 4. (Magnetized Paper 50 cts.)

Oct. 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole Ric-roading, \$1.00 and 2 stamps. 25 Indiana Piace, Boston. iw-Dec. 8. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

DR. A. II. RICHARDSON, Magnetic Physician, No. 38 Monument avenue, Charlestown.

MRS. C. H. WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 4.

ELECTRICIAN and Magnetic Healer, 7 Montgomery

A UGUSTIA DWINELLS, Clairvoyant, Oct. 6.-6m Prophetic Medium, 23 Winterst. Terms #1. Oct. 6.-6m

R. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

CLARA A. FIELD, Magnetic Physician, Inspirational Sneaker, Pellet, Test and Business Medium, 17 Hayward Place, Boston, Mass. 8v\*-Nov. 3.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight at. Dr. G. will attend funerals if requested.

MRS. PICKERING, Spirit-Medium, 28 Winter 4w\*-Nov. 24. SAVE

Doctors' and Druggists' BILLS!

For all Liver and Stomach Difficulties, try HOLMAN'S PAD.

IT has effected more cures, made warmer friends, and grown faster in favor than all the world's treatments combined. "By their fruits ye shall know them." HOL-MAN'S PADS have proved efficacions in at least nineteentwentieths of all the diseases man is helr to. They are worn over the Liver and Stomach without inconvenience or

sufferer, now is the time to apply the HOLMAN PAD and PLASTERS, thereby saving a world of trouble. Price \$2. Specials \$3.

To the permanently afflicted and the periodical winter

HOLMAN'S MEDICATED FOOT PLASTERS, per pair, 50 cents. BODY PLASTERS, each 50 cents. Consultations free. Office,

HOLMAN LIVER PAD CO.,

28 School street, Boston Sept. 29.-13w

COLONEL W. W. BENNETT,

MAGNETIZER AND MEMBERIST.

COMMODORE VANDERBILT said: "I thank God he has given you the tremendous power to relieve my distress." 1876.

DR. JARED LINDSAY exclaimed: "Miraculous! Miraculous!" 1876.
GENERAL M. MCEWEN (consin of President Grant) writes: "After due observation as a physician, I believe your magnetism can cure and disease." 1867.

REV. J. H. BENSON, editor J. C. Jourpal: "You cured my daughter of Consumption after three physicians said she must die." 1875.

MR. JOHN FREMAN'S daughter cured of St. Vitus' she must die." 1875.

MR. JOHN FREEMAN'S daughter cured of St. Vitus' Dance. 1876.

MRS. IN'AN, of U. P. Hotel, N. Y., said, "Bennett cured Maining Consumption."

HON. GRORGE LAWRENCE, of Penn., writes: "I will certify to your wonderful macnetizing power, as exhibited in my dangerous liness." 1869. Et al.

Obsession and Tumors treated.

Address 344 5th street, Jersey City, U.S. 2w\*—Dec. 1.

DR.C. D. JENKINS. Astrologer,

MEMBER of the Mercurii and the British Association of Astrai, Cerebrai and Mesmeric Science, warrants to cure all curable Discases by the use of his Astrai Mixture, prepared by the Doctor, under the is fluence of the panets, however much the patient may have been tampered with by medical practitioners. Dr. Jenkins feels assured that every case treated by him will be successful, as bispractice is founded on Astrology, and he prepares medicine especially adapted to each individual. Send for Circular. Office 1245 Washington street, Boston.

GLEANON'S PUBLICATIONS.

Great reduction in price for 1278 of GLEASON'S PLOTOtial to \$2 a year. Single or pless 5 cents.

THE HOME CINCLE to \$2 a year, single copies 5 cents. THE HOME CHICLE to \$2 a year, single copies 5 cents, for saile by all newsdeaders.

GLEA-ON'S MONTHLY COMPANION to \$1 a year, single copies 10 cents. All postage tree.

Sample copies sent on receipt of a 3-cent stamp.

The price of Chromos has just been greatly reduced. No one now gives such liberal terms to agents as we do. Send-for new Circular. Address F. GLEASON, 738 Washington street, Boston, Mass.

4w—Nov. 17.

California Sea Moss.

