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Versus Br. Cnrpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

GREEK, GERMAN AND OTHER LANGUAGES. Similar instances occur with Slade wherever he goes. Hugo Liebing, writing from Berlin, Nov. 17th, 1877, says of Slade: "Every one gets slates full of writing, and not only in English, but in various languages on one slate; also many communications in German, written in old characters used about four hundred years ago, but in the language of to-day. This kind of writing, in stiff Gothic letters (like printed), is very difficult to the ordinary chirographer under the most favorable circumstances. . . . We have obtained at one sitting a

slate covered with music, the first ever produced. The lines were as straight and regular as if drawn with a ruler." Capital demonstrations these, at Berlin, in the very centre of Two years ago Slade was in New York, struggling painful-

ly with the unjust and ungenerous skepticism of that city of Mammon. A clergyman (Mr. II.) called upon him-not in the spirit of love commanded by Jesus, for mere mediums are no portion of that universal humanity which such clergymen request us to love. To worry a medium, or to assail his reputation, or to condemn him in wholesale scoffing at his class, is just as easy to some fashionable clergymen as it is to Dr. Carpenter, but is an equally heartless and unchristian proceeding-in both cases-no more Christian-like than the old persecution of unoffending Jews. Slade was in distress, his wife was dying, his nervous power was almost exhausted; he failed to keep some appointments, and when he did meet Mr. H. his phenomena were not as good as usual. Without waiting to understand the subject of which he knew very little. Mr. H. hurried to express himself in the Herald upon a mat--ter in which hundreds in New York who do not go before the public could have instructed him. He gave the public his crude notion or susplcion that Slade was an impostor. Would he have dared to assail any other citizen of New York upon so flimsy a pretext, or to assail any other science without investigation? Would not an apology from this gentleman be

It was immediately after this unwarrantable attack, while Slade was in a painful state of discouragement, that an honest scientist, who had never occupied a pulpit and did not feel competent to give an opinion without patient examination, determined to satisfy himself by a thorough investigation.

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This gentleman, whom I shall call for his manly justice, Aristides, was not a Spiritualist, but had that thorough intellectual honesty which is the moral basis of Spiritualism.

He went to see Dr. Slade in October, 1875, taking with him his own double-slate, which he placed upon the table near himself, in broad daylight, having taken the additional and superfluous precaution of writing upon it to secure a mark for its identification, if by any accident or trick another slate should be substituted.

Sitting at the table with his own hand and Slade's hand on top of the slates, the writing soon began on the inside of the slates, and was distinctly heard. Slade meanwhile complaining bitterly of the unkind treatment he had received. When the signal of completion was heard, the slates were opened, and the interior was covered on both upper and lower sides with writing in English, French, Greek, and German.

One page was occupied by the writing in English from Slade's wife, which was as follows, arranged in lines as I here give them:

> "DEAR FRIEND Chide no man woman or child for destiny marked them at their birth and cast them helpless on this Earth—none can escape their destiny so all of your persecutors or defamers will go through their furnace fires of experience and will be better for it let your own souls be free to unfold truth for yourselves, and be guided only

I am truly a friend to all

A. W. SLADE"

How profitable it would be to Mr. H. if he could act upon the kind and charitable sentiment written by that spirit-hand, and confess himself instructed by the angels, as he certainly would be if he properly sought them. That slate is still preserved by Aristides, who is a gentleman not inferior to Mr. H. in intelligence and social standing, and I can introduce him to Aristides whenever he wishes to investigate fairly.

On the other inside page of the slates (I do not know which was uppermost) were the three messages. The first, in French, was signed by a name which looks like De Merut, or something similar, and was as follows: "Le invisible force a soumis l'univers. Chaque age a ses plaisirs chaque etat a ses charmes."

Then came six lines of Greek poetry well and freely written as if by a practiced hand, which are pronounced all right by a Greek linguist, and which are the first six lines of Anacreon's ode to Cupid.

This was followed by one line of German in German handwriting at the bottom of the page. The spirits when interrogated about the Greek ode said they had only room to write six lines, and gave way to let a German friend write a line, but that they would give the whole ode if they had an oppor-

Soon after Aristides gave them an opportunity with another double-slate, on which they completed the task, This double-

amined them.

For the second writing the slate was held not on but under the table, and the wife of Aristides being present, had her hand on the slate. The idea of keeping the slate under the table annoyed her, and she heartly wished in her mind, without saying anything, that the slate could be on the top of the table. In a moment the slate began to move under spirit influence, and struggled up to the top of the table, on which the writing was finished.

The spirits added to the Greek writing the English statement, "If you had not moved it would be better. Always remain still and we can do well."

To see these pairs of slates, with four messages in different languages on one, Anacreon's ode and the English remarks on the other, ought to satisfy any rational human being that we communicate with intelligent spirits in such experiments, and that we can obtain not the babble of fools, as supercilious talkers continually say, but the communications of the learned and wise, if we rightly seek them, and are ourselves upon the higher plane of intelligence and virtue, which we must occupy if we are to reach a high spiritual companionship. If Mr. H would obtain elevated communications he must put himself upon a higher plane of thought than he occupied in his visits

SUPERCILIOUS LITERATI.

Feeble or groveling inquirers may get trashy communications from silly spirits, who assume lofty names, but not more worthless than the supercilious comments of Carpenter, Huxley, Fiske, and many others, who turn up their noses and talk about Spiritualism and Spiritualists in a puerile kind of per siflage, as conceited coxcombs sometimes address women who are vastly their superiors, and who are too much amused to be offended at their pert shallowness. Skeptical gentlemen who can think and write with vigor and clearness upon other subjects, enter upon a regular "Mardi gras" of nonsense and buffoonery when they allude to Spiritualism. We have had enough of this.

The question of the existence of any substantial intelligence among the accessible and responding spirits was one of the first to engage my attention. It was near twenty-five years ago that I satisfied myself by communication with spirits who responded by raps that there was something more than a mere echo of our own knowledge and our own opinionssomething which came from a real independent mind or minds. I found that the responding spirits could tell what no one in the circle knew or even believed, and that when a patient had exhausted in vain the resources and skill of living physicians, women unacquainted with medicine could sit at the table for communication with their spirit friends and get from them advice and prescriptions which promptly healed where doctors failed-but never in my own observation any advice'y which was not wise and beneficial in the treatment of the

Such facts, multiplied by ten thousand, and going on by hundreds every day, are a sufficient answer to those supercilious literati who sneer at the feebleness of spiritual messages, but who would stand appalled with a realizing sense of their own intellectual feebleness and ignorance if they stood in the presence of suffering and impending death, in their own circle of friends, with no power to save, no ability to advise, in order, since Mr. Slade has amply demonstrated his power? | bringing the half dead back to life and speaking through the voice or the pen of a medium to guide the treatment with a wisdom attested by the speedy cure.

Such facts occur by the ten thousand, and Spiritualists are greatly to blame that they have not put more of them on record:

He who could witness one-thousandth part of the cases of spiritual wisdom, skill and benevolence displayed in the restoration of the sick, and then talk of the folly or immorality of Spiritualism as a demoniac emanation from the Devil, must combine in himself the moral character of the viper and the intellectual abilities of the goose, by means of which he utters such blasphemy against a spirit-world that is ever pouring forth its love to man in acts of benevolence, in words of wisdom, and in beautiful poetic expressions of the tenderest sympathy and love.

MUSIC, ELOQUENCE AND POETRY.

The fact of improvisation alone should overwhelm with shame these thoughtless and snarling critics, and teach them to hold their tongues and reverentially take off their hats in the presence of the angel world. But they do not enter its presence when it speaks. They do not enter the charmed circles in which Mozart and Beethoven, and other famed masters, take control of a sensitive, comparatively little skilled in music, and bring forth from the piano with marvelous power not only their own recorded compositions but wonderful improvisations of music never heard on earth, and seldom or never equalled by mortal power unassisted by the higher

The sweetest songs that I have ever heard have been the songs of the inspired medium—the most ravishing music has been the music of an unskilled girl wandering in the wilds of harmony, brought down at, the moment from higher spheres in combinations unknown on earth, and singing in a language of which she knew not a word, the source of her song being revealed only when the spirit spoke, with a scraphic smile and in a voice entirely foreign to the organs through which her voice was heard.

These things are entirely unknown to the supercilious gentlemen who parade their ignorance in silly sneers, and much of this is necessarily unknown to the public, unknown even to those in the circle around such mediums, who have no desire either to encounter vulgar comments themselves or to bring their angelic visitors into a sphere of vulgar thought.

The exquisite refinement and intelligence of the spirit world is shown when it obtains command of a suitable medium, and is able to pour forth its own characteristic thought The most gifted orators do not excel in splendor of diction and beauty of conception the utterances of women who, in the ordinary course of life, are not distinguished by any literary power, but who, on the rostrum, seem to become, under spirit influence, utterly inexhaustible in their command of beautiful thoughts, beautiful language, grand conceptions and elevated sentiments. Their prayers are beautiful beyond all liturgies and all extemporaneous outpouring of the uninspired mind. And how easily from the heights of philosophic thought and ethical teaching do they pass on into the melodi ous utterances of truest poetry.

What an intellectual marvel is this! If Mr. Clay or Mr Webster or Mr. Choate had wound up one of their able slate, with the thirty lines of Anacreon's ode on it, is still | speeches with an extemporaneous flow of poetry on the same

preserved, like the other, by Aristides, and I have just ex- | theme strictly pertinent to the occasion, and obviously unpremeditated-flowing from their mouths as freely as the song of birds, without a moment's pause for thought-how would the listeners have been amazed and the nation astonished What a theme for discussion it would be, and what a lion the poet orator would have become in all intellectual circles!

Even if Bryant or Longfellow or Whittier or Tennyson should do this, and throw off without premeditation elaborate poems of well rounded periods, perfect in rhythm and rhyme and complicated thought, how astonishing would it seem, for such things are not expected-they are not in the ordinary course of Nature.

But when the spirit world speaks, no one seems to be as tonished at these divine harmonies of thought and language. It has become a familiar fact that the angels can find their earthly instruments, and that men or women never known as poets or literati, sometimes incapable of respectable writ ing, are made to pour forth poems as perfect in conception and plan, with as melodious versification and as exoulsite a style, as if they had been wrought out by the midnight lamp and perfected by writing and re-writing.

As the sunshine brings up flowers from any soil, so does the light of the spirit-world bring up those exquisit · flowers of speech in most unexpected places. A few evenings since I was in company with a lady in feeble health, to whom the spirits were frequent visitors in the privacy of her own home, when unexpectedly a spirit came, and taking possession of her, announced herself as "AMELIA," the poetess of Louisville, who was in the height of her fame some thirty years ago. Amelia began at once the utterance of a poem addressed to myself, based upon the conversations of the evening and her knowledge of my life and aims, which was marked by the grace of her published poems and probably by a greater profundity of thought, which I regret very much was lost by not being recorded at the time.

It is the ignoramus in Spiritualism, however learned he may be in other things, who speaks contemptuously of the outflow of thought from the spirit-world, which is every day becoming more and more complete, characteristic, and satisfactory as a true and genuine expression of the intelligence of the departed. No one can read the discourses, pronounced since his departure by Robert Dale Owen, at Brooklyn and at Chicago, without perceiving in them the same wise conceptions, the same smooth and pleasing style, the same gentle philanthropy, and the same well-balanced common sense expressed in lucid sentences, which characterized all Mr. Owen's productions.

SUPERNAL ARTISTS

Can the supercillous scientists who sneer at spirit intelligence cover their eyes with an impenetrable bandage, go into a dark apartment, and return in a few hours with a freshly painted picture produced in the dark, and without the use of

Can they, with all their wisdom and skill, with the free use of eyes and daylight, and with a whole Academy of painters of the highest rank combining their skill together, do what the spirit painters do in Glasgow, Scotland, where, under the mediumship of Mr. Duguid, cards may be laid upon the table in the midst of the-company, marked by tearing off a piece for their identification, and then—the gas being extinguished. and no painter being present, the medium himself being tied —the spirits produce a fresh oil-painting of a beautiful or —materialization phenomena. circle of friends, with no power to save, no ability to advise, and no word of hope from their learned medical advisers, and then under the shadow of impending death saw the healing power of a spirit operating through the hand of the medium, and re-lighting of the gas. On one occasion, in from five to of either the figures or the masses of white drapery which we six minutes, a card, three and a half by two and a half inches, was covered with six distinct pictures. In his early development Mr. Duguid painted in four hours a picture of a waterfall. The spirit who painted it with the hand of the medium all concealed drapery, &c. Mr. Eglinton having consented, put on his monogram. J. R., and it proved to be a copy of the painting of a waterfall by Jacob Ruisdal, a German painter of more than two hundred and fifty years ago, who thus re-

produced by the hand of a medium his own chef d'œuvre. What would these skeptical gentlemen do if required to compete in art with a man who owes all his power to mediumship-W. Anderson, of Chicago?

As a single specimen of his wonderful powers I would men tion that the Hon, A. L. Williams, of Orooso, Mich., paid Mr. Anderson three thousand dollars for a portrait of his deceased daughter. Mr. Williams says, "I paid him three thousand dollars with the understanding that I was not to pay him anything unless I was fully satisfied with the picture when finished. Let it suffice that I have the picture hung in my parlor, and five times that sum would not induce me to part with it without knowing I could have it replaced. My daughter had been dead five years, and was twenty years of age. Mr A. knew no more of her than you do, and had no likeness or description of her except her age and time of death. It is not only a beautiful picture, but a perfect likeness and full size."

In mercy to yourselves, gentlemen skeptics, do not parade your ignorance again before the world, by talking of the imbecility of the spirit-world and its mediums. Unless you can raise yourselves to intellectual equality, you gain little by sneering at superiority. When you can rival its improvisations of music, poetry, eloquence and painting, when you can appreciate its lofty ethics, or comprehend the glimmering of the Divine philosophy and science which are just beginning to dawn upon the world and dazzle the owls of the university, you may speak with some degree of intelligence and with the modesty of the neophyte, but until then your wisest course will be reverential silence.

[To be continued.]

SUCCESS OF AMERICAN ELECTRICIANS.—The London Times publishes an exhaustive article on telegraphic progress, and laments the inaction of English electricians. Recent experiments were successfully, made whereby four messages-two in each direction - were transmitted simultaneously between London and Liverpool. The invention which made this feat possible was the work of an American, and the Times naturally wants to know what English electricians are about, and of what use to practical telegraphy is the Society of Telegraphic E: gineers, when American inventors are allowed to carry off all the honors. England is called the birthplace of the electric telegraph by virtue of Charles Morrison having invented, in 1753, what he called "An Expeditious Method of Conveying Intelligence," which was a clumsy apparatus requiring a separate wire for each letter of the alphabet, but the Morse instrument, the duplex and quadruplex telegraph, the type-printing instrument and the telephone, are all American inventions. It will thus be seen that "honors are easy" between the two countries as regards the establishment and operating of the great telegraphic lines of the world, England furnishing most of the capital and America all of the brains.

The gluttonous man, unless he makes use of his reason,

(From the London Spiritualist, Dec 5th.) TEST MATERIALIZATION SEANCE WITH MR. W EGLINTON.

Although Mr. Eglinton's powers as a medium for materializations have been so well proved by the appearance of a white-robed figure while he was present in the circle, as narrated by Dr. Nichols in last week's Spiritualist, we wish to place on record the remarkable manifestations which we witnessed on Thursday evening last, at the rooms of Mr. J. W. Fletcher, 2 Vernon-place, Bloomsbury square. The following are the bare facts, to which we confine ourselves, in order to a bring out clearly the exact nature of the phenomena, and the validity of the tests applied :

1. The sitting took place in the first floor front room. Across one corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we all examined the enclosed corner, and found that it was absolutely free from any means of concealing anything. About twelve ladies and gentlemen were present, who sat in a curve opposite the curtain, and about eight or ten feet from

2. We first partially searched Mr. Eglinton, by taking off his coat, examining the pockets, and feeling carefully over his whole body, so as to be satisfied that nothing bulky could be concealed about his person. He then took his seat on a chair behind the curtain. The doors of the room were shut and bolted by Mr. Wallace, who also took charge of the gas-light, lowering-and raising it as directed by the controlling

After a few minutes an indistinct white form appeared at the opening of the curtain. After a further interval the medium, apparently entranced, came out and made mesmeric passes toward the circle, to harmonize it as he said. He then went behind the curtain, and almost instantly (in one or two seconds) a tall, white form showed itself at the opening of the curtains, the medium being dressed in dark clothes.

4. Shortly afterwards the fine figure of "Abdullah" appeared, and, after several entrances and exits, came out into the circle close up to where Mr. Wallace was slitting under the gas-light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a fall man draped in pure white robes which trailed on the ground, and with a whote further in the feat of which the ground, and with a white turban, in the front of which sparkled a jewel like a diamond. His face was dark, with fine sparked a jewer like a diamonal. It is like was dark, with the features and prominent nose, and an enormous black moustache mingling with a comparatively scarty beard gave it a striking individuality. He resembled some of the Mahometans of Northern India. Mr. Fletcher, who is taller than the medium, stood by the side of "Abdullah," who was then seen to be nearly a head taller than Mr. Fletcher, a height which corresponded with the rotal against the autain by several of the sponded with that noted against the curtain by several of the 5. After "Abdullah" had retired, a female figure, also

draped in white, came out, but was indistinctly seen.

6. Then appeared another male figure, not so tall as "Abdullah." He was similarly dressed, but had no moustache, and his features were of a more European cast. Unlike "Abdullah," who glided about with a graceful noiseless motion, the figure cancer out suddenly with a long transfer to the content of the second cast. this figure came out suddenly with a loud stamping noise, yet the long robes, which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

7. Then "Joey," the medium's control, came out, and though not very clearly visible himself, produced in our presence a quantity of delicate white fabric like fine muslin, which he shook out of his hands, and which appeared to grow as we gazed at it. Finally he stood on a chair, and held out two or three yards of this material, which after a time seemed to vanish away again. Some remarkable slate writing then occurred, "Joey" and Mr. Wallace holding the previously

had seen pass behind the curtain a short time before

 All present being much pleased with the scance, it was suggested that, to make it complete, the medium should be thoroughly searched, in order to demonstrate the absence of himself that nothing whatever was left behind the curtain), and he proceeded at once to divest himself of his clothes. Coat, waistcoat, boots, stockings, collar, shirt, under-yest and drawers, were successively removed, the pockets and lining-of the coat were examined, the sleeves turned inside out as well as the legs of the trousers. Nothing was omitted that could make the search final and conclusive; yet nothing was

The white drapery which covered Abdullah's tall figure from head to foot, and trailed amply on the floor, and which, from the way in which it hung and waved, must have been of stout and heavy material, together with his turban, and the quantity of fine material exhibited by "Joey," would have formed a parcel of considerable bulk, which a far less rigid search than ours could have easily detected. We may add that were examined the walls, which were well papered, the carpet, which was securely nailed down, and the chair on which the medium sat, and are satisfied that nothing was or could be

(Signed) ALFRED R. WALLACE, WILLIAM TEBB, WILLIAM WILLIAMS CLARK.

EYE SIGHT. - Milton's blindness was the result of overwork

And dyspepsia.

One of the most eminent American divines having for some time been compelled to forego the pleasure of reading, has spent thousands of dollars in value and lost years of time in consequence of getting up several hours before day and studying by artificial light. His eyes never got well.

Multitudes of men or women have made their eyes weak for life, by the tree from use of the available radiance well write.

Attitudes of men or women have made their eyes weak for life by the too free use of the eyesight, reading small print and doing fine sewing. In view of these things it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never begin to read or write or sew for several minutes after coming from darkness to a bright light.

Never read by twilight or moonlight, or of a very cloudy Never read or sew directly in front of the light or window

or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that on the first waking the eyes shall ope on the light of a window,

Do not use the eye sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease and take a walk or ride.

As the sky is blue and, the earth green, it would seem that the ceiling should be a bluish tinge, and the carpet green, at d

the walls of some mellow tint.

The moment you are prompted to rub the eyes, that moment cease using them.—Dr. Hall.

BREAD WITH BUTTERMILK .- The evening before baking bring to the boiling point two quarts of buttermilk, and pour into a crock in which a scant teacup of sifted flour has been placed. Let stand till sufficiently cool, then add half a cup of yeast, and flour to make a thick batter; the better and longer the sponge is stirred the whiter will be the bread. In the morning sift the flour into the bread-pan, pour the sponge in the centre, stir in some of the flour, and let stand until after breakfast; then mix, kneading for about one-half an hour, the longer the better; when light, mold into loaves, this time kneading as little as possible. The secret of having good bread is having good yeast and not baking too hard. This makes four loaves and forty biscuits.

Nanner Correspondence.

Louisiana.

SHREVEPORT - A correspondent sends us the following synopsis of a trance lecture delivered by Mrs. Annie C. T. Hawks, at this place, on the evening of Nov. 25th; "The soul! Whence comes it." Looking at the subject from a spirits loved ones gone before.

With the aid and blessing of the angel-world, ual standpoint, it seems to us clearly defined that matter cannot prove seed, as it can only deal with kindred subjects, with that which is related to itself; that no system of inverse, philosophy could find or understaind that clement which constants organism, the grackening a cover-tower of human organism, the grackets who are vertical. The soulic as a primeral substruction of a with God. The as a prime variables who passed eval with Gost. The body, by natural has sereated, returns to its original matter that the as all counting from the great reservoir to the solution by the central sold, cool, must not up to its original, source, just as the dropping of my who, absorbed by the inclusioned the great points of the construction of the great points of the construction of the great points of the great points of the great points.

as the drop of at the work a beauting by the initial ence of the great exist trial right, the sain, is drawn up and conveyed by twenty natice of ea.

To understand, and concurred head fig question before us, we coust hold commutation with soullemust understand a metal ug of the covernment of the spiritual activerse, and from mature's pages. solve the mathematical problem, learning thereby the law explaining the tread of the buncan orby the law explaining the trial of the education gaths in, preving, as it does, a trimity by man of body, soul and spirits the body, or outer form, from mother earth created, the spirit, the inner casing of that body, formed as the acts of the body harmon re or move with it. Just as the silver cast within, so the spirit bears with it, at the change called death, the conditions of its earth-life, and is advanced it retailed in its progress by the conditions of the material elements by the conditions of the material elements by the conditions of the material elements by the conditions of the material elements.

