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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.] BY JOSEPH RODES BUCHANAN, M. D.

LITERARY SELF SUFFICIENCY VERSUS THE DIVINE INFLUX To those who attain the Jovian heights of self-sufficiency, which some men reach by perusing old books and modern speculations, in which the writer essays the rôle of a demigod by reading the universe in his inner consciousness, as if that universe had been born from his own brain, it is needless to offer any facts to enlarge the area of thought. To these Jovian gentlemen (of whom we have an immense superfluity, from Hegel and Schelling to Hamilton and Emerson) the brave and honest votaries of experimental and positive psychic science are as pitiable fools as Galileo and Newton were to the followers of Aristotle and Des Cartes, and the phenomena which the spirit-world itself has introduced to our senses are as far beyond the hazy horizon of their knowledge, and as thoroughly vulgar as those other vulgar facts which directly concern human welfare-the best methods of ventilation, the best methods of controlling and annihilating disease to make a healthy race of men, the best methods of realizing in machinery the mechanical equivalent of caloric, so as to relieve the toiling millions of half their work. Vulgar facts indeed As vulgar as the kicking frog's leg which introduced galvanism under the "frog's dancing-master," Galvani, and far below the supercilious gaze of a Jovian philosophizer, but nevertheless facts in which to an eye strengthened by sincerity and noble purpose, there shines the ineffable splendor of Divine benevolence, ennobling the destiny of man on earth—as it is at the same time shining forth in the direct agency of the spiritworld, the shimmering light of which, coming into the earthly atmosphere, is ever lifting our thoughts into heavenly communion, and elevating earth-bound souls into a celestial at mosphere, the love and wisdom of which are gradually assimilated into human"life; and thus, as in the primal morn of earth-life, the brooding love of the Infinite lifted up matter into the forms that envelope and carry life and love—this Divine work of eternity goes on-Divine love still streaming down and earth forms still rising up to receive it, as the tides rise toward the moon—rising still higher as the ocean sends up (under influx from the sun) from the surface of its ponderous mass the aspiring clouds that are seen all aslame with golden and ruby light from the influx that penetrates and sustains their forms—thus is it that from the Divine spirit-world the light shining down on the great ocean of earthly mind lifts its receptive elements into the cerulean home of beauty, from which they come down in refreshing dews and showers. while at the same time penetrating through the fogs of our Northern clime (so unlike the clear atmosphere of India and of Greece) they reach the humblest clod and tiniest flower.

Sweet and beneficent is the influence of that spirit-world which opens wide its windows over the dying couch to show the departing spirit its higher home-which hovers over maternity, over the cradle, over the unselfish toiler, over all lovers of their kind, and over every writer or speaker who lives and labors in the atmosphere of All-conquening Love.

THE DOMINANT CLASSES.

Humanity on the open plain of Nature is ever inspired and elevated by this celestial influx, which counteracts the lethargic influences of earth, but, alas! it hides away from the divine influence in the earthly structures erected, occupied, and saturated by the selfish and domineering passions of the lower plane of life. In the gloomy halls of the cowled priest, the law-giver, the judge, the executioner, and the soldier, and their outpost, which is a part of their system, the university, the spirit of defiance and domination prevails—defiance against all-the physical power of nations-defiance against popular uprising-defiance against new truth and all forms of democratic benevolence - and domination over the minds and bodies of men.

This spirit of defiance and domination over man is equally hostile to the celestial influx which it repels, as the hard, opaque, granite wall, without a window, shuts out the light and impairs the life of its imprisoned tenants.

Universities are a part of the old machinery for dominating over the human mind, and imposing on the rising generation the ignorance of historic ages of barbarism. Hence it is that the college-molded mind is generally in sympathy with a stage of thought behind that of the living generation, and is trained to perpetuate this domination instead of submitting with docility to the power of truth. Hence this strugglethis combination of the priests, soldiers, law-givers and scholars to put down new truths, as when the founder of the science of the brain, Dr. Gall, in 1796, was compelled to suspend his lectures at Vienna, and when, in 1854, Mrs. Hayden, by priestly power, was silenced at Paris, and in 1877 the abortive legal and medical assault upon Henry Slade was followed by Dr. Carpenter's feebly malignant assault upon all who deviate from his extremely meagre "common sense," in which he aftempts to render infamous all who dare to give honest testimony beyond the limits of his dictation. Very properly indeed does the Rev. Joseph Cook exclaim, "God save us from the evils of arrogant sciolism!" But how can he save us unless we humbly receive his teaching and welcome all the phe nomena he brings around us?

ATTACK UPON DR. M. B. HAYDEN.

That the comprehensive and wholesale malignity of Dr. Carpenter's assumption should be expressed in attacks upon persons superior to himself in the qualities that truly adorn and Lewes have fabricated their liber human nature, is not singular. The following passage em-

bodying his attack upon Dr. Maria B. Hayden can be better appreciated when the reader is informed that Mrs. Hayden is a lady of the highest and most irreproachable character, as refined in feeling, as sincere, unselfish and honorable as any member of the medical profession of either sex in our country, and is at this time one of the most highly esteemed and most successful physicians in New York. She went to Eng land not as a needy and suspected adventuress, but accompanied by her husband, Dr. Hayden, as a representative of some of the best elements of American thought, endorsed by a public meeting in Boston, March 27th, in an address to the people of England in her behalf as "a lady of unexceptionable reputation, who cannot fail to impress all who make her acquaintance with her excellent qualities of head and heart, and her entire sincerity and truthfulness as regards the phenomena which occur in her presence."

It is of this noble woman that Dr. Carpenter utters the following small and malevolent libel, so characteristic of his

"Under the fostering influence of pecuniary temptation, imitators of the Fox girls soon sprang up in various parts of the United States; 'mediums' became numerous; and one of them, Mrs. Hayden, brought the contagion to this country, where the 'spirit rapping' epidemic rapidly spread. The manner in which, according to the experience of those who witnessed Mrs. Hayden's performances. (subsequently conwitnessed Mrs. Hayden's performances, (subsequently confirmed by Mrs. Culver.)—[Note. Dr. Carpenter has since found himself compelled to retract the statements based on Mrs. Culver's certificate, as they were too infamously false even for him.] the medium divined at what letters to make the raps, was very simple; consisting merely in carefully watching the countenance or gestures of the questioner, who almost invariably gives, in some way or other, involuntary expression to his or her expectancy. Of this I could cite many proofs. An eminent scientific friend told me that having been den's powers were tested, he was at first greatly surprised at the accuracy of the replies he obtained regarding the name, date of death, and place of death, of a deceased friend of whom he was thinking; but that he soon obtained a clue by observing that her success varied with the demonstrativeness of the individual, and that she utterly failed with one of peculiarly imperturbable habit. He then made a fresh-trial with the fixed-pre-determination-to withhold-any,manifestation of his expectancy; and Mrs. Hayden was completely bail d. The secret was divined also by Professor Edward Forbes, who, by pausing on particular letters, made Mrs Hayden spell 'Lord Tomnoddy,' and other waggeries And the most complete exposure of the trick was given by Mr. G H. K. Lewes, who caused Mrs. Hayden to rap out the most absurd replies to questions which he had previously written down and communicated to another member of the party, finally obtaining, in answer to the question, 'Is Mrs. Hayden an impostor?' three unhesitating raps at the letters T E.S."

IGNOBLE SOURCE OF THE SLANDER. If Dr. Carpenter had had the least desire to tell the trut'r or to do justice to Mrs. Hayden, he might have obtained very complete and very satisfactory information from Sir Edward Bulwer Lytton, whose guest she was, or from the Countess of Zetland, or Prof. DeMorgan, or Lord Brougham, Lord Bentinck, Robert Owen, sen., Dr. Hoyland, Consul T. C. Grattan, or Dr. Ashburner, or in fact from many others of the very highest standing and unquestionable soundness of critical judgment. But this was not his aim. "The carrion crow flies croaking low" to obtain its peculiar food, and Dr. C. leaves these highest sources of information to gather putrescent slanders from a source as unscrupulous as himself.

When we remember that Dr Carpenter was himself consummary method might have been found on this side of the

The slanders of Mr. Lewes were at the time effectually and scornfully squelched by the replies of Sir Chas. E. Isham and at the time, spoke of "his wretched taste and ill manners in applying the term 'imposture' on exceedingly slight grounds | shall know God and rejoice in the knowledge f to a lady whose character would bear scruting much better than Hayden's impositions, or to do what he did on a former occacan lady-to retract absolutely his unwise assertion."

EMINENT-FRIENDS OF SPIRITUALISM. Dr. Carpenter, however, needed no testimony from these was eminently both scientific and philosophic, made a strict

Old Robert Owen, the skeptical philanthropist and public champion against Christianity, and bound by his position to disbelieve the claims of Mrs. Hayden, but altogether too honest to do injustice to any one, visited the scances of Mrs. Hayden as a sincere inquirer. Mr. Owen expressed his convictions as follows: "I have had fourteen scances with the medium Mrs. Hayden, during which she gave me every desire! opportunity to ascertain if it was possible there could be any deception on her part. I asked many of the spirits of my own family questions to test their identity, also from several of my long-departed friends, and from some well-known characters, known to me only by their writings, and in all these instances the answers have been true, prompt and direct, and always rational.

WILFUL IGNORANCE.

The reader can judge whether it was the lack of common sense or of common, honesty which kept. Dr. Carpenter ignotions made by Mrs. Hayden, and made him credulous enough to believe that the spiritual raps were mechanically made, when that question had been settled a thousand times by crit ical experiments, in which the sounds have always been found to occur apart from the medium, on furniture or walls, which the medium has no means of affecting. Dr. Carpenter's ignorance (if he be really ignorant of this) is simply wilful and dishonest. But the legal maxim so familiar in Latin that "ignorance of the law excuses no man," belongs also to the Divine government, and no man can be held guiltless in a slander on account of stubborn, wilful ignorance, any more than a hondcide can be excused because one was prepared for the crime by wilful intoxication.

Setting aside both Carpenter and Lewes as witnesses whose

veracity has been successfully impeached, I would give the true story of this scance, concerning which Messrs. Carpenter

[To be continued.]

## The Rostrum.

THE TRINITY---THE SPIRIT, SOUL AND BODY A Lecture delivered by Mrs. F. O. Hyzer, at Everett Hall Brooklyn, N. Y., Sunday evening, Dec. 23, 1877.

[Reported expressly for the Banner of Light by George E. Miles.]

We have chosen for the theme of our discourse to night (i) view of all the questions and many which we have not referred to, but which we will refer to, by way of illustration, as much as we can, in order to answer all the wants of our audience) that question of the Trinity-the Spirit, Soul and Body. The questioner says, "We want to know more about it." In deed we do. We cannot know too much about it. One of our most liberal and most learned ministers, as you are well aware, citizens of Brooklyn, said but a few days ago in his pulpit "that that question of the Trinity was something to believed it because the Bible said so, but he never could onite understand it. There were some things which he did not believe, and he would not accept them. They were not worthy of God and humanity. But, in regard to that Trinity, it seemed to be a question not yet explainable to him." When we read, it, coming from such a source, we were quite surprised. We wished he had a little more of the illumination of Modern Spiritualism, for it is one of the simplest questions, it seems to us; it is one to the solution of which the Spiritual Poilosophy is most abundantly adapted.

It seems to be the primal state of nature that everything involves a Trinity. We only want to get a larger view of those old statements; they are all right in their way. We might take each one of the peculiar features of every dog na that has ever been enunciated from the pulpit from all the days to which history alludes, of which it has made the slightestfrom one form of organism to another—a rapid evolution, The evolutional principle of nature has become so abundant we can take an old creed and transform it into a thing of stance, adapting ourselves to every revelation, giving higher [it, meant eighteen hundred years ago, [Applause,] utterance, drawing into our sympathies every circumstance, seeking an elucidation of every mystery, unraveling cheerful that God must also be as much larger than our intellects can

his own, and whose sex ought to have protected her in your, standpoint of these considerations; we must endeavor to re- mate sense. Then that becomes the Son, the reflector, that publication from language so grossly insulting." "I chal- move ourselves as far as may be from the traditions of the first and fullest realization, that all the comprehension that lenge him to offer better proofs than he has yet done of Mrs. | past, from that state of feeling wherein we have gathered up | we ever had or ever shall have, is the reflection, incomsion when he lost his sense of propriety toward another Ameri- old, or because some one whom we loved thought so, or brain recognizes the possibility; and that becomes the Son eminent gentlemen to counterbalance the libeller Lewes. He do something of itself, to move outward and make condi- whole! Where is there are individual in earth or in heaven had the same opportunity as they to know the truth, and it tions for truth, and attain to a richer and fuller expression that can conceive of the limitless? To success my own orwas his duty to ascertain it. There is scarcely any simpler of our revelatory power; to know for instance if Moses said ganization and its development, for instance, is not postask to a man of common sense and common honesty than to anything, and we have a correct statement of what he said; sible though all the angels of heaven should cluster around visit an honest medium, and to ascertain that the sounds pro- that what he said being true, must mean more to day than it this hall to night, and concentrate all the purposes of their duced by spirits in his or her presence are not produced by meant to Moses; that what Isaiah might have sung, beautiful; existences and all the divinity of their god head upon any action of the medium. Prof., DeMorgan, whose mind exquisite, wonderful as it might have been in the time when this organization. Such action could not, by any possibility, he received the inspiration, that high as it might have lifted renderait receptive to an inspiration larger, bigher, deeper, examination of the phenomena alone with Mrs. Hayden, and him, as deeply as it rendered him capable of penetrating into fuller, warmer, richer, broader than the capacity of the cub having satisfied himself thoroughly in the first fifteen minutes, the truths of life, yet it must mean more to you and me than in which it is measured. You cannot get a gallen into a quart treated her ever afterwards with distinguished consideration. it meant to him by comparison; that is, the intellect expands cup, but you can get a quart into a gallon measure, and so from the sun-centre of our firmament, so that we must expect [ginning and end of all we ought to know. [Applause.] nigher, firmer, and richer tone to the imagination.

And this imagination is the high priestess of God, comingdown crowned with the glory of the Father, and the Mother, and the Holy Spirit of Revelation, to build her temple in the

of the law, in the organic capacity of our natures, to make tru'h mean more to-day than it meant yesterday, and more tomorrow than it means to day.