W E have received of Mr. B. Shraft, of San Francisco, Cal., beautiful specimens of prenared Sea Moss, finely mounted on card-board, which will be disposed of at the following price:

25 cents.

For sale by CULBY & RICH, at No. 9 Montgomery Place, corner of Province, street (lower; floor), Boston, Mass.

Circle for Development and Investigation ADISON Gentlemen desiring to unite for the above Lipurp-ses, and subject themselves to strict regulations, and where the expense will not exceed 75 cents a week for each person, can address "NPIRITUAL CIRCLE," Banner of Light office, when they will be informed or particulars.

Nov. 24.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the Lon-DON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy-retail price 35 and 25 cents, respectively. CULITY & BICH, No. 9 Montgomery Place, corner of Province atreet (lower floor). Boston. Mass. 50 LARGE MIXED CARDS, with name, 13c. or 40 in case 13c. Outfit10c. Howd & Co., Bristol, Ct.

P. H. SPALDING, Jobber and Retailer in Sil-Table Cutlery. Facey Goods, Yankee Notions, Rec, 96 Channey Street, Boston. Channey street, Boston. tt'-keb. 10.

GOLD PLATED WATCHFS. Cheapest in the known would. Sample Watch Freet Agents. Address A. COULTER & CO., 128. Clark st., Chicago. Miscellancous.

COMPOUND

SPRUCE

For Coughs, Colds, Sore Throat, Influenza, Bronchitis, Whooping Cough, Hoarseness, Incipient Consumption, and all diseases arising from imperfect action of the

D.R. QUAIN'S COMPOUND SPRUCE ELIXIR has no equal as a remedy for coughs, colds, specificat, broughtly, and all affections of the threat and things. It is compounded of the medicinal extracts of the pine and the spruce and other trees and plants "whose leaves are for the healing of the nations." It acts like magic upon a cold, breaking it up almost immediately, soothes the inflament threat and subdues the desire to cough. It is d SAFE REMEDY, containing

NO OPIUM.

which the late Dr. Hall says nearly all cough medicines do, and which, though they may repress the cough, do not cradicate it, but constringe and deaden ine sensibilities, inducing constitution, which becomes the lumediate cause of head che, dyspepsia, neuralgia, &c.
While the SPRUCE ELIXIR was prepared mainly for threat and lung troubles its effect is equally marvelous in all affections resulting from defective action of the kidneys, in proof of which is cited the following testimental from a well-known and reliable man in Goffstown, N, H.:

Congestion of the Kidneys for Twelve Years Cured by Three Bottles of Dr. Quain's Spruce Elixir.

Quain's Spruce Elixir.

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Goffstown Centro, August 6, 1877.

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Beaut.
The W
Home.
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## Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1877.

From " Nature " for Nov. 15th, 1577.2 Mr. Crookes on Dr. Carpenter's Attacks.

Until Fread Dr. Carpenter's letter in your issue of the 8th inst, it had never occurred to me that his "special purpose" was to bring out strongly my "thoroughly Scientific and philoed kindness which recalls to me the exquisite truth of Dean Swift's remark, "No enemy can match a triend." sophical method." This is an act of disinterest-

match a triend."

Dr. Carpenter's only reply to my letter which appeared in your issue of the 1st inst is contained in the following passage: "If I had not found," he says, "after the publication of my Lectures, that he had himself been 'digging up the hatchet, which I was quite disposed to keep the latter that in the public attentation to the burjed, by giving his public attestation to the 'spiritualistic' genuineness of what had been proved to be a most barefaced imposture, I should not have again brought his name into the

Further on Dr. Carpenter paraphrases passages from his article in Fraser's Magazine for the month, in which he goes more into detail touching this "public attestation," of which in his eyes I stand accused

miseves I stand accused
"Eva Fay," he says, "returned to the United
States," carrying with her a letter from Mr.
Crookes, which set forth that, since doubts had
been thrown on the sportualistic nature of her
"manifestations," and since he, in common with
other February of the Juvet Scalette head of the other Fellows of the Royal Society, bad satisfied himself of their genumeness by 'scientific tests,' he willingly gave by the benefit of his attestaction. This letter was published in the smale in

American newspapers."

My answer to this calumnae shall be brief.