But the soul or inward spark lives within, and seeks to draw the sperit with it to its great centre, its original source, just as the planets seek their majority, and gain power from the soul-centre of their existence, until, bright flaming suns, they shine in the constellation of glory, so human spirits, quickered by the soul within, move onward and upward until, perfected from all material influence, they dwell as gots in the courts of their divine origin, and within their ultimate sphere, while the most ancient angel, holding watch over all shows the linelof god. demigsts, angels, ar hangels, a has perfected souls desided by the great white light of the Delty."

Michigan.

LOWELL - E A Chapman, Secretary Progressive, Liberal Society, writes, "Capt. H. IL Bridge the will known this rational steaker from Bittle Creek, has been becturing to crowdd Louses lege, giving two d scourses on finance three on temperature, and eight on senent fir and liberal subjects. His lectures on finance were highly spoken of by our best business men, and those on temperature in any pronounced the best ever de avered in this place. He seems e-pually attheme on all soft he set Building on from a set, entific standpoint, list positions are always unassailable. After he had delivered the first five, it had sometew is also be at the Captain was a Spiritualist and so the enthusiasm of our Orthodox friends' subjects, went down to freezings point, and during the last eight they all stayed at home. Marcy, Lowever, did come out to hear his last besture on tM in and the Coming Church, and their bide bound prejutices must have received a seyete shaking up, for it was certainly as able and elegient a discourse as it has ever been our pleasure to listen to.

Capt. Brown is one of the ablest advecates of

reform and Cour be perful Spatitual Philosophy, and should be kept hard at work.

There are indications of the good time coming here, for we have just organized under the head of 'The Progressive Liberal Society of Lowell, and there is much interest manifested among all classes. At the close of his last lecture the following preamble and resolution were offered and unanimously carried

Where it and in similarity earlied.
Where it, Having been highly enterwavel and benefited in a correst of fortune but completed in that. If, It, Brown of Battle of feek, we as a sight trained out high appreciation of the formula.

We already the the firm sight of a firm out since relating the first in a first of the firm out since it are first in a first of the area of the west of the area of the west of the area of the west of the may be peaked to a first.

California.

WEST OAKLAND - A. M. Stoddard writes, Dec. 5th: "The cause of Modern Spiritualism is vastly on the increase in the far West. In Oakland, this modern Athens beside the sun down seas, we have a thomshing young Lyceum for children, under the supervision of the profesent and ever-faithful Mrs. J. E. Stockbridge as Conductor, who is sowing the good seed of love and kindness breadcast among the children, who love and honor her, Mrs. Stockbridge and a few others are doing a good work in Oakland.

To the world, and especially to those who read the Banner, we of the far West J in bands in the great grand conflict for the right now being waged throughout the earth against religious bigotry and superstition. We will all do our duty, and so help to strengthen the bridge over which good angels come to bless poor humanity. Our first duty is to defend our mediums against the encroachments of infidels and religionists alike, giving them sto understand that mediums are sacred, and dedicated to the cause of human edemption, and under no circumstances shall they be betrayed.

There are many first-class mediums in San Francisco, and their influence is being felt for Some of the best test mediums are Mrs King, Mrs. Foye and Mrs. Breed, together with Wm. H. King (husband of Mrs. King), who is a healing medium, and is performing some most wonderful cures. Some of our most worthy min-isters of the gospel have come out and acknowldged that Spiritualism has outlived its persecution, and by virtue of this fact is destined to become the great religion of the coming ages.

The Charter Oak Hall Society of Spiritualists is

flourishing. Strangers visiting the city will be ever welcome. Mrs. Britten is in San Francisco, and is, I think, the most popular speaker on the coast to day.

New York.

MORAVIA .- S. E. Comstock writes: "We are very glad to be able to send you two new subscribers to your valuable paper.

The Spiritualists of Moravia organized last spring under the name of the Progressive Society of Spiritualists, without creed or platform of principles. Since our organization we have had between fifteen and twenty lectures. Mrs. P. W. Stephens, trance speaker, of Sacramento, Cal., delivered the first five lectures, which gave good satisfaction. Through her clairveyant and clairaudient powers many received wonderful Mrs. Stephens left in Moravia many warm friends. That earnest worker in the cause of truth.

Giles B. Stebbins of Detroit, Mich., has given us eight or ten lectures. His sound reasoning and the clearness of the points of his discourse, together with the happy but uncommon faculty of knowing just when to stop, gives Mr. S. front rank in the field of speakers. His last lecture here on the Liberal League, Equal Religious Rights for all, Separation of Church and State, &c., awakened thought on a subject which has long needed agitation in this place as elsewhere Mrs. Lydia A. Pearsall, of Disco, Mich., also delivered two splendid lectures to large audiences

and won to herself hosts of friends. The Spiritual Philosophy has taken deep root here, and is slowly but surely liberalizing the people."

Vermont.

GUILFORD.-J. A. Stiles, M. D., a subscriber renewing says: "I am so much attached to the dear old Banner that I do not feel that I can afford to miss the reading of a single number. When a young man I became a member of a dred .- Spirit Charles Swift.

Congregational Church, but never was satisfied with its teachings. It was like the blind leading the blind. I was constantly beset with doubts and fears. But the light of Spiritualism has dispelled it all, and knowledge of a glorious, never-ending eternity, has usurped its place. I am nowen the down-hill side of life, and, an invalid for the past ten years, I am looking forward to the time when I shall lay aside the old shell, and cross to the other shore to clasp the hands of the

my prayer is that the dear old Banner may wave over every cot and in every clime."

Indiana.

GREENSBORO" -Susie Fentress writes, Dec. 12th: "Mrs. Amelia Colby, inspirational speaker, delivered two lectures, in Progress Hall, Nov. 25th, on 'Spiritualism, scientifically explained,' and 'The state of the country politically and religiously! Each subject was handled with great ingenuity, and gave general satisfaction to her numerous readers. On Sunday, Dec. 24, some of her friends, promised her services for the evening. Her topic was Who was Jesus Christ?" Her becture was listened to with marked attention by a crowded house. Mis. Colby is an energetic worker and a doughtful speaker, and is worthy of patronage. Mrs. Smith, who travels with her, is an excellent musician, and entertains and delights the people wherever she is heard. ladies remained a few days in Greensboro', but

The year is daing now; the same disease I hat steals the word its from the forest trees, And waster the heavy forms of earth away. Is making now the vary dished year its prey. And Nature, as if you schools of the dosin of this last on of Time, is wrated in goods. Lest hap y she should see the year of pire. The sandas we be this charlest of fire In harm clouds, and from his routh height. Withdraws his control and hastens out of sight. The stayery monostants will wane no more, I staget the dating me care to the shore Of those unfalls may be, my site seas. Where shoul sleep the by gone conturies,

of all the train of this let writing year. of mostles and seasons, one alone is here. Spring Summer, russet Art mun, all are past, And Winter, stern and But, havecome at last From northern comes and from northeshores, To be with temperate touched your very discret-I the of through the heart, the dving king will go, Wrapp of the wild ngoshee of he and show; wreatly factored haves hereway shad be, His regular the storm & ng's mineralsy; d. wenter warte attend ble eling ties And sing his tirge ture is had the learness trees. No learner shall requestly by the studies to swed And to both particle year a last farewell; for a None offat fear a transce on grand, But the of Veirte his modaments with stand. Notherd mane tracket from a circl verse The problem of the lating year to bear on, But of krewiche Is most weeker be flowing thyme, And strew bright thewers usen the grave of Time

Prospectral past, that thes in realew, As years our re and time begges anon. Through shout to the ear, hadden does still. I tak this ogh the somework the suitablind They speak of hopes, summerful in their birth, fini fuled like the lowlited flowers of earth; ert is not fix wish one fair, but born to die Like smoot hoes from out the exening sky; Of cherished forms that come at memory's call Hefere the mind, like shadows in the wall; Forms that no prayers nor sorrowing tears could save Fig. in death's embrace, nor from the ellent grave.

The videes of the past are in the worl, And steak in visions we can never control When the oigh thomassise on ward streams "the light of other (as those one spirit sight, Revealing every oil, familiar scene, As though long years had never robast between.
"It is thus, when lifet's brief hourney here is run; The 1 set and 1 resent mitrgle into one The related an agertation of the mind.
There's not an agertation of the mind.
That to extern a decam becomined.
Nor object east and find a cherished here,
That in the fatter wall of reape ar. There is not a tomb where titter tears are wrong From weeping eyes, but from it life has spring, and the igh the will or sal may ofer it wave. The amarabith of not grow above the grave. Mit value at the objects and seem so cold and dread-That city of the congregated dead William martie to were and indicarete arise Loshow where Wealth, or Fame, or Fashion Hes

Ah, we I you know the against cannot stay Benea b these mon'd ring monuments of clay. And the ghar ame be graven on the stone, You read it feeling you are there alone. Nor does the grave's unbroken silence give one token that the loves and lost still live: And bitr ded human reason strives in vain To solve the problem, "do they live again Yet when the scales from reason's eyes shall fall, An inner life will stand revealed to all. tin four-tain, stream and lake, his ley seal

Stern Winter sets resistless; they congeal Beneath his blighting touch and chilling breath, And, through all life before, lie still in death, Shook by autumnal blasts the sere leaves fall In allence to the earth, a fitting pall To hide the forms of death that withered lie Where berbage, grass, and fragrant wild-flowers die. Through forest wild, in mountain, copse and glen. O'er fertile fields, among the haunts of men-Where'er the frosty feet of Winter treat The earth is strewn with relics of the dead; And e'en the stately trees, in summer rife With latent vig ir, seem bereft of life, And Nature now no promise deigns to give Trate'er again her mould'ring dead will live Yet wait! ner judge of Nature by what seems, since that Is oft Illusive. like the dreams Of night, when fancy roams, by reason's sway Unchained, through scenes that, waking, fade away, Watt! till the resurrection more shall break Upon the earth and bid the dead awake! Then bursting into life, new forms shall rise, And vernal leanty glow in earth and skies! No high archar gel's thrilling trump shall sound se the ley chains and rend the ground No voice shall echo through the realms of death, Save that which speaks in Spring's first gentle breath; Yet that shall break the power of Winter's reign. And fill the earth with life and Joy again.

Such changes Time, on silent, tireless wing." And rolling years, in quick succession bring: More potent far than King's importous nod, The voice of Nature is the voice of God! What then? Shall Nature change and death defy. And only Godiske mar forever die? The heaven-te ru aspirations of his soul Find in the grave their final rest and goal ; Shall Spring to earth restore new life and bloom And man not live again beyond the tomb? Shail darkness flee before the morning light, And human life go out in endless night? No? child of earth, let what thou here dost see

Of Nature, teach thine immertality: And when thou treadest on the verge of time, Repose the spirit on this trust sublime: The years may pass till time itself grows old. Till spring no more succeeds the winter's cold, The wearied sun go down at night in gloom, And never more the darkened earth relume, The stars grow dim and fade from out the sky, But man, white Got endures, can never die!

Ask me if I feel grieved at the separation from the physical body], and I will answer, No. am too happy to pass one word in regret. Look where I will, hearken to what I may, all things have the look and tone of harmony. Does earth give this? No, no, no! However beautifully to the Banner of Light from the start, in again you may be surrounded, still there is, with the mortal, always a sigh for something more. Not merit of being intelligent and honest. "Give us so with the angel who is making his way onward | this day our daily bread," means with the genand upward, and preparing a home for his kin- erality of well-to-do people, "Supply us yearly

Original Essay.

PHANTOMATIC WHISPERS.

BY JOHN WETHERBEE.

reverend friend, when his sermon had been somewhat off color in its orthodoxy. Perhaps this effort of mine may be an "off"-Whisper; still I trust it will not mar the general whole.

I have many calls from the saints of our order, or lovers of spiritual truth, many letters also come to me; so then orally and in ink I hear a thousand dollars to lift me out. If it is rationpleasant words, people seemingly thankful for my efforts; we get some good suggestions, too. bread," it is equally rational to say, "Our Fa-We cannot reply to all letters, or open a corre-ther, lend me a thousand dollars." But God is spondence; first, we have not the time, and second a banker, neither is he a baker. If prayer is ord, discussions or digressions hardly pay for the answered it must be by human instrumentality effort; often, however, I get a good thought in jor the reward of toil. It would be a miracle if this way and plant it in my garden, which be- prayer was literally answered, and there are no comes a part of my steck of mentality, and finding its way into my articles, gets passed along. Often in this way I get ideas, that tone my thoughts, and so questions are answered while the general reader does not know the source of the inspiration. I do not see anything so attractive, I must own, in what I write, as the above experience would seem to imply. The Banner must be a good background, or setting, for my pebblestones to become fewels, or it maybe some see more than is written-not an unusual thing to father of my son, and God was the Father of us those born of the spirit. Being thus favorably advised that I am doing no harm, but rather good | nection, is but a glittering generality. There is with my pen, I keep at it, feeling and knowing no objection to the expression if we do not allow that I have not yet written the words of which I it to stultify us, or lead us to say Our Father, am capable, because writing under the pressure of active life, with my mental accent on my necessities, not daring to bear my full weight on the better syllables of my being for fear of hernia. I would not be happy wearing a truss. When the "undertone" that I have before referred to heaves in sight as an experience, or a lift, I shall accent the celestial part of my being and manifest it in my "Whispers."

To-day a sensible man of the world, that is, you as if it was a person, when you were alone?" thoughtful mood, I have felt a touch which I attributed to and have become satisfied was the conscious act of a spirit. Says this man, "I noted its rhythmic character. It continues sometimes long enough for a correct observation, but if literally honest, stultifying. no one is near me, yet it is as real as if there was." have when alone and writing, sometimes only just perceptible at the surface of my hair, someworld is not to think.

perception is gone. I have no doubt of the contiguity of the spirit. iil do not mean to say that I been a more brilliant effort if born of a celestial influence. I am sorry that my invisible company spirits in closer relationship with me. does not find me in a more cheerful condition doubt of it.

Right here now, not twenty seconds since I "Whisper," and which is entirely foreign from know as the change was an influence born of

"Impalpable impressions on the air.

The sense of something moving to and fro." The thought, however, is so on my mind that I to, and simple as it is I have nothing in my shall follow it... Now the presence of that invisi- library that aids me more out of my mental ble may have been for the purpose of this change | snarls, and enables me to accent the better and of thought, removing the switch, so to speak, from what I called an "off"-Whisper, to the sub- thoughtful, reverential reading of this prayer. I ject of Prayer, on which I propose to say a word, ought to say I never in my life addressed it to I will not begin all new, for what I have written God, don't think he ever heard it, or saw it, prefatory will reply to more than one person.

In my last I spoke of prevision; though an accented attribute of Spiritualism, I thought it about as reliable as good guessing, yet I argued for the orthodoxy of a prophetic instinct by detalls from my own experience. What I meant was, one going to spirits for business, or speculative purposes or expectations, as a general thing goes a-tray; but going for high or spiritual objects, one may get suggestions that will apply to earth as well as heaven; but that I rather thought the prophetic instinct which came now and then to the surface, and generally unexpected, was not to be bought for a dollar or a guinea a sitting, but was in that part of our being where there is no bottom, or soundings, and broke out into current events now and then simply to show there were celestial mathematics that hinted of a royal road, that was, by no means a highway for either spirits or mortals.

This may explain my last "Whisper," but I only refer to it as an introduction to prayer, intending to say as I did in prophecy, that I saw no logic or sense in prayer, and yet as in prophecy, I may contradict myself before the end of the 'Whisper." If there is a Christian absurdity in the world it is prayer, as prayer is usually understood: it is superlatively unscientific. Well, so is Spiritualism, do you say? Not at all; truth is always scientific. The man who says, "Give us ! this day our daily bread," and is literally honest in his supplication, is an ass. Spirits knowing our necessities, may under conditions aid us by fertilizing our wit or impressing a mortal to be benevolent. I hardly think the supplication, 'Give us this day our daily bread' (meaning to cover our temporal wants,) would give the spirits information of our necessities; they would be likely to know them without the formality of . asking, and if it did give spirits the information, we had better be honest and say, "Our father," or our mother, or our any other good friend who is a spirit, "Give us this day our daily bread," &c. I do not recommend this, but it has the

ers for supplies." As a general thing it has to be earned, or got by our wits; if not so got, the larder is scanty, or empty. Is it any more rational to say, "Our Father, fertilize our wits, so that in the struggles of life we can secure our rations"?

We know nothing about God, only that he is The ancient said God is no respecter of persons. He might have said, and been still more sensible, "This is one of Beecher's off-weeks," said a God takes no notice of persons. There is just as much sense in asking the Father for a palace, fine linen and one hundred thousand dollars, as there is to ask for our daily bread; one will be obtained easier than the other on general principles, not for the prayer, however, nor from any special deific act. I am in a hollow and I want al to say, "Our Father, give us this day our daily miracles, but always law. Seems to me the true and rational way is to make no prayer. If in the hollow, make effort; try persuasion with those having heart and means; possibly the angelworld, interested in you, seeing your necessities, may lead you to a person, or lead a person to you, and accent your persuasion, and you are relieved, and God have had nothing more to do with it than I did in the act when, kicking football, my son broke his collar-bone; I was the all. But the word Father, in the latter conand mean by it an intelligent, localized, invisible entity. It was wisdom to have put a human being, Ecce home, into the God head. It was a comprehensible personality that one could intelligently draw near to. The third person in the God-head is the spirit-world; but it (our spirit friends) is not an object for prayer, but for thoughtful council with.

In my remarks on prayer I have no reference to the expression of thanksgiving, gratitude and one who is not a Spiritualist, said to me, "Weth- hope or joy, which lifts us above ourselves, which erbee, did you ever feel something breathing on, is certainly rational, and mentally and spiritually healthy; it certainly can have no effect on or I replied, When I have been in a reverle, or a benefit to Deity, whom no man hath seen or ever will see; the benefit is to us, making us more spiritual and more enduring. So, with all my criticism, I am a praying man, if that is prayer. sometimes feel distinctly a breathing over my I should say devotional rather than prayerful. shoulder as if a person was behind me. I have The one is elevating, and tends to harmony of being and to happiness; the other is irrational, and

I think it very important to be harmonious, I need not continue this interview in detail, but both in one's self and the cause of harmony in will say these little incidents-this breathing the others. When a few, or many, are gathered tofriend has noticed, the touches I occasionally gether for any purpose, there is nothing like being of one accord; hence music brings the condition to produce results; it combs out, so to times the sense of some one near me when I am speak, the tangles and snarls, and the thought not touched-are more common among people in the circle, though unexpressed, runs smoothly. than many are aware, if one only listened or An invocation does the same thing. It is the watched for them, and show a more general su- voice under pressure as well as the uttered words, pervision of us by spirits than the indifferent like music, that harmonizes; the latter should not, however, conflict with the understanding. Indian. Now this very moment, while I was writing But I can forgive absurdities if there is sincerity the foregoing thought, I had an experience of in the utterances. I am apt, however, to say what I refer to, but it is gone now, or rather the in my heart, don't laugh, spirits; we were all children once. But the rational, sensible invocation is unequalled to me by anything else as a am writing under its influence. It ought to have harmonizer, or for bringing me into the right condition. I think it brings the right kind of

The strains and frictions of a business life unthan I am at the present moment. The fact der difficulties followine home. I wish to change shows me this, however: that the invisibles have the condition, and take my pen as an aid; my not always the power or the disposition that the thoughts do not come-it is not my hour; what environment of the prophet Elijah had to extend I am going to do to-morrow crowds into to-day, the oil and the meal of the widow, as was done while my pen is struggling for a celestial bias; in that case if the record is true, and I have no then I need the aid of stimulant of the right kind. condition would not be gained; but reading s felt the touch that I have noted, comes into my poetry with the right ring, sometimes the Bible, mind a thought that will change or tone this not for its sanctity but for its rhythm, does the work; but nothing equals the reading of a prayer, the subject that I started to write upon. I do not | in my experience; not the uttering of one, but reading one, thoughtfully, for this purpose.

In somewhat of an exalted condition I wrote the following for use in a circle that I belonged more enduring syllable of my being, than the as we understand hearing and seeing. In my thought, while reading it, I apologize to the invisibles, hoping they understand that I am not serious in its letter, only its spirit, using the language of custom because I have no other way of accomplishing the same end. It pleases me to feel that the spirits understand me, do not consider me frivolous, and by the harmony and good condition it puts me in, in relation to spiritual matters. I feel that they, in joining me, overlook, as I do, the superstition of some of the expressions in the object accomplished. I am fully aware that I am liable, in its senseless wording, to the criticism that I have made on "Give us this day our daily bread," but remember, I do not present it in a literal, though I do in a serious sense, as one hears a sweet, sacred, familiar tune, though the words long associated with it violate rational thought or common sense. I need not give quotations, we all understand this, and wish for the coming Dr. Watts, who will give us a new reading, but the same old tunes. I may be unwise for quoting the prayer I constructed and curse off of this "Whisper":

"Our Father, who art in heaven, and who art "here and everywhere, our thoughtful souls are ever drawn to thee. Thou speakest to us in "the manifold expressions of beauty in the visible world, and also in the wonderful manifestations of the invisible in the experiences of our
inner life and in the spiritual activities under-

lying all outward expressions.
"We feel in our hearts how poorly our words express our current thought or our ideal of our relationship and dependence upon thee. In our moments of joy we would not forget thee, and in our hours of sorrow we cannot, and in both

votion and recognition of thee, we hope not to make use of the language of custom or cant, but, Infinite Father, we know no other way of bringing our hearts into unity of thought and 'purpose, but through the medium of human speech; overrule our feebleness for our good. We would not instruct thee, but hope our ex-pressions, being the offspring of sincerity, may

good purposes and desires. We feel, oh Infinite Father, that prayer is life in our every act, and we feel that all unseen, and more or less all un-perceived, each and every one of us is praying "perceived, each and every one of us is praying "without ceasing in the ever-flowing fragrance "of our spiritual life. May we all so live and so "fraternize in sympathy and harmony that our "prayer or our life may be a perpetual incense, "like Abel's, pleasant to thee and elevating to "ourselves, and while we now are uttering these "few words, the faint expression of larger and "holler thoughts, may we feel that the unsend the spirit intelligence is very near us. even world of spirit intelligence is very near us, even 'in this room, and by our harmony of thought, 'which is nearness to thee, may we attract spirit 'power and thy blessing, to whom be all honor and glory, world without end. Amen."