It is not for us, when we look at the grand old streams that run from the mountains of New England down toward the sen, and see the manufactories, the great wheels of which are rolling in their impetus, that we should use those rivers just as they were used a hundred years ago, when the canoe of the Indian was all, perhaps, that disturbed the silent waters; now the rushing, busy, crashing, ceaseless whirl and buzz of commerce, of all financial interests in the accumulation of national wealth, of all advancement of enterprise that throw back beauty and utility upon the people-all these are now brought into the embraces of that current, and for us to keep canoes skimming over those waters because they were the legitimate travelers of the wave one hundred or two hundred years ago, we should consider very irreverent and sacrilegions, because it would not be worthy of the genius of a great people so to do. And if the waters of inspiration rolled over him very inexplicable. He never did quite understand it. He | Mount-Sinal, and a Moses only put a small wheel into the stream and manufactured only small thoughts, is it not incumbent upon us to do as well as Moses did? And if he did the best he could, let us do the best we can, even if we put a thousand wheels into the wave instead of one, and manufacture garments enough to clothe universal humanity, instead of a few early; ignorant forms.

So of the inspirations that burned upon the brains and warmed the souls of our progenitors, our ancient fathers, the patriarchs, the seers, the poets, the prophets, the martyrseach one in his time and in his turn having wrought nobly, having been the faithful servant of the living God, having manufactured truth in its simplicity, according to the heights he could reach and the valleys into which he could deseend; if we are not as true to our inspiration and the genius of this hour as they were to theirs, then the worse for us, We have no reason to find fault with any ancient thinker for record, and in the light of the Spiritual Philosophy we only re- | not having done larger thinking. We are only to see to it quire the transmuter to change it from the lesser to the larger, that we do as much larger thinking as our privileges and our observations and our opportunities guarantee to us. [Apinstead of slowly tracing it through ages of possible change. plause, [ Therefore it is not for you or me to-day to animadvertupon that Trinity, and to suppose it only meant one in its harvests, in the intellect of the nineteenth century, that thing, and a very small thing, at that the Trinity was something peculiar and especial; that a God about the size beauty and show the warmth and the glow of the life involved of a very large and a very splendid and a very magnificent in it, and thus within ourselves link our thought with and human structure, like some old king, was the God: that the illustrate the past, rejecting nothing. Therefore we are Son was a similar representation, in a hunfan form, no more growing rich and conscious of possessions of which we and no less, holding just so much of that Go !; that the Holy never dreamed, and realizing that we have no occasion for Ghost was the corresponding spirit of life, the inspiration, throwing anything away, and that there would be nowhere the revealer, the combining influence of the twain, making a to throw it it we wanted to. Everything is written. Everything is written. Everything is written. erything is. Everything is absolute. Nature is nature, just so far; it meant just that and no more to a certain boundless, illimitable, incomprehensible except by approxicless of people. They were true to their poetical ideal; they mation from point to point, from day to day, from age were true to their intuitions; they were true to their inspirato age; and if we can come into a full realization of this, tion; but neither you nor I will be true unless we make this so as to be appropriating every fact, analyzing every circum-lidea of the Trinity mean eighteen hundred times as much as

ly with all the abundance which we possess of the talent of comprehend, waiting forever and forever for our transcendthe brain, all the feeling of the heart, the revelations of Na- ing approximation. That God, in a subtime sense the very ture or the attempted revelations, the approximate revelas apex of human ideality; the very divine split, which we may tions, through science, through philosophy, through religion, call cause, or call infinity, or call delivinity, or call delivent, or victed as a libeller of Prof. Crookes by resolutions of the offi- through literature, through common occurrences, through call Lord—no matter by what name designated—is the soul's cers of the Royal Society, we can appreciate the sympathy daily life, through remote things, through all suggestiveness grandest stretch after that in whose image it is formed, and in which attracts him to Mr. G. H. K. Lewes, another libeller of Nature concerning our future, through all the present in whose image it represents its individuality; and every one has of American women, whose slanderous tongue was curbed which we are abiding and the realities with which we are it, from the darkest barbarian up to the celestials, whose most by Charlotte Cushman through the power of British law coming in contact—just think for a moment what a revolution | finsignificant thought is our highest inspiration. That Godin the case of an American lady-a case in which a more this would cause in society! What a revolution in the home! principle must, from its very limitles ness, its very boundless-What a revolution in the neighborhood! What a revolution, ness, its very fathomlessness and incomprehensibleness of charin the church! What a revolution in the nation, and conse- acter, have something lying next to us, smaller than it-elf and quently what a revolution in the planet, and correspondingly | larger than ourselves, through which to reflect its unutterable | what a revolution of the planets, toward all that makes for beauty, its unutterable glory, its unrevealable sublimities— Dr. Ashburner. Dr. A., in a letter to Mr. Lewes, published | that transcendent ideal of the poet, of the prophet, of the seer, | something that is God in the absolute, but less than God be concerning the day when from the least to the greatest man cause relative to us, and bringing itself close enough to our approximation for us to think about. For we never yet We must consider the question of the Trinity from the thought of God, or about God, in any other than an approxia sympathy so tenacious, that we cherish a thing because it is prehensible, through the plane of other, through which the because it was at one time a very useful and very beautiful of God, the light of God, the revelation of God, the highest of. statement, corresponding to very useful and very beautiful our possibility of the conception-for of G d we cannot conconditions; we must transcend this view; every age must ceive. Just think of it a moment! A part to cone ive of a under the influence of culture, as the heart grows larger and some of us, who might hold a gallon of in piration, are satis richer by its opportunity of unfoldment, as the atmosphere fied with our lack of development to hold a drop that was around our planet grows rarer and reflects its rare radiance distilled eighteen hundred years ago, and think that is the be-

Now says one, of what value, of what importance is such a conjecture or such an explanation as this? We are so continually reminded by thoughts flitting up from an audiencefrom any audience that we may address-that "Spiritualism heart, and coronate the children of earth with the splendor transcends utility by talking so much of stars and flowers, and of their divine inheritance; this imagination is the artist hand music and the augels, and heavens and sciences and philosoof God, touching all things into beauty, warming all things phy, but not a word about the pract cal tings of life. The into life, prophesying of infinite futures. We should scoff spiritual teachers and the spiritual people generally are so no more at imagination, but dare to trust the intellect, in its very impracticable," You are mistaken. You are the imtranscendent flights, up through her empire; the time is com- practicable one. Spiritualism transcends as a philosophy all ing when we shall have no fear that a devil is chasing us other forms of thought. In her remarkable simplicity she through the kingdom of the living God; when we shall have comes home close to the human heart. People have been a realization that in proportion as love abounds fear shrinks so in the habit of gazing, off after God, or away yonder trembling away; and when we shall comprehend that it after Christ, that when he comes close by them and is our privilege-a privilege as inherent as our immortality, steps right on their drapery and stands shoulder to shoulas divine as our divinity, as immortal and eternal as the der With them, they think it is one of their neighbors. God on whose life we live, and move, and have our being, and will not give him any attention at all-it is a commonand exercise all the functions of our personality-regard- | place affair. Take it in a similar correspondence and analogy; ing all gifts and all possibility of revelation, to prove all the fact rules us in all our commercial relations. A fabric of things, holding fast that which is good, recognizing that which mouse skin is manufactured not five miles from home, and if we have not room for as possible to others, and possible to it has the mark of the French trade upon it and is supposed to us, when transmitted, distilled and rendered ethereal enough from Paris, the greatest I dies in the land will pay five for our appreciation. Then in this manner of consideral times the amount for it that they would for an article antion we should not think ourselves sacrilegious: that we nounc 4 as manufactured in America. At last we have are ignoring the right of God to wrap his truths in mys- become such dupes to this idea, that it has been discovtery: that we are irreverent and presumptuous because we ered we must have the French mark in matters of theolo-I claim we have the right, signed and scaled by the living hand  $^{\rm F}$  gy also; and so, if something is represented as ancient, as com-

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dren on to his resurrected inheritance is rapping paralysis of our organic sensibilities. at the sepulchre of our inspirations and sending

higher than Small while with my humanity I. When one took a cup of clear water, and talked realize the power to say "Oh God, let the cap, of its crystal, purity a few hundred years ago, it In the heart of Jesus, and while my human ty, I am absolute and inquestioned truth that that therewith \( \frac{1}{2} \) Applause.

ture, with the dest capacity which we have terms her revelations, in an elega, in her beaments, their correspondences. In her out quotien to his old mighty Divinity must have in having his myster not anything else. [Applause.] ries unravelled, in having himself revealed, in hav-

ableness in all natures after what we call origin.

meant eighteen hundred or more years ago.

ing from Mount Sinai, on the waves of Galilee, in until all at once they are wakened up here with- enough back for us not to comprehend them Gethsemane, it is to be received as a finality, out any preparation or any preconceived opin-While my soul bends down in reverence before the lons or notions, when they supposed they were shape, we call them by the name intuition; when while my some ordered section of the sacred places, yet I have also the conception that That has been the all-predominating sentiment nate the result as mind; when they move upon that same God is in the Gethsemane of the nine- and aspiration, and all at once light has broken the body through the will and Surround the teenth century; that the same God is thundering in upon their inspiration and they come to conover ten thousand Sinais where he thundered ceive that to find their origin would be to find body; and thus we have the Trinity—the spirit, radiant loveliness. Is there a more striking ilover one at that time; that the same God is computer and absolute annihilation. You come to a mind and body of man-but as fast as one is lustration of the way the Eternal Father deals manding his children to take the cross and pass dead stand-still at the beginning of everything, thrown off, we find another within, and that with his children than the parable of the prodiover Calvary in a thousand directions, where When you find where man was first man, you; which was the shell or mind of man to-day is to-Christ was 'only the symbol of those directions find just where God was first God, and the attains morrow the body of man. When the outer shell and those mount in tops and those Cethsemanes; ment of that which we can only approximate by comes off, he has not to have a body, as much as and is received by that father with open arms. and while I realize that that same God that opened conjecture, but not by law-for we possibly can a butterfly; as much as the bird has when it He comes forth to meet and invite him in, and the sepulchre and scritchis angels to lead his chil- only exist in conjecture - would result in absolute | leaves the shell, as much as the stalk of the flow- he kills the fatte I calf for him. But the son, who

his angels to roll back the stone and let the did not suppose there was any beginning to law, resentations, and then it must show that which for his vagabond and worthless brother when Christ of our own individuality rise with the I did not suppose there was any beginning to lies next to it, interiorly, and then what is mind sandaled feet and flowing ranment of our resurs principle, but a beginning to myself; that's to-day becomes matter to-morrow by our calcuss how the father said to him: "Hast thou not also rection, in our very milst, in our hearts and what I am after.", When we have found the last a lation; then that which was spirit becomes mind ways been with me, and is not all that I have Brains and firesides, white I realize and feel the analysis of our own organization, by tracing it to that, and then that which we did not conceive thine own? But behold, here is thy brother, presence of the living God in such grandeur, scientifically, cause upon cause; and cause upon of at all gets a chance to breathe and move out- my son, who was lost and is found, who was gone utility and beauty melody, profund to majesty, cause, back through what Emerson calls the ward, and that is what we call spirit. And so we astray and has returned! Is it not meet that we I forget to pay my reverence to things that are pecked orden of circumstances approximating can go on and outward and never come to the should kill the fatted calf for him who, being they are past, in my adoration of origin - when we go back, back, and by and bye end of our progression, and eternity is behind us lost, is found? Thee I have always with me." things that are because they are. [Appliance,] come to the most iminitesimal possibilities of as well as before us, and we are the typical act. Is there, I say, a more striking illustration of our When this Trail wof the one man and the one the micro copic revelation, and reach what we und representations of Father, Son and Holy Father's treatment of us than this? One who son and the holy one begins to expand and radiate call imponderable matter, we still go back into. Ghost, with this little improvement in classical stands up in harmony with Gol, one who reads and flow ontward, as the eddles produced by the what? Does science say into what? Oh no, analysis, that when we say father we mean the scripture and the covenant, one who is alpebble in the lake, on and on colon, I feel the Back into principle ? No. Back into law? No. mother, and when when we say son we mean ways ready and anxious to fulfill the law, does trembling mot an of the ver hving tele of divere. Back into it solvable possibility. Now insolva-daughter, and when we say Holy Spirit we mean not need the fatted calf to be killed for him. It tfuth, of the even adjugable of divine protection, ble possibility comes into the possibility that if holy matter, and so we have a double trinity; in- is the wanderer, the wayfarer, the prodigal, to of the everty triagge, I of daying benevolence, of a brain can run back there and stop, it stops besides a stead of spoiling the old trinity, we have taken whom the Father goes out, and to whom the emthe evertasting referred divine love, of divine was cause a brain has stopped and rescoping, but not lit into close association and brought it into circles as a circle as dom and divine sistice, surrounding me and lift, because you could not go further back, and find ling me up and bearing me to mountain summits. Your capacity unfolding if you knew a little more.

say, prays for the crip to pass I still can pray with water was crestal pure, and nothing but a cer- and claim the Inheritance of an immortality of ness of his undevelopment by gradging his prodithe same earnestness and recognize with the same tain fluid or liquid, fast as it appeared to be on the glow and the same aderation and the same construction. Now the inferescope upsets the theory sent, "yet not my will be thing be done." When of crystal clearness in the absolute, and only my heart goes up to the realization, I cannot makes it crystal clearness to our perception. feel it to be arreverent to make adejent fruth. The same is true concerning the range of our mean there, to make anought statements, tak mental vision. While our physical ken falled to louder, to make appearly poetry ring clearer, to perceive that every possible grade of insector make that "I arp of as thousand strings" peal animal life had its correspondence in one drop of forth a grander anthony and I realize that if it water, so our mental failed, till the light of the was a noble thing to say once "Oh God, thy will a present, to inform us that this little planet was be done, Vites, a nobler than; to feel and know Toot all the result of all the Trinity, and the sole that that will be done, and to harmonice all ray result of all God's conception, of all his labor feelings, all my aspirations, all my convictions, of eternity, of all the love in his nature, and all the wisdom in his being; that this world was This Trulty which the questioner says " we not the all? We now find it is a little drop in would like to know more about" the Spirit, the limitless ocean, and that there are classsouland to by it maps can there be a more later. It's of the ings who would have to get intereesting question. What is the sport of mane. What scopic lenses in which to discover it was anything perfect. Now, and we shall find ourselves citizens Is the mital of man ? What is the holy of man; but a bound drop, frembling in a thunder storm And what is the relation of one to another, and or in vapor, somewhere, and they would have a what the relation of them all to the universe? Jong scientific search and discussion and investige orbit of a celestial peace. What do we inherit ! What are our possessions! gation to find out whether a king or a minis-By what are we to distingul h between the spirit bur was an animatente with so many loss, and so and the mind of man "And by what authority many, more or less, of antenno, or fibres, or tisare we to suppose that the sparith-more of God, sucs, and we would never think that God ever than the mind or the body. If without mentality, busied himself, as great, while over such small the spirit could have no expression, if without, affilis as this. We find our world growing smallthe body moretainty could have no defineation, er, we find that Nature in her boundlessness' where is the line to be drawn between the divinity presents, in every direction, where we search ty, of the bone and muscle and the divinity, for her revelation, the possibilities of infinite the otherealism that we call spirit. Where is the heights and depths, and infinite greatness, and distinction between what has been called spirit; infinite smallness, and that about so far if at way and matter," Only in the sense of approplation, and restailther can we ever yo, and about so far of comprehension, in the sense of a definition, this was and no faither can we ever go at any and power to draw the "trof of the greenistance" one time, but we can conceive by analogy of the and the centre types, the absolute and the relative, I time who mour very eyes bighest conception shall the visible and the divisible. Can we have a let. be the very lowest stratum on which our feet teranswer to the question of what constitutes the shall trend, and when standing we can move relation of the spirit to the mind and the mind, backward as much further as we can move onto the body, than first to a do with the glowing ward, and trace as much more of our prior rong sense of capacity to get but lanswer, and to altitions as we can trace I bully our subsequent received it so with a feathermore to impuire, strata, and be fust as far from finding our with a healthful descretor to be imposed, with an origin as we are to night. Thus origin is only a