It is untrue that I dug up the hatchet—Dr.
Carpenter's expression—in the interval between
November 30th, 1875, when he proposed it should
be buried, and the time of his first subsequent at-

It is untrue that during this interval, or at any other time, I gave my-"public attestation to the spiritualistic genuineness of what had been proved to be a most barefaced imposture."

It is untrue that I gave Eva Fay a letter, speaking of the "Spritualistic nature of her manifestations," and referring to "Fellows of the Royal Society."

It is untrue that Eva Fay "returned to the United States carrying with her " such a letter. It is untrue that "this letter was published in far similar American newspapers."

When Dr. Carpenter limits binself to definite pletely untrustworthy, statements, my task is not difficult. It is, however, less easy to answer a runear of something which somebody told Dr. Carpenter I privately

"It has been rumored," says Dr. Carpenter, in Fraser's Magazine, "that Mr. Crookes has privitely admitted that some of his imediums," when they could not evoke the imanifestations." by fair means, have done so by for-

I admit that such a rumor respecting Eva Fay was circulated in the United States, and a loss ton gentleman wrote and asked me if there was any truth in this statement. I replied as follows:

under date Nov. 8th, 1875;
"In reply to your favor of Oct. 25th, which I have received this merning. I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test scances which look place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rig-mors as you mention should injure Mrs. Fay, whom I always found most ready to submit to

any conditions I thought fit to propose."

Considering that this was a private letter from one gentleman to another, written currente calamo without any thought of subsequent publication, few of your readers. I believe, will see much harm in it. Not being aware that private communications were less sacred in America than in England, I was certainly surprised one morning to receive a copy of an American newspaper containing a fac simile of this private

It will be observed that this letter is dated Nov. 8th, 1875, whereas the "bury-the-hatchet episode took place on Nov. 30th, 1875; this, therefore, cannot be the letter which convicts me of a MANUAL OF THE ANTIQUITY OF MAN, by J. P. Macattesting to a "barefaced imposture" subse-lead, is issued in a revised epiton, which its intrinsic lead, is a revised epiton, which its intrinsic ovember 30tl

words "spiritualistic nature of her manifestations." Neither does it allude to "Fellows of the Royal Society ". Nor did Eva Fay return to the United States, carrying with her this let-Nor was it even addressed to Eva Fav. It is, then, in possible that this can be the letter to which Dr. Carpenter refers, and I demand that he prove the truth of his allegation by producing a copy of the "American newspapers" containing a rac sina's of a letter written by meanswering his description, containing the words which he professes to quote from it, and justify-Ing his defamatory remarks.

In your issue of last week (p. 26) Dr. Carpen-

ter says nothing about this fac similal etter, but lays stress on an article written by me ten months previously. Does he seriously mean that the publication in March, 1875, of an account of some test experiments is a breach, on my part, of his "bury the hatchet" offer made the following November 2

I have evidently been laboring under a misapprehension as to what Dr. Carpenter meant when he proposed to "bury the hatchet." supposed he intended to cease misrepresenting my views and fal-ifying my experiments at his public lectures, and never afterwards to repeat buch calumnies on my scientific position as he had anonymously contributed to the Quarterly Review for October, 1871. It seems, however, that Dr. Carpenter really meant that I was no. longer to go poaching on his own special preserve, and was to abstain for the rest of my life from writing even a private letter on a subject which he has investigated for more than thirty years, and about which he is now writing and ecturing with redoubted vigor.

Dr. Carpenter refers to an offer made in May, 1875, "by Eva Fay's manager, that for an ade quate sum of money the medium' should expose the whole affair," and he youches for its truth by saying he has seen "copies of the let-ters." I can supply, not copies, but original let-ters. I have before me letters from Eva Fay, dated Birmingham, May, 1875, speaking bitterly of the temptations and persecutions to which she was being subjected to induce her to join in the scheme, to which she was no party.

But how, may Iask, does an abortive conspiracy to complicate "six big guns" prove that my "scientific tests"—which with all deference to Dr. Carpenter's "good authority" can not be evaded by a "dodge"—were useless, and that in spite of them Eva Fay cheated me?