Who is the ass now, does any one say? I would be if the above was literally my thought; that was my qualification. It would be just as effectual for my purpose offered to Jove as to Jehovah, or even to the circumambient air. It is the spirit, and not the words, addressed in blank if you choos. I feel as though the spirits in my environment understand me, and I certainly understand myself, and the end justifies the means if no harm is done.

So as not to sweep the strings of the pious too rudely, let me say that I do not think I am more irreverent in thus making believe pray to God for a subsidiary end, than the writer of tributary resolutions almost always is where he says: "God has seen fit to remove our brother by death," &c., when God had nothing to do with it-it was overwork; it was imprudence; it was accident: it may have been rum. It is only a figure of speech without any intelligent meaning-a traditional expression. I do not know how we could very well get along without its use and be poetic and tender; the writer, the reader and the mourner. know it is not literally true, the intention is good, and will be forgiven both on earth and in heaven, and I have no fears but I shall be forgiven also if 1 am understood for putting into my "Whisper" an invocation prepared for use without expecting or desiring a hearing, and only for its effect on me. So you see I am not superstitious, though I believe, yea, I know, that

"This illumined hall
Is througed with quiet, inoffensive ghosts,
As silent as the pictures on the wall."

Rev. Joseph Cook on the Indian Question.

On Monday, Dec. 10th, this well-known pulpit orator delivered his 91st discourse in the Tremont Temple Lectureship, on "Hereditary Descent in Ancient Greece." By the courtesy of the editorial management of the Boston Daily Advertiser, in which paper (for Dec. 12th) the address appears in full under the protection of the copyright law, we have been accorded the privilege of transferring to these columns the prelude of this effort, which, entering broadly into the consideration of the Indian problem, cannot fail of being of interest to our readers:

The President of the United States reminds us that the American savage is not on the verge of evanescence. The three despised races on this continent are now the Freedmen, the Chinese and the Indians. As the message of the President and the official statements of the Secretary of the Interior have called attention to the savages, it will not be improper for us, having considered the case of the Freedmen and the Chinese to remember that authentic history teaches that not a drop of Quaker blood was ever shed by an Indian. This heathenish, electrically infernal creature which we call a savage, does treat us much as we treat him. If we could take our position on some Indian reservation, we should not find the interest of our topic diminished, were we to gaze around us upon the birch-bark wigwams and the slowly-increasing signs of civilization in the savage camps. We spend now about \$5,000,000 a year in gifts to the Indians, or in the support of soldiers to keep them in order. The ques-tion as to the Indian is whether we shall civilize him or fight him. Official governmental statistics published lately show that the Indian war in Florida cost \$50,000,000; the Sloux war of 1852 and 1854, \$40,000,000; the Oregon Indian war of 1854 and 1855, \$10,000,000; the Cheyenne war of 1864 and 1865, \$35,000,000; the Indian war of 1866, and Indian war of 1866 with the Sioux, over \$10,000,000; the war of 1867 with the Cheyennes, \$40,000,000. Gen. Sherman I never smoke or use alcohol, and if I did, the condition would not be gained; but reading some \$100,000,000. Thus the fact stands out beyond all controversy that for the past forty years the military operations of the nation against the Indians have cost on the average \$12,000,000 an-

Which is the wiser, to fight these people or to civilize them? Which is the cheaper, savage butchery used against savages, treachery em-ployed against treachery, Indian agents worse than the savages themselves to match these decimated tribes, or a policy of justice, a style of action now recommended by two Administrations at least, although first inaugurated when William Penn, with a sound heart and wise head, sailed up the Delaware? [Applause.] We have 60,000 Cherokees who are civilized and quiet, and they cost us almost nothing. But we have 10,000 wild Apaches, and the government pays the army

that takes care of them yearly \$2,000,000.

Do you say that, after all, the Indian is dying The statistics that I have before out? government sources assert that in 1864 the number of schools among the Indians was only 89, and in 1873 it was 2600. In 1864 the number of scholars among the Indians in the United States was 261. Ten years later it was 9000. In 1864 the number of acres farmed by the Indians was only 1800. In 1873 it was 297,000. In 1864 the number of bushels of whether the bushels of whether the later than 1884 the number of bushels of wheat raised by the Indians in the United States was 44.000; ten years later, 288,000. The value of their animals in 1864 was \$4,000,000; in 1873 it was \$8,900,000.

The truth is that the closest observers understand very well that the poor Indian who has been on the point of vanishing—has made up his mind not to vanish! [Laughter.] If a just poll-cy could prevail, if the advice given by the honored Executive of this nation to the Indian chiefs a few months ago at the White House could be followed, we should find the figures astounding us ten years hence more than they do now, by indicating an increase of more than ninety per cent. in the number of acres farmed by people who once were savages or half-breeds.

There is a popular misapprehension on the point of the decadence of the Indian race. It is have used successfully more than once as a self-harmonizer, but it will illustrate what I have written, and to piously-minded people take the ed with their condition ten years ago, a few marrelous facts must fix our attention.

Here we are in an encampment far away on the Red Lake Agency in Minnesota. The Indians at the agency number 1100, and the reservation contains 3,000,000 acres of land. Now, what have these Indians done in a year? I am reciting an official report, and I find that these 1100 Indians, or say about 1000 of them, putting out the very young and the very aged-1000 persons that can handle an agricultural implement—have raised 7000 bushels of corn, an excess of 1000 bushels over any preceding year; 2000 bushels of potatoes and 430 bushels of other vegetain our hours of sorrow we cannot, and in both sorrow and joy our souls say with the ancient, 'how excellent thy name in all the earth.'

"We, a few of the sons and daughters of men, are gathered here, and in our expression of delay the sons and 'are gathered here, and in our expression of detured \$14,000 worth of furs and made 1000 yards of matting. 1000 people, 7000 bushels of corn—that is 7 bushels apiece—\$14,000 worth of furs— \$14 the result of the trapping of each man. It is evident that they have done better at trapping than at most other things, but have you farmers on these desolate stretches and pine barrens be-tween Cape Cod and Mt. Wachusett done better with \$500 or \$1500 to pay our grocers and butch. "strengthen us, and stimulate each other into with your agricultural products? Have many in

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Their Wh!
While Uns the fatness of the Mohawk Valley, or the Mississippi, done better? No doubt this is a favorable specimen of the action of the Indians on a reser-

But we transfer our audience to the Lake Superior Agency in Wisconsin. We find the Indians extremely anxious to have their reservation improved. They express themselves as willing to do without clothing and blankets, if they can have a school-house and teacher. One of them has built a house that the standard for the standard for the school house and teacher. them has built a house himself, and furnished it as white men's houses are furnished. He has a a bedstead, cups and saucers, plates, knives, forks and spoons and a No. 8 cook-stove. What does this indicate?

He brushes his hat o' mornings.
What should that bode?
-" Much Ado about Nothing," Act III., Sc. 2.

Should not an abundance of encouragement be given to such enthusiasm? There is undoubtedly a change when we compare the present time

with ten years ago.

Here is an officer whose language we had better notice verbatim: "Two things were noticeable: first, the cleanly appearance of all the Indians. I saw no sights from which to turn with disgust, as upon former visits, and I could not but remark this change. Three years ago, when I first visited these bands, I found them dirty, I first visited these bands, I found them dirty, ragged and filthy, lazy and ignorant, in a degree beyond anything I had ever imagined. Their blankets, clothing and hair were perfectly alive with vermin, and they had the woodlands covered with birchbark wigwams. To-day, I found them generally dressed in civilized costume, their hair combed, and their faces and clean white hair combed, and their faces and clean white their faces and clean white shirts showing that some one has taught them the use of soap and water." First chapter of the gospel! "The absence of the birchbark wigwam assures me that many have taken advantage of the teachings of Mr. and Mrs. Holt, and built houses in which to live and entertain their friends."

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rs— It is oing ners tter

But Mr. and Mrs. Holt wish to institute a manual labor boarding-school, and what was their only trouble? There was nothing in their pockonly trouble? There was nothing in their pockets because you put nothing there. They wanted a district school on that agency. The little building they possessed they had to close early in June because of the lack of funds. And all through the Indian reservations we find the desire for little churches and little schools, especially manual labor boarding schools, increasing. cially manual labor boarding-schools, increasing.
"Build us a big cabin for our children, and teach "Build us a big cabin for our children, and teach our young people as you do your own," said the chiefs to President Hayes the other day at the White House. "Give us wagons with four wheels." "Send us priests," was their phrase, "and we, little by little, will learn to use the land, now that our hunting-grounds are gone." In order to impress their sincerity upon the Executive and this nation, they went away and meditated two days upon the answer they should make, and finally three off their sayage robes make, and finally threw off their savage robes, the costume which indicates, with the Indian, the victories he has obtained, a kind of heraldry of which, of course, he is as proud as ever noblemen were of theirs in the Old World; and then these near savages returned to the White Harse. these poor savages returned to the White House in civilized costume and before the gaze of the nation made speeches through the mouths of their shrewdest men, clamorous for wagons, school-houses and churches. [Applause.]

We find the better class of the savages desiring these incitivations and the restautes assume the second.

these institutions, and the report that comes back in case after case is simply: "Schools shut; no funds." In hurried America, luxurious and no funds." In hurried America, luxurious and plenteous in its products of all sorts, there is not penuriousness, but there is carelessness. It is difficult to get public attention to these themes. If a little opportunity here in presence of scholars is given to put the trumpet to the lips, you must pardon me for employing it. There is great need, very great necessity indeed, of following up our governmental aid by private effort. There has been a pride in the Anglo-Saxon race ever since Parliament was founded, in doing things without the support of the King. We are not like the Communists, depending on the government to pay our taxes and protect us at the same time. The government never fleeced us, and we do not ask the government to do everything. We have depended altogether too much on Congress to take care of these savage tribes. Undoubtedly two administrations have done well, but we must supplement all their activity by aiding the great raligious against the more dependent of more dependent. ing the great religious agencies of many denominations. I am not speaking for one of them in distinction from any other. Whatever carries the school-house, the agricultural implements, the church, the teacher to the Indian reservations, ought to have behind it a breath of public senti-ment, vigorous as any north or south wind that ever pinched us in winter or blessed us in sum-We must carry to the red men the hearts of Boston and of New York, and pleee out the hearts of some Indian agents who are not saints. [Applause and laughter.]

nected that Professor Marsh of Yale College told the truth lately concerning Red Cloud. I beg your pardon; I did not intend to Cloud. I beg your pardon; I did not intend to make a political remark here; but it is a suspicion of some in Boston that poor beef was sold to the Indians [laughter], and that Red Cloud had really a murky cloud of just complaint behind him. Secretary Schurz has recently affirmed (December 2), in an official document, that in his opinion the present machinery of the Indian service is not sufficient for the prevention or discrete the prevention of discrete control of the prevention of th service is not sufficient for the prevention or discovery of abuses and fraudulent practices. The attempt to bring thlevish Indian agents to justice, he says, "is very like catching birds with a brass band." Poorly paid and miserably dishonest officials have fleeced the Indians, and counteracted the effect of our schools. The agent is there, the missionary is there, your teacher is there, and if these computes have a provided that the constitution of the second of the secon there; and if there cannot be funds enough put into the hands of those who are teaching and preaching, we may be sure that the agents who wish to fleece the Indians will in some way obtain funds enough; not, of course, from the Indians, but by taking the supplies that come to them through the general government. For one, I greatly admire the Indian policy of our honored Executive as expressed in his address to the Indian chiefs a few days ago. If you do not, I shall make no apology for being political so far to-day as to say that better sense has not often here the transfer of the platform, opposite the entrance. She was not reclining on the low couch, in an attitude of repose, as were most of the figures around her but here the transfer of the platform, opposite the entrance. been uttered to the savages than President Hayes urged upon those chiefs a few days ago in the East Room of the Capitol at Washington. [Ap-East Room of the Capitol at Washington. [Applause.] But that sense wants cents behind it. [Applause and laughter.]

Colby & Rich, 9 Montgomery Place, Boston, send us an "Eye Opener," being various "Doubts of Infidels," embodying thirty important questions to the clergy, and much plain talk on the subject of religion. Paper, 168 pages, 50 cents. Also "Spiritualism Defined and Defended," by that able lecturer; J. M. Peebles. 28 pages, 25 cents; and "Old Theology Turned Upside Down," by a former Methodist preacher, Rev. T. B. Taylor, A. M., M. D.

In nine lectures the author considers the doctrines of the resurrection, the second coming of Christ, and the judgment. The book is dedi-

Christ, and the judgment. The book is dedicated to all "Lovers of common sense, reason, science, philosophy and religion," and seems to be a strong presentation from the writer's standpoint. Pages, 189; price \$1,25. Persons interested in books of this character will do well to send for the catalogue of Colby & Rich, or a copy of their paper, The Banner of Light, the best representative of Spiritualism in America.—Saturday Evening Post, Grand Rapids, Mich.

The New York Sun states, as an illustration of the inconsistencies of professional Christians, that, in a certain fashionable up-town church on a recent Sunday, \$16,000 were subscribed for foreign missions, while in the four weeks previous a charitable association had ap-plications from 5,986 families for relief from starvation. A visiting committee found in the Sixth Ward thirteen hundred persons without shoes. It was the sight of such inconsistencies as these that prompted Ebenezer Eliott, England's poet of the poor, to write:

the poor, to write:

'Their Bibles for the heathen load our fleets;
Lol gloating eastward, they inquire, 'What news?'

'We die,' we answer, 'foodless, in the streets.'
And what reply your men of Gospel views?
Oh! 'they're sending bacon to the Jows.
Their lofty souls have telescopic eyes,
Which see the smallest speck of distant pain,
While at their feet a world of agonles,
Unseen, unheard, unheeded, writhes in vain.''

Children's Department.

Written for the Banner of Light. OUR FATHER,

BY HATTIE E. CARR.

"Our Father who art in heaven," Let little lips repeat, "Hallowed be thy name," Lisping in accents sweet,

"Thy kingdom come," to bless And make our world an Eden, "Thy will be done on earth, As it is done in heaven."

"Give us our daily bread," Food of divinest love, "Forgive us our transgressions," That we may dwell above.

Teach us 't is sweet compassion That leads us to forgive, "Leave us not in temptation," We nearer thee would live.

"Deliver us from evil;" Nor let our footsteps stray, "For thine the kingdom is," And angels point the way.

Thine is "the power and glory," That fails or changes never, And thine the love and blessedness "Forever and forever."

For the Banner of Light,

THE FIRST CHRISTMAS. BY FRANCES H. M'DOUGALL.

A gate leading into the portico of a plain house standing quite apart and by itself in the confines of Mount Zion, was carefully opened by a youth who was stationed there for that purpose. The door, having admitted a number of persons, was as gently closed again, the guests passing into an open court, and thence to an inner chamber. Let open court, and thence to an inner chamber. Let us follow them. The court itself was a wide and spacious one, cloistered on all sides, and open only to the clear skies of Judea, that were now glowing with innumerable stars. But although the night air was soft and balmy, there were no couches or divans arranged around the walls of this enclosure for the accommodation of company, which we find best accords with Oriental usage; but as the door opened for the guests to pass in, a deep sound of a single voice, speaking in low and earnest tones, came out on the air, making a strong relief to the surrounding silence. This was the house of Mary, Mother of Mark, where the Apostles lived after the ascension of

where the Apostles lived after the ascension of their Master, until their general dispersion abroad. It had already been the scene of at least one renarkable event; for not many weeks least one remarkable event; for not many weeks before, at the feast of Pentecost, there had the cloven tongues of fire descended on the chosen Disciples, visible sign of the Holy Ghost, prompting them to the utterance of prophecy and to the inspiration of a life so divine, they could walk undaunted in the midst of perils, and at length, with steady hand and eyes of serene and loving faith, grasp the crown of martyrdom.

And this was the first posthumous anniversary of the Birth of Him who had so lately stood among them, speaking as never man spake, and teaching as never man taught. His immediate friends and followers had not met to celebrate a memorable day; but they were drawn

brate a memorable day; but they were drawn together naturally, to speak precious words of comfort and love to each other, but especially to her who, thirty three years before, had entered on the divine Motherhood, which she had illustrated so faithfully through all the trials, suffer-ings and dangers of that eventful Life, and the

snamerui indignities of a mock trial and a cruel and bitter death.

The blood of Stephen, the first martyr to the new faith, was yet moist and purple on the ground, and the very stones, ungathered and yet unwashed by the rain, still lay as they were east against him, with their crimson stains, mute witnesses of violence and wrong, of past suffering and present danger.

Many houses through the first martyr to the new faith, was yet moist and purple on the ground, and the very stones, ungathered and yet unwashed by the rain, still lay as they were east against him, with their crimson stains, mute witnesses of violence and wrong, of past suffering and present danger.

Many houses through the first martyr to the speaker, and her fair form seemed to collapse with horror as she enumerated, mentally, the unspeakable agonies to which she had been an eye-witness.

"We could not forsake him," she pursued, as if communing with herself; "but do we not every hour suffer a living death in the memory of his?"

"Below:

and present danger.

Many houses throughout Jerusalem were desolate, for Saul of Tarsus, in the blindness of his indiscriminating zeal, had been filling the prisons with unresisting men and helpless women and none knew whose turn it might be next. All the disciples, except a few of the most daring, had fled the city, and were either preaching or had taken refuge abroad.

Such were the circumstances that surrounded the chosen few, who were now drawn together and these sufficiently accounted for the fact that they had not assembled in the open court, nor on the house top, but had pradently retired to a more private apartment. Let us enter.

On a wide platform, which was raised above the floor, and surrounded by a railing, close by the court with the c

the small wicker door of entrance, stood the venerable hostess, and at her right hand her son, the Apostle Mark. The gray hair of Mary was decently covered, though not concealed, by a kind of turban. In the whole expression of her face, atti-tude and motion, were combined a practical good sense, with that heroic energy of purpose which marked her at a glance as no ordinary character. One might have thought her countenance almost severe in its usually staid and sometimes rigid aspect, but as she looked on the central figure of a group just beyond, tears sprang into the soft a group just beyond, tears sprang into the soft-ened eyes, showing that underneath-all-this strong array of will and great capacity of soul lay the heart of a true and tender woman. Fol-lowing the direction of her eye we behold Mary, the divine Madonna, who was, indeed, the most conspicuous figure in the room, being stationed in the centre of the platform opposite the enures around her, but bending forward and listen-ing intently to the words of Peter, who had ap-

parently just come in.

There was nothing in the form of Mary that reminded one of the youthful beauty we have seen delineated in the various Madonnas, but there was something stronger, deeper, truer, be-cause every line that had been wrought and every shadow that had fallen on the exterior lineaments had developed a higher beauty and a nobler charm. Could any one have painted her as she sat there, then he could have portrayed the as she sat there, then he could have portrayed the reflex of that divine Life whose purity, goodness, greatness, suffering, passion, and final triumph, had been imbibed by the near affinity, the close companionship and the true sympathy of hers.

A long veil of black gauze shaded without cor cealing her luxurlant dark hair, now flecked with gray, and fell with a vivid contrast over the yet fair cheek and the robe and tunic of spotless white. The folded hands were clasped and lift-ed; the outlines of the delicate mouth were compressed; and the eyes, while they were raised and bent upon the speaker, had an expression as if they were also turned inward, and were re-

flecting the interior vision of the soul.

But all eyes were now bent on the speaker, who was narrating some incidents not then generally known, connected with the last hours of the devoted Stephen. Let us picture him as he stood there in that wonderful group: He was tather tall, erect and commanding in appearance, though not over large. His jet-black hair and beard were short, thick, and curled, giving to his fine head a bolder outline. The brows were flosty and projecting, and from beneath them flashed an eye that could have been kindled by no other than the fiery soul of Peter. As he went on speaking of the beloved martyr, his pale

ed, the eyes were tearful and the fair hands were clasped together until the nails of each were imprinted in the other. She had been listening to a story of terrific anguish, and all her passionate depth of feeling was aroused.

"Beware, good Peter!" she whispered again; "for is not Saul of Tarsus abroad; and what should hinder him from coming hither also?"

"Be comforted, Mary," returned Peter, regarding her tender form with a gentle and pitying eye; "for truly as the voice of the Master ever spake, it hath spoken fust now, as it were breath-

ing her tender form with a gentle and pitying eye; "for truly as the voice of the Master ever spake, it hath spoken just now, as it were breathing in my soul these words, 'Be of good cheer, Peter, for glad tidings are at hand!"
"Rememberest thou what he said while he was yet in the form present with us?" said John. "Where two or three are gathered together in my name, there will I be in the midst of you.' Have we not all felt his presence; and has he not been manifest to thee, oh, my mother, to whom he gave me, almost with his last breath, to be unto thee a son?" He took the hand of the Madonna as he spoke, and bowing his head a moment there, his long, fair hair flowing on each ment there, his long, fair hair flowing on each side, concealed the tears that fell upon it.

side, concealed the tears that fell upon it.

"There is no time, either by day or night, when he is not manifest to me," replied Mary; "and scarcely a moment since," she added, after a short pause, "these words were whispered in my ear, 'Behold a new evangel is sent forth, and a messenger of joyful tidings is close at hand.'"

"Amen!" responded John; and the low response passed from lip to lip in tones as deep as the faith that made it vital.

"But if we follow in his footsteps, the spirit of our Lord and the strength of our Lord shall be and abide with us, whether we live or dle," observed James, the Evangelist, who was reclining near to Mary Magdalene. His dark eyes, long black hair and heavy frame furnished a striking contrast to the appearance of his brother, and justified the title which his Master had given him as a "Son of Thunder."

John was tall and graceful, and his whole form

John was tall and graceful, and his whole form was exquisitely molded. His long fair hair fell over his shoulders in shining waves, while in the finely-wrought features was a beauty almost too delicate for manhood, were it not for their intensity of power—a result of that wonderful union of wisdom and love, for which his character was so much distinguished.

or wisdom and love, for which his character was so much distinguished.