Where is the sparit world. The spirit world is to gratify for appetites or satisfy our passions. here. The spirit world isfaround us and within sus. 15 you could find some sufficient summitters day than ever before. There its mothing so In her revolutions of year her all the depart point of yew, and your penetration and scope of selence and through our conclipations of the his to beliefel the earth as through an outstretched. anana xistences, and then to make ancient forms panerated the earth as she is to day-and see and expressions and all tubure ones that shall thereties, all the reset of the developments of . appeal to us harmonize with the law, and not at. her art and selence, all the marvelous beauties tempt to pinch the law to the enguinstance of its of her attainments, and looking upon what she is, expression; not attempt to draw an ideal down, then for an instant, should trace her pathway to any plane of repression and say, "Thus far back and look upon what she was a few thousand and no further shalt thou?" mean, but thou shalt years ago, asking, "Where was all that is?" mean all bean make thee mean, by any capacity, the answer would by returned: All that is was of understanding possible to my existence. If I then the invisible to man, and has moved outward can start out with this feeling and this conscious- and climinated its substantiality and transubstans ness I can then hope to make some rapid flights, tiality; the divinity of its eternal and internal ex-; pages of all history become illuminated, and some high soarings, some deep divings, some rich listence; everything that it is outwardly was at all through the growth of centuries roll the accumulations. If I am left free, having no idea. first inwardly, the spirit of man. The external that God is going to be displeased with me for world is but the phenomenon with all these pheany question I may ask, or that I can thwart any momenal representations. In one we may say it is divine purpose by my researches, if my concept one voice, with variety; we may call them the tion has any divine truth in it, if it is worthy of phenomena of matter; but all that is outwardly the God that, empowers it by his inspiration, I was first inwardly. Every city was built, every cannot conceive of any greater satisfaction in street was traced, every single thoroughfare was the Infinite Mind, for I can only conceive of it paved, every substantial result of civilization has approximately, as I said before. We cannot con-moved outward from the brain and hearts of not ceive of infinite sorrow or infinite injury, but we the human race alone—the human race have been : can conveive approximately, through the reflect Teeding upon the next Stratum behind them-but tion from it which we call the Son. I say I can the animal has done as much toward building not conceive of any higher satisfaction, any your cities as the man has, for the animal has greater pleasure possible to the Divine Mind, moved up the hands and warmed up the hearts than to find its sense represented. Why, just, and moved with a fidelity and rapidity that makes think of it a moment! How we sight in the mor. him now stand up before the altar of worship in tal for appreciation! If there is anything in the the name of Modern Spiritualism side by side this antumn and make a summer somewhere else, world that makes any one feel that life is not, with man to claim his immortality, as man has it, and come back next spring. When the coldness worth living, it is to feel that no one appreciates; and will not be denied. [Applause.] He has of our climate and the weight of our others and us-no one knows our feelings, no one knows; done as much toward proving man's immortality our motives, no one gives us credit for our, as man has ever done himself. We have a Sinai motives, however good they are; and to be ap- now, broad enough for God's revelations to thunpreciated gives us such satisfaction and rest! der over and catch up the destiny of the animal Now, if it gives us small personalities such sat- and vegetable as well as that small type of pomisfaction to be appreciated on a small scale, just posity that once thought only man was immortal multiply that and think what almighty joy A!- and finally that woman might be immortal; but

Ing his nature made manifest, that he may take of cause, reflects itself through the sunlight of his abode among men and stand vindicated in the truth, as far as we can catch the reflection, and histories of the ages and the cycles of eternity! becomes the Holy Ghost, the living, embodied Then, feeling this, I have no irreverence or fear identity of inspiration, in the form of truth, The lovely child of Winter and of Spring: in attempting to make the Trinity mean more to which is typified by the ever-present spirit of a And when at last we term it cold, dark Fall, humanity in the nineteenth century than it divine and ceaseless and immeasurable inspiration. We find it in the spirit as a cause-land; We find in nature a trinity. We find an ever- but that cause has a cause back of it, beyond our lasting and continual and an illimitable search. comprehension. We find it in mind as the exponent of calculation. Intuition moves outward in We have always been trying to find where we everything. We do not know why we think socame from and to what point we are going, until | we only think so, and jump at the conclusion. latterly the vanguard of the thinkers of the nine. That is what intuition does. But she is ripe; she teenth century has come up, by the very neces. has reached from a rarer source and impresses sities of the movement and the necessities of her productions upon us, as an atmosphere. They have known so little and are to know so much; the activities of his being, the simplicity of his they abide in the atmosphere that surrounds them, while they are substantial facts in a plane far so small again; thus ever and ever

er has when it leaves the germ and the dark, always did justly and lived nobly, is disgusted To suppose a beginning: But says one, "I cold earth; everything casts off its organic rep- with the idea that the fatted calf shall be killed

cumstances congenial and natural and leaving of that Divine Love. every one his self-respect, which must inevitably be cherished and defended; for we used to read physician sent for, and only in one little type of In our old copy-books that man must never look sickness is this parable still more explicitly reppass from me," with the same spirit that throbbed was undoubtedly perfectly and fully accepted as for respect from others until he respects himself. Now we can never hold our heads erect, always been with the father, showed the weaktranscendent loveliness and incomparable Joy- gal brother a piece of the fatted calf to make ousness while we are bowed down under the merry with his friends. We have the parable so conception that we are poor, miserable, stricken a religiously, so all-adoringly related here! You worms of the dust, and that all the hope there is for us is that God will forget to be just.

Now is it not a grand, is it not a blessed, is it not a joy-giving conception to realize that we may ask? that we may knock and it shall be opened? that we may expand beyond and beon and on still, and the further we go on, the higher we soar, the richer becomes our conception of our inheritances, and further and further sink backward all imagination of the beginning. and all aspiration to know our origin and all theorizing concerning the end? The future and past will blend into a beautiful, exquisite, of eternity, obedient to the laws of eternal harmony, and our dear old earth rolled out into the

Upon her brow shall shall share rown divines -And out 'mild other stad her glories shine; And as she lifts to heaven her sacred brow, Her children, kne ding, with a new-horn yow

With no disrespect or irreverence for the past and no fears for the future, then we go back againfor an illustration, to bring forward this question of our trinity, and find that the spirit world is here to day; the spirit-world we are already in In the reality of our being, but only can conceive which amounts to hving in 't to us. For it does have some conception of it; a mine may lie unwe do not know it is there are we any the richer for it? If God is a God of all perfection and we do not know it; if we have eternal life and we: not even the arumbs, that the dog is pleking up,

We have a broader meaning of the Trinity to remote that it has not a right to re-illumiings so deeply buried that it has not a right to resurrection. There is nothing so far away in the past that it has not a right to blend with the sider this, we can in the light of the present turn over the pages, not only of the Jewish Scripture, but the pages of the rock and of the soil; the pages of the astronomer and astrologen; the pages of all science and all idealization; the pages of all poetry and all religion; thus doing, the golden wheels of Unity and Revelation, and we Trinity, and feel folded to the bosom of the Fafeel who does not dissect and analyze, penetrate, investigate and solve the great question of the divinity of spirit, mind and matter. Hence we have a right to say that we have a scientific religion and a religious science. We have a right ! gospels and translates anew all ancient revelation. We have a right to say that it is abundantly knowledges and vindicates the right of every entity to preserve its own identity; it claims the right of the flower to bloom anew; to go away the darkness of our plane have disappeared, then comes back the Summer to us, but Summer was garments of Winter,

And Summer did not die, but sped away And waited to return another day. The Illy and the rose, and waving grain Upon ten thousand hills, in vale or plain, Each one in order bowed its head and fied, But left the record that it was not dead. And when again the balmy air shall spring, And we again of the seed-time shall sing, Back come the lilles and the roses, too, Their fragrant breaths our adoration woo; Verise and meet fair Summer on the wing, The flowers and grains have had a higher call, God says, "Come unto Me, child of the field, Come! to another plane your beauty yield." We call it Winter then, but bud and flower Hold in their hearts their own immortal dower, And sure as God is God, and Law is Law forever, The flower, the bird and brute, like man, can perish never l Appläuse, 1

Ve may turn to any one of the phenomena of the trumpet voice of prophetic inspiration. We truth, which have rarefied the matter in which are so rare to us that they become atmosphere and yet that much, so mighty in its turn, shall be correspondences with Nature, the poetry of his

In the electric chain we rise and fall, Yet on one Spirit evermore must call— The First, the Last, Eternal All in All.

[Applause.] You may take the most (seemingly) commonplace parable of the scripture of the Jew-of that book called the Bible-and it shall stand side by and spent his money in riotous living, returns, none has ever been killed for himself. We read

They who need not a physician have not a may get the parable as fine as you will, all correspondence just as perfect, the harmony just as exquisite, and yet right at one point where you least expect, but where you are at once convinced of it, you may see the humanity, all the time, right in the divinity-just right there! Now in youd all the radii of our present conception, and the statement of that son, "You never killed the fatted calf for me!" there is a whole volume of aspiration and comparison, and who shall be greatest, which all the time urges on the soul and compels the mind to soar on, and make comparison, and wonder if it cannot do a little better than this; that one little point centrelies, concentrates, and renders hely the trinity of Father, Son, and Holy Ghost in that incomparable para-Had Jesus Christ in Gethsemane said, "Thy

will, not mine, be done"; had the celestial glory

burned around his brow; had his great, broad, aspiring nature, his great, concentrated soul risen up in its sublimity and said nothing about "Let the cup pass from me!" we would only have a conception of divinity, which separated us and made us feel he was not an example, because he was so far beyond us. But because he wept as we weep, and wailed as we wall, and asked that he might be spared the suffering and, yet consented, humanity and of its joys and live in it in our consciousness; divinity met in one, and Gethsemane was the sacred altar of God and His children, the Trinnot metter to us how grand God is, only as we ity-Father, Son and Holy Chost. There in the silence of midnight, by the murmuring waves der our feet to which we have a title deed, but if of Galilee, God was justified, the Son revealed and the Holy Ghost enshrined in the destiny of man through the type and figure of poetry. And if at last, with the extended hands, with the nails do not look it; if we have immortality, and with through the bleeding flesh, upon that cross on in us have no conception of it, are we any better the cold summit of the vapor-crowned Calvary, for it? If we have a birthright of mere joy and Christ had not said, "My God! My God! Why. no ideality in it, then we are bankrupt of happi- hast thou forsaken me?" he would then have ment, when the spear pierced his side, when the of their natures, each one receiving light unt he might arise resurrected in the full developments of our being, at reverse Life as through Vision were large enough and extended enough nation. There is nothing so dark that it has ment of his divine leveliness, he did not forget not a right to now reflection. There is nother to be human, and wondered for a moment, in his agony, why God had forsaken him; then he showed the relationship of his humanity to our humanity, and left the beautiful example that it beauties of the infinite Now. And when we con- is not unworthy of humanity to feel as man while it rises as a god; because he showed, at the last moment, that we may cling to matter and have our affinities with matter; may live as mortals, may love this earth, may shrink from pain, may weep and writhe in agony until, if need be, we have conquered. God is just as near us in our agonies, and if it were lawful in His divinity to send a thousand legions of angels to help us He could do it. But because it was not in the clasp hands around every living presence of the correspondence and the harmony of law, the angels halted on the way, stood back from Calther, Son and Holy Spirit, as no one ever can vary and allowed a type to become completed, a metaphor to be finished, a humanity to be vindicated and a divinity to be resurrected. We may turn to every parable of that ancient Scripture. and thus it will come forth resurrected. Instead of one Christ, buried in his tomb with a stone to say that the spiritual philosophy holds all the rolled at its mouth, with one angel or two sent to deliver him, we have now within the heart and soul—the sepulchre of every living being—a generous, generous beyond compare, for it ac- Christ buried there, pledged to redemption, Inspiration to come with its lily hand and roll back the stone, and a Mary to recognize the living Saviour, and the man to come up behind the Saviour and to behold that our Lord is risen, and some shall say, for a long time to come, as some said then: "They have taken away our Lord, and we know not where they have laid him." Others will say, "He has risen, but will return somewhere else, while we were wrapped in the again; and behold when He has ascended He shall draw all men after him."