I am weary of protesting against the imputa-tion which Dr. Carpenter conveys in the words "scientific advocates of the system." I emphat-Ically deny that I have ever advocated any "sys in connection with the phenomena ascribed to Spiritualism. I have never for one moment doubted that this name has covered an enormous mass of fraud and trickery: but being convinced that amidst all this falsehood-which it is Dr. Carpenter's mission to denounce in the most fer-vid eloquence at command—there was a solid nucleus of fact, and believing that every unrecognized fact is a reproach to science, and every uninvestigated phenomenon is a probable mine of discovery, I considered myself not merely entitled, but almost bound in scientific honor, to attempt the solution of the question. My attempt to bring the so-called supernatural within the realm of fact, to turn the light of science on a problem that required investigation, has exposed me to many misrepresentations, but especially to the ire of Dr. Carpenter, who never tires of repeating every idle tale from hearsay evidence. I look back to the days of the alchemists, and find the very same kind of fraud, mysticism and trickery, differing but little from the impostures of the present day. But then, as now, there were nities.—Lyman C. House.

a few earnest students who detected the germs of truth amidst the ravings and juggleries of the gold-makers; they cherished these germs, and although the Dr. Carpenter of that period would doubtless have denounced those students as "scl. entific advocates of the system" of alchemy, and felt it his duty to "undermine" their reputations, they persevered through calumny and ridicule, and thereby laid the foundations of our modern science of chemistry.

The readers of Nature have now before them ample illustration of the falsity of the accusa-tions with which I have been persecuted for so many years. A calumny once born, said the Great Napoleon, can never be killed. I have, however, done my utmost to prove the groundlessness of the very serious charges Dr. Carpenter has brought against me, down to the grave indictments in your issue of last week (p. 26) There is not a single charge which Dr. Carpenter has ever brought against me that I am unable to answer with like completeness; and, judging from fong expérience, I venture to say that any future charges he may bring will be equally unfounded. But I cannot, out of regard for your readers, to say nothing of the sacrifice of time, continue to defend myself from every petty accusation; and unless really forced by some imputation too serious to pass over, this must be my last letter on a subject which to me involves may require pages to refute them. A calumny which takes a minute to write may demand days to answer. Memories of half forgotten occur-rences have to be revived, conversations recalled, old letters hunted out, journals exhumed, and, in fact, as much time and trouble expended as if getting up evidence for an important legal trial. So great a tax for so trivial a purpose is monstrous in its disproportion, and I can waste on this truitless discussion no more precious timetime stolen from my physical work in the laboratory, already too much curtailed by the pressure WILLIAM CROOKES. of outward business. November 10th.

### Mr. Wallace on Dr. Carpenter.

The latter half of Dr. Carpenter's letter in last week's Nature (p. 26) consists of almost rerbating extracts from his article in this month's Fraser. beg to refer your readers to a reply to Dr. Carpenter's attack, and a full exposure of his false accusations against Mr. Crookes and myself, which will appear in the next is sue of that maga-They will then see who has been led by "prepossession." to adopt "methods which are thoroughly unscientific," and whose are "the statements which ought to be rejected as com-

ALFRED R. WALLACE.

## Burns vs. Joy.

In our issue of the 2d inst, we, through an inadvertence in the paragraph entitled "Messrs. Colby & Rich and Mr. Burns," referring to an article relating to Mr. Burns, and published by Messrs, Colby & Rich in the Banner, stated that such article was "accompanied by a letter from the Honorary Secretary of the British National Association of Spiritualists which an English Judge considered sufficient grounds for a claim for damages," and that "this was followed by another letter in the Banner from the same source sion to the letters of the Honorary Secretary of the British National Association of Spiritualists, and such remarks are hereby entirely and unconditionally withdrawn.—Supplement to the London Medium and Daybreak of Nov. 18th.

St. James's, S. W., England, 20th Nov., 1877. o the Edutor of the Banner of Light:

DEAR SIR-Mr. J. Burns, editor of the Medium, having, under legal pressure, withdrawn reference to me which I mentioned in my last letter to you, I hereby, without legal pressure, withdraw that letter, and request you, if you have published it, to be so kind as also to publish this note.