"Yes," he responded, almost sorrowfully, in answer to his brother's words, as if he had had a vision of the next martyr; "yes, my brother, thou, I doubt not, wilt abide true in thy faith, even to the last. And let us all remember the precious words of our Master, and strive to follow in his divine footsteps. Is not Selfishness, that seizes what is best and greatest only for itself, the Dagon of the world, and worse than any carved Image that men, in their blindness, have set up to worship? and is not the whole spirit of his life and works one great sermon against this Monster Vice? What did he insist on so tenaciously as this: 'Do as you would be done by.' 'Love one another.' Was not this the hurden of his teaching morn and evening? What prophet since the world began has ever taught so simple a faith, so divine a doctrine, that all men are brethren, and God is their common Father, not heree and revengeful, but slow to anger and full of mercy and loving kindness? mon Father, not fierce and revengeful, but slow to anger and full of mercy and loving kindness? Then let us love one another, even as he loved us, that the world may truly know we are not of them."

He paused, and a deep silence followed this beautiful exhortation; for all were emulant to enter more deeply into the spirit of their Divine

"What shall be the end of these things?" was sighed rather than spoken, so low and sorrowful were the tones; and the Magdalen, drawing nearer to her side, laid her head on the Madonna's knee, clasping her arms around her. Surely we are ready to suffer," she continued but though the mind is willing the heart sometimes is weak, and the nerves will shrink, even from thoughts so terrible. Ah! tell me not of courage; for who has seen what has been lately forced upon us, and can bear to remember it? the fierce tortures of the Cross, and the cruel stones!"

"Rejoice that thou wert found worthy, even for this, and doubt nothing, my daughter; for all will be well."

[To be continued.]

THE PORTRAIT.

Slowly I raised the purple folds concealing That face, magnetic as the morning's beam; While slumbering momory thrilled at its revealing, Like Memnon waking from his marble dream,

Again I saw the brow's translucent pallor, The dark hair floating o'er it like a plume: The sweet imperious month, whose haughty valor Defled all portents of impending doom.

Eyes planet-calm, with something in their vision That seemed not of earth's mortal mixture born— Strange mythic faiths and fantastes Elysian, And far, sweet dreams of "fairy lands foriorn."

Unfathomable eyes that hold the sorrow Of vanished ages in their shadowy deeps, Lit by that prescience of a heavenly morrow Which in high hearts the immortal spirit keeps,

Oft has that pale, poetic presence haunted My lonely mushings at the twilight hour, Transforming the dull earth-life it enchanted With marvel and with mystery and with power. Oft have I heard the sullen sea-wind moaning Its dirge-like requiems on the lonely shore. Or listened to the autumn woods intoning The wild, sweet legend of the lost Lenore.

Oft in some ashen evening of October Have stood entranced beside a mouldering tomb, Hard by that visionary lake of Auber Where sleeps the shrouded form of Ulalume.

Oft in still startit nights have heard the chiming Of far-off mellow bells on crisping air, And felt their molten-golden music timing To the heart's pulses answering unaware.

Sweet mournful eyes, long closed upon earth's sorrow, Sleep restful after all life's fevered dream; Sleep, wayward heart! till on some cool, bright morrow, The soul, refreshed, shall battle in morning's beam.

Though cloud and shadow rest upon thy story, And rude hands lift the drapery of thy pall, Time, as a birthright, shall restore thy giory, And heaven rekindle all the stars that fall,

What was He? or Jesus in the Light of the Nineteenth Contury. By William Denton, author of "Soul of Things," "Our Planet," "Genesis and Geology," etc. Paper, \$1,00; cloth, \$1,25.
This is a volume of more than two hundred and fifty pages, presenting some of the conclusions arrived at by the author from a study of the Gospel accounts of Jesus, and giving a faint outline of what psychometry reveals regarding his parentage, life and resurrection, from psychometric examinations of specimens from Jerusalem, Bethelenen, Egypt, &c., through the mediamship of Mrs. Denton. The work is divided into nine chapters, with the following table of content: How the Gospels were Composed; Jesus an Enthusiast; Jesus a Clairvoyant; Jesus a Natural Healer; Miracles of Jesus; The Mistakes of Jesus; Sketch of the Life of Jesus.
The volume throughout gives evidence of deep and rigid research and analysis, and if the reader is not fully convinced by the presentation of facts and the reasoning adduced by the presentation of facts and the reasoning adduced by the nation; he existence of Jesus, but falls to accord to him any such divine character as is claimed for him by the majority of his professed followers, and he says, in his introduction, "although we may be satisfied that Jesus of Nazareth really existed, it does not follow that we are to accept as fact all that the Gospels say of him; indeed, it is impossible that we should. A critical examination of these Gospels, almost our only literary sources for a life of Jesus, soon modifies the ideas generally entertained with regard to them. We learn that they were not only not infallibly inspired, but not even independently composed; and we can discover some of the motives that governed the writers in choosing the materials that lay before them when they were compiled."

The work should be in the hands of every thinker, and more particularly should every theological student be in possession of a copy.—Haverhill (Mass.) Publisher.

Passed to Spirit-Life: From a foreign land, October, 1877, Captain Thomas

flashed an eye that could have been kindled by no other than the fiery soul of Peter. As he went on speaking of the beloved martyr, his pale countenance became flushed and his voice rose with excitement.

"Beware of loud speaking," whispered a low, sweet voice, and at the words a female figure, that had been reclining on the left of the Blessed Mary, rose and sprang forward; and in the quick earnestness of her expression and movement, as well as the exquisite beauty for which she was distinguished, we can recognize only the Magdalen. But now the usually pale cheek was flush-Smith, of Augusta, Me.

to higher spheres of life. His beloved companion (a medium) has received great consolation in communing with his risen spirit. To her "death" has been annihilated, and much sorrow in his unexpected material loss has been averted. Capt. S. joins his first wife and several children who preceded him, and leaves a wife and several children who cannot help feeling sorrowful over his seemingly untimely material departure, but they recognize the fact that in the future they will be again united in one unbroken family.

[Obituary Notices not exceeding twenty lines published gratuitously: 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 behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

REV. WILLIAM ALCOTT, Buckland, Franklin Co., Ms. J. MADISON ALLEN, Matfield, Mass., hox 26.
MIR. N. R. ANDROSS, trance speaker, Deiton, Wis. C. FANNIK ALLYN, Stoneham, Mass.
STEPHEN PEARL ANDREWS, 75 West 54th St., New York, MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt. MRS. DR. M. A. AMPHLEIT, care Dr. C. Bradley, Daylon, Ohlo.
MRS. R. AUGUSTA ANTHONY (new Whiting), Albion, Mrs. R. AUGUSTA ANTHONY (new Whiting), Albion,

MRS. M. C. ALLBER, inspirational, Derby Line, Vt. WM. H. ANDREWS, M. D., Iowa Falls, Ia., care of E.

MIS. M. C. ALLBER, inspirational, Derby Line, Vt. WM. H. ANDREWS, M. D., Iowa Falls, La., care of E. Higgins.
Mas. EMMA HARDINGE BRITTEN, San Francisco, Cal. Rev. J. O. Barrett, Glen Boulah, Wis.
Mis. R. M. Stelle J. T. Briodinam, Colorain, Mass.
Mis. R. W. Scott Briggs, West Windeld, N. Y.
Rev. Dr. Barnard, Battle Creek, Mich.
Bishop A. Brales, Versalles, Cattaraughs Co., N. Y.
Mis. Priscellada Doty Braddinay, Fairfield, Mo.
Capt, H. H. Brown, box 32, Austin, Texas.
Mis. E. Berr, inspirational, hox 7, Southford, Ct.
Dr. Jas, K. Balley, care of Religio-Philosophical Journal, Chicago, H.
Addiego, H.
Addiego, H.
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Addiego, H.
Brown, National City, Cal.
Phop. S. B. Brittan, No. 2 Van Nest Place, Charles Street, corner 60, Now York,
Renvey Barret, Warwick, Mass.
WM. S. Bella, No. 55 Fester St., New Bedford, Mass,
Mis. Emma F. Jay Bellene, 33 W, 331-t, New York,
Miss. A. P. Brown, St. Johnsbury Centre, Vt.
J. R. Buell and Miss. Dr. Buell, Indianapolis, Ind.
Jennie Bietler Browse, Box 44, Stony Creek, Ct.
Prop. C. & Bernsett, S. D., New Haven, Comin, Leclures free,
J. Frank Baxter will speak Sundays of December in

thres free.

J. Frank Banter will speak Sundays of December in Philodelphia; Jan. 6, Hartford, Ct.; Jan. 13, Bristol, Ct.; Jan. 20 and 27. in Springfield, Mass.; Feb. 3 and 10, Orange, Mass.; Feb. 77, Brockton, Mass.; Feb. 24, New Haven, Ct.; Sundays of March, Cleveland, O., probably; Sundays of April, Stoneham, Mass. Address, Box 131, Winchester, Mass.

ven. Ct.; Sundays of March, Cleveland, O., probably; Sundays of April, Stoneham, Mass. Andress, Box131, Winchester, Mass.
Miss. L. E. Balley, Battle Creek, Mich.
Mis. A. B. Brown, hox7tl. Worcester, Mass.
J. P. Brown, M. D., philosophical, Whiteshoro, Texas,
Mrs. Asby N. Burniram. Permanent address, 28
Shawmut avenne, Roston, Mass.
O. S. Cadwallader, 322 West Seventh st., Wilmington, Del.
Warren Chare, Fance, Speaker, 57 Dover street, Roston,
Mrs. Asby N. Burniram, Ore.
Hettie Clark, Crance speaker, 57 Dover street, Roston,
Mrs. S. E. Croissman, 157 Tremont st., Boston,
Mrs. S. E. Croissman, 157 Tremont st., Boston,
Mrs. S. E. Croissman, 157 Tremont st., Boston, Mass.
Mrs. J. Culifier, 71 Leverett street, Boston, Mass.
Mrs. J. Charen, Chamble, Comi.
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Mrs. J. F. Colles, trance, 735 Broadway, New York.
Dil James Cooper, Bellefontaine, O.
Robert Cooper, Bullefontaine, O.
Robert Cooper, Bullefontaine, O.
Robert Cooper, W. Carver, No., 30 Stevenson's Building,
N. W. Copier of Main and Canai street, Boston, Mass.
Dr. G. Castleman, Knobnoster, Johnson Co., Mo.
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Mrs. Anna M. Carver, No., 30 Stevenson's Building,
N. W. Copier of Main and Canai streets, Cincliniati, O.
Rey, Norwood Damon, 8 Tyler street, Boston, Mass.
Wis Lizzie Dotten, Pavillon, 57 Tremont st., Boston,
Dr. E. C. Dunn, Rockford, Ill.
Mrs. Addie P. Davis, South Lowell, Walker Co., Ala,
J. Hamlin Dewey, M. D., 53 Warren avenne, Boston,
A. E. Dotty, Hlon, Herkliner Co., N. Y.
A. H. Dahrow, Waynesville, Ill.
A. Birgos Davis, box 37, Worcester, Mass.
Mrs. C. A. Dellafolie, Hartford, Com.
Mrs. S. Dick, 863 Washington street, Boston, Mass.
Phop. R. G. Eccles, 101 als st., Boston, Mass.
Phop. R. G. Eccles, 101 als st., Brooklyn, E. D., N. Y.
John W. Evarts, Inspirational, Oglensburg Square, London,
P. J. Wh. Flancier, and Mrs. Suste A. Willia,
Plan

OKECHER, 2 Verion Flace, moons on Johane, conceoures.
DR. H. P. Fainfield, Greenwich Village, Mass.
REV. J. Francis, inspirational, Ordensburgh, N. Y.
MRS. CLARA A. FIELD, inspirational, 17 Hayward Place,
Boston, Mass.
George A. Fuller, trance and normal, Sherborn, Ms.
NETTIE M. P. Fox, P. O. Box 25, Springfield, Mo.
MRS. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
A. B. French, Clyde, O.
DR. H. F. GARDNER, Payllion, 57 Tremont street, Boston, Mass.

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N. GREENLEAF, R. Montgomery Place, Roston, MR. J. G. GILES, Princeton, Mo. SARAH GRAVES, Inspirational speaker, Berlin, Mich. MISS LESSIE NEWELL, GOODELL, BOX 87, Amberst, Ms. MRS, CORNELIA GARDNER, 63 Jones St., Rochester, N. Y.

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E. ANNE HINMAN, West Winsted, Conn., Box 323. Lyman C. Howe, Fredonia, N. Y.
MRS, S. A. Holtton, Galveston, Tex.
DR. R. T. HALLOCK, 140 East 15th street, New York,
MRS, AGNES M. HALL, 369 Mainst., Cambridgeport, Ms.
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stanner of Light Publishing House. He step, Mass.

MODERN SCHOOL STEEL The key which injecks the systemics of the flast one sizes the Present, and demon-trates the F store existence of man.

Mourning Colors.

Agath and weath has it been argued and urged that black, as a distinctive color, ought not to be employed as an outward signification of inward grief, whenever we chance to lose a relative or friend by death. Yet the custom prevails as of old, even when those who so servilely follow it have become persuaded of its shocking impropriety. 'Is there no other feeling than that of grief with which we should regard the departure of a friend from earth? Why do we so regularly mourn at the event". To die is just as natural as it is to be born. The dead, so called, are happier than before; should we alone, then, be wretched and inconsolable? When we consider that all life is of the spirit, should we lament because one whom we love has become wholly a spirit, and in that higher state of existence is better qualified to know us, to aid us, and to love us than ever before. It is because of the dismaibrood of blind fears which are spawned of superstition that men grieve at the loss of friends. We are affald something awful has happened to them because they are no longer present to our external senses. And so we weep and mourn, and refuse to be comforted. And all the while our departed friends are rejoteing in the larger life on which they have entered, and in the brighter light which has succeeded to their former darkbess

Black properly represents the dismat side of belief, the hopeless view of the future, the want of faith in the better life that stretches beyond for us all. Is this the right color, therefore, to the soul to be the real, active, intelligent force in symbolize our love for those who have gone be all these phenomena, and admitting that to be the correct the modula overside was easily Shall we mourn because something has come to our friends which has not yet come to us, but which is in good time to come to us as surely as it came to them? Death is but the net of transition; it ushers us out of the night into the day; it is as welcome as birth; it is a natural step in our progressive and developing life; and shall we deplore so common a factby hanging out emblems of mourning over it? Do we not prove that we are but children by such an act, afraid of the dark. If we really believe that the hereafter is a state of bliss, the landscape fairer and the skies brighter than anything we can conceive, how foolishly inconsistent we are to put on the badges of sorrow when those we love have only gone to the enjoyment of scenes which we hold to be infinitely more desirable than any we can ever knowhere. If we mourn for them because they are but selfishness on our part and a betraval of a spirit from whose presence the departed ones ought to feel glad that they are released.

We do not need to put on black colors when our friends die. It is certain that the act cannot affect them, at least not pleasurably; it can have no effect except upon ourselves, and that a melancholy and undesirable one. In the designs which we now place on monumental stones it is asy to see that we have largely escaped from the servility of the old-time super-titions, so that we engrave more cheerful and even Joyous expressions of our sentiments than in former days. The sorrowing old epitaphs are about gone by. The death's head and crossbones have given place to emblematic flowers and such other things. We plant flowers at the graves of the dead we still love, and strew them with creeping myrtle. Why, then, should we hold to this antiquated and wholly superstitious custom of wearing black for them? Why a year of black dressstition is fond of saying it is out of respect for their memory. But what if we reflect that they are themselves clothed in the angelic robes of white? Shall we, on the contrary, be carrying about a sombre load of black? If flowers and myrtle for the graves where their bodies lie, why the dismal weeds of mourning for their resurrected spirits, for all that we shall ever know or see of them again? It is time this notion was rooted out of our minds, and supplanted with a belief that is at once both consistent and cheerful.

The salvos of literary artillery which have been let off in Boston in honor of the seventieth birthday of a distinguished citizen of our native town, Amesbury-the poet WHITTIER-none will dare to say are not deserved. This exceedingly modest gentleman, we are glad to learn, stood the racket with the most remarkable serenity possible-as we supposed of course he would.

Mr. Searle, steam job printer, 262 Washington street, will please accept our thanks for copies of his calendar for 1878.

"Psychography." This is the apt and convenient name which our

esteemed London correspondent M. A. (Oxon.) has given to the abnormal writing on slates, &c., got in the medial presence of Slade, Monck, Watkins, and others. On the 6th of December, 1877, the read before the Psychological Society of Lon-We respectfully decline all business perations looks the street of flocks on foundations. Send for a free actions street flocks on foundations. Send for a free all on the street flocks of foundations. Send for a free marshaling, in an irresistible form, the testimony alangue of our Publications. from this country, from England, Holland and Germany In support of the great fact of Psychography. The discussion on the subject was adjourned to the first Thursday in January, 1878. Mr. Colley brought to the meeting a whole portmanteau full of states, and related some very remarkable facts. Reports of the meeting appeared in two of the London dally papers of December. 7th. We copy that from the London News. Great interest was expressed on all sides, and M. A. (Oxon) was repeatedly cheered. He commenced by clearing the ground of all debatable matter as to soul, spirit, and the cases of the fact; and this took the wind out of all epgasition, if any existed.

He did wisely, we think, in thus narrowing down his efforts to the establishment beyond all graction of this one fact of Psychography. We learn that he will embody the substance of his paper, with many additions, testimonials, A.A., in a cheap volume of about a hundred pages, to be entitled "Psychography, or Abnormal Writing , a Treatise on one O'dective Form of P-ychie or Spiritual Phenomena " Such a work will be a capital one for every Spiritualist to have in hand when called upon for a scientifically established fact in Spiritualism. Here it will be abundantly authenticated under conditions the most irresistible and unquestionable; and none but blindest bigots will be able to deny the force and conclusiveness of the proof. The world moves, Spiritualists! There will be ere long such a breach in the wall of modern Materialism that its defenders will have to throw down their use

"At a meeting of the Psychological Society last evening in Chandos street, Cavendish square, under the presidency of Mr. Serjeant Cox, a pa-per on the alleged phenomena of slate-writing was read by Mr Stainton Moses, M. A., the lec-ture being founded on a letter giving some evidence on the subject in a recent number of the Spectator. The fecturer commenced by explaining that he would not contend in favor of any thesis respecting what he might term 'psychography, or that the intelligence displayed was a human intelligence, but, on the other hand, he sould not contend that it was not, and proceeded to cite several cases, including those of Messts. Slade and Monek, which he believed to be genuine examples of slate writing. Writings, he added, had taken place in languages, such as the Greek, German and Danish, which were not within the knowledge of the 'medium.' Mr. T. Colley exhibited several slates covered with writing which he brought forward as evidence to prove it was produced by some spiritual agency. The slates were examined with much interest by the members, several of whom expressed, from what they had experienced of the phenomena re-ferred to, their firm belief in the facts stated. At the close of the discussion the Chairman added his testimony to that which had already been given, his first knowledge of slate-writing having been conveyed to him about fifteen years ago ing been conveyed to him about fifteen years ago by a gentleman epjoying the reputation of being the most extraordinary 'psychie' he (the Chair-man) had ever seen. From a scientific point of view the question to be solved was by what means the phenomena were produced, and ad-mitting the agency at work to be spiritual, it would be difficult to understand how even a spirit could pass through the pores of a slate and mark it in the manner described. That again mark it in the manner described. That, again, would involve the wider questions of passage through move clar matter, and as to the structure of spirit and matter. If it be what they called a spirit, it was clear that the agency must be constructed of something different to their bodies. Might 0 not be, he asked, that that other structure might have the power of passing through the mole cules of matter? That being so, the explanation of the phenomena was patent to the understanduodutanerandi was easil accounted for. The debate was then adjourned.

The Religion Called For.

Creeds contain nothing really vital. The religious germ is not in them. They are uniforms for different armies and forces, but the hearts that give courage and beat to action are underneath. The uniform may be changed many times, but the heart is always there, and the same heart. So it is with creed and religion, and the truth about it is becoming more widely understood than ever before. What is wanted now is a greater amount of religion—that which is deep and true and abiding. Something is called for, and loudly, too, that will of itself and in secret compela man to give honest weight and measure; to deal by a customer as he would by himself; to leave off lying and stealing for a better no longer with us to gladden our way, what is it reason than the fear of being found out; as an exchange practically puts it, "a religion that banishes small measures from the counters, pebbles from the cotton bags, clay from the paper, sand from the sugar, chieory from the coffee, alum from the bread, and water from the milk-

religion will practice none of these things. The same paper proceeds with a recital of some of the other fruits. "The religion which is to save the other fruits. "The rengion which is the big the world," it says, "will not put all the big his own portion of the everlasting truth.

The animal had the attribute of reason to a manual manual truth. shows of good leather and the other half of shoddy, so that the first shall redound to the maker's credit and the second to his cash. It will not put i Jouvin's stamp on Jenkins's kid gloves; nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that ing for the body and the head covering? Super- professes to measure twelve yards come to an untimely end at eleven and three-quarters. It does not put bricks at five dollars a thousand into chimneys it contracts to build with seven dollar material; nor smuggle white pine into thoors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to

And so on to the end of the chapter. The above is the fruit of the feeling which hypocrisy naturally provokes; we shall hear no more of it when religion takes precedence of creeds. And ing press, the steam-engine, the telegraph, and obviously the first thing to do is to smash the all the aids by which civilization conquers space creeds, let in the light on minds benighted by superstitious belief, stir up human souls to their depths with fundamental principles, and reach down to the motives and springs of action, that things may begin again at the beginning. All men see the dire necessity of a radical change like this. They confess that affairs are running wrong now, and that there must be a turning back to first principles, which are always those of truth. The very pulpits are forced to recognize the fact in the more practical topics which they find it necessary to discuss.

Miss Lizzie Doten at Amory Hall, Boston.

Dr. H. F. Gardner's course of Spiritualist lectures, at this hall, was further extended by a largely attended discourse, on the afternoon of Sunday, Dec. 234, on which occasion Miss Doten $_4$ spoke on "The Struggle for Existence;" her remarks eliciting the marked approbation of her audience. The services were introduced (and Interspersed as well) by singing by Mrs. T. Barnard, Robert Cooper accompanist. In introducing her theme to the attention of

her auditors, the leggurer said that even with one of old we could truly say, "We/wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and also that which was revealed to us in our own lives. We are all of us treading a common path—destiny; the great law of humanity was upon us; and save some higher points of thought or aspiration there has been lives but their agreements. was but little difference between the individuals in the great mass of life; our feelings, desires, and longings were pretty much the same in character, and the grey law of progressive development harmoniously balanced our individual daf rences in the sum total of physi-ed. sceial, and mental life. Whatever our trials or afflictions might be, there were no accidents in our environment; all these things were in the hand of that Great Power which had given to the universe the eternal law by which man (as well as all else in the circuit of existence) must be governed in his individual action.