One of our questions to night, which we have omitted to refer to, was this very question of resurrection, and whether Christ was different from any other being, and whether we are called upon to revere-Christ as no other man. It is very unimportant for any man to revere him as the beginning of the representation, but if over the summit of any mountain the light shines brighter, breaks more grandly, that mountain becomes sacred to revelation, the shrine of the pilgrim, the gold of the idolater, the mountain Parnassus of the poet; and though it were a peak of the rock on the summit of Sinai it does not matter, so that the sun bursts more brilliantly over it, and grander and higher truth thunders down to its base. And so when we look over the past, at the spirit of Jesus of Nazareth, at the Nature, and they shall speak louder to day with unutterable loveliness of his character, the sweet whole existence, we realize that he was a living

poem. The poems that have been written since are reflections, symbols, types and metaphors. The light shines down upon his parables, and shows the assimilations between age and age, between the external and the internal, and just as it stands out you find from first to last a continuous consistency, humility and yet sublimity, which constituted him a live poem himself, instead of having written much and impoverished his nature by throwing so much strength off from himself that he had not enough left to radiate it

again. We may look at the correspondences of poets all the way down in history, and it has become a question with all thinking people, who sav. Why is it that Pope, and Poe, and Byron, and Burns, and so many others, have been so inconsistent with the poetical thought, and have been so unworthy, and corrupt, and licentious themselves, while they wrote the highest morality. and threw out the most glowing and transcendent beauty from their pens?" They impoverished their farm. They sent so much off to market that they had not enough left to keep the enterprise in operation. Thus a man of this kind, by throwing off so much strength has not enough left to be true with at home. People who write much live little, and it comes of this idea that we live only about so far-a cradle on one side and a grave on the other. But what we call death is but a transition, a changing of garments, and you are going to live on and on, and continue to unfold, and if you have lost no time by waiting to be true, you will have time enough. The Lord is as generous as he is just, and eter-

nity is long enough for you to unfold in and for you to expand in and redeem yourself forever. Impress this idea upon the people, let it become practical, let it abide among men, and people then will have time to be good. They have no time to be good now. And when time shall be no more, because we have come upon the glowing light of inspiration that is eternal, when time shall be no more because we find ourselves citizens of eternity, when time shall be no more because we find our names written in the "Lamb's Book of Life," and signed by the hand of the living God, when we feel that all the past is ours to refer to, that all the future is ours to attain to, that the present is an everlasting representation of all the subsequents and of all the priorities, we shall then begin to feel what it is to live our inspiration, and if it takes a thousand years to ultimate an inspiration worthy of God, and of that lesser God, humanity, we shall take that time and move on, laying the yoke and the burden upon the redeeming shoulders of the Lord, walking on bravely, quietly, harmoniously, having no fault to find with our fellowmen because they are all working out the law; and when we draw conclusions, when we classify and compare, we shall do it artistically, scientifically, generously; we shall hold every man's religion a part of our own; we shall hold every man's knowledge as something for us; we shall hold every man's experience in contrast with ours as necessary to the great picture of life; then we shall extend our hands to the past and the future: we shall stand between them and complete the type of the eternal Trinity. That is the kind of Trinity we are making the acquaintance of to-day. It does not take anything from the old Trinity, but it justifies it; and if Mr. Beecher could only have had this view of it he would not have said "I do not see what can be made out of it." Yet undoubtedly not only Mr. Beecher, but Mr. Talmage and Mr. Chapin, and every other brilliant intellect and soul, every one in its place and in its time is occupied divinely in leading humanity, each in his order, up the mountains of Evolution and Progression, and to-day, in the main-making the exceptions in every direction corresponding to the necessities of the law-in the main, I say, in this city and in New York and in every other portion of the intellected discovering and ways by relative term, and we shall find thoughts are subwhich to get our region of Nature? for wall of the first state of the spatteworld.

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The other than the description of the first state of the spattered of th thieves were writhing beside him, when with all his gift, and every gift though differing from the glory awaiting him and all the transcendent, the other yet all of the same spirit; living in the spirit of martyrdom upon him, passing back that same God, and all expressions of the inviolable and the eternal Trinity-the Past, the Present and the Future. [Applause.] Because all this stands out so clear and bright, "

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Because all this burns with such holy light, Because we feel e en in a world like this That we are prophets of a future bliss, Because we feel still nearer every hour The measure of our rights-our glorious dower: Because we feel, oh, thou Eternal Onel Thou 'rt Father, Mother, Holy Ghost and Son, And daughter too, with all Thy glorious light, We bend in reverence and in awe to-night. And feel whereon we stand is holy ground In view of all Thy beights and depths profound, And feeling this, aspire to higher goals, And feel the blending of the Over-Souls Of light and wisdom, closing round our own Until the splendor that we call Thy throne Shines out in beauty, and our heirship lies Not far away, beyond the bending skies, But with the splendor of our love most dear Comes down and spans in all its splendors here. Right in this hall, our God is standing now living light on every up-turned brow. His ministers, our dear ones gone before, Bend strong and helpful o'er this mortal shore To aid our struggling hearts and minds till we Can pass our life-boats o'er the Cosmic s a. Till, closed the voyage, they joyous clasp each hand, And lead triumphant to the starry land!

#### Verification of a Spirit-Message. lo the Editor of the Banner of Light;

The statements in the message of Charles SWIFT, which appeared in a late issue of the Banner, are in accordance with the facts of his death, which occurred in this city a few weeks since, where he was a well-known and much esteemed citizen.
Whether his communication will be received

by his kindred with that joy and exultation which tidings from the Summer-Land bring to believing hearts, I know not, but certain it is that others will rejoice to hear from a friend gone before, even though he be not of their own fami-

by.
During the last two years a number of messages through Mrs. Danskin, from spirits who passed on from Long Island, have appeared in the Banner, with all of whom I was acquainted, either personally or by reputation, and I can certify to their absolute correctness in every instance.

Poughkeepsie, N. Y., Dec. 26th, 1877. L. S. DEZENDORF.

### BRUTE OPINIONS.

Two wounded steeds from Plevna's bloody field Met at a little blood, stained water course; "Comrade," said one, "to Death I soon must yield, But 't is some comfort that I die a horse.

"I would not be that monster, dripping gore, That insolently calls himself 'a Man,' Even to tread again the Caspian shore, Or snift the airs of breezy Astrakhan.

Why, let them fight, if so they list; but we— We have no quarrel with the Sclave or Turk; This is the shame and wrong and cruelty, That we are forced to do their bloody work!

"Are there not beasts of prey whose nature suits?
Fierce Bengal tigers from the jungle's mud,
Or Lybian lions, strong and cruel brites,
Who would be happy in this field of blood? "But we love gentle natures, arts of peace.
Or still, green deserts where we roam at large.
Alas! alas!" But night brought sweet release,
And two sad conscripts had a long discharge.
—Harper's Weekly.

#### Written for the Banner of Light. TO ONE BEREAVED

BY GRACE LELAND.

'She sleeps," you say? No, better far than that; She has waked, and stands beside you close and kind! You do not see her? hear her gentle voice? T is only this-that you are deaf and blind!

You do not feel her touch up in your brow; ts gentle pressure wakes no answering thrill; That lingering, loving kiss, that, even now— Could you but feel it—would your being fili,

Falls all unheeded by you, while your tears Are raining fast o'er this deserted clay: Oh, sorely-stricken! drop your doubts and fears, Think not that she has wandered far away.

She will not leave you long, nor far behind; E'en Heaven itself will be too cold, too drear, While he 'round whom her heart's affections twined With such sweet confidence, in ties so dear,

Wanders below uncomforted. Oh. friend! In all your woe let this sweet thought abide: That the Good Father in his love doth send Your dearest one to be your constant Guide.

Let not your woe be honoless: stars shall rice And write new truths on sorrow's darkest night, Till you shall see, beyond the starilt skies, The eternal day with its supernal light.

And in its brightness you shall see her stand. Not far away, but close beside you here; And you will feel her soft, caressing hand, As she shall gently wipe away ea h tear.

Then you shall learn that glorious mystery, That death can ne'er estrange true human love; And through the coming lonely years shall see The blest refusion waiting you above.

### Spiritual Phenomena.

[From the Haverhill, Mass., Publisher of Dec. 18th.] THE ROCHESTER PHENOMENON.

We have from time to time, in the past, given pretty full accounts of the singular events which are transpiring at the residence of Mr. John R. Pickering, in Rochester, N. H., but for several months no mention has been made of them, although we have been pretty fully advised by our correspondent of what has been going on, deeming it proper to wait till another convenient op portunity should be presented for personal ob

As for belief in miracles, as they are usually believed in by the Orthodox world, we may say we have none; at the same time we have no doubt whatever of the occurrence of remarkable events, under certain laws, accounts of which appear in the records of the past upon the pages of sacred history. We do cherish a belief, how-ever, in a directing Providence, which shapes things with singular propriety; and, in ways past finding out, does so direct that the will and the purpose of the invisible Author and Disposer of events is fully served, and the best good of man

In this light we religiously believe the purpose of Rev. Dr. Seeley to speak upon "Ancient and Modern Spiritualism or Sorcery" was so controlled that, by reason of storm and other cir-cumstances, the delivery of the first lecture was delayed till last Sunday night, that accompanying a fair report of the same a full and clear statement of the Rochester phenomena might be given, in order that, as far as possible, all minds still be left open for considering the question at issue, instead of being closed in by prejudice or forced to hasty conclusions by what we dgem an improper, imperfect, and partial presentation of that which has connection, either

near or remote, with the subject.

Having been invited to be present at an assembly at Rochester, last Thursday, night, with the privilege of inviting four others, we accepted the privilege of inviting four others, we accepted the invitation. The four persons accompanying us were Mr. and Mrs. Edmund Gage, and Mr. and Mrs. J. Merrill Ordway, of this city. The persons met at Rochester were Mr. and Mrs. Pickering, Deacon Micajah H. Wentworth, Mr. and Mrs. John II. Goodrich, Mr. and Mrs. John Horney, Miss Emma Wentworth, and Mrs. Waterhouse, all of Rochester, and Mrs. Varney, of Waltham We had many times before attended the materializing manifestations there, but in the recess

rializing manifestations there, but in the recess there had been an advance made, and much change brought about. We found the cabinet had been discarded, and the essential darkness provided for by placing a curtain across one corner of the room, canopying the space with a black covering, creating a condition of perfect darkness in a corner measuring four feet in the long angle ing the other two sides of the angle. This curtain and the space enclosed were subject to the most rigid inspection, and there was not a single article of furniture, or drapery, or clothing of

any kind whatever, within it.

At a few minutes before eight o'clock Mrs Pickering, the medium, took her seat near to the curtain, but outside of it, and in full view of those present, with no covering or protection from the light except a piece of white lace curtain material so arranged as to drop down over her eyes in order to somewhat cut the light, and to enable her, as she said, to go to sleep quicker. The party all knew there was nothing inside the curtain but the solid walls of the house. They saw Mrs. Pickering take her seat outside of the curtain; they saw her sitting there, watched the oc-casional movements of her hands and feet, heard her slight coughling, heard an eccasional moan from her, and saw her rise from her seat as she came out of the entranced condition. Every one present knew Mrs. Pickering to be in clear view of them, as above described, during every mo-ment of the three hours in which the manifesta-

tions were taking place.

Mrs. Waterhouse, an Orthodox lady, presided at the piano, singing the familiar, sweet, devo tional hymns in common use at conference and revival meetings. This continued for fifteen or twenty minutes, or till the medium was fully entranced or asleep. At the expiration of that time the manifestations commenced.

The first sign of anything inside the curtain was the appearance of a face at the aperture in it. Very soon a female form, dressed in white, parted the curtain and walked out into the room three times in succession. She was followed by another form, unmistakably a female, in stage another form, unmistantibly a female, in stage costume, and personifying a page. She was dressed in fancy costume, with striped stockings and slippers, responding to lively music in a brief dance. The next was the form of a pretty tall, large-framed woman, with marked features, quite old and wrinkled. She appeared three times, and on her first appearance pointed out. imes, and on her first appearance pointed ou the writer of this article as one she knew. The name of the person she so strongly resembled as to suggest it was spoken, and she acknowledged it to be correct by bowing her head.

es-

ne mi-

an-her

The fourth was the form of a tall and stout man partially dressed in dark clothing. The next was the tall and symmetrical form of an Indian calling himself Dr. Williams, and is said to be the guide of the medium. He was dressed in dark clothing, had upon his head a cap with feathers a foot in length. He walked out into the room five or six times; stood by a table, and by the piano, and at one time made a special clatter with his feet upon the floor to show that there was substance to him. Following him were a succession of male and female forms of different sizes and breadth of stature, with different colors of hair, and of varying costume, and there were also youth and little children. At one time there were three forms appearing at once; one a fe-male, which came out into the room, another smaller in stature, standing at the opening of the

curtain, and a child at her side. Another presentation was a female form walking out into the room, leaving standing at the opening another female holding out a child. Still another and most impressive presentation was a female who walked out into the room, and

Anna Griffith Burbank, of Groveland, and her friend believed it to be her. A chain made of her own hair was worn by her friend, Mrs. Gage; this was taken and laid upon the table, and the form took it up, holding it in comparison with her own hair, calling the close observation of Mr. Goodrich to it. Another very comely female appeared, with long black hair hanging down on each side of her face, and turning round, displayed a luxuriant growth hanging down her back on the groundwork of spotless white. This form bore in her hand a white scarf bespangled with silver stars, which she carclessly drew through her hands, and then put it upon her head, where it remained till she disappeared. This was a very beautiful sight. Another female form with quite light hair walked out to the ta-ble, and up to the looking-glass, where she took a view of herself, and after promising to come at a future time and allow her photograph to be taken, she retired. Late in the evening, the form of Julia Wentworth, which we have frequently seen before, came out with her lithe and hurried

tread, cordially and affectionately greeting her father and mother, speaking to them in whispers

which were distinctly heard by all of us. This was a scene of interest and emotion not to be In addition, there were several male forms which came out with clearness and force, among whom were Freeman Whitehouse, formerly of the Whitehouse Minstrels, and was quickly and emphatically recognized by several of the Rochester people, and by Mrs. Varney, of Walthani. Another was the form of a man who claimed to Another was the form of a man who claimed to be formerly of this city. His form and general appearance answered the requirements. The thing halted at was the appearance of his beard, but having since seen a photograph of lim, when in full beard, that point is very well settled. In connection with this it may properly be stated that we were in what purported to be communication with him tree works received. tion with him two weeks previous, when he promised to go to Rochester and try to show himself. On that very night, between nine and ten o'clock, by previous arrangement, he was supposed to be communicated with in this city, and said he would meet us at Rochester immediately. What claimed to be him made his appearance there at about ten o'clock. These are the leading inci-dents of this most remarkable and intensely interesting evening in the observation of this phenomenon of invisible forces, the duration of which was more than three hours, twenty two different forms appearing, and during which time, bear in mind, the medium was outside the cuttain ander the class explain and control of the class explains and clas curtain, under the close scrutiny of all whose names

have been given above.