Yours faithfully,

A Joy

## New Publications.

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The tendency of the age is to purification and equalization, not to mortification and autocracy. Self-emancipation is the fruit of struggle, and the magic of its impulse reaches around the world, and we are warming and expanding in the light of self-criticism and charitable justice impressed upon the age by the higher world. In the dawn of this glory we can unite in deeper, tuer bonds, and work for the general weal, wasting not our strength in mutual bickerings, but bearing directly upon the great darkness that weighs down the enslaved millions who know not the divinity of life or its boundless opportu-

### BRIEF PARAGRAPHS.

SHORT SERVOY. ... See that what they receivest as truth be not the shadow of it; what thou acknowledgest as con-vincing is often but plausible. Be firm, be constant, deermine for thyself; so shalt thou be answerable only for thine own weakness.

Hereafter all Cuban prisoners are to be shot and reported

ISAAC B. RICH, BUSINESS MANAGER.

Aided by a large corps of able writers. as killed in battle. So runs the private order of Gen. Mar-tinez Campos, the Spanish Viceroy in the viewer-faithful island, " by which he compets his officers to occupy the en-forced position of hired and secret assassins and perjurers

John G. Whittier has consented to the publication of holiday edition of his poem, "The Man with the Branded Hand," for the benefit of the hero of that poem, Capt. Jonathan Walker, who is now living in poverty near Mus-kegan, Mich. Mr. Whittier also offers to contribute toward the expense of printing the poem.

LAY OF THE PENCIL FIEND. Who was it sald—
I forget, shough I heard—
That the jeen was mightler
That the sword?
But with the pencil
Compared, I youch
Neither sword nor pen
Amount to much.

NERVOUS COUGHING, -Dr. Brown-Sequard once gave the following directions, which may prove serviceable to painfully too much self-reference. I have been persons troubled with a nervous cough: "Coughing can constrained, in self-defence, to speak in some be stopped by pressing on the nerves of the lips in the constrained, in self-defence, to speak in some, the stopped by pressing on the nerves of the lips in the what downright fashion, but Dr. Carpenter's in helghborhood of the nose. A pressure there may prevent dustrious misconstruction has drawn this protest. from me. Misstatements expressed in a few lines the the same means. Pressure also, in the neighborhood "of the ear may stop coughing. Pressing very hard on the top of the mouth inside is also a means of stopping coughlug."

Stanley's sweetheart married another person. "Wha shall it profit a man, " asks the Worcester Press, " if he fliefs 15,000,000 heather's and loses his best girl?"

Flavius Cook His flock forsook To preach for pelf on Monday. If he would win, And cartall sin. He'd better lecture Sunday.

How shameful for one who professes to instruct, and who ought to have made researches into and comprehended the natural conditions, to pake a testimony suited to minds prepossessed by custom, and falsely to set forth as proofs of tofth that which is but prepulse and vulgar opinion in Cierro.

The rural districts are literally alive with tramps, and poutry do not enjoy their usual facilities for growing old. A plous farmer says he does not see why Providence didn't teach chickens to roost under the barn.

According to Frederick Martin's "Statesman's Year Rook. " the following is the annual income of the Church of Ergland: Church dignitaries, £37,000; extra Cathedral revenues, £100,000; Bereficed clergy, £5,027,000; net revenue of Queen Anne's bounty, £31 000; net disposal income of the Ecclesiastical Commission, £700,000; and building and repairing of churches, £1,000,000,

ON A DEFENSABLE Nor aramanths nor roses do bequeath
Unto this herse, but tamartisks and wine,
For that same thirst, though dead, yet doth him plue,
Which made him so car, use while he drew breath,
- (William Drummond, 1585-1619,

The Boston Daily Journal says: " Heathens are found in this country as well as abroad, and there is quite as much spiritual darkness in some parts of New York as in the interior of Equatorial Africa.". True, if the Journal did say it.

LAND GRADBING BY THE WHOLESALE, - There is even more pronounced." We regret having made the remarks above quoted, inasmuch as there is no ground whatever, for making one conditions. had not completed their titles by making final payments have been obsted. The leading grabbers reside in San Francisco. Since Secretary Schurz has commenced giving his attention to these frauds, the grabbers are resorting to all sorts of schemes to prevent restitution of the lands they have already got, and are grabbing worse than ever.

> As we go to press, Mr. Bowles, the veteran editor of the Springfield (Mass.) Republican, is reported as rapidly nearing the end of his journey in mortal, and, in conse-quence, a feeling of sadness pervades the entire community wherein his active life has been spent, which is recip recated by many in other localities who have known him only by repute.