Man was allied with all nature below him; he derived his spiritual, as well as physical characteristics, from the life-course that in the mineral vegetable and animal kingdoms had preceded his own, and which had given him many a legacy the manifestations of which were to be traced or all sides. The feelings of combativeness, selfish-ness, etc., were legitimate results of his line of descent. Schence proved that power moved in the line of the least resistance, therefore those promptings which led man in the course of evil and which came to him naturally, were also, i the degree in which they found expression in action, indices of the amount of resistance which they encountered. Notwithstanding the necesof resistance to that which would lead astray, and the seeming failure in divers cases, man would in due process of events, through progres sive education, come to grasp an insight into his relations to his environment, and to comprehend his ownsimmortality, he would come to feel that he was really moving in the right direction; but in the meantime, being devoid of that correct comprehension, he having eyes saw not, and hav-ing ears heard not, neither did he understand the truth concerning his material and spiritual belongings. He failed to understand that existence was a struggle, and one which had higher ends

in view than were at the first glance apparent.

Man was allied to the animal world by several points of similarity, among them that of substance. dence demonstrated that all things material could be traced back to one substance, of which the jolly-fish could be chosen as the type and symbol of our common parentage. Man shared this condition of substance, and also that of form. Form in the animal took on various characteris-ties, and the same was true of man, in whom we could at intervals trace the ferocity of the tiger, the vengeful destructiveness of the lion, and perchance the characteristics of some of the yet lower orders of the animated kingdom. The first need of the animal was to firmly establish the physical basis of life, and this need man shared with his brother brute, as was seen in the un-compromising selfishness which ruled in his infancy and in early childhood. This selfishness came to man legitimately, and was hard to be outgrown, but must be by educative develop-ment. Some one had said the safety of the higher faculties depended upon the exhaustion of the lower, but she would say that that safety depended upon the government of the lower by the

higher.

Man was also allied to the animal kingdom by the necessity of nourishment, the capacity of growth, the power of propagating his species. According to the operation of the common law of life each genus sought to fill the world only with its kind, to the exclusion of all the others (as was typified by the winged and vastly multi-plied seed sent off by the dandellon). But another law stepped in to limit the violence of the op-eration of this peculiar characteristic a voice older than reason and stronger than will, had spoken since the first dawn of time; "Thus far shalt thou go, and no further." And this law ruled in the races of men as well as amid the progress of the vegetable and animal kingdoms.

And made him, with the hosts of the vegetable and animal kingdoms. Man, however, transcended the others in the degree of development possible to be attained which, leading him to civilization, gave him the power to hold in abeyance various subsidiary laws which were insurmountable by the animal; he was thereforeable to carry on the struggle for existence with a greater measure of success, not-

withstanding the adverse elements which were everywhere working around him.

We were not only wrestling with the elements around us, and the inherited characteristics within us, but also with the Ruler of the darkness of this world. This was not, as might be inferred, the Devil portrayed by Orthodoxy—an incarnated, individualized personality of evil—but rather the fact of ignorance which existed in so broad a measure in this sphere of existence. When man's eyes could be opened, and the night of ig-norance be dispelled by the dayspring of knowl-edge, it would be seen that each was in his proper sphere of life, and was entitled to respect while he discharged the duties appertaining to that The great trouble now was that each man (and particularly each organized school of human minds), inspired by ignorance, was wont to think that he alone was the sole repository of truth, and that if he could by any means convince the rest to think and believe as he did all would be well in the social and moral economy of life. But this tendency to a forced uniformity This is something that everybody can understand. It is not itself religion, but it is the unmistakable fruits of it. The man who has genuine religion will practice none of these things. The to respect individual conceptions and give broader freedom, since it would demonstrate that each man's convictions went toward making up the wisdom of the whole—that each was working out

certain degree, and we were wont to denominate it instinct; the bee, the beaver, the bird, for instance, constructed with remarkable skill their curiously wrought habitations, but they failed to improve in their work, while man, standing upon the middle ground between matter and spirit, while he felt and shared with the animal the need of nourishment, habitation, etc., also cognized the breezes of spiritual aspiration, teaching him to look beyond the mere obtaining of "the meat which perisheth" to that "which endureth to everlasting life." His necessity for the supplying of his bodily needs involved labor, labor brought with it a certain amount of expansion of his intellectual faculties, and these faculties stimulated to action brought on the desire for yet better things. Thus looking along the line of man's development we could see where the mere strife for food, urged on by the savage state of existence, broadened out into culture, art, sentiment—brought the painfully executed manuscripts of the medieval monks, the printand time. The strife for existence was hotly urged-man reached out on all sides for power to wage it successfully, and the fact gradually dawned upon him that, after all, the chief end of his life was not the mere sustenance of his physical forces, but the attainment of a broader development of spiritual power. He gradually comprehended the necessity to his nature of something higher, a something beyond the confines of that physical change whose operation he saw in the case of others and to which common in the case of others, and to which common consent had given the name of Death. The animal eats and is satisfied, but man hungers for the bread and thirsts after the water of eternal.

which he must soon bid adieu, he was led to feel indeed in a deeper and more subtle sense than ever before that the life was "more than meat," and "the body than raiment."

Spiritual growth really attended all the dissonant and troublous eras of human life, even as the law of beneficent change was behind the storms and tempests which rocked betimes the material world. material world. The struggle for existence was flerce and hard and uncompromising, but the spiritual man must achieve the victory at last!

spiritual man must achieve the victory at last!
In conclusion the speaker traced a strong picture of the lessons to be drawn from the old mythologic tale of the life and labors of Hercules. Born of an earthly mother and a divine father, he wrought his wonderful "labors," and at the conclusion of his rude experiences found himself irretrievably and fatally wrapped in the poisoned shirt of Nessus. He sought to tear the garment from him, but the clinging flesh followed its every fold as he strove to rend the robe ed its every fold as he stroye to rend the robe away; filled with the consciousness of his divine paternity he scorned the suffering physical frame, and mounting the funeral pyre at Mount Eta gave back to the elements his incinnerated dust, and rose in spirit to be with the gods forever! So with man; born conjointly of mother-earth and the Eternal Spirit of Life, he passed through the trying seasons of existence, and at their close found himself wrapped in the intal garment of a disease-poisoned and age-wearied frame. The spirit, a prisoner, sought in vain to escape the torments of the flesh in the sphere of material being, but through the fierce fires of dissolution, the beneficent hand of change led him to freedom from material lim itations and gave him space to freely tread among the supernal possibilities for spiritual development which characterized the grand here

At the close of her remarks Miss Doten deliv ered the following original, inspirational poem: GABRIEL.*

Once, when the fire of Truth divine Burned brightly on the sacred shrine, Amid the groves of Paradise— Where dwell the faithful and the wise-The great Archangel Gabriel walked, And with the clear-eyed scraphs talked Of that which, in an earthly sense, Man designates "God's Providence"-The process of eternal laws Evolving from an unknown cause.

With eager, earnest hearts, they heard How God, the everlasting Word, While time through countless cycles ran, Sought out a dwelling-place in man, And on each heart His glorious name Inscribed in characters of flame-The sacred autograph, whose sign Unites the human and divine.

With heavenly wisdom in his speech Thus did the gracious angel teach Of life, and death, and ceaseless change, Which sweeps through being's boundless range, Till one, in thoughtful mood, replied: 'And what if man had never died? Why not elect to life alone, And leave the pains of death unknown?"

The angel paused-then raised his head, And with an earnest reverence said-The God in man must find release Through death, the golden gate of peace, For God himself can only be Through endless transformations, free-Receiving naught, he still must give, And in his living creatures live. Thus through the All-pervading Good, Springs universal brotherhood. And men below, and saints above, Meet in the fellowship of love.

He ceased, and veiled his shining face, While silence reigned through all the place; Till one melodious voice began, With "Peace on earth, good will to man." And then, as if each seraph caught The grace and grandeur of the thought-Once more they joined the old refrain, Poured forth in one majestic strain. Which gave eternal life to man, One in the Brotherhood of Love.

This legend from the Book of Light-Let all men understand aright. 'God is my strength "-the angels name-All living things alike may claim. Angels from atoms must arise, But conscious being never dies, While that which man calls God-alone Must be forevermore unknown.

Next Sunday afternoon Miss Doten will lecture n this hall, having for her subject "The Natural and the Spiritual Body." This will be her last lecture for the present.

EVENING SESSION.

In the evening the principal point in the ser-

rices was a scance given by James M. Choate. Mr. A. R. Dunton, a gentleman well known in Boston, gives us the following statement in brief of what transpired on this occasion: He came to Amory Hall by accident (having seen no public innouncement of the intended presence there of Mr. Choate). On finding that a scance would be attempted, he at once requested, by reason of his experience in the sleight-of-hand profession, the privilege of acting on the committee to search Mr. C. The privilege was accorded him, and with him were joined Mr. Davis (a confirmed skeptic as to spiritial manifestations), from lewton, and Silas Keys, watchmaker, 5 Temple Place, Boston. Mr. Dunton and the committee took Mr. Choate into a private room, removed his clothing entirely, with the exception of his shoes, and turned each piece of his raiment inside out, subjected his nude form to strict exam

ination, dressed him again, escorted him arm-inarm to the canopy, which they had previously searched, and placed him within it. In a short ime results were obtained as follows: When Mr. C. left the canopy the following flowers were found therein—no one having been allowed to approach it but the committee: Two large sprays of white hyacinth, one full-blown tearose, one half-blown Bonsilene rose, six or eight English violets, and several sprays of green leaves. The violets, and several sprays of green leaves. The committee reported that they were satisfied that Mr. Choate had nothing to do with the appearance of the flowers in the canopy. Mr. Davis, the skeptic, while denying his belief in any possibility of spirit-power in the premises, yet reported that, to his mind, everything had been conducted fairly and honorably, and while he could not explain how the results had been accomplished, he was satisfied that no trick had been attempted. Mr. Dunton further states that he proposes to prepare a detailed account of the proposes to prepare a detailed account of the scance for our columns next week. [An article concerning a sitting with Mr. Choate has been received at this office from Abbott Walker, of Salem, and will also appear next week. 1 It was also stated that on the previous Thursday Dr. H. F. Gardner held a scance with Mr. Choate

at his (C.'s) residence. He carefully and thoroughly examined Mr. C. in another room, while Miss Lizzle Doten and others surveyed the canoby In the apartment where the sitting was to be held. The results of the sitting following this investigation were pronounced satisfactory by Dr. Gardner, Miss Doten, and others present.

• The signification of the name Gabriel is "God is my life. Looking beyond the life of the physical, 'o streng

The World's Health.

We shall never omit to report the evidence that accumulates in substantiation of the good work which Spiritualism is doing in emancipating the human mind from the errors of superstition. Especially do we like to collate such evidence from the press and the pulpits that habitually scoff at our cause, and deny it any power but an evil one. In the New York Graphic occurs a confession on the subject of the improvement of the public health which is very important at this time, and is as hard a blow at Old Theology as has been dealt in some time. Speaking of the prevailing diseases in the community, it notes the discussion in the Medical Record of the subject of nervous exhaustion in its various forms. The writer in the Record, a well-known physician, expresses the opinion that the visible tendency of all such diseases in the future is to disappear altogether. And among the causes operating to produce such a tendency are named the following: A higher and better mode of living; a bountiful use of nutritious food; and indulgence in recreation. Then, too, the increase of a large leisure class has a beneficial influence on the general health and sanity. Again, "the feeling of social responsibility is strengthened by the tendency to check the increase of families, in addition to which all enjoy a better chance in the great struggle for existence." But, above all, says the writer in the Medical Record, "the declining influence of the terrors of the dogmatic theology has relieved the general mind of a heavy burden. Of this latter fact there is no longer any room for question. It has for generations been an incubus on the national health and character, but thanks to the incoming of a clearer light, the fogs and mists are fast clearing away, and Old Theology itself begins to see that it has got to take an entirely new departure in order to prolong its life for ever so little a while. The secret of better health is being understood.

Paine Hall, Boston.

On Sunday morning, Dec. 231, Rev. F. E. Abbot, editor of the Index, lectured in this place on the aims and objects of the National Liberal League movement. His discourse was well received by his hearers. A resolution was adopted at this meeting, inviting Rev. M. J. Savage, of Boston, to lecture in Paine Hall, on this topic, at an early day. Next Sunday morning Horace Seaver, Esq, editor of the Investigator, will speak concerning this important subject, and it is to be hoped he will receive—as he deserves the attention of a large audience.

Carpenterian Criticism.

We have received the advance sheets of a pamphlet under this title from the pen of M. A., (Oxon.), it being a reply to Dr. Carpenter's attack in the November number of Fraser's London Magazine. It is full of point, clear, incisive and unanswerable. The inconsistencies and misrepresentations of Dr. C. are fully exposed. We hope to find room for some quotations.

The Spiritualist Social Meeting was held as usual (being the fourth this season) at Dr. Charles Main's, in Dover street, Boston, on Thursday evening, the 20th inst. His parlors were pretty well filled with many known faces of the spiritual fraternity and others. Mr. Hatch, of the Lyceum, acted as chairman during the speech making part of the meeting. Dr. Wellington was introduced, who interested the audience first on the world of spirits pressing to utter their thought through impressible people, and, second, by reading some remarks of M. D. Conway on the controversy between Carpenter and Wallace and Crookes, showing how ignorant a bright and intelligent writer may be on the subject he was treating. John Wetherbee was then called upon, who stated that the Doctor had got the subject that he proposed to speak upon, and therefore he must fall back upon any thought that was ready for expression: he referred to the Doctor's views of the world of spirits, and succeeded very happily in amusing the persons present, and giving a cheerful tone to the gathering. Dr. B. F. Clark was next called on. Mrs. Litch, the medium, made a neat speech, and Dr. Main closed with a few earnest words, which were very interesting. These gatherings, occurring once a fortnight, have thus far been quite pleasing and popular.

Dr. S. K. Rich, of Haverhill, Mass., will please accept our thanks for a fine piece of work in the line of oil colors, to which he has attached the name of "The Spirit's Floral Gift to the Banner of Light." The picture represents a lady (around whose head a rainbow emanation is skilfully delineated) holding in her arms a young child; the hands of the little one are filled with flowers which it is hastily scattering broadcast before it, so that a mass of rich blossoms hides the form of the lady, and ripples down to the very front of the picture. The colors are exquisite in tone, and the flowers are strikingly true to nature. Dr. Rich paints entirely from impression -having never taken any lessons in the details of the process-and his success in this department of art is truly wonderful. This remarkable painting may be seen at the Banner of Light. Bookstore.

There is a medical medium located in Boston who deserves more than a passing notice. We refer to Mrs. B. K. Little. She is controlled by Spirit Dr. John Dix Fisher, whose earthly form is deposited in Mount Auburn cemetery. Mrs. Little is one of the oldest mediums in the city, having had for many years, and is still having, an extensive and successful practice. We make this statement vountarily as a duty we owe alike to the spirit and the mortal, and also in behalf of Spiritualism, which many good people ignore publicly while being physically benefited by its media privately. A full history of Mrs. Little's mediumship should be given to the world, and we know of no one who could do it better or more thoroughly than Mr. Little himself. The cause demands it of him.

We want ten thousand more subscribers to the Banner of Light for 1878. Let the Spiritualists of the country form themselves into a committee of the whole to assist us in this regard, so that our hands may be strengthened to such an extent that we may be enabled (which we would much like to do) to send out spiritual pamphlets free to the world.

Read what the Haverhill Publisher says (third page) of Prof. Denton's late work, "WHAT WAS HE?" The book is offered for sale at the BANNER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston.

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AMORY HALL,

Corner of West and Washington streets, Boston,

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 20TH:

In the afternoon, at half-past two o'clock, * MISS LIZZIE DOTEN,

The well-known Poetess and Inspirational Speaker,

Will lecture in this place. Subject: "The Natural and the Spiritual Body,"

Tickets 15 cents.

IN THE EVENING, CHARLES E. WATKINS

Will give experiments in Independent State-Writing, the Ballot Test, the Fire Test, etc.

Admittance 25 cents.

A Beautiful Present for the Holidays.

"THE PRINCIPLES OF NATURE-Her Divine Revelations, and a Voice to Mankind," by A. J. Davis - red line edition, full morocco, Levant, gilt, price \$12-can be had at this office. Scatter the good seed, friends, and you will not regret it when you are translated to the other shore.

ited by Herman Snow) the Boston Investigator uses the following language:

"It is reported that Job once said, 'Oh that mine enemy would write a book!' Perhaps he wanted to give it a sharp criticism, or possibly he desired that the 'book' would not sell, and so his 'enemy' would find himself 'sold' or annoyed, and lose his money in a poor investment. But nobody says of the Spiritualists, 'On that they would write books!' for in that business they excel; and the Spiritual publishers of this city, he was gonerous in fur-Messrs. Colby, & Rich, are very generous in furnishing us with about all the books that issue from their prolific press. We hope we have been benefited by what we have gone through, for it has been considerable; but even if we are impervious, spiritually, we are greatly obliged to our kind spiritual neighbors and brethren for the many favors they confer on us."

The National Reform Association, which has just had its annual meeting at Rochester, N. Y., to procure the "Express Recognition of making many converts. The more influential clergymen and religious journals are all opposed to the work of this Association, and well they may be. The first success in the direction of this Organization's efforts would also be the incipient step toward associating Church and State, or at least introducing a sectarian element that enough. We have for years, with other liberals, strenuously opposed this last kick of the theological donkey, and with what result the action of the N. R. A. meeting at Rochester now demonstrates.

Dr. Thomas J. Lewis, 485 Waverly Avenue, Brooklyn, writes: "Recently there has been a great excitement in the Orthodox churches here. A young man who was to become a member discarded the belief in a future state of hell-fire punishment, and quite a number of the clergy and professors of that faith sympathized with him. This is another proof that our spiritual science is leavening the creedal lump to such an extent dogma."

The Rev. Wm. Mountford, whose letter addressed to Mr. Epes Sargent we publish to-day, is well known to Spiritualists as one of the most careful investigators and profoundest thinkers in ur ranks. He is the author of "Euthanasy, an eloquent work, devotional in its character, and often rising to passages of great beauty. He is also the author of a work on Spiritualism entitled "Miracles, Past and Present."

Bro. Bundy of the Religio Philosophical Journal favored us with a call last Monday. He informs us that the good work goes bravely on in the West. The Colonel spends Christmas among his relatives in New Hampshire. He is a great acquisition to the active workers in our glorious cause, and we bid him God-speed in all his laudable efforts to enlighten a benighted world.

A correspondent writing from Melbourne, Australia, under a late date, says: "As an old subscriber to the Banner-at least for a few years-allow me to congratulate you, both upon its matter and etyle; it reflects credit upon its proprietors and the belief it does so much to propagate in many lands. . . . We are expecting Mrs. Hardinge Britten, and look for more active

The Haverhill, Mass., Tri-Weekly Publisher of Dec. 18th, devotes several columns of its space to the report of what is alleged to be now occurring in presence of Mrs. Pickering, materializing medium, at Rochester, N. H. The account would seem to indicate that her powers are on the increase. We hope soon to refer to this matter more fully.

Bro. E. V. Wilson writes from Springfield, Mass., as follows: "We are having a revival here in Spiritualism, and good work is being done. May the Banner of Light be greeted with many a merry Christmas subscriber." Thank you, Bro. Wilson. We hope your kind wish may re fully verified.

Jno. T. Griffen, of East Oakfield, N. Y. writes: "The clergy in this place, who are deep in the ruts of Orthodoxy, instead of coming out in a square and open fight, use funeral occasions to abuse the Spiritualists, because there are a few among us who believe in a home hereafter for

The London Spiritual Magazine, and Human Nature for December, are received.

Mrs. Dearborn has taken up her residence for a time at No. 10 Guildford Place, Russell Square, W. C., where she will be pleased to see her friends, and all who may favor her with visit. The poor that need her services are treated free of expense. Mrs. Dearborn is not dependent on her practice for her living, but she chooses to exercise it while the is staying here, as she has other business to arrange more com pletely. Mrs. Dearborn obtains writing upon her arm in the form of communications from spirit friends; this is a new phase of her mediumship that has presented itself within the last year. Friends are invited to see this manifesta-tion.—The Medium and Daybreak.

Regular Spiritualist Sunday Meetings, Movements of Lecturers and Mediums.

W. F. Jamieson is addressing Mrs. Nettie Pease Fox's congregations in Opera House, Springfield, Mo., while she is filling an engagement in Carthage, Mo. Mr. Jamieson is engaged to speak in Kansas City, Mo., during the Sundays of January. Will give week evening lectures within one hundred miles of Kansas City. -Address 172 Clark street, Chicago.

Dr. J. Simms, the eminent physiognomist, is making a successful lecturing tour in California.

Mrs. Louie M. Kerns, the well-known physical medium, has left New York City for Utica, where she will hold scances. Thence she goes to California, via Colorado and Texas. Friends should improve the opportunity of attending the scances of this excellent medium.

Bishop A. Beals spoke at Grand Rapids, Mich., Dec. 23d, and will speak there again on the 30th. He expects to speak during January in Rockford, Mich., and in Detroit during February.

Mrs. Wilson, physical medium, is located at No. 117 West Eleventh street, New York City. Mrs. L. E. Haden Jackson's address is Bartonsville, Silver Spring, Vt.

Capt. H. H. Brown closed a course of eight lectures at Lowell, Mich., Dec. 21. Spoke the evenings of Dec. 3d and 4th at Muir, Mich.; at South Bend, Ind., Dec. 8th and 9th; closed a course of six at Dixon, Ill., Dec 18th; a course of six at Vermont, Ill., Dec. 23d; will give a In the course of an article acknowledging | course of five at Bushnell, Iil., closing the 30th the receipt of copies of "POEMS OF THE LIFE inst. He will leave St. Louis early in January, BEYOND AND WITHIN," (compiled by Giles B. over the St. L. I. M. & S. Railroad, for Texas, Stebbins) and "Visions of the Beyond," (ed. Friends along and near that line can engage him on reasonable terms. Address him at Bushnell till the 31st, and at St. Louis till Jan. 6th. Mr. Vandercook accompanies him, and his singing has been well received by all the friends, and is a great addition to the Captain's lectures.