One noticeable thing in connection with this scance was the light behind the curtain. There could be no light shining into it, because the lamp was so situated as to cast a subdued and mellow light sufficient to distinguish and recognize persons and see any object in the room. Under these circumstances there was a light, inside of the curtain, of a phosphorescent hue, so luminous that when the curtain opened the naked walls of the room were seen, while everything inside appeared generally luminous. We could not help thinking of the "wakening light" of

Abou Ben Adhem. We have been a frequent observer of these We have been a frequent observer or these things for about a year, and have seen them under varying circumstances. Mrs. Pickering has on former occasions, when sitting in a cabinet, been repeatedly examined by committees of ladies to discover the material for the performance of a trick; we have repeatedly enveloped here in a seal with test-type of our own was her in a sack with test-tying of our own; we have repeatedly examined and sealed the cabinet to guard against confederates, and still the same manifestations went on, only varying in power and interest in proportion as the elements present were harmonious or otherwise. We were there with the critical "committee of ten"; we were there with the much smaller number of scientific men oppressed with a burden of doubt, and fear of being humbugged, and we have been there when the elements were confident and harmonious, and have critically watched the varying conditions and results. The last occasion is the crowning one, and has placed the casion is the crowning one, and has placed the whole thing, in the minds of those present, beyond the reach of doubt or infidel cavil of any and every type. Whatever any man or woman may have thought, or may now think of what they have seen at Mrs. Pickering's on any former occasion, we feel warranted in saying to than that they have been according to the theory than that they have been according to the theory than that they have been according to the theory than the theory them that there has never been a sham there and that whatever has been witnessed was real With Mrs. Pickering we find a devotion to facts and, when able to do so, she sits outside of the curtain, although it is a more severe strain upon her powers than to sit inside. To be called a "wicked wizard" and to have her lionesty and sincerity doubted is a disagreeable thing to her, and hence her purpose, though somewhat in op-position to friends, to sit as often as her health will admit of it outside. Her spirit in this matter is worthy of the highest commendation. We hope she will be given strength for the exercise of her gift, and to fulfill her mission to demonstrate

change this record. The feing it to be so, we declare it. The fact is there, and know If there is anything in the world claiming to be done by the power of demons, devils or spirits when it is only a trick, it may be called sorcery. If there are sham exhibitions in the name of Spir itualism they may be called by their proper names, and may be properly estimated, but to attempt to connect the great volume of facts known to exist under the modern name of Spir itualism with the sorcery of the heathen will be a vain effort. Between the two there is a great mountain of Hebrew facts, over which the cords of connection cannot be stretched so as to comine the sorcery of the past with the Spiritualism of the present. There is a connection, however of the past with the present, which, of right should be made, and at some future time it may be shown. There is a deep interest in this ques of the present. tion, and devout people of Orthodox connections believe, and are asking to have their unbelief nelped. They listen with eagerness, as we meet them in the streets, at every recital of new manifestations of this power, and their souls rejoice in the faith that they are hearing voices from the other shore. There is nothing about this thing like sorcery, either in form or spirit, but it carries with it the spirit of hope and assurance as a present help to strengthen faith in immortality. Whoever knows these facts, and accepts their teaching, will feel the power of instinctive hope in nature, and will join with force of emphasis

more fully the fact of immortality, no matter what falls before it. In the light of the foregoing we

in saying that "It must be so—P ato, thou reasonest well, Else whence this pleasing hope, this fond desire, This longing after immortality?"

In speaking of the tricks which had been practiced here, and their pretences, a few weeks ago, we said the following of Mrs. Pickering, which has peen widely quoted by American and European iournals interested in such matters:

"We have seen a noman, entirely unprofessional, and unskilled in magic, or a prestidigitateur, with out paraphernalia, without trap doors or closets and outhout confederates, who could so far distance Hartz, Cazeneuve and Heller, in certain things, that all they have done or can do, as magicians, pales, shrivels, and drops into nothingness in the

This was said in the light of our observation and knowledge up to that hour, and it is now reiterated with emphasis. The cool investigation and the calm judgment of men are leading them up to that point of reverent conviction. Rev. Frederic Rowland Young, of London, proclaims his belief as a Christian Spiritualist, and says: "I know as far as a human being may be said to hopes unfailing as the waters of Bethulia; and know at all, that what we call the dead do communicate with those whom we call the living, do new tortures, or on your own beds in peace, your sometimes show themselves palpably, and in release shall be triumphant as the going up of other ways give convincing proof that they still

live."
The pulpit has taught us to think that departed ones are near us, watching over us, influencing and sympathizing with us. Some of us have made ad vances and have been able to again clasp hands with those on the "other shore," hearing their roices was a remaie who warked out into the room, and a little, tottling child followed her, holding on to her dress.

Another form was that of a female, tall and slender, with lightish hair, which she made great effort to have noticed. She accepted the name of

## Children's Department.

For the Banner of Light, THE FIRST CHRISTMAS.

BY FRANCES H. M'DOUGALL.

[Concluded.]

At that moment a knocking was heard at the gate, and Thomas being admitted confirmed the

story.

"The harvest is truly plenteous, as our dear Lord hath often said," remarked John; "then

Lord hath often said, "Temarked John"; "then let us, oh my brethren, sow in faith, and God will send forth reapers."

"It is truly so," responded Peter; and then he continued, "A bagarus is a truthful as well as a shrewd man, and he will do much good. There is a pleasant story of him while a prisoner at. is a pigasant story of film white a prisoner at-Rome, that is really worth remembering now and here. It may be known to some of you that the King of Edessa, having assisted in obtaining the defeat of Crassús, was afterwards obliged to sub-mit to Augustus, by whom he was carried to Rome, in order to keep him true to his forced allegiance. He was first deprived of his title of King, and obliged to accept that of Toparch, or Governor, instead thereof. He grew weary at length of this state of inactivity and comparative bondage; and at last he bethought himself of a stratagem, hoping thereby to regain his liberty; and so in the end it proved. Being one day hunting, he caught several animals, taking also a portion of earth from the hole that each inhabited, giving orders to his attendants that each

should be done up and marked in a distinct par-

at portion of earth from the hole that each fullability, and greates to his attendants that each should be done up and marked in a distinct part of that sympathy which had always drawn his lift to miline; I befind thin is stretched upon the strength of t

"Lo! he standeth at the gate, waiting to be introduced into your presence;" answered Barnabas; and, passing out, he left the door open that led into the court. Every eye was fixed on the board; and the entrance, watching for the new comer, and when they saw a figure moving amid the darknot be of mine own merit, but the mercy of God.

Folding his arms over his breast, as if overcome by his emotions, he remained silent, standing in the midst. His devotion, his joy in sufferingcounting all sacrifice a privilege and blessing—shamed every doubt and silenced every fear; and feel like saying that were the world surrounded by a cordon of pulpits, and in every pulpit a minis-ter protesting against these facts, it could make no difference with their existence, and it could not they who had suspected his fitness stood abashed before him. All, even the simplest, comprehended at once that there could be no guile in the fair, open brow that arched so nobly upward, or in the clear eyes that looked so truthfully forward. ment, to offer silent prayers, and to breathe out benedictions. Then a joyful shout awoke the

silence, and loud hosannas rent the air.

When the burst of enthusiasm had somewhat subsided, the Sage, who had not before been noticed, and who was entirely unknown by all rresent, came forward. Casting aside his outer garment he walked into the midst, and leaning on his staff with one hand, he laid the other, steadily notwithstanding his extreme age, on the head of the new minister, and in a voice whose clear, musical tones seemed rather an attribute of immortal youth than of decaying life, thus he

"Blessed art thou, Paul, last though not least among the Apostles of the Holy One. Verily that name shall be great in the earth, with a greatness that belongeth to no other. It is a rising Star, that shall guide lost ones over the des-ert. It is an unfolding Sun, that shall give Light in the midst of Darkness. It is a fountain of Life, that shall break out on the shore of Death. Thou shalt be as the River of the Mountains, whose fountain-head is nourished by untailing springs. Swelled by the torrents, it passes on with a strong and rapid current, continually growing stronger and deeper, until its broad arms embrace widely distant lands. Such is the type of thy course, oh, prophet of the Gentiles, for thou shalt carry this new Gospel of Life unto

Then lifting and spreading forth his hands, as in the act of conferring a general benediction, he said: "Blessings be with you, and peace—peace said: "Blessings be with you, and peace—peace that shall come forth like a star on the clouded night—blessings that shall spring up like flowers in the hidst of thorns. Blessed are ye, men and women, brethren and sisters. Many here shall women, brethren and sisters. Many here shan be found worthy to suffer death. Fear not; for your wounds shall-be heated, as with the balsam of Gilead. Ye shall labor day and hight; and when ye are ready to faint, ye shall inhale strength as the breath of frankincense, and life as the spirit of the Aloe. Ye shall be cast be-fore savage beasts; but their eyes shall be opened, and their mouths shut. Ye shall take up serpents, and tread on noxious reptiles, and shall not harm you. Ye shall walk forth in the midst of pestilence; and health, flowing out from your presence, shall purify the air. For you the wing of the Hurricane shall be bound, and the bow of the Tempest shall be broken. Your lives shall be fragrant as the breath of Eschol; your an eagle; and ye shall be embalmed in the hearts of all generations, with memories immortal as

the sweetness of roses.

"Lo, when the outer eyes are dim with age,

nant with their own blood. Behold, the light of the cross stretcheth from sea to sea, illuming new tions so made.

Worlds-by its living outflow of love and truth."

After I had, at the wish of several highly es-"And who are thou, wonderful seer!"

claimed the Madonna, coming forward, and looking catnestly in his face. "Surely I should know that voice; and yet I can scarce believe."

in the Valley of Vanity. Thou wast younger, then, Mary, when the new born Babe lay in thy bosom; but fairer to the Spirit's eye do I now he hold thee. R membered thou the Eastern Magi, who blest thee as the Mother of the Holy One?"
"And art thou he who was called Uriel, be-

cause his soul was as an angel of light?" inquired

the Madonna.

"Men gave me such a name, and I am the last "Men gave me such a name, and "Men gave survivor of all my brethren," responded the Sage.
All present were filled with astonishment and stood in the midst, with his long hair, white as the snowy locks of Lebanon, sweeping in silken waves over his shoulders; and his mysterious ut terance, combining the characters of poet and of

And whence comest thou?" inquired John. "And whence comest than, I heparest soan, "Even from my native country, the land of Elam. I have come hither to lie down at the toot of the cross and find rest. Ere I depart hence to pass over the dark gulf, I have sought to drink more deeply of that new wisdom, whose germ I first saw enfolded in the Babe of the Manger. No first saw enfolded in the Babe of the Manger. And peace could I-find elsewhere; and when, by power of that sympathy which had always drawn his life to mine. I beheld him stretched upon the cruel free, I took up my pilgrim staff and left the land of Iran though it might be forever.

from heaven, and who can set aside his baptism?"

Then there was a sound of many voices, expressing desire to see and welcome him to the Field of Labor.

The second welcome him to the field of Labor.

The second welcome him to the field of Labor.

The second welcome him to the field of Labor.

again," said the venerable seer as the rose from the bath, and stretching forth his hands again he

Then, when all were ready, they drew around the board; and Mark took bread, and, breaking it, called on the name of the Lord, and they sat down to meat, as they had often done while their departed Friend was yet present with them in the form and stood in their midst daily. Having finished their repast, they sat in silence, and a when they saw a figure moving aimld the dark ness with a mysterious light falling round about, they marveled with-fear and trembling, thinking they had seen an angel. As he came forward, through fear or veneration, some were fain to prostrate themselves before him. But raising them, as he advanced, he took the outstretched hands of Peter and John; and having saluted hands of Peter and John; and having saluted the presence of that good Spirit by whose name and power their hearts had been knit together in the harmonious bonds of a never-dying love. such as were pressing immediately around him, he thus addressed them: "Brethren and sisters in the bonds of the Crucified Jesus, if I am found worthy to suffer or die in this good, cause it will soul. Occasionally exhortations burst forth full through your columns, the Spiriturits to America to John through your columns through your columns through your columns through your columns through of hope and determination and courage, waking the same emotions in the listeners, as they point-ed ever to the bright example of him who had

the Cross.
So they kept the night; but with the gray dawn every man returned to his place. And when the earliest beams of the rising sun shone over the eastern summit of Mount Zeon, the Sage, Uriel, stord on the threshold, staff in hand. Again he blest the house and all who were in it. Many came near to kiss the border of his gar- and went his way. Once more he paused to drink and to wash bluself in the pool of Siloam, and then, with a murmur of love to the Risen Babe of Bethlehem, he set his face toward Iran and went down into the Valley of Departure.

\* The Zend Avesta was sometimes called the Fire Book,

Testimony from a Prestidigitator. The following is a copy of an official document signed in the presence of a notary, the original of which has been kindly forwarded to us from Berlin by J. Simmons, Esq., business agent for

Henry Slade : No. 482. Notary's Register for 1877. Drawn at Berlin, the sixth day of December, one thousand eight hundred and seventy seven,

n presence of the undersigned notary, residing Taubenstrasse, No. 42, in the jurisdiction of the Royal Supreme Court of Judicature, Gustav Haagen, Counsellor, and in presence of the undersigned witnesses, personally known to the notary, of full age, who can read and write, and are residents here. - CARL TRUEMPER, Letter Carrier,

GUSTAV GRUETZ, Letter Carrier, who, as well as the notary, as notary and witnesses both hereby declare they have no connection with the case, which, according to pages five to nine of the Act of July the eleventh, eighteen hundred and forty-five, would exclude them from participating in this document. Did appear this day personally before the un-

dersigned notary/known to him and found duly qualified to act, The Prestidigatator and Court Conjugate to His

Majesty, the King and Emperor, William L., Mr. Samuel, Bellachiel, residing at Gross baaronstrasse, No. 14, maaronstrasse, No. 14 which gentleman did prefer the following statement under date Berlin, the 6th of December, in this year, and that he certified: That the signature of my name hereby append-

ed was written by me, in due form, I hereby acknowledge.

Read, approved, and executed.

(Signed) Samuel Bellachist.
We, the notary and witnesses, attest that the above transaction took place, as herein stated; that it was in the presence of us, notary and witnesses, read aloud to the person concerned, approved by him, and signed by his own hand.

(Signed) (GUSTAY GRUETZ.

KARL TRUEMPER.

GUSTAV HAAGEN, Notary. Executed at Berlin-on the sixth of December, one thousand eight hundred and seventy-seven, and entered in the Notary's register under the number four hundred and eighty two, for the year eighteen hundred and seventy-seven. Signed and officially stamped.

GUSTAV HAAGEN, Counsellor and Notary.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial per-formance of the American medium, Mr. Henry

teemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bed-He interrupted by drawing her gently to the light; and bending his aged eyes on her face, he perused it carnestly. Then he said, "Yes; it is even so. Thou art not as one-who walkers with the minutest observation and investigation. of his surroundings, including the table, and that I have not in the smottest instiffer found anything to be produced by means of prestifigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, to be absolutely impossible:

It must rest with such men of science as Crookes survivor of all my brethren," responded the Sage. and Wallace, in London; Perty, in Berne; Butler-All present were filled with astonishment and of, in St. Petersburg: to search for the explana-profound awe, gazing on his stately form as he tion of this phenomenal power, and to prove its reality. I declare, moreover, the published optnions of laymen, as to the "How" of this subject to be premature, and according to my view and experience, false and one sided. This, my declaration, is signed and executed before a notary

and witnesses.
(Signed) Samuel Bellachini.
Berlin, 6 December, 1877.