> England and Germany have decided to test the practical merits of Prof. Bell's telephone.

> Frank Bellew, the artist, in dedicating to his publisher his amusling new book, "That Comic Primer," says: "To you, my friend, I dedicate my book, which, in part, owes its style and character to your efforts. We have tolled over its pages hand-in-hand. Whatever in this book is untrue or uncertain or incomplete, belongs to you; whatever is true or noble or helpful, is mine!

> The statue of John Smart Mill, begun by Poley and finshed after his death by Woolner, Is about to be erected on the Thames embankment in London, and it will be dedicated without formal ceremonies or speech-making. A balance of \$ . waft in the hands of the committee will be spent in feuroling an exhibition in connection with some college or university in some subject specially associated with Mill's own work, or to be competed for by male and female students on equal terms.

Learned professors' know about 20,000 words; children of two from 20 to 700; ordinary people, 90,000; book agents te, thei, thei,

The palmetto has been considered one of the most worthtess trees of Florida. A gentleman from Volusia now comes forward with a display of brushes, mattings and ropes made from the inner bark,

Is the remuch difference between a gay into and a blasted lyre? Or is the acymbal of the other? Musical folks will be able to guitar good idea of the subject at once. Each one is expected to answer accordion to his views, as concerting case like this is not looked for, but we hope they will not spinet out too long.—Advertiser.

There exists an inordinate longing to get wealth without industry or frugality. There are thousands who never put their earnings to a good use. They spend as fast as they make, and then wonder why they are not rich. Speculation is the lane to success.

The wit of Secretary Evarts, says Mrs. Grundy, seems to have descended to his children. He said to a friend here: "I have received a letter from one of my little girls, book to jett in the hands of boys, who are fond of reading the denkey you sent me, but he 's so lonely. Won't you about adventures. Published by Lee & Shepard.

The "Lady Sapper" is the name of a vessel just launched at Besten. She must be intended for the whaling ser-

SONG OF THE PUMPKIN. When the brook larged in the hollows,
Waiting for the labor rath;
When the bobe links and swallows
Sid' the calcular, we've come again;
When the bobe links and swallows
And the coaled boughs hung low.
And the coaled boughs hung low.
I had grown as plump and yellow
As a pinitkin well could grow.
And I 've grown a lithe way, since I started in May.
To make the least brighter for Thanksgiving day.
When the sweet peas and yerb has

To make the feast brighter for Thanksgiving day
When the sweet peas and verbe has
Put their royal vestments on;
When the shorn fields scanned the gleaners
And the reaper's work was done;
When the antumn woods were glowing
And the mel to days had come,
I had done my task of growing,
Ripened for the "harvest home."
Then basking I lay "neath the sun's golden ray,
Complacently waiting for Thanksgiving day.

and abandoned the Leights of Khatzubani, near Batoum The Russians, in attempting to seize the southern junction of the roads from Orchanie and Entropol, on the 25th and 29th ult., were defeated with heavy loss. The Turks have elzed two Italian vessels which tried to run the Black Sea blockade, and unless the Sultan restores them a rupture be ween the two powers is certain.

WAR NEWS .- The Turks have evacuated Lem-Palanka

The Berlin official Post may be said to sum up the verdict of Europe as follows: "The triumph of Marshal McMaon over the French people would be the erection of a military dictatorship on the ruins of a constitutional government, which would never be recognized by Germany."

AN EXCELLENT PRAYER.-The Boston Globe says: "Let us devoutly pray that our public men may be inspired more with wisdem, with patriotism, with honesty and a high regard for the nation's honor and the people's well seing, and less with that ignoble spirit that makes them

subservient to party behests, regardless of principle." Or Chambliss, the fanatic who shot and killed a mansin Dallas a few menths ago, as he said to save the man's soul, made a murderous attack upon Dr. Childers in his cell in Dallas recently. He slip ped up behind the doctor while the latter was ministering to another prisoner who was sick, an i struck him a violent blew on the head with a bottle. (hembliss gave as a reason for the assault that the Lord required the sacrifice, and that he must kill one thousand man ere he could hope for salvation.—Denison (Texas) News.

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