Mrs. J. Crosse has removed to 37 Kendall street, Boston.

L. P. Danforth writes from Philadelphia, Pa., Dec. 21st, that J. Frank Baxter is creating an intense interest in the cause of Spiritualism in that city, by his lectures and public tests, and that the hall wherein the meetings are held proves inadequate to accommodate the audiences which are drawn together by his presence.

A. S. Miller, Eugene City, Oregon, writes: Dr. Dean Clark has given us three splendid lectures recently, which have awakened the public mind in this city to the great truths of Spiritualism, and Mrs. Frances A. Logan also delivered God-in-the Constitution," does not seem to be two lectures on intemperance. Her manner was earnest, and much good I hope will result."

Felix Thomas writing from Saratoga Springs, N. Y., says: "Mrs. Nellie J. T. Brigham is giving a series of lectures here once a month, making flying trips from New York City, where she is filling a permanent engagement. She teaches that a life of purity and harmony is necessary to would complicate civil problems already intricate | insure a happy blending of the spiritual forces, as well as a sure prophecy of 'peace on earth and good will to men,' which doctrine is not endorsed by our theologians, judging from remarks dropped by them on the corners of the streets and bywavs."

> P. C. Mills speaks Jan. 2d at Seabrook, N. H. He would like to make engagements for January during week evenings or Sundays. Address during December Lock Box 1294, Portsmouth, N. H.

J. F. McDevitt and I. D. Tatum write us from Huntsville, Ala., as follows: "Mrs. Addie P. M. Davis (semi-trance and inspirational medium) has recently been with us. Her lectures were practical and logical: her scances interesting and as to lead many to renounce this sulphurous satisfactory. The Spiritualists at other points would do well to engage her services. Her address is South Lowell, Walker Co., Ala."

Mrs. Maud E. Lord is still in Boston, and holds public scances Friday, Sunday, Monday and Wednesday evenings, at 39 Milford street.

Mrs. H. W. Cushman has discontinued her

musical circles for the present. Mrs. Anna M. Carver, the magnetic physician and trance medium, has moved to Rooms No. 30 Stevenson's Building, northwest corner of Main and Canal streets, Cincinnati, O., and will answer calls to lecture in the vicinity of that city.

Eternal Punishment.

The following paragraphs, which we clip from the columns of the Boston Advertiser, furnish most unmistakable evidence as to the drift of public opinion on this topic at the present day: (Opinion of Canon Farrar.]

Canon Farrar, the distinguished English preacher and author of the best life of Christ ever yet written, recently said in Westminster Abbey: "Having quoted from the Bible the words 'hell,' 'damnation,' 'everlasting,' I say unhesitatingly, I say with the fullest right to speak, and with the necessary knowledge; I say with the calmest and most unflinching sense of with the calmest and most unflinching sense of responsibility, standing here in the sight of God and our Saviour, and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible; and that, being in our present acceptation of them simply mistranslations, they most unquestionably will not stand in the revised translation of the Bible, if the revisers have understood their duty. The verb 'to damn' in the Greek Testament is neither more nor less than the verb 'to condemn.' The word 'aionios,' translated 'everlasting,' in its first sense means 'age-long,' in its second sense 'something above and beyond time.' The word rendered 'hell' is 'Tartarus, borrowed as the name for the prison of evil spirits. In five verses it is Hades, the world beyond the grave; in twelve places it is Gehenna, the valley of Hinnom, outside Jerusalem, which, after being polluted by corrupt practices, was purified by fire— the metaphor of purifying and correcting punish-ment, which, as we all believe, does await the impenitent sinner both here and beyond the

[From Henry Ward Beecher's late sermon.] It is said that our first parents were created righteous; the catechism says so, and I will give that up; and that they afterwards fell, and all their progeny with them. Well, here they agree with science, which says that the race began in a fallen state. Now, where do they go? "To hell," says Orthodoxy. How many of them? Consider the countless multitudes that have existed; not all the sands of the sea nor all the stars of heaven, nor all the figures of arithmetic would express the number. And among those living now three-quarters have no priest, teacher or guide, nor anything but the law of nature. Now if you teach me that this great crowd goes to heaven because they had not the knowledge to be better than they are, I say this inroad of so much mud will destroy its purity. But if you say that they will go and have gone to hell, then you make an infidel of me, for I swear, by the Lord Jesus Christ, by his groans, by his tears of agony, by the wounds in his side, that it is impossible. I stand on the sovereign idea that He so loved the world that He gave his only son to

child. The kind of heaven that must exist with such a demoniac head is a kind of heaven I don't want to go to.

New Publications.

THE BAR ROOMS AT BRANTLEY, by T. S. Arthur, by mother of this prolific story-writer's temperance tales, which he tells in that way which is peculiar to himself, The reading of this story will doubtless benefit many, and we sincerely hope it may. It is not very much colored, for Arthur, is a writer who does not abound in color. Much less has he the artist's gift. He writes everything didactically and sermon-wise, as if he was not to be disputed at any point. Still, his intention is always good, and he works as hard as he knows how to execute it. The characters in such hands are naturally either overdone or underdone, and are not quite what either Dickens or Shakspeare would have fashioned. For sale by A. Williams &

THAT CHARMING EVENING, by Frank Bellew, is really a capital thing and a clover hit. It shows the young folks how to get up any quantity of amusement among them-selves when they have an evening before them, and will wake up the youthful ideas on a side that is none too often addressed. The numerous illustrations show the boys just how to do it. They are as funny as need be, but the explanation is furnished to each. The text keeps the young wits alive with its pleasing suggestions, showing the fertility of the author's invention. Publish d by G. W. Carleton & Co.

THE RED HILL TRAGEDY, a Novel, by Mrs. Emma D. E. N. Southworth, ought not to require more than a mere mention in order to secure the instantation the tensor thousands of novel-readers who have hitherto been absorbed in her spirited books. There is a deep interest attaching to the present tale of Mrs. Southworth, and it is treated with all of her accustomed power. She is at all times vigorous, both in her conceptions and execution. She has drawn the prominent characters in this story with a masterly hand, so that they are instinct with 1'e and movement. The meral she inculcates is an excellent one, and i is done unmistakably. She will prove as delightful to all readers in this as in her many other stories, which without exception have achieved a wide popularity. Published by T. B. Peterson & Brothers.

ARTIST IN CUBA, AND ARTIST IN PERC, is a timely consolidation of the artistic talent of G. W. Carleton, the well-known publisher, whose diminutive silhouette sketches of life in Cuba and life in Peru are almost painfully amusing. Now you will smile, now you will break out in laughter, and now you will roll around and hold fast to your sides. No descriptive writing about these two countries could begin to convey the graphic impressions which are furnished by these laughable little sketches in black. A brisker holiday gift to a friend could hardly be devised. Such a prolonged series of could illustrations is not to be found at our bookstores on any country or subject. The artist must have become tired out at last with his own lelightful nonsense. His sign manual in the corner of each picture is a remarkable little chicken, which forms a part f the fun espally with the rest. G. W. Carleton (o course), publisher, and for sale in Boston by Lockwood, Brooks & Co.

COL. R. G. INGRESOLL'S VINDICATION OF THOMAS PAINE, originally published in a Peoria paper, now appears in a handy little pamphlet with a preface from the pen of Mr. J. P. Mendum, the publisher. The whole story about Paine is now in just the right form for popular perusal, and the man is himself to blame who goes any longer ignorant of the true method of vindicating Thomas Paine against the malignant slanders of hardened Calvin-

Spiritualist Meetings in Boston.

SPHITUALIST ACCUMES III DOSUM.

SPHRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hallduring the present season at 2½ and 7½ precisely, Dr. H. F. Gardner, Manager. This course has no business relation to or connection with the C. P. L. Miss. Lizzle Doten will lecture Dec. 30th.

AMORY HALL.—Children's Progressive Lyccum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—Test Pircle every Sunday morning at 10% A. M. Inspirational peaking at 2% and 7% P. M. Good mediums and speakers I ways present. BOCHESTER HALL, 730 Washington Street.

-Public Circles for tests and speaking are held in this ball every Sunday at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums atways in attendance. Good quartette singing provided. FYTHIAN HALL.—The Ladles' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, Pres-ident. Miss M. L. Barrett, Secretary.

CHARLESTOWN - EVENING STAR HALL, dritualist Meetings are held at this place on Sunday after on of each week at 3 o'clock. C. B. Marsh, Manager.

Eagle Hall.-The meetings were interesting and profitable last Sunday. Miss A. J. Webster, of Chelsea, occupied the platform in the morning, and spoke at some length. Mrs. Wythee favored the audience with a fine song, and the venerable E. W. Lock entertained the audience with remarks and one of his songs.

Mrs. Hettie Clark opened the afternoon meet ing with an invocation, and spoke at some length (entranced). Mr. Lock made some timely and well-chosen remarks, and favored the audience with another of his songs. Dr. Shaw and Mr.

Plummer took part.

Mrs. Clark occupied the platform in the evening, spoke for a short time, and answered a large number of questions put by the audience. Miss Webster will speak next Sunday morning, and Mrs. Hettle Clark afternoon and evening.

There will be a spiritual watch-meeting at Eagle Hall Monday evening, Dec. 31st, commencing at 8 o'clock and continuing till 12. F. W. J.

Some of the men most bitterly stigmatized as infidels have been among the most brilliant and useful minds the world has ever seen or known, and though dying suffering from calumny and scorn, have only to walt for time to do them justice, and place them in history on the list with the world's benefactors or saviours. There is not to be found on record one purely Insidel man, in the sense now referred to, whose death-bed was intended by recontation and remorse. This slander has been made to bear most severely against Paine, but the offer of a prize, by Robert Inger soil, for evidence to prove the assertion, has prompted to study and research, the result of which is that Paine is shown to have passed away with a peaceful conscience, and that for fidelity to the cause of American liberty, and as a revolutionary hero, he is worthy to be classed with the immortal Washington; with the progress of truth, the natural expansion into freer thought, bigotry and hate will be softened, and the tongue of slander hushed.—Rev. W. H. Spencer, First Parish Church, Haverhill, Mass.

It is sad to see how a fabric that has been in progress of growth and embellishment for ages may at last be threatened by a very few icono-clasts. The earliest interpretations of divine clasts. The earliest interpretations of divine teachings, we are asked to believe, recognized a well-defined hell, backed by an inexhaustible wood-pile and sulphur-pit. We had testimony to this effect, not only from the doctors but also from the poets themselves. Virgil and Milton and Danté made it quite as vivid and disagreeable a place as did John Calvin and Elder Knapp. But now comes the reaction. In the very demonstrations that have most fouldly insluted upon nominations that have most fondly insisted upon the reality and terrors of the pit, there is no longer solidity and unanimity of sentiment upon this point. We have heard considerable about wavering of late, even in the State of Massa-chusetts. * * * We do not wish to rob any one of half their religion, but, judging the signs as they appear to us, the warning must be sounded that the kingdom of Gehenna is in danger .- Boston Post.

"Yes," he said, "we are all alike. We all have the same God. We all pray to Him the same—the Chinaman, Turk, Englishman, and South American. He is the same God all over the world, only each nation spells His name differently. We call Him Juss: the Hindons call ferently. We call Him Joss; the Hindoos call Him Bramola; the Greeks call Him Theos; the Italians, Deus; the American Indians, Great Spirit; the Frenchmen, Dieu; the Germans, Gott; the Americans, God; and so on. Every nation has the same God—only they spell it differently. The same God in twenty-six different nations behind this world, sweeping its inhabitants like dead flies into hell, you ask me to worship a devil worse than any medieval devil ever imagined, and I won't do it. I won't worship crueity. I won't delfy injustice, and I will worship love—a love as patient as that of a mother with a sick has the same attributes—omniscience, omnipresence, potentiality. Every nation prays to Him the same. You and I, though you call me a heathen, worship the same God.. We believe precisely alike, except when we come to the prophets, and then all the nations disagree.—

New York Times. has the same attributes-omniscience, omnipres

PUTNAM'S HOT-FORGED AND HAMMER-POINTED HORSE-SHOE NAILS, which never split or sliver in driving, are perfect in every particular, and leave nothing to be desired. Such is their superiority that ROBERT BONNER, Esq., of the New York Ledger, and the Rev. W. H. H. MURRAY, of the Golden Rule, use them in preference to others.

Spiritualist Meetings in New York. THE FIRST ROCIETY OF NPIRITUALISTS of New York should their meetings every sunday morning and evening at Republican [184], No. 75 West-Sid-Street, near Broadway. Lyceum meets at 25 p. st.

For Sale at this Office:

THE SPIRITYAL MAGAZINK. Published monthly in Memphis, Tenn. S. Watson, Editor. Price Decents; by mail 25 cents. \$2.00 per year. THE SPIRITYAL OPPERING. A Monthly Magazine, pub-ilshed in Springfield, Mo. Perannum; \$1,25. Single copies, 15 cents. 15 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price to

CULTURE. Published monthly in New York. Price 10 cents.
THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$1.09; single copes, \$1.59.
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transition of the spirit into the spiritewing, and its ecquition by the spirite.

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The Spirit Messages given at the Bander of Light Public Free-Circle Meetin 26, through the mediataship of Mrs. oneth week to this Depar meet.

weaks points for this page reports of spirit Messages given each weak to flatting re, ddi, through the mediums this of Miss sais at 1988-8818.

These Messagements are that sports carry with them the characteristics of their earth-life total at export whether for goal or extraction of the capacity it so who pass from the carried form in action is highly executing progress to whiteer condition.

to a higher condition. . We ask the reader to receive most string put forth by aptitle in these colonies that does not only it with his or-her reason. All expressions in fit it is as the previous

The Banner of Light Prec-Circle Meetings

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| Research | Without Continues.

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICATIC MADIC MARTIN OF MRN, JENNIE M. RUDD.

Invocation.

Oh then who art the Spirit of all righteousness, we feel that thou art, here in our midst, for thou art our father and our mother. As we reach. up our davidate thee, we realize that their art shod-ling thy love upon us. Tot, may we reach and cheer some sorrowing one of earth, as we draw nigh unto thy children, gathered here; may they feel that the spiritual is ever near fleur. May the blessings which we can gather in the Sumnor-Landsonne to all children of earth

Questions and Answers ...

Control (19) Spirit Mr. Control, we will now rous der whatever questiers are before us. Questiels, the study of the languages of any

use to us in the spart world? use to us in the spart world.

Ans so Whatever a lids to vour keep slighte here is of use to vo an the spirit word, but viewer advances von a step here advances von a step there, for that so in a southence with the great divine plan of rathere. If he cultivation vendere op the eiver at I petils of a rose, this adding for its beauty, you read that is an improvement on the things that it can learners for in advance of openhat has bear od naught in life except what fixeome to it as the improduced widroprome to the road side flower. The knowledge of languages is not a necessity in spirit life, for we have one universal largerage. It matters not whether you speak Itahan, toerman or French, we can tak with you we en thur dess'y d you, for our language is not sent forth in words or syllabigs, but seconveyed through symbols, and were the example followed in your life it would be better.

Q Test possible for still born eladiren to resegment their parer to in the spirit world A.-That depends upon conditions. If the child is born at a time when the body is well devoluped, after the power of the standard been over the body and also be appealed the nomest like-By it is capable of recognizing the spirits of its parents in the form. Very many, doubtless, would be abmost a shamed to be recognized in reverwith beaumost a standed to be recognized; he ver-thicless, let me tell you we have negative in spirite life, who mover breathed amountly differ. If the spirit of your chiefly is developed, and chastomer, manifested itself, rest asserted youngs linger that;

wald wint to be late then to horrow. He could have find them in the special too, the release be would have return to the earth life, and if he could find any-body medianestic enough he would stand beside. I wish you would say that Lottic came here to-them until that desire I ad become worn out, day with Aunt Naney, with grandingther and then, with the advice of kind good, carnest grandiather and with tather. They are all here souls, he would progress to a higher plane of ex-with me. Tell in their that Aunt Naney is laughistence is

George W. Stanhope.

I am George W. Stanloje. I came from New Losie, and I, too. I hope the good spirits Otleans. I have been gore some fifteen or six-teen years. I passed out with what they call How fever, from New Orleans. It was a sad , walked the earth still. Yet Larro constitutions and artist now. I have my week to be found an artist now. I can paint brighter pictures than an artist now. I can paint brighter pictures than the still the s ever before, my heart goes forth with love to all hu nanity. I walk the avenues, climb the mountains, stand beneath the stade of the trees, and sal on the waters. I am all I could have been had I lived on earth, and I thank God. I know that earth-life is not the end, it is only a be gigning. Yet when I went outsfrom your life I expected to find a heaven and a hell, a devil and argels, a God, a Christ, a Virgin Mary-yes, all of these! How sad a mistake for me to make! When I found I was my natural self, when I story by the banks of the river, thinking of the river Jordan, I felt to sing a song of praise to Got, and I asked, "Where shall I find God" Then was I pointed to the works of the great be-neficent Father, shown the stars that were shining so brightly over my head, and the bright waters that were at my feet, the flowers that bloomed beside me, and they said. "Here is God, there is God, lo! see." They said God's works were everywhere, but this did not satisfy me. Lasked, "Where is God?" The response came from the Thou seest his works here, thou hast seen his then shalt thou be happy. Wouldst thou hear aweet music? Then do noble deeds, and thy own soul shall send sweet music forth. Wouldst thou have bright joys? Do good unto others and bright flowers shall fall at thy feet." Strange, atrange tidings to me, yet I have found it even As I have returned to earth from time to time, sent forth on some errand of mercy, I have felt that the wisdom spirits were right when they "Work out thy own salvation, and thy own deeds shall make music for thy soul; sweeter music than ever came from an organ, and brighter flowers than ever bloomed in a garden shall be All, all are mine if I only do life's work well, for our life on this side is one of activity. While with my artist brush I paint the bright flowers which I may gather, I will send forth truths to each soul, I will ask each one to look up, to gaze not away off to some distant heaven, but look around them; take some little child by

tones of happiness and love.

Philip Flynn.

I don't know why, but a heap of the Irish and Catholies come here. I've not Father Fitz James, that I once knowed, round here, an' I asked him would be let me go somewhere wid him, where I could feel happier than I did, an' be said, "Yes, yes, go wid me." He brought me here to this place, sir. Shure, sir, it's not ye that is going to pray me out of purgatory, is it. Me name is Philip Flynn. Shure I had a dacent name for an Irlshman. I wint from here, shure, sir, I can't tell ye which way I wint. I can't describe the country for the Americant till I and to the Misses country for ve. I wint out till I got to the Missippi River, an' I got a 'tob there. I worked, a good deal that happens there with snags, sir, with obstructions in the liver; an' one day is a gone a long, long time. with obstructions in the river; an' one day, it was a kind of a hard thing, sir, an' it whirled us round and round, and the first thing I knowed I didn't know nothing about anything, an' I see me old body an' I was out of it. They did the best they could wid it; it was n't all in one piece; they found most of it. Then, sir, I begun to think of everything else, of ould Ireland, an' me ould father an mother. First I see me mother, then I see me tather an some of me brothers, some neighbors and cousins, an', sir, I was right spad, but I couldn't get near 'em. It seemed, sir, as if it was like a great white board tence. I couldn't get to them, an' they just pecked over it. It was n't a board fence, but it boked like it. They could talk to me, an't they tould me to come, sir. I wanted to go, but someway I couldn't go, an't hat was purgatory enough for me, sir. The praist, he tould me that whin I wint out from here I'd feel like a new man, sir. I hope I will. here I'd feel like a new man, sir. I hope I will, I don't want to hurt you, sir; I would n't harm a hair of your head. I hope you'te a good Catholic, sir. I don't see but it's the true church. Do you belong to fit, sir." [No.] I'm right sorry, for it is the true church, tounded on the truth. We believe in coming back, but we don't believe it's for the common people at all, at all. It is n't best for 'em to know everything; the Irish can't contain everything; it's best for the praists to keep it some to themselves. I know about the banshees and L know about the speeks. Shure I'm not a speek, I'm not a banshee; I'm a man, A tried to be a good man the best I could.

that seems to Fold, its tenants very well; it has "dividual who used to live here in your city, n't got a leaky roof, it has n't got any windows." Lam the druggist, William Brown. Lea them. I can take my boat and sail down the gone about two years, tiver, and if I meet the fed man be does not look. Mr. Chairman, I th savagely, but pleasantly at me, and be seems to didn't know where else to go, and being pointed feel that there is room enough for him and me. I came from Salt Lake City—I should say I Sept. 25.

I came from Salt Lake City—I should say I Sept. 25.

Indidness one fifteen years or so, I was fifty-

five years old-I might almost call hyself fifty-I went out with typhond fever. I was not a Mornion, but a Gentile Since I have been here I have met very many who were Saints; and now, lo and behold! one of the greatest of the Saints has appeared to us [Brigham Young], and I am fully convinced there never will be a Saint like anto him again. The faw of progress holds good. There is a double-edged sword cutting a through the hearts of the people, and the mighty truth well prevail. Much that in the just has been called God given truth, to day is called manelse to do. I don't exactly understand my needs. I seemed to gravitate here. Something paded me right along, so I cane. Now the old Salut says he believes just as he did before he went away; he'd tell you so if he were to come fork and talk with var. I don't shake a believe to the come fork and talk with var. I don't shake a believe to come fork and talk with var. I don't shake the come fork and talk with var. I don't shake the come fork and talk with var. I don't shake the come back and talk with you. I don't believe but what, by and bye, he'll see some things differparity of its centry. He asks now why his house is leakly, after doubtless, all the "good doubt" he has done" and why, here? Direct my letter to Sandwich, if you him to be faithful, and me be faithful to him, spirity for it the Summer Land. He has only not to look hook. gion, they can't afford him a better building in Summer Land. He has only got to look back and review his lite work, and then he'll better

and the flawer and the children. I never had a feet, I have been close to and the flawers and the children. I never had and the same in the spirit the I far and now some of these little walfs will get better and now some of these little walfs will get better in fact. I had the instruction of including contain alcoholic directions and were to in the higher of my own—so I american be will be an teach them. I would do for them all the good I can, and now some of these little walfs will get better in fact. I had this is the most reliable source by direction alcoholic directions. Sept. 25.

William West.