#### Visions of the Beyond.

Theodore L. Pitt willes to the editer of the American Socialist, Onebla Community, New York, in praise of the

which remess this is certainly not worthern, though it heres the doctrine of total deprayity and the fate of the incorrigibly wicked discitled questions.

ONE THOUSAND LOCAL LIBERAL LEAGUES TO BE OR-GANIZIO: A RIQUEST TO SPIRITUALISTS EVERY-WHITEL TO ASSIST THE MOVEMENT.

To the Edstor of the Ranner of Light: An effort Is being made to organize one thousand Local Liberal Leagues in the United States; and may Urequest, through your columns, the Spiritualists of America to John

League, and that number of Liberals can be found in most any town in this country.

ed ever to the bright example of him who had As a general thing, I think it is best to unite a treassed baptized his sincerity in the immortal Blood of Liberals in the gale agues, but in some places circumdances may be such that it may be advisable for each wing of the Liberal party to organize separate societies. Spiritualists may destre to be unified in one society for the pur-pose of holding spiri nal freetings, circles, &c., and by organizing by themselves their League can answer for a l these purposes. Materialists, may desire to have a society for free discussion, scientific lectures, &c., and their League can be used for those purposes. But it will be well, In many places, to organize a League that shall include Spiritualists, Materialists, Jews, Liberal Germans, Lib-eral Christlans, and all others who are willing to stand on the National Liberal League Parform. Such a League

In three menths these one thousand Liberal Leagues can he organized; if every one interested will go to work in earnest. Do not allow obstacles to stand in the way. You. are not compelled to engage a public hall. If you cannot asily procure a public place to meet in, havite the liberal casing process a prome page to meet in, invite the fillers's friends to your private house or place of business, and there elect your President, Secretary and Treasurer, and an Ex-ecutive Committee of three or five, and authorize your Secretary to write to W. H. Hamlen, Secretary N. J., L., 23) Washington street, Boston, and procure your charter. Your Constitution and By-Laws can be adopted at a subse-ment meeting.

Your Constitution and By-Laws can be adopted at a subsequent meeting.

You can then amounce to the world that a League has been organized in your town, and had, will stimulate the Liberals in adjoining towns to follow your example. All that is necessary to bring about so destrable a right to any town is one active mean or woman to set the bast rolling: Reader, will you be the one to set it rolling in your town?

Hell. Greeks, Chair, Fr. Com. N. h. h. Salamanea, N. P., De. 23th, 1877.

P. S. -1 shall be pleased to give any information or assistance to any person or persons desiring to organize a League.

H. L. G.

Convention.

Convention.

The Vermont State Spirimalist Association will hold a Quarterly Mass Convention in H. M. Bruse's Hall, in Waterbury, on Friday, Saturday and Suchy, January 18th, 19th, and 20th. Board at the hole at \$1.00 per day, Arrangements have been made with the Central Vermont, Connecticut and Passumeste River, Montpeller and Wolls River, and Wootstock Raitroals, to furnish the return checks to all passing over their respective reads, and paying full fare, to attend the Convention. Also the time of stages running north from Waterbury, will carry for fare one way. Speakers and mediums in the State are specially invited to attend.

Waterbury being a central polity, and amply provided with hall and hole accommodations, it is hoped anders pecially invited to attend.

Waterbury being a central polity, and amply provided with hall and hole accommodations, it is hoped anders pecially invited to attend.

Waterbury that we should take a review of whit's intimalism has done in Vermont, and what it has done for each of usas individuals, that we may begin head in our purpose to push forward the work so gionordy egon, Let us have a gir fous Renation, that we may begin the going the going in the politic politic part of vermal love, and if there is a seeming difference in our moles, be us be one in spirit.

In addition to our home talent, Dr. T. R. Taylor, author of volid Theology, "and formerly a Methodist greather at Montpeller, is engaged to be present, which must addigned interest to the occasion. Among he most colebrated incurres before the public, Dr. Taylor stands the equal if not the superfor. The bas, a large collection of physical phenomena blustrative of the facts in our piles path, the results of over nine years' patient and extend investigations. With sich an array of them an extend investigation, we can bardly fail of having a glorlous good meeting, one that we are terribly in earnest.

Convention at Lockport, N. Y.

Convention at Lockport, N. Y.

The Spiritualists of Westerin New York are invited to meet in Quarteriv Corv into at G. of Templer's Had, cor-ner Main and Pine streets, in the city of Lockgoot, the first Saturday and Sunday in February next, hooling sessions at 10, 2, and 65 clock Saturday, and 9, 1, and 65 clock on Sunday.

Sunday.
Good speaking, music and singing may be expected, and a season of peculiar interest and profit enjoyed.
Our Lockport friends join the Committee in this cardial and general livitation, and as heretofore will do what they can to enertain those in attendance from abroad.
Let there be a grandrally of those who went to know more concerning this heaven-born gaspel.

By order of the Committee.

TO BOOK-BUYERS

# Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1878.

Montgomery Place, corner of Proxince

WHOLESCLE AND REPAY. COESTS. THE NEW FAGA AND NEWS CO., ROOT HE ST.

THE AMERDIAN NEWSCHMMANT, DAND B. O. HAMBERTONE.

COLET & RICH.

Late W. Day, . . . Marine Salah

Motors a profit of the first and the my control of the state of the st

#### Medicine in Iowa.

some stay representative to the Legislation, to To retain all rounds An An Activ to Regulate the Practice of Modeline and Surgery in the Satisfer Iowa, " The Cold You into admit delen the old and wiftenest methods of smedically a tree, and to get up the knowledges gained from the Wey Jopnant of new healing powers, from observe on, from experience, and drough of the particle of mother way chan through a

gemilie spanish spirit declares that this is "a Ing of the rest, on mesonally stein down on the supplied with a fore strataction, and on the that the present in even at fer a statiste of tyranny and blgoly is spretty good althroughout the State," and that should be a so the better protection of the moderal profession and the property I was meaning the outragised quarts sand spinokers !! All the so who propose to allow ato or head human Blain other ways than these paratted by the medical faculty, are styled "the refuse semin of the profession ", and so on in the same progress. Ive, crothdence inspelling, second he, and truly samming verm Quelingth know the such write ers were in the Lands of the Eurepidar I decrease

A remonstrance against this cliberal, closecommunion, no disal ranges stem is in circulation. throughout that threatened State, protesting exercise of private judgment in relation to the kind of medical treatment to which the people of Iowa shall submit themselves for the restorations of their impaired health, and denouncing the attempt on grounds that cannot in sense and reasson-be-continuented....The asymmetrance states in the resemble of the continuent of the simple prins denominate ronces acting through bodies in human form which selected has suggested as toospotism, that the full and free exercise of consistent manifested their appearance in the presence of Hun Nicholas V. Whitehoise, Deacon Micajale H. Went worth of Gonie; C. W. son the world inverted to The comminstrance state's disease should no more be infringed than in matters of religion; that there is, In fact, not one system of medical practice which is not emplialically condemned by other schools of practice which are equally popular in the esteem of the people of Tawa.

Furthermore, that in consequence of this disagreement among the various medical-schools, there is no system or basis of practice which can be favored by Jogislation without doing windence. to the sacred right of private opinion and the conscientious scruples of a large class of citizens. Also that exp rience has demonstrated that all the systems or schools of medicine which now apply for favoring legislation were at some formerdia a held to be lacking in all the essentials to recognition as correct medical practice. The remonstrants ask if the old schools examine new systems in order to realize to the public animal gliddly taller than she, and held, hearded, stout-partial worder. The answer is of course that shocking men. The Indian Chief was a towering partial verdict. The answer is of course that they do not. From the various professors emanate the bitterest denunciations and the most vio-

The remonstrants against this scheme of legislative tyranny likewise remind the Legislature that many of its members can recall the time when the "regular practitioner" followed the practice of Paracelsus, who introduced calomel. While the Allopaths still pursue that life destroying system, the Homeopaths, Eelectics, the Thempsonians, the Magnetics, the Hydropaths, the Vitapaths, and the many other adherents of successful systems of medical practice, have sprung up within a few years to bless humanity. The-mercurial theory-being noteriously fraught with such danger, those who adhere to it pre-

sume to ask legal protection against the rest. If, for instance, Homeopathy, Hydropathy, etc. (say the remonstrants), have by experience and lapse of time become popular, and are now recognized as improvements on the Old School method, why may not still newer systems, also, with fair play and equal privileges? "Why fine and imprison the far-seeing-men-who are now laying the foundations for such improve-ting in full view of the audience.

Several of the other forms appeared to be rement in the healing art? Why not allow the

case of the doctors asking the Legislature to allow them to collect pay for their medical services by the aid of fines and imprisonment. The remonstrants likewise show that the execution of such a law as is asked for would be impracti.

It having been suggested that these forces appeared to be new ones there, and some of them appeared to exhibit suspris on first making their appearance.

It having been suggested that these forces of the control of the ment, but in another locality he could not, and would have to saffer both.

It will be soon enough to enter up a such legislation as this " when men of the best judgment As and the highest attainments in the science of medicine will come to some understanding as to the principle or system by which the sick shall be treated." The decreased Town are now said : to be practicing systems of heating directly operand all these three operating and appearing, enposed to one another, each believing and declaring that the others are killing their patients.

The declars themselves, we mean the "regulars," did they are subtractively a conductnesses, what is the constitute processes are declared to the part of the particular of the parti of course, cannot agree on a rational mode of treatment; and therefore they ask the Legislature to profect by legal chactments a set of medical contradictions. And the remonstrants cite the opinlons of efficient medical men like Dr. Benjamin Rush, Sir Ashley Cooper, Prof. Valentine Mott, distinguished practitioner of France, all of whom supon the people of this State whereby none but declare that medicine is a science that has as yet - the "regulars" should be allowed to treat the advanced not useh beyond guess work, and that sick, and all others should be ruled out of protecit is often better to do nothing than to follow any tion or acknowledgment by the State as to their rules as if they were established and cert cin.

The intelligent people of Iowa and also other Medical Fraternity appeared before the Senate States wherein the allopathic system is, during Judiciary Committee and did their best to be-Copresent winter, seeking legislative assistance, cloud the fair name of the liberals in the remedial to strays the sick toge turn to the aband med or ant, and to win over the Legislators of which that thodox medical fold, will find that they I ave got. Committee was composed to report favorably on simply to fight a figree battle with bigotry and, the bill then pending. Those men were severally menopoly for the exercise of their commonest. Dr. Daniel Perley, of Lyan, Dr. A. P. Richardrights. They must take up the same weapons, son, of Boston, and Dr Bachelder, of Danvers which were used with such success here in Mass. They were specially loud in their denunciations, sachusetts, and handleythem as yigorously. Let' and were the head and front of the "medicos" them flood the Lear's lature with numerously signed in that strife, which, thanks to the intelligence remonstrarces against this medical villary; let and featlessness of the senate Committee, ended them see to it that each member of that Legislas in a total root for the champions of repression of ture has a copy of the "Doggets' Plat," (which free thought in matters medicinal, and a victory pamphle its a fail report of the proceedings before for Justice, which added another jewel to the the Judge ary Committee of the Massachusetts erown of Massachusetts law, Senate hast Marghar also Thomas R. Hazard's Where are those three men, today, who strove split filled the beautiful of Cyvil and Religious Perses, with their puny arms to be debuck the wheels of cation in New York ", let them, if the case is resoprogress? Of Dr. Perley we know nothing, but ferred to a committee, crowd the chamber of any the daily press has since then recorded the death The projector of the this Western State and present in casin, caudid, and brief of Dr. Richardson of a discuss which neither are triving to thing as it it what was a unity at Soute ness, their to training for the trath, and their limited for his brothers of the straight-laced frabeig This I'm Machaelmeeth model enterpringing of the effort to deprive them of their territy could cure, and Dr. Samuel F. Bachelder, that a tree dat is specified the ab safe released elegity we ted rights under the Constitution of sold seems, after (as the Roston Globe of Jan) Whopen what all it of the process of the United States and or the States wherein they had bath it.) several mattacks of inclancholy, may retide. The I washiend are informed that committed suicide by d. of inghines it (Jan. 181); are received of the down the Site, he did a particular corrects the form in instrument the searing a wife and three diddren. We desire to meeting but the research appealing tops part of the Alberta, now at price you appeal of kay nothing in the pieces other than to refrom may be obtained by addressing The massled sound convention that had two of the printing Fig. P.O. Box 17, Council Buffer and eight advocates on the stringle at the paths after decorated one potitions can unique than a twelvementh after the stringle at the them to have able as year, more convenient for seate Heure, and under such singular circumstants. dool, and the panels of the theological give them to their represent times to scarces, the disciples of the theological medical and the contributions of the theological medical and the contributions of the theological medical and the contributions of the contribution of the contributions of the contrib

#### traordinary Evidence in Payor of the singer of God " Materialization.

On our third page will be found an extended in testlmony before car readers in the fit lest measure mew in they way of mainfestations. from which we have transferred these articles is source for the special benefit of two precions an influential secolar journal, of many years' scribbler, who have of late shed "light" on his standing, we submat that on the one hand the wheter outs in the columns of the Courier-Jourtestimony in favor of Mrs. Packering's medium. nal, Louisville (Ky.), and The Mail, Toronto, the manly independence of the Publisher's editor seried that he (Slade) had just been hunted Isolearly demonstrated:

Times to interest and affract people of all classes, and to be observed with aston-shaent. Cleretes, and to be observed with aston-shaent. Cleretes and to be observed with aston-shaent. aymen, scientists, critics and matter of fact men are being a tracted toward it, and it is passing under the observation of ladies and gentlemen of nearly every religious name and form of beagainst the curtailment of natural rights and the High Those, who see it with candid eyes, and contemplate it, as far as possible, with Judgments unwarped by preconceived conclusions, are staggered in its presence.

scances are happening somewhat fre-These scances are happening somewhat frequently, but only in the presence of small par-Last Thursday evening at the residence of Mr. and Mrs Geo. H. Horney, Miss Emma reliability of the reports of the most Wentworth, Miss Belle Messerve, Mr. Pickering currences appearing in its columns. of Rochester: Mr. and Mrs. Chas. Shapleigh, Mr. and Mrs. Josiah Perry, and the writer of this article from this city. This party represented varying religious views, and a portion of them had never witnessed the operation of these forces before. As was the case two weeks previous, a drain took her plan ontack of the curtain. there remained during the entire creating, most we her torne as disaster the occasional Me and the far force as a begin the measuring movements of her limbs. In two restaines, these, forces to be held them up to There were fourteen of these forces these forms were as fall, and some of them much taller than the medium. The men were all de-

fellow, and wore feathers on his head.