Lottie.

day with Aunt Nancy, with grandmother and ing in her sleeve at the way things go on at home; she do n't care anything about it. Tell em I am close by; that pretty soon mother will settle down again and we shall all be happyguide 'em; they must n't worry or mind anything about it. Money aint the best thing in the my father was there I send my love to all, world—there is a good deal that is better. I shall Say it is William West, who formerly belonged women were afraid of the references, while if the mother all we can. It is from Lottie, to her laws of healthchad been well obeyelf-and if there mother all we can. It is from Lottie, to her mother Louisa M——1. Mother will get it, be-

Horace Robbins.

I had the curiosity to step in here. I was brought here by a brother-in-law of mine who said to me, "Now, Horace, if you have got any thing to say, you will feel better for coming." never was a talking man. I never spoke in townmeeting in my life, hardly. I was rather reserved. I'd rather listen than talk myself. My father was quite a man to talk, but I never had the zift; if I had, 't was n't of much use.

I tell vou what, Mr. Chairman, I was very fond of spirits. I valued them in a very different way from what you do. I was fond of spirits bottled up. I couldn't help it; it was born in me. It has clung to me and made it dark for me. They did everything they could to make me all right—to reform me. I was reformed again and again, but it didn't make very much difference with me. Here in spirit-life I've met' my father and my mother, and bosom friends, and I don't see but what I've got just as good a house to live in as I have n't seeh a house but what had some mu-

Here in spirit-life I 've met' my father and my mother, and bosom friends, and I don't see but what I 've got just as good a house to live in as they; but I wish to heavens it would clear up wise ones, "Lo, we have been here many years | This living where the fog is all the time, I don't I like music. I can climb up on the mountain and yet we have seen no being we can; call God. | believe in it! Now a friend advised me to come here. He said he thought I'd get rid of the fog works on earth, thou must go onward and up-ward. Thou hast been taught the mythical part, I aint the worst man in the world. I don't want thou hast seen the dark side of life, now come to do anybody any harm. I've been here a good and look upon the brighter side. All humanity while, I know how things are going on at home are God's children; go thou and work for them, —all about my wife's affairs. I understand all —all about my wife's affairs. I understand all that. I'd like to help her all I can. I'd like to lelp everybody. I'd like to help George's folks, Clara, and all of 'em.

It seems kind of hard that I can't see my way

ear. I was advised to come here, and I 've come I hope it will do me some good. I'don't mean to ay I am umhappy, but it is foggy where I live. I understand the action of the spiritual. I used to imbibé when I was here, and the reflection is upon my spirit. If I can lay it aside, all here will be right. My name is Horace Robbins. Sept. 20.

Sarah F. Tompkins.

the hand who is panting fer love, whose soul is sad, and show it the beauty of life. Thou needest not complain that there are no flowers in thy path, that thou hearest no music. Do noble deeds, and angel voices shall sing to thee sweet of do a work. Do it faithfully; fear not, though the normal strength of the propers and love.

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four years old. I do not know, really, what my disease was. I know they called it consumption, but I think it was a difficulty of the throat, and not being attended to, it went to the lungs, and o on. It's all over now, and I am glad of it. Sept. 20.

- Susan Bates. ,

My name is Susan Bates. I passed away from East Weymouth many years ago. I return with love to my friends, and would like to ask some of

William Brown.

Mr. Chairman, this is a strange position for me. I don't realize who or what I am, and yet I know that I am a conscious being. I know that for the last two years I have been myself, and I long to stand at home, in my place of busi-ness, and direct it. I cannot give it up.

ness, and direct it. I cannot give it up.
I don't understand why I am not recognized as an individual. I find I am more alive than ever before. If in the past I had any idea of the spiritual, I tell you, sir, it has increased amazingly. I come here not with any fault-inding, for I believe every individual has done has best nor with any during to say to one indihis best, nor with any desire to say to one indi-vidual or another, "You have not done my bid-deng," but would say, "I presume you have done the best you could, according to the light that has been given you." I believe if I could speak with them I could direct them to a more fully developed channel than they have yet entered. I am surprised at myself. I am fully aware

don't understand spirit life as I expected to; and yet I had a good idea of the spiritual. I will not boast. I will simply say, my home in the spiritual realm is beautiful, much better than I think I deserve. I have met dear friends here—and just two inlinutes ago I was going to speak their names, but it is impossible for me to do it now.

I came here with a desire that I might reach

my friends. I lived in your city; my name is William Brown. I was a druggist, and a native of Rhode Island. I say to all my friends, I thank God I still live. To those who will receive these Daniel W. Cram,

My name is Daniel W. Cram, I have come better." To those who will say, "Let me talk with you; it will ease me and make me feel better to tell the unvarnished truth as far as I message I say, "Go to some medium, and I will know it. I am living, in spirit lite, in a house that seems to bold its tenants very well; it has devided web model to have long in company."

Lamthe druggist, William Brown. Leare not what anybody says. I fixed to a good old age--there is no need-of them; it has many trees what anybody says. I fived to a good old age-ard flowers surrounding it, for I always loved sixty-nine, in my seventieth year. I have been

Mr. Chairman, I thank you for this avenue. 1

Mary Follet.

Please say my name is Mary Follet. I came from Philadelphia, sir. I think I have been gone five years. I went out in 1872, in the month of June, about the tenth. I went out with consumption. I proposed to come here because I knew I should reach some triends of mine a long way off—I do n't know just where. I know, if it is possible, they always get your paper. They were in San Francisco a few months ago; they Hed God given truth, to day is called man-I came here because I had not anything paper. I want them to know I still live. I send

give my blessing to my friends, to try and im-press them, to interest them in Spiritualism, to say to them the spiritual world is very near.

William West.

I hall from New York City. I was quite a traveler. I was what is called "a runner." I ran a good ways, semetimes. I went to Chicago,
Denver City, St. Louis, New Orleans, and to a
great many other places. I always returned safe,
but at last sickness overcame me. I found 1
couldn't fight everything off, and I had to succumb. I found myself in my native city, and
wet not strong enough to approach my filleds. yet not strong enough to approach my friends; but they were aware of my siekness, and stood round my bod at the last moments. I thank them for that, I thank my wife, I am glad in New York City, aged thirty-eight. If I knew what I died with I'd tell you. They called it typhold fever. I don't believe it. I think it was a run-down condition of the system; perhaps it partook more of pneumonia than anything else.

James Edwin Mason. I wish you would say I am James Edwin

Mason. I died in January, 1876, somewhere about the last day of the month. I had rheumatism all over me, and it took hold of my heart.

They did all they could for me, but neverthed about that shawl, because if she gets it, all They did all they could for me, but nevertheless I could n't live. I lived here in Boston, at the North End: I can't remember the street. I've

I have n't seen a house but what had some music in it. There are birds here. I like birds and Providence, R. I. Say it is from her husband's and go out among the trees just as much as I like. I like my vior, and I've found it here.

I know they were sorry I went away, but I think it was the best thing that ever happened to me. I come here with thankfulness and joy that I am freed from the body and that I can come and speak.

Moses D. W. Brown.

Chicago. I supposed my letter was to be talked to you, Mr. Chairman, reported and sent off, but I find it's to be published in the newspaper. Now I'm not one of the sort of chaps to out. God knows I never was afraid of speaking the truth, and it's a truth that I am here at the Banner of Light Office, and I am talking. Well, now, if this is the truth, I must be a spirit; then

I must be identified.

I always gloried in being able to control peo-Sarah F. Tompkins.

I'ld like to have you say that Sarah F. Tompkins called here, and sends her earnest love to her friends, and would so much like to give them strength and courage. I would like to say to my friend E—, Let the music come. When you heard those ringing notes, be sure that the angels in it has got to go where I want it to.

They will be rather surprised to hear from me. ple. If I was dealing with a man and I could

ones of happiness and love.

I thank you, Mr. Chairman, for the privilege seem surrounded by friends you look round and I 'm sorry to leave, because while I am here

The Spirit Message green at the Balance of Light Public Phone.

of coming. It has eased my heart, and made me feel stronger for the work which I have before and watch over you.

The Spirit Message green at the Balance of Light Public Phone.

of coming. It has eased my heart, and made me feel stronger for the work which I have before and watch over you.

If the serpent tongue lurking near, fear not, do your duty, do it well; we will be with you and watch over you.

If we stronger for the work which I have before and watch over you.

If we will be with you and when I go away I was living, and when I go away I when the feel as if I was living, and when I go away I when the power to say anything.

Where can I go to find somebody to talk through right straight along, always? I that would not be well for your or the medium you will develon be well for you or the medium; you will develop out of that desire soon.] And be perfectly con-tented to be a nonentity, shall I? Well, I sup-pose I must be resigned to it. But, my dear sir, what on earth am I to do? I can't stay still; I want to do something. I maint to go commodure want to do something; I want to go somewhere. I've come here and I can't manifest but a little while. [You'll feel better when you get away; you'll find something to do.] I hope so. I'm tired of doing nothing. Sept. 25.

LIGHT.

Paulina Wright Davis.

Life, light and sunshine seem to be upon me, and as I return to earth I realize that I have a work that none other can do. All the longings of my soul are realized; the heart that heat so many times in unison with freedom and lifeeternal now is with me—and I know that progression is true. Yonder I see the river of life flowing brightly, and on the other hand, the ladder of progression which will carry me up higher, still higher. I have visited foreign countries, I have climbed the mountains, I have stood near the craters and gazed down into their very depths, I have gazed upon the pictures of the best artists in the world, I have stood on the American shores, and seen man as he is here; I have realized his condition, and oh! I have so longed to do my work. The spirit was willing, but the flesh was weak. And when I came to this Circle-Room months ago, I could scarcely tell you how much beauty there was in spirit-life, and how much glory I felt around me. But again I come, and say that the spiritual is full of beauty, and the divinest work—if man or woman is willing to make the spiritual is full of Dec. 5th. 1877":

is willing to work.

I feel it a privilege to come here to-day, for it will enable me to help gather in the children of the great Father from the byways and dark places of earth. I say to them, "Come here and control, and tell your story, then you will realize earth communion, and after that you will be ready to come with we'." ready to come with us."

Oh! it is a divine gift, Mr. Chairman, and I

glory in the power, that has been given me to do

Progression! oh, how sweet her name! She points me onward and upward. I have gone forward and stood in the ranks of the noble workers, who said to me, "You have done your work, and come to us, and we are glad for your sake and come to us, and we are good for your sake.
But as I have hooked back upon husbard and
children—those that I loved as children—and
those dear friends, I have sometimes echoed the
sigh that came to me, and said, "Would that I
could have made to me, and said, "Would that I could have made you understand fully my posi-tion while on earth." But that is past and gone. One who lived many years ago, and who was bright and beautiful in earth-life, came to me, and with loving care said, "Thou shalt go with me; shalt inhabit the same house," I went and found my abode there. And as we visited those in different conditions of life, and saw that they were located according to the desire of their

hearts, it was pleasant to me to behold. I have not rested always, but I have worked, and I have tried to instill light into many a heart around my native home. I have tried to reach those that were near and dear to me, that they might realize that I still live. And from spirit-life I have tried, from wisdom's plat-form, to guide those who would speak on this great subject of Spiritualism. I long to have everybody understand this great philosophy. I want all to study it. No matter what they did ages ago; it was a crude Spiritualism then; we have a finer Spiritualism now. And we shall have a still finer and more exalted condition of

spiritual life.

My name is Paulina Wright Dayls. Sept. 25.

0—e.

Me want to send word to the big medium across the water—the medium Slade—that me come here and speak; that me tell the braves and squaws—

Me have to bring an interpreter, else me no could speak here. Me do the best me can. Me give my name, O—e. Me want you to send it to the Slade medlum across the big waters. Me

Simeon H. Presbrey.

I wish you would say that Simeon II. Presbrey, who passed away a few weeks ago from the town of Stoughton, Mass., has returned here to the Banner of Light. Though not believing in it while- here, I had peculiar ideas, and almost believed in re-incarnation, having friends that be-

me. I was called away before I expected to be. There may be some individuals in the city of Boston with whom I had at some time business relations, who may recognize me. I care not for things past, but I desire to interest my wife, my mother, and my brother, in this thing. Ask them if they will believe it is I, and will meet me somewhere where I can talk with them and give them information which will be of infinite value to them.

I should like my message advanced if you can

do it conveniently, and I will do all I can for you.

I don't wish to make any disturbance, Mr. Chairman, but I would like to know if what I have to say can be advanced?

I want to say to my sister-in-law, Sarah, that right; but my opinion is she will have a difficulty in finding the sharks that have taken it. she will be more particular, and put things under lock and key, she won't have the trouble that

she has to day. I have been asked by my sister-in-law to tell her what to do about her losing articles of value. She must remember she has lost articles of value before, and she is not so particular in regard to such matters as she ought to be. She must n't expect everybody is honest. Tell her if it is possible I will assist her. She won't find it very readily, unless she finds it in a day or two.

brother, A---. Dec. 14.

Dr. Bell.

Mr. Chairman, allow me to give my name as-Dr. Bell, one who was formerly known in Boston, and did some work here. I have a friend in whom I am greatly interested, one that I want to succeed beyond a doubt. I, in connection with Madame Fry, of England, Dr. Dawes, of Massachusetts, Dr. Gordon, of the same place, and My name is Moses D. W. Brown. I came from several others, have combined together for the thicago. I supposed my letter was to be talked purpose of aiding him. He has complained to us, from time to time, that we are not doing our duty-that we are not giving him the aid which we should.

We have given into his hands a test case; we shall know, by his treatment of that case, whether he will listen to us, as spirits, or whether he prefers to walk the old road of the past. We are weighing him in the balance.

If he is found wanting-and we feel we may have to put an extra bean in the scale in order to make him weigh heavy enough-rest assured we shall never again do aught for him, no mat-ter how loudly he may call.

This is the third time we have taken his case in hand, and we have done for him what we could.

We shall not assist, neither shall we give him itualists, are aiding him. If he prefers to walk the old road, let him do it at his own risk. Dec. 18.

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

Mrs. Danskin's Mediumistic Experiences. (Part Ninety-Two.)

BY WASH. A. DANSKIN.

The letter below, from S. Bates, J. P., of St. Ansgar, Iowa, gives the skeptic something to think of. No sophistry will enable him to evade the conclusion that an invisible intelligence wa the conclusion that an invisible intelligence was employed to produce results so beneficial and agreeable to that gentleman. Mr. Bates lives in Iowa, Mrs. Danskin in Maryland, and she not only sends him a correct diagnosis of his case, but also forwards him the medicines which give him relief him relief.

No skeptic will believe that Mrs. Danskin or any other mortal has power to see or read the condition of a man a thousand miles away, but to treat his case successfully it is absolutely necessary that his physician should have some knowledge of his condition.

If this knowledge could not have been obtained by a mostal it must have been have print hy

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\$25

by a mortal it must have been by a spirit—by some one who had passed out of the material form and unfolded higher powers and finer ca-

pacities than belong to our sphere.

Such was the fact. Dr. Rush, untrammeled by
the fetters of the material world, could not only read the interior condition of the patient cor-rectly, but was enabled to apply so much skill and wisdom to the treatment of the case that a disease of nine years' standing was speedily con-

Mr. Bates's letter is dated. States the state of Dec. 5th, 1877":

Mrs. Dankkin-A man in his sixty-fifth year, with a standing combiaint of over nine years, could only reasonably expect relief from pain. White taking the first course of medicine you sent me, I fe't more or less unwell; the feeling was, that a great conflict was going on deep down feeling was, that a great conflict was going on deep down freeling was that forces of my system. I have felt better white taking your medicine the past ten days than ever before. Thanks to you as a means to accomplish so much good from the heaveby messengers. Yours Truty, S. BATES.

James Slaughter.

God help me! save me! help me! I want to tell a plain story, a true story; one that has made mourning hearts, one that has bereft a family of

it; protector. I am one that went down, down under the deep waters. Oh, Lord! and good angels! I never knew there was a way to come and speak for one's self, but now I'm getting right into it heart and mind, because it is a matter of consideration on my side and a matter of interest on theirs. My age, as well as I can get it up, is about fifty five years. I left behind-me.a.wife and nine children. I lived in Talbot County, next the river. I was a farmer, and coming up to the market to sell my grain when I tipped over, and down into the water I went. The body was drowned, and the spirit has gone to its accountability. The black marks against me are, one by one, being rubbed out.

I was a believer in that religion that takes

away the sins of man. I believed considerably more than I ever practiced; but, thanks be to God! the angels are preparing a bed of down for me and a robe of white. I cannot, oh! dear wife, get it immediately, but I will, all in good time.
You knew my faults, and I knew them, but I am
not going to tell them: I was a good husband,
a kind father and a good provider; and far back
in the olden days that is what the good Book told

us to do, and I did it.

Death is tranquil enough when once you understand it. Heaven is a sweet place of repose when you once get the hang of it. So you see, dear mourn ng friends, I am going to do on the other side what I never did on this. Good angels—not acquainted with me, nor I with them—have brought me here and showed me how to express my feelings, and truly might it be said, "Wondrous are Thy ways, and past finding out." I want this all put down, because our folks will get it and read about it. My name was James Slaughter.

Edwin Lawrence.

'T was in November I died. I lived on Decatur street, Brooklyn. I was seventy years old, and was known as Edwin Lawrence.

This seems an unnatural process for me to be

performing this amount of labor, and a kind of labor which I do not fully understand. Probably my capacity is not sufficiently unfolded or spirit-ualized to understand the ground upon which I

am standing.

Had I spoken, before dying, of the scenes which then passed before my vision, my family would have said I was insane. I really thought had gone before. Now I speak with confidence, with knowledge, but when my kindred read it, I know they will place me with the insane. But what care I for that, now that I am doing my Master's work—a work that will bring me into closer relationship with the laws of the universe?

I have given as far as my knowledge and capacity will allow, and I now withdraw, awaiting further developments, more energy and more force. I thank you all kindly for your attention. I wish to add, the spirit-world is a place of sweet repose. E. Sands Mills, Late Sheriff of Baltimore,

I don't believe one word that old man said.

What did he mean by the spirit world being a place of repose? If he means that he is resting or sleeping on in a condition of peace, I do n't believe it. It he is in that condition, why should not I be? I do n't believe he knows; he is too old to know anything about it; or it may be that having lived long enough he became tired of his surroundings and condition, like some others: but that was not my case. Death to me was an unwelcome visitor. He

cut short my earthly existence, and thereby pre-vented me from accomplishing that which I desired, that which I had set my heart upon. And that was not all. There were obligations resting upon myself which I could not perform because I was taken away—taken away from the means with which I thought to bring about conditions that would enable me to satisfy those who were looking to me But why do I talk? Of what use is this-the

dead speaking to the living? At least we are dead to the world, and what care they whether we be dead or not? When the ground once covers the body we are forgotten, except by those to whom we owe obligations.

I say, of what use is this? what good comes of

it? I was not interested in spirits talking to men and women when I was here, nor do I feel attracted to it now. Who of all those who knew me will believe when you tell them I have spoken through the lips of another?

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD. MESSAGES RECEIVED LAST WERK:

Charlotte B. M.; Luther Brown; George W. Maxwell; Mistress Mahar; L. B—r. John De Wolf; Hannah Williamson; J. Palfrey Bossen; Sarah Ann White; Horace Stiles; Lizzle Atherton; George N. Allen; Mary Emily Partridge. Darius Briggs; Dr., Marsh; Emily E. Wilde; Ralph Huntington; William L. Watson; Sarah. TO BE PRINTED IN OUR NEXT:

George M. Smith; William K. Austin; Susan A. Page; Albert, John A. Lester; John Ford; Mary Ann Simonds; J. W., to L. G.; George William Rodolph; Mary D. Maitland; Phebe D. Haytord. 10wing to our limited space, the remainder of our list of

mouncements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

Why fear the night? Why sbrink from death,
That phantom wan?
There is nothing in heaven, or earth beneath,
Save God and man.
And in life, in death, in dark and light,
All are in Ged's care;
Sound the black abyss, pierce the deep of night,
And lie is there!—John G. Whittier.

Arthur's father prepared to punish him for being bad, when the little fellow said solemnly, "My mother has 'tended to me. '

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

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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. Danskin, is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured

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URES 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, sex, and a description of the case, and a P. O. Order for \$5.00, or more, according to means. In most cases one letter issufficient; but if a perfect cure is not offected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Utica, N. Y. Oct. 6.

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May be Addressed till further notice Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching Clairvoyance.

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References.

DC. 6.

DR. COOPER'S MEDICATED PAD AND BELT.

Warranted to Cure Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the vital organs and nerve centre; or the belt may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pada Chest Protector may be attached; this, also, may be medicated as ctor may be attached; this, also, may be medicated, and il be very important in all affections of the Throat and (Patented Nov. 4th, 1873.)

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. 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 future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental 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 Church and Prairie streets,
Oct. 6. White Water, Walworth Co.. Wil-

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.

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S conts 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. MEN DUM.

Investigator Office,
Paine Memorial,
Boston, Mass.

gression, will be issied the 1st and 15th of rach month from its office of publication, 5 liwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The 'Halo,' an autobiography of the undersigned, for sale as above. Price \$1,50, postage 10 cents.

D. C. DENSMORE,

Dec. 16.—tf Publisher Voice of Angres.

Babbitt's Chart of Health.

Dr. E. D. Babblit 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 Lawsof Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dess; How to Eat; What to Eat; How to Sleep; 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 CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Piano and Organ-Tuning.

A MONG 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 Piano and Organ Tuner, would respectfully call the attention of owners of instruments, specially those who read this card, to the fact that all work he undertakes is never left until faithfully and satisfactorily done. Prices as low as first class work can be done. EDWARD W. THOM PSON, Residence 251 Meridian street, East Boston. Nov. 10.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed anyslove. seed envelope.
JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.
R. 17.—†

TO THE SICK and AFFLICTED who wish to be treated and cured at a liberal institution. Traveling expenses paid if treated a proper time. Circular, tickets, and medical device free S. Yolfer, Supt. Physician, 24 Park street, Box 888, Lewiston, Me. Please state what paper you saw this in.

Physio-Eclectic Medical College.

NEXT Session 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 Baymiller street, Cincinnati, O. Nov. 10,—8w*

TAYLOR BUZZELL,

INSPIRATIONAL ARTIST, 9 Seaver street, Sullivan Square, Charlestown District. 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. Dec. 1.—tf

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; postgo 18 cents.