There were poculiarities about nearly all, but there were two, one a female and the other a male, which were most marked in their charac-The female claimed to know nearly all the Haverbill people-was not recognized. y. The male force came out seven or times, being determined to be recog-Mr. Whitphouse was claimed as the friend known. Several names were called by him, but all negatived. The light was increased and the features made more distinguishable, and the force then answered in the affirmative to the name of Wm. Foss, formerly residing those of that person, who was well known to him. The very active and marked intelligence in this case was that shown by the force working through this form, and struggling to be recognized. This them, responded to the name of Jerry Poole, and claimed to have been a Soldier. When 'March-lamities of the present day. ing Through Georgia' was sung, the form containing the force came out and swung its arms in

of such a law as is asked for would be impracticable. A practitioner in one-locality would be self-neitly popular to obtain the necessary cersor, neitly popular to obtain the necessary cersor. the ate to save housed from the and imprisons of the trivial sales are to save housed from the and imprisons of the party entered into a prefix riod sales a sale and a major the riod and a prefix riod sales a sale and a major the riod and a sales are a sale and a pretty rigid self examined a upon that point, but none could discover that they were in an abnormal condition. They are the explanation of A the explanation of the their regimal condition this thing is a feet to the has perer yet

gare Silversaless than the grant of the ring a crop of them we come of the tree is a three, there is a body of some kind, and there is in elligence,

A Singular Fact. When, last March, the effort was made by the Prof. William Parker, and Magendie, the most medical bigots of Massachusetts to force a law rights, three men-old members of the hard-shell

to is hear to for determ to their helps seed to direction, to the Legislature. I movement would have at once espied a lesson in the fact, and have pointed the moral with "The Rochester Phenomenon" - PA. the words of Pharaoh's bert d magicians, "It is

#### Dr. Slade again in Berlin.

account of what is to be witnessed at the scances. We are informed on reliable authority that Dr. of Mrs. Pickering at Rochester, N. H., as detail. Studen turned to Berlin, from Leipzig Dec. 18th, he compared the Hayerla I (Mass.) Pub. at which latter place he gave sittings to three lisher. We extract the following from a later professors belonging to the University, many said he was the door, to use strong, figurative longues as a constraint the following to place the wonderful things occurring which were entirely gauge to express spiritual truth, and particularly issue of the same paper, desiring to place the wonderful things occurring which were entirely

When the fact is considered that the report. We make this announcement from an efficial ship is made doubly strong, while on the other Canada: the first of this duo of worthies asout of Berlin by a certain "Prof. Herman" "This strange power which we have lately (whoever to may be), and had field to avoid given a full and cretical de cription of, still con- arrest "as a swindler"; while the second reping (slate-writing) seances with "an india-rubber thumb having an elastic arrangement, so For the repeal or material modification of such contrived that when the stiff necked want to in- sections of the U.S. Revised Statutes as bear on vestigate, it is drawn up the doctor's sleeve."

When will the daily press cease to become the culation of baseless fabrications? When will its the press or of conscience, or to destroy the libmanagers learn to be on their guard against the erty and equality of the people before the law Pickering in Rochester, these peculiar phese publication of such truly ludicrous statements concerning the media of the spiritual movement? of any religious, moral, political, medical or com-The same amount of gross and inexcusable ignorance displayed by the editors and reporters of on file at the Banner of Light Bookstore, where any secular paper concerning any other science or religion, or its representatives, would result in their names to it. Gardner of Portsmouth; Mr. and Mrs. Wm. the shaking of public confidence even as to the Wentworth, Mr. and Mrs. John R. Goodrich, religibility of the reports of the poet ordinary of reliability of the reports of the most ordinary oc-

Pacific Steam Navigation Company, went to into every religious and secular paper in the land. pieces on a rock known as "Rompe Olas," a Spiritualists particularly should ponder its teachshort distance south of Caldera, on the Chillan ings in their hearts. He truly says, "there is somecoast, on the night of the 30th of November. The thing in all this beyond the mere coming back; captain, all of the officers, and many of the crew etc., etc. Every true Spiritualist will understand and passengers, were lost. It is estimated that the potency of this quotation. If the people genupward of one hundred persons were drowned. erally could only realize the fact that those we call The ship was on a voyage from Valparaiso to dead can and do return to their former homes, nade their appearance, act no through bodies in homan shape, seven of whem were women, four men, two Indians, and one a child. With the exception of the Indian squaw and the child. Would be compared to the Indian squaw and the child. With the exception of the Indian squaw and the child. of the ship that no time was given to gain the deck. One of the survivors stated that just pre-portant matter and be guided as much as possivious to the ship striking he was conversing with intense darkness and heavy sea, also of the loss motest doubt but that the statements made in the of the Elen, and so med oppressed with a sense, spirit-communication are literally true. of coming disaster. Just before the ship struck, it this passenger and his wife retired to their state-All the Haverant people—was not recognized.

She was dressed in pure with white slippers tipped with gilt. This force came out several times in very strong light, and danced vigneral times in very strong light. jackets of cork which were in each berth. They previous to translation, a Shakeress, as well as a had just put them on and were mutually laugh- medium. Perhaps Elder Evans can give us furing at each other's ludicrous appearance, when ther information respecting the earth-history of the ship went on to the rocks, lurched three times , "Mary." Whoever this person may be, one heavily, and filled, leaving the gentleman and thing is evident, and that is that she evinces his wife struggling for existence in their newly great individuality of character, as will be seen Mr. Whitehouse said the features were donned life preservers. He was saved, but his by a careful perusal of her message. wife (after doating three hours) was struck on the head by a piece of wreck stuff, and instantly killed. Here seems to be another and a marked was peculiarly striking in its metaphysical features. Another force, as we are now calling to a strike presence tures. Another force, as we are now calling the strike of that warning premonition the presence

H. L. G. Cowle, 28 Broadway, Lawrence, writes: "We have formed a Liberal League an enthusiastic and exulting manner. Bear in writes: "We have formed a Liberal League mind, all this was while Mrs Pickering was sit- here. We propose to meet every Sunday evening to give expression to free thought and dis-

Territory, says that last year their delegation reissued several million dollars' worth of bonds, predicated upon ecrtain contingent grants of our lands, claimed by said companies under certain acts of the United States Congress, and that they (the said delegation) had caused to be introducsed into both Houses of Congress resolutions of inquiry as to whether such unwarranted bonds had been issued, and if so, in whose hands were they, and for what purpose? We are also advised that our delegation protested to Congress against the said so-called land grants, and asked that they be repealed, and also remonstrated against the bonds referred to." Concerning this matter the Boston Post pertinently says (the italies being our own): "The Advocate asks whether anything has been done to cancel these bonds, and it suggests that the Indians cannot be too vigilant on the subject because these bonds may be offered as a premium for their destruction. It certainly looks like a case of great injusin such form as this we think it is about time their protests were heeded. Certain bills and resolutions that have been introduced by Senators from like attempts by indirection to work the ultimate Indian tribes upon which a premium has already been put. If we have any state-men and men of that a check is put up on this business."

#### Special Notice-Developing Circles.

As an anonymous advertisement headed "Cirwhich the advertiser says the public "can address 'Spiritual Circle,' Banner of Light office," leads to inisapprehension, at least so far as we are concerned, we hereby inform our readers that the "spiritual circle," so called, has nothing whatever to do with, the Banner Circles, and was inour Public Free-Circle Room, Mrs. Jennie S. Rudd, medium.

We would here state, for the information of hose who desire legitimate directions in spiritual development, that we have for sale two pamphlets upon the subject-one, by J. H. Powell, entitled "Mediumship -- Its Laws and Conditions, with brief Instruction for the Formation of Spirit-Circles," The other, "The Spirituelle, or Directions in Development," by Abby M. Loflin Perree. Sent to any address on receipt of

#### "Hell."

The following extracts from an editorial bearing the above caption in a late number of the Chleago Alliance, (of which paper David Swing is the able head, ) express true Spiritualistic doctrine on the at present, much mooted query of 'Hell-What and Where is It?":

"The material gross conceptions of hell that are rampant in men's thoughts at this time are unworthy of thinking winds in this century of enlightenment and civilization. Time, heat, space, matter, are all homan, and incident to a material How natural for the same Christ who when he could not, as we can, talk in scientific terms and make his hearers understand him. We must all admit that some men are bad and deprayed, and that such a state of character comes from bad cholees, and brings misery and suffering. . . . All this fuss and talk about hell seems like children's prattle, if one but bear in mind that man is a free moral agent, and has a -conscience that will go it him and lash him unless he is right in the sight of God and man. Even Milton puts it into the mouth of his hero, Satan, to

the "obscepity" question, so that it may be put beyond the power of any individual to so wrest victim of the inventive but unprincipled geniuses them from their original intent as to make use of who seek to put down the phenomena by the cir-said sections in order "to abridge the freedom of and departments of the government, on account mercial grounds or pretexts whatsoever," is now it may be found by any persons desiring to affix

Spirit Dr. Turner's message upon our sixth page gives such excellent advice to mortals that we feel it a duty we owe to humanity at large to The steamship Atacoma, belonging to the call especial attention to it. It should be copied Read what Dr. Turner says, in regard to this imble thereby if you would carry out faithfully the the Captain, and that That official spoke of the divine law of your being. We have not the re-

The reader will find another remarkable message from a spirit who announced her name as

With the issue of The New Jerusalem Messenger (Swedenborgian, published in New York City,) for Wednesday, Dec. 26th, Rev. of which so generally characterizes the great ca- Chauncey Giles, its earnest editor-in-chief, closed his connection with its management, relegating his work to Rey. C. H. Mann. This number closes also the XXXIIId volume of this worthy

There will be no Public Free Circles at ment in the healing art? Why not allow the people in their sovereign right to judge in this matter?" The action of the regulars is a clear connected with this observation that were new grand old Banner of Light." continued as usual.

journal.

#### A New "Pilgrim's Progress."

Do not be unduly startled, dear reader, at this announcement, for we, believe such a thing possible. It purports to have been written through the hand of a private medium in the city of Melported that "certain railroad companies had bourne, professedly by the spirit of John Bun-YAN. The new work with the above title is in the press of W. H. Terry, of Melbourne, Australia. It will be a handsome volume of two hundred pages. Advance proof sheets have been forwarded to us for inspection. It is not only deeply interesting but highly instructive and philosophical. The allegorical style is somewhat similar to that of the original work of the same name, but the matter is better adapted to the more expanded intellects of the present generation. Dr. Peebles, who heard a large portion of the MS, read, says: "It is as far in advance of the original 'Pilgrim's Progress' as we may suppose John Bunyan to be in advance of his then condition."

#### Lyceam Festival in San Francisco, Cal.

Warren Chase writes: "The Children's Progressive Lyceum of this city (with nearly one tice, and when the Indians themselves can protest hundred scholars, who are the best behaved and the best disciplined I have seen in the West) has just had its happy and 'merry Christmas' in Charter Oak Hall, which was beautifully decoates contiguous to the Indian Territory, look rated, and at the conclusion of the session the happy little ones departed for their homes carrydistruction of that prosperity among the circlized ing off nearly one hundred dollars' worth of toys -the annual presents graduated to attendance and good behavior. The officers of this Lyceum honor among our legislators, let them see to it are among the most faithful, patient and persevering I have ever met, and it really does my heart good to witness their devotion to the cause they are engaged in. A good audience witnesses the exercises every Sunday, and at the same hall cle for Development and Investigation," in a good attendance is seen at the conference at 2 P. M., together with a full house at the lecture in the evening."

#### Dr. J. Rodes Buchanan

Continues, on our first page, his unsparing demolition of the handiwork of Prof Carpenter, serted without the editor's knowledge or consent. and numerous readers echo the praises thereof. No circles are held at this office except those at A private letter, bearing date of Norwich, Conn., thus gives voice to the sentiments of many other minds: 🖚

"Pardange, Mr. Editor, while in a word I express my admiration of the grand treatment of Carpenter by Prof. J. R. Buchanan. I read his articles in the Banner to gatherings of my friends -Rationalists and Christians - from week to week, and some of the latter, I think, feel like Paul when on his way to Damaseus he caught the sunstroke that changed him somewhat for the better. All honor to Prof. Buchanan! brave better. All honor to Prof. Buchanan! brave soul! His reward lies just in the doing of a noble

#### Organization in New Hampshire.

The Spiritualists of Milford, N. II., after a rest of some four years, are now making an effort to organize their forces once more, through the influence of the well-known and much appreciated speaker, Mrs. E. T. Booth. Mrs. Abbie N. Burnham was invited to open the course of meetings Dec. 30th, a large audience being in attendance. Mrs. B. speaks there again Jan. 13th. The Committee having this new effort in charge are determined to make it a success.

Mrs. Burnham spoke in Nashua, Jan. 5th; will speak in Providence, R. I., Jan 18th and 20th; in North Adams, Mass., Jan. 27th and Feb. 3d.

### The Meetings in Amory Hall,

Conducted by Dr. H. F. Gardner since the opening of the present lecture season, were further continued at this place Sunday afternoon and evening, Jan. 6th, by J. M. Choate, who devoted the time to lectures, descriptive tests, and experiments for floral manifestations.

Next Sunday afternoon and evening, (as willbe seen by a notice in another column,) Prof. J. W. Cadwell will tell what he knows about "Everettism," and much interesting and practical inormation may be confidently expected.

### Farewell to Earth,

A lecture by Spirit John Wesley, through the mediumship of Mrs. Cora L. V. Richmondwhich we have had reported expressly for the BANNER OF LIGHT-will be given to the public

A correspondent writes us from London, Eng., under a recent date, speaking in high terms of W. J. Colville, trance and inspirational speaker, who, as we have announced in previous issues, has it in mind to visit America on a lecturing tour. We are informed that Mr. Colville accepts "subjects selected by the audience, both for orations and poems, and replies to questions. He has met with great successes, as far as appreciation of his discourses, &c., has been concerned, in all parts of England. The following places he has spoken in with much favor: London, Brighton, Newcastle, Gateshead, Oldham, Manchester, Rochdale, Macclesfield, Kingston, Cambridge, &c., &c." Mr. Colville is acknowledged as "one of the foremost speakers in England in connection with Spiritualism. He has given up the Langham Hall meetings on Mondays for the present, and is now lecturing every Sunday morning and afternoon at Salsbury Hall, Oxford street, and during the week he visits the provinces or speaks in various parts of London and the suburbs. He has also lectured at Doughty Hall on Sunday evenings with great success. We are on the eve of a great awakening. There are about thirty platform speakers in England, all of whom are at times well worth hearing. Mr. Bancroft and Mrs. Batic are of marked usefulness as inspirational speakers; some excel more in the scientific and other phases in some instances."