\$250.0 a year. Agents wanted. Business legitimate. Particulars free. Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo.

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Dec. 22.—13w*

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Nov. 3.

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

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no good, and finally concluded I must suffer the rest of my
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Congregationalist. I thought the medicine was just what
I needed, and I sent to you hast April for a package of Pills,
Before I had taken eight I felt like a new person. Can
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can stoop as well assever. My friends are astonished at the
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try them.

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BY PROF. S. B. BRITTAN DB. BRITTAN grapples carnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WORLD!

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Direct Writing without Visible Agency.

The following letter, toplete with interest, and To Epes Sargent, E-q., r's Moreland street, Bossurcharged with important tacts, we print with the consent of the principal parties to the transaction: to wit, Rev. Wm Mountford, (author of

fair minded readers. However, as to "direct writing," I will tell you of what I know by my personal experience. It is not, however, the greatest phenomenon which I have witnessed in

onnection with Spiritualism.
In Paris, amblet circumstances too dedious for reading as to caution and details as to carefulness against imposture, I obtained through the Baron Guldenstubbe a proof of the reality of spirit writing. It was effected in the Rue Fainburg St. Honoré, in my own apartment, which he had never entered before, and in a parlor which he had never even seen, and which notedy could have entered except by pressing against my chair in a during room bridgantly lighted. It was given on a sheet of white paper placed by myself in the parlor for the experiment.

It was that phinomenon which decided my

Enigment as to there being disembodied inter-central between our planet and some sphere of spirit; although previously. I had had ten times as much evolence as ought to have satisfied me. But all the time before, I had been like an explorer on a doubtful, due path, whereas now on looking back, I recognize the certainty of what I strank from acknowledging, not so may ble cause of its, doubt futness, as beganse of its magnitude.

evening of his visit, there was given a spiritual manifestation such as Daid never heard of he fore, and never have known of since. We wries standing about a table from which we five of ashad just risen became of its bitter is even of discharged by the Baron, said to me a On the table that time to are type you think of or make any lend of a make any len kind of rarper zvon please." I did so several. I asked him whether the slate-writing was attimes, and unmediately on the daying to rap of the rable an exact resistant while the double slates are spread upon production of the sounds which I had made, the table, in full view, or held in the hand of the rable, in himself rap on the sitter, the spirit hand, though invisible, penel, table, it is not be also between table, it is not be also between trades it is not be fall wished. Hurdidde not have a control the finger tips in the darkness between tone so if he had we find that did he not have ome machinery attacted to the table, and which Tesplayed upon in his policit?" That question is surely its lown answer when it is understood Michinery to the pocket, and placed upon there to the purpose, which I have stated. That would drive been something more worderful than was given the electric telegraph on its first exhibition. Then the Baron said to me, "Write something on the table so as formake it sound, write a sen

tence so that at be not very long write your, taken write anything, and then listen." And then I made portraps a dozen experiments. And no bank clerk or other expert could swear as to counds which I made with writing and their repetitions from the table after a momentary pause on my finishing. The confidence of the confi pause on my finishing. The unbethring of words as to sound, and as to that also commawords as to somm, and as to that a so command the full type, up stroke and down stroke, crossing of betters and dotting, and my accidental momentary pause in writing all, all reproduced with the exactness of phyligraphy against a undecape or against Westmanster Abbey.

And many times through two other mediums

And hard their Entough 'wo other medium's besides the Baren tenden tubbe, there has been went bested to me without from hands not the the carth, carthy "I had describe an instance of it. And let it be borne in mind, that the me d nin was injected waveaus depletely a stranger for me and fight exchanges and fight each part in the me and level with the me and level with the fight part in the me and level with the fight part in the message was and period the states and form, written in a lark's period to be the room, and in mid day light the message with the mid of the model of the room, and in mid day light. against fix four 100 five period habits across the table rated then beasked me to think of some person whom 1 had known well, and who had known of mg. Stin lings and the table. I thought when I stiently of one and another and another, while trying to resolves some uncommon name. In a but charitle while, I said that I had got a rame in my friend. unind. And as quickly as he could speak he said, "It is done; take up the card." It stooped

even his Faindwriting
As to what precedes, I have written in all honchool, but by methods which are not likely ever to become absolute

down and took up the circl, which has been as I had placed it. And on it was written the name

which I had thought of -M: had Shipman

It has been said that only edicated training can qualify a man for judging on the phenom-era of Spiritualism. It might as well be said, and with less arrogance, perhaps, that only theo-

And then the insolent way in which it is pro posed, as to credibility, to limit the sphere of in-quiry to regions of which it is assumed that nat ural science is the door-keeper, and has already said its last positive word. As to that, let it be observed that not only was Sir Isaac. Newton an astronomer, and something more scientifically. but that he was also a student in divinity and profoundly in earnest. And, therefore, presumably he was a man who believed that "there are more things twixt heaven and earth than are, dreamed of " in the philosophy of some few scientists; or in that of a more numerous body, who are always to be heard shouting and mocking,

y ell intelligent raps without any human agency. Assoverable—As well might it be said that Hadyn and Mozart were, not trustworthy as to music, because they knew nothing as to the fympanum of the ear or the laws of sound, nor had ever been certified by an aurist. And as well, too, might a man be ignored as an eye witness for not knowing how to make use of his eyes, because of his not having been trained as an oculist. It is a queer, novel priesthood, as to the use of the senses, which has been thus proposed has to the simpler phenomena of Spiritualism. Some one unseen to me, he cannot not a very stress of such standing try respect to the able to the simpler phenomena of Spiritualism. Some one unseen to me, he then asked me. But than the persons thus suggesting, surely the to unroll the pellet I had in my hand. I did so, red Indians, with their open air training, would and found the name the same as the one he had be far better qualified as to acuteness and reliating the same as the one he had be far better qualified as to acuteness and reliating the same as the one he had be far better qualified as to acuteness and reliating the same as the one he had be far better qualified as to acuteness and reliating the same as the one he had be same as the one he had be far better qualified as to acuteness and reliating the same as the one he had be same as the one had a suggesting to the same as the one he had be same as the on

There are some people who ery out, as to Spiritualism, that it is much ado about nothing, and not worth thinking of. Nor yet in this way,

the stellar heavens.

And then it is to be remembered how it was with the scribes and pharisees in Palestine, when "Jesus went about all the cities and villages teaching in their synagogues." And habbler was what St. Paul was called by "certain philosophers" just before getting his great and famous hearing on the hill of Mars, at Athens.

whenever new light begins to shine through the mysteries of the past and make them port-holes for observation as to new and widening truths.

fountain-head of causes, and every spoken word. He said he did n't know what it was for, but was may reverberate for ages, and there should there fore he no haste in pronouncing against one another, and especially because as to many things

lengthening chain of published evidence in favor of the verity of the spiritual phenomena in general and of psychography in particular.

That the published evidence in favor of the verity of the spiritual phenomena in general and of psychography in particular.

That the public may be again reminded of the peculiar devidence of mine—I took the lead pencil and held it out in one hand under the table. Soon I felt a hand on mine—soft but cold. The hand then History U.S. No. 28th, 1877.

My Dean Mr. Saegers What you wish 1 his presence, we subjoin the following extracts will-do; though I fear it will not be of much use, because for testimony to be successful it must not not be good to their interest in having only be good to their interest. A walk in was yet in New York City. We would further roles the good to the Bands were all the subject one. The trembling times and on mine-soft in a very fremulous way:

took hold of the pencil in a very fremulous way:

to know hold of the pencil in a very fremulous way:

to know hold of the pencil in a very fremulous way:

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to know hold of the pencil in a very fremulous way:

t

Without handling the papers, he selected one, and described a spirit friend whose name was written upon the particular one, at the same time men-tioning therewith some confidential circumstance totally unknown to the medium, but which he said was reported by his 'faminar spirit.'

said was reported by his "faminar spirit."

Next he described another spirit, and, as in the first case, selected the right paper, gave the name and profession correctly (Phad written only the or determining range), and exclaimed, "Soit a gify man, but a "right of choice". good old country parson, so says my guide.' This. was correct

Next he, said my fatherswas in spirit-life and Next the said my tather swas in spirit me and a desurt is netering the correct of a construction of significance.

But also, through my friend the Baron, that present, first repeating his initials, then his full Daty Advertiser, and he does v, with remarkable skill. If name correctly, and, as if hearing clair and entity, his explaint statements are correct, these people are the construction of the be whispere t, My son, it is me; t, your father, most above displacts on the carto. He says their time.

the wonderful accuracy of the medium.

Lasked him whether the slate-writing was

the two frames (about half an inch) to master the speck of pencil, and the hand thus writes through as well as between the slates, the material gel finger tips within all the while connect ed with and following the hand, apparent solidity of matter not affecting the penetrability by spirit. And as if todemonstrate the truth of the theory he handed me two clean states, which I examined and closed, and holding them near my ear I heard the enclosed but of pencil take up it self and walk! Opening the slates I saw written plainly the name of a departed friend. Arranging for a future sitting I then left, feeling, per-

slates I had purchased in Broadway. I placest these two together upon the table, after they had been washed and marked. The medium also had two pairs of states of deferent sizes, which were three perfectly clean, and placed before us.

The gas was burning freely from all the burnets Severte of the chandeller and the wall brackets - Plucing tell low much its if its my bands upon my two slates, and two of his, in a moment I heard a scratching going on botwich the frames under my left hand. The writing boottoned slowly, every movement distinctly scorner . During the writing the medium said he Then he standing resched at one side of the tall the said, a fake a selection of the reson and mend day light and restrict trong segment with the manne of a discussed triand. This message, with its identificant his standing resched at one side of the tall typic language, I now tetain us a momento of the said, a fake a clean card and put it demonstration obtained under the most under the table," and I placed one on the floor satisfactory conditions in the absence of all visi-a jainst my feet. To now period hands across, ble plusical cause.

Then I held off my two slates in my left hand. at arm's length, Mr. Watkins not near them when I heard similar movements, and opening the states found written in the same hand a brief but characteristic message signed by the same Then another clean state in like manner re-

ceived a commandment upon the table of stone. The question is, if it is not spirit individuality, what better evidence have we that it is anything And else? And how is it that communications of a to the best of my recollection it seemed to be private and recognizing character are similarly obtained by others, no matter who they are, or whence they come . Mr. Watkins has nothing in esty, and with faculties for observation and ex-pression, not trained, indeed, In any scientific sciousness of plous superiority. Apparently very sciousness of pions superiority. Apparently very positive, he is really very sensitive to influence mortal and immortal. He is doing a good work with the public-skeptics preferred. He has been devoting one day of the week to the poor, with out charge, bringing evidence and comfort to many a sorrowing soul."

From an account of a sitting with Mr. Watkins as given in the Hartford (Ct.) Times of a recent

date, we subtract the subjoined: "He [Mr. Watkins] and I were the only ones in the room. We sat at a single wooden table, which I examined. There was no trickery, under nor above it. On the table were two clean slates-1 examined all four sides-and some sheets of paper and a lead pencil. The doors of the room were closed and the blinds open. It was in broad daylight-2 o'clock in the afternoon. He went out of the room and closed the door tight after him, while I wrote four or five names on as many slips of paper, which I folded separately in tight little wads and laid on the cencourten steeple.

Scientific training is not necessary for observing well and reporting cradibly as to whether or not a table tips on the floor, or jumps up to the ciling, so lossly, of itself, nor yet as to whether the ciling, and the pullets I had written on. I took to the ciling is not necessary for observing the came back, and after pacing up and down the room awhile, told me to take up one of the pellets I had written on. I took one up without knowing what necessary world who had sind initials? Before I could reply be called the full name. I started, for it was the tail indeed a name I knew well, and he was at the other side of the room and had not touched the pellets. He said the name was given to him clairaudiently. He then started back, and, looking up in the air as if he saw something, said: 'I pellet, with satisfactory messages, and with some 1 sides, and such infinity is reapling its own reward, little test with each one that identified them.

He then bit off a bit of slate-pencil, enclosed it in the two slates, and we both placed our hands which is their now, was the new notion of Har, on it. Presently I heard the nib of pencil in vey as to the circulation of the blood worth side scratching, and in a few minutes three thinking of: nor yet was the discovery of the taps were given with the pencil, and opening law of gravitation, which soon became the key the slates I found a message to myself with the name signed in full. The slates were then clean ed, and I held them out at arm's length, the me oium not touching them. His two hands were in my right hand. Presently the bit of penci was heard moving. On opening the slate appeared another message, with the name of another relative signed. The medium had not other relative signed. The medium had not touched the state, and it had not been out of my

told to get it by these voices inaudible to me. I examined the table, and a spread was then thrown over it, and we both sat down, one on each side, another, and especially because as to many things now in controversy even time of itself will in no long while decide. I am yours ever, William Mountrond.

To Epes Sargent, Eq., is Moreland street, Boston.

Charles F. Watkins,

Watkins,

Over it, and we both sat down, one on each such the medium putting a slate on a chair between us, a sheet of paper on the slate and a lead pencil on the paper. The chair was close to me and some distance from him. He stretched both hands across the table and requested me to hold them in mine. Presently I telt a hand tap me on the knee — then again and again. Then the medium putting a slate on a chair between us, a sheet of paper on the slate and a lead pencil on the paper. tion: to wit, Rev. Wm. Mountford, (author of Miracles, Past and Present, Fig. 1) which it was addressed, residence at 46 Beach street, Boston, and would that it may form an additional link in the fast; be glad to afford evidences of the satisfactory his presence, we subjoin the following extracts from a letter written us by J. F. Sulpes, while Mr. Watkins was yet in New York City. We would further refer the reader to the Banner of Light for Sept 29th, wherein will be found the outspoken and unmistakable endorsement of Mr. W., furnished to our columns by Epes Sargent, Esq.

After stating primarily that he made a friendly call on Mr. Watkins at his home (then in New York), Mr. Sulpes writes as follows:

"I had no intention of having a sitting, but before leaving, he requested me to write four the relationship. I did so, and foided and twisted the papers securely, and kept them before me Wrhout handling the papers, he selected one, and dascabled a spirit friends on ships of paper, without the relationship. I did so, and foided and twisted the papers securely, and kept them before me Wrhout handling the papers, he selected one, and dascabled as spirit friends on silps of paper, without the relationship. I did so, and foided and twisted the papers securely and kept them before me Wrhout handling the papers, he selected one, and dascabled as spirit friends on silps of paper, without the relationship. I did so and foided and twisted the papers securely and kept them before me Wrhout handling the papers, he selected one, and dascable as spirit friends on silps of paper, without the relationship. I did so, and foided and twisted the papers securely and kept them before me Wrhout handling the papers, he selected one, and the medium if I had better let the pencil go? He said not till the hand shook like an aspen leaf. I saked the medium if I had better let the pencil go? He said not till the hand was strong enough to hold it firmly. Both his hands were all the time clasped firmly in my left one. The table was feeling of mine and trying to grasp the pencil. My eyes, ears, and trying to grasp the pencil. My eyes, ears, and trying to grasp the pencil. My eyes, ears, and trying to grasp the pencil. My eyes, ears, and trying to grasp the pencil. My eyes, ears, and trying

present, first repeating 10s initials, then his till in a y Advertiser, and hence of the meaning clairandiently, his explain statements are correct these people are the he whispere 1. Wy son, it is me; 1, your father, west absorbed eighthists on the earth. He says their fundamental doctrine embraces the largest charly for all, and that they are non-positionally disconnibative.

The table of life is abore and supplied. If we don't eat the fast, it will taste the letter if we don't eat the fast, it will taste the letter if we don't eat to fast, it will taste the letter if we don't smatch.

I dyou must go see sooth. The murmined, as he garhous is a far and care and turied his sleepy eyes toward test. If it is note; he said. They it is he could be a fact that of the said he care that a note has best about. I play you higher but a note has best about. I play you higher but a note has best about a lipiny post of the has best about a first warm of the kin the has we lid be couldn't stand that not we had seen as the transfer and of an another than the stand that not we had seen a fact that that has the seen as the transfer and the stand that not we had seen a fact that that that has been about the seen and the stand that not we had seen a fact that that has been also seen as the seen and the stand that the work had seen as the seen and the stand that the seen and the seen as the

Saturday, 10 %, 221, the 257th anniversity of the binding of the Pogethis - was only colebrated in New York Cry,

ights that off insplication brain

Sirk took (vion through the love of gain. Chan been Printed & HEADACHE. - Disselve and drink Awa teaspe at its of mady poweleted charcoal in one-half a

tundeerful of water; it will relieve in fifteen infinites; take a couldity jow of an hour afterward.

The death-grounce, the battle-field is awful. How much

THE BELLS OF PLORENCE.

Wests even the Phallan Jove subline,
Clayseigh attor and all else
O'ther's comes of older time,
Fair Florence, are thy living bells (
the bells) the worlds are buoyed,
Likelicacutibells, on wives profound,
In all to thence, as in void—
The very flowers are cups of sound.
We diven and draming we rejoice—
blat we, when great boath draws us nigh;
Hearting, may understand the Voice
White, recks the blue bell of the sky;
And, who new senses, finely string
It grander bells of the sky;
May see a golden planet swing.

May see a golden planet swong
And hear the silver liles ring.

-[Catholic World,

Leather, chemically considered, is the oxhide of beef. There seem to be grounds for the bellef that Senstor In galls' pears? It and late seeming 110 for allowing the Indians to the Indian Trintory to become citizens, covers some ment sensaking projects which will not bear the light. The Indians who have had experience with the white man's promises den't like the bull.—Boston Herald.

Quills are things that are sometimes taken from the pinions of one g. use to spread the opinions of another, Nothing of in portance by way of war news,

A London despetich dated Dec. 234 states that Capt, Wig-shus, an Erga's main, havarrived from the dentsering Oct (tivers, the Second, and reported that a range is practicable to the North Pide, with an open seall the way. He also re-ported a from rose commerce into Silveria from China. Capt Wiggins, with a scholner of forty tons, safled from the expetion Silveria to St. Petersburg, stops will be taken to take region of trading steamers, and open to the world to take region of trading steamers, and open to the world to take region of trading steamers and open to the world to take region of trading steamers and open to the world to take region of trading steamers. And open to the world to take region of trading steamers and open to the world (oping to a second taken from one mine this year. Whe ar-

M. H. Hatter, of Newark, Wayne, Co., N. Y., desires the fail address of Mrs. Barker of 41th street and Broadway, New York, We may expect "the beautiful show" in Boston "about

They have been, and still are, resorting to all sorts of will give you word by word what this person respeats to me for you. Slowly, as it listening to some one unseen to me, he called off a very satis-New York and Boston blgots, who thought it would be a

> A LETTER. A LETTER.
>
> A 8th at language attered to the eye,
> Which environments would in vain, deny;
> A 1 e to bind, where circumstances par;
> A facts of fee lag, structifed from heart to heart,
> Former to convey, like an electric chain,
> Then yes is first - the lightning of the loadn,
> Archbeat at once, along cach precloss link. At a bear at ence, along each precious link, Affection's life pulse, in a drop of link,

The telephone has parried the human voice under the raits of Hover from France to England.

The meanest in n yet. He went to church. The continuous box was passed. He had one cent. He dropped it as the first. The box passed on. Everyhedy say the supposed unintentianal circumstance. When the folks get down to tray, near man gets down to remny. Pency saved, Who folks get up to stug, in, in, (mean man) joins in loadly, "A charge to keep I have," evidently reterring to penny. Now bring on your mean men!—Camden Post,

ntty lives were reported lost. Several buildings contiguous to the scene of the calsulty were badly shattered, and one was entirely demolished. The damage to property amounted to nearly \$500 000.

> I sought for God the world around, But what I sought I nowhere found: And yet a night; God I saw— " His name was Everlasting Law, His unseen throne in boundless space At the all-centre litel its place: The circling system around it whirled, Bun upon sun, world upon world. His influence radiated far Beyond the dimmest outer star, And ruled the motions of all life, The seeming maze of force and strife. No living thing, no lifeless clod, But bows before this mighty God. All other Gods he is above— When menobey Him, He is Lovo.

Can you spell consent with three letters? Y-e-s.

Some "meek and lowly" Christian has been, it seems, trying to "intimidate" our worthy infidel friend of The Investigator, Horace Seaver, to which the latter replies in a very pointed and just manner, as follows:

a very pointed and just manner, as follows:

'It is of no use to call names, and threaten us with law.
You mistake us altogether, if you expect to infimiliate us in that way. One man has as much right to be an A'belst, as another has to be a Christian—and if you do n't know this, it is time you did.'

A man cannot expect half a loaf when he loafs all the

Capt, Brown's recent chiefal survey of the South Pass Jetty channel, Mississippi River, shows a depth of 22 feet, and a width of 200 feet.

I would not allow any man to teach my son who would not acknowledge that every cause produces an effect, which tew school-masters do allow. - Joseph Hine.

After that a band appeared at the side of this labe. It disched up, with both the medium's bands still trise and fall, with both the medium's bands still that in the Several hands were put up—one a tiny child's hand.

BRIEF, PARAGRAPHS

SHORT**FINNON****-Set on they independ above that of all the earth; fed here color hand a falsehood what agreeth in the filler form on the still the color of the still the color of the still In Memoriam -Chauncey Barnes.

Visions of the Beyond

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From the Higher Life.

EDITED BY

HERMAN SNOW.

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the che spest and best Ephemeris of the planets' piaces for
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sa son; the great rainful of January; the wet of July and
August; the low temperature of May; the War between
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What Was He?

Jesus in the Light of the Nineteenth Century. BY WILLIAM DENTON.

others "just before getting his great and famous hearing on the hill of Mars, at Athens.

Always, according to history, there is a struggle whenever new light begins to shine through the hysteries of the past and make them port-holes or observation as to new and widening truths.

Every atom, for aught we know, may be a struggle and it had not been out of my sight a second.

Other relative signed. The medium had not touched the state, and it had not been out of my sight a second.

Numbers of these tests were given, but I can only have time to give one of each kind. The modium then went out and brought in a good-size of the past and make them port-holes medium then went out and brought in a good mintentional circumstance. When the folks get down to fray, no an man gets down to promy. Penny sight a second.

Numbers of these tests were given, but I can only have time to give one of each kind. The modium then tongets and gives a complete part of the folks get down to fray, no an man gets down to promy. Penny sight a second.

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