In our last issue we published a touching song by Robert Cooper, "Safe Within the Vale." Frequenters of spiritual gatherings for some two years past have been favored with the rendition of many of his pieces, and we are pleased to see that these harmonious effusions have everywhere received, when executed, the warmest endorsement of the public. The following is a list of the principal songs which he has caused to be brought out. Parties desiring to purchase copies can do so by addressing Mr. Cooper care Banner of Light: "Eagle of Freedom," "Gone Home," "Bright Celestial Shore," "Come in Beautiful Dreams," "The Three Horsemen," "Safe Within the Vale," and "Over the Crystal River."

Read the encouraging report of progress concerning the First Society of Spiritualists-Mrs. Cora L. V. Richmond's charge-in Chicago, Ill., which we print elsewhere.

Women are now admitted to more than fifty American colleges. Coëducation is no longer an "experiment."

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Regular Spiritualist Sunday Meetings,

#### AMORY HALL,

Corner of West and Washington streets, Boston,

DR. H. F. CARDNER, Manager.

NEXT SUNDAY, JAN. 13TH, PROF. CADWELL.

The celebrated Psychologist and Mesmerist, will lecture on and give Illustrations concerning the above clences, and of his power to control the mental operations and physical movements of his subjects. He also claims to have discovered the secret of Everettism, and will expose all the tricks and perform the recent experiments of Everett at the Boylston Museum at each meeting.

Admittance 25 cents,

#### Paine Hall.

Sunday morning, Jan. 6th, a meeting was held in this place-John Verity presiding-whereat the principles of the National Liberal League were discussed and defended by Messrs. Verity, Mendum, Seaver, Cooper, Sawtell, Babbitt, Wetherell and others. A proposition for the publishing of 100,000 tracts setting forth the objects of the organization was brought up and deferred to a future meeting for definite arrangement.

Hon. Elizur Wright will speak in this hall, Sunday forenoon. Jan. 13th, on "The Relation of the Liberal League to the Church and the Pul-

Commencing a paragraph with the sentence, "All houses wherein men have lived and died, we are told, are haunted houses; but some, according to popular rumor, are more palpably haunted than others," the Boston Post credits the Washington (D. C) correspondent of the Chicago Times with having made an extensive showing of houses at the nation's capital, wherein mysterious occurrences are known, to the terror of their occupants:

"Almost a round half-dozen fascinating but formidable dwellings are mentioned. . . . One spacious mansion, deserted and dreary, echoed for years a baby's wail, telling a mysterious story of shame and crime; and when at last a venture-some congressman and his family dared to occupy the house, and had it repaired for that purpose, a tiny skeleton was found under one of the chamber floors. The infant's bones were buried, and the wailing ceased. Under the very shadow of the Metropolitan Church is another haunted house. The rattling and rustling of papers dis-turb its quiet until the gas is lighted; and here, many years ago, the wife of a literary man died in an inexplicable manner. About other man-sions unseen carriages drive, door-bells ring, and frantic oaths and piteous prayers resound through the lonely chambers. But perhaps it is to be wondered at that there are no more haunted houses in a city that has for its size the reminis-cences of more tragedles and a finer collection of closeted skeletons than any other in the land."

The Board of Inquiry appointed to investigate the Indian service have reported to Secretary Schurz, telling nothing new to us, though many good people affect to be really startled as they read the printed evidence brought to light concerning the known incompetency, black corruption, soulless cupidity and outright swindling into collision with which the interests of the red wards of the nation have, year after year, been regularly brought. The Board throws much light on "the sources of sudden fortunes and Indian wars." We perceive that Secretary Schurz has furnished Chief Clerk Galpin, of the Indian Office, with a scathing letter of dismissal, which ends with the following curt sentences:

"In my judgment, an officer who fails to see the importance of prompt and vigorous prosecution of dishonest practices, or who, seeing it, forgets and neglects it, cannot be safely entrusted with any responsibilities in the management of Indian affairs. Your services will, therefore, from this day be dispensed with."

We shall refer to, this matter more fully next

A- most "irreverent" correspondent of a friend of ours writes from San Francisco:

"I see the Banner of Light for sale at n all the newspaper stands here. An Indian said he 'never could have believed the white man would have nurdered his Saviour if he hadn't seen him!' Even more pungent this than was seen him!' Even more pungent this than was Punch, speaking of a Lord Chancellor who reinstated a clergyman of the Church of England that had been deposed for saying he did not believe in hell! which, said the Chancellor, 'had despoiled Englishmen of their last and only hope of eternal dannation!' What will Punch say of Beecher's protest! We are all familiar with Sir Charles Baker's apprehension that he would be robbed while camping out in a Turkish province, when his dragoman assured him that there was not the least danger in the world, 'as there was not a Christian within a hundred miles of them."

Information reaches us that Mrs. Emma Hardinge Britten will leave San Francisco, Cal, for Australia, Jan. 31st. We are also informed that the readers of & Art Magic," in San Francisco, have formed themselves into a class for the study of its principles, and on the evening of Dec. 29th they presented Mrs. Britten with a magnificent locket, exactly the shape, size and design of the one on the cover of the book. The locket was of solid gold, splendidly executed, with a blue enamel rim inside and the letters "God Understands." In the centre was affixed a fine large diamond.

The test medium, Mr. David Brown, of this city, recently visited Lawrence, Mass., professionally, so we are informed by a letter from Mattie L. Wiley. He held several public and private séances, at which many of the tests given were of so marked a character that great satisfaction was expressed. Many persons were anxious to have Mr. Brown remain longer with them, but engagements elsewhere prevented.

Mr. A. Ward, 40 Commercial street, Salt Lake City, Utah, Secretary of the "Salt Lake Spiritualist Society," has recently opened an establishment for the sale of Books, Periodicals and Newspapers; and the Banner of Light each week can be procured at his store. Spiritualism is gaining in that section, and the demand for spiritual and liberal publications is on the in-

"Science and Spiritualism," by Franklin Smith, Esq., is the title of a fine essay on file for publication in the BANNER. It will appear as soon as our space permits.

PHANTOMATIC WHISPERS-No. VI.-by John Wétherbee, Esq., will appear in the next issue of the Banner of Light. It treats of living issues in a very clever manner.

Rev. O. B. Frothingham lectured in the Free Religious course at Horticultural Hall, Boston, Sunday afternoon, Jan. 6th, on "The Assailants of Christianity."

Charles E. Watkins is at present in Wash-

lington, D. C.

Movements of Lecturers and Mediums.

(Speakers baying matter for this Department are reminded that the Banner of Licht goes to press on Tu sday of each wock, but hears the date of Saturday. Their notices, therefore, to Insure prompt insertien must be to warded to this office on the Monday preceding the day of going to piess, 1

W. L. Jack, M. D., of Haverhill, the wellknown clairvoyant physician, will be in Spring field, Mass., from Jan. 10th to the 20th; in Chieopee, fr in the 22d to the 21th; in Northampton the 26th; in Amherst from the 27th to the end of the month.

Prof. J. M. Allen continues his lectures at Belvidere another month. Address through January in care of Seminary, Belvidere, N. J.

Laura Kendrick (formerly Laura Cuppy), who has recently returned from California, will bee ture in Wadman Hall, 176 (Fremont street, Sunday afternoon, Jan 13th, at 214 o'clock, on "A Creed, an Ism, or Humanity, Which?" and in New Era Hall (same building) at 714 o'clock, on 'The Morals of our Best Society."

A. B. Brown, who has of late been engaged in New Hampshire, will soon set out on a lecturing tour through the West, speaking in Pennsylvania, Ohio, Illinois, Indiana, and other States. He would like to make engagements along his route, for which purpose he may be addressed at Wor-

Miss Lottle Fowler has returned to Boston, where she will remain during the winter and spring. She is at present located at 10 Oxford

Mrs. Maud E. Lord is still at 39 Milford street, Boston, where she is doing good work in her spe ciality.

P. C. Mills's engagements are as follows: Tuesday night, January 15th, he speaks at Seabrook, N. H.; Wednesday, 16th, at Amesbury Mills, Mass. He will speak week evenings on Sundays, within forty miles of Great Falls, during January. Terms to suit the times. Address him for two weeks at Great Falls, N. II.

The Louisville (Ky.) Commercial states that, December 10th, the Ladies' Physiological Association of that city met at No. 306 Second street, to listen to the farewell address of Mrs. Dr. Cutter, founder and first President of the Society. At the close of the address, the new President, Mrs. Dr. Goddard, presented Dr. Cutter with an elegant silver water-pitcher and mug, together with a kindly letter, as tokens of the appreciation of her services while in Louisville.

Mrs. Frances II. M'Dougall should be addressed for the present at Vallejo, Cal.

Mrs. Hettie Clark spoke in Salem last Sunday afternoon and evening; her tests given in the evening were generally recognized. She will speak there again next Sunday.

Mrs. George C. Smith, trumpet medium, is reported by the San Luis Obispo (Cal.) Tribune to be doing good work, and The Enquirer, (Cincinnati, O.) and papers at other points record with remarkable fairness the occurrences at her scances.

Read Theodore L. Pitt's endorsement of Herman Snow's new work, Visions of the Be-YOND, which will be found on our third page.

#### Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE, A series of Sanday atternson and evening meetings will be held at Amory Hall during the present season at 2% and 7% preject, pr. 11. F. Gardner, Manager. This course has no business relation to or connection with the C. P. L. Prof. Cadwell will beture and make psychological and mesmeric experiments Jan. 13th, afternoon and evening.

AMORY HALL. - Children's Progressive Lyceum No. 1 holds its sessions overy Sunday morning at this hall, coment west and Washington streets, commencing at 10/2 o'clock. The public cordally invited. J. B. Haten, Con-

EAGLE HALL, 616 Tashington Street.—Test Circle every sunday morning at 10½ A. M. Inspirational peaking at 2½ and 7½ P. M. Good mediums and speakers

ROCHESTER HALL, 730 Washington Street.—Public Circles for tests and speaking are held in this hall every Sunday at 10% A. M. and 2% and 7% P. M. Several reliable mediums always in attendance. Good quartette singing provided.

singing provided.

PYTHIAN HALL.—The Ladies' 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, President. Miss M. L. Barrett, Secretary. CHARLESTOWN - EVENING STAR HALL.— Spiritualist Meetings are held at this place on Sonday after-noon of each week at 3 o'clock. C. B. Marsh, Manager.

BOSTON .- Amory Hall .- The meeting of Children's Progressive Lyceum No. 1, held on the morning of Sunday, Jan. 6th, was interesting as o details and well attended as to numbers. addition to the Manual service the subjoined literary exercises were participated in by the fol-lowing named officers and members: Remarks Conductor J. B. Hatch, address by Burnham Wardwell, "the Prisoner's Friend": piano solo by Annie Folsom; recitations by Gracie Fair-banks, Maudie Lord, Alice Bond, Oscar Dresser, Flora Frasier, Ella Carr; select readings by Carrie Hopkins and Lizzie J. Thompson; and a recita-

Eagle Hall .- Miss Webster spoke in the morn ing at this place; also a song was given by the influences, all of which was well received by the

Mr. Daniel Came opened the afternoon meet ing with well-chosen remarks upon deception. Judge Ladd also responded to an invitation, and entertained the audience.

Materialization was discussed at some length

in the evening by Mrs Fales, and a gentleman of experience, and well known to the Spiritualists of Boston. Mrs. Wythee favored the audience with two beautiful songs. The meetings were harmonious through the day.

Miss Webster will speak next Sunday morning in the above-named hall. A Complementary Testimonial to Mr. J. B. Hatch, Conductor of the Children's Lyceum, of

Boston, will be given Thursday evening, Jan. 17th, at Paine Hall. The exercises will consist of readings, songs, selections from popular dramas, etc., in which the following-named dramas, etc., in which the following-named public favorites will take part: Miss Lizzie J. Thompson, Miss Florence Danforth, Mrs. Hattie E. Wilson, Mr. W. F. Berry, Mr. E. D. Stickney, Miss Carrie E. Hopkins, Mrs. Carrie M. Ballard, Miss Ellen Sawyer, Mr. J. P. Endres, jr., Miss Gracie Fairbanks. Instrumental music will also be formished by Misses Hopking and Alleman. be furnished by Misses Hopkins and Aiken, and

Prof. Alonzo Bond's Band. Pythian Hall .- The Spiritualist Ladies' Aid Society will have an Apron Sale, together with a disposition of other useful articles, next Friday afternoon and evening at this hall, 176 Tremont MRS. A. A. C. PERKINS, Committee on Pairs.

Charlestown District - Evening Star Hall -On Sunday afternoon, Jan. 6th, a very interesting meeting was held in this place at the usual hour, 3 p. M. After singing by the choir, Mr. David Brown delivered a beautiful discourse on the subject of "The Old and New Year," after he gave several fine tests which were recognized by parties present as perfectly correct Mr. Brown has occupied the platform in this hall every Sunday afternoon since the middle of Octoa period of twelve weeks-as speaker and test medium, to the entire satisfaction of respect able and intelligent audiences. Mrs. Susie Nickerson White will speak and give tests in this hall next Sunday, Jan. 13th, at 3 P. M. C. B. M.

### Liberal Leagues.

Allow me to advise those who organize local Liberal Leagues to hand a notice of the organiza tion to the nearest agent of the associate press, and request that it be telegraphed over the country.

H. L. Green.

Chair. Ex. Com. N. L. L.

Once More "Exposed."

To the Editor of the Banner of Light:
This time it is "Prof." Ceell who is doing the has recently made his appearance in Central Vermont, and is spreading himself mag-nificently, and showing us simple and deluded mortals that our faith is founded only upon tracks. But his "expose" is quite too "thin." He did not even deign to notice the tiny "rap," that has astonished the world for thirty years, and defied the scrutiny of keen eyed searchers for the cause

His exhibition of table-tipping was a bangling failure. The Professor advertised to "show up" clairy cance, also the "Dr. Slade's slate withing. What show was given having reference to dairyoyance was confirmatory of its truth, rather

In regard to slate writing, the exhibitor square no regaro to state writing, the exhauter square by bucked down. The writer took the needed slates to the half, for the purpose of giving a fair trial of the Professor's ability to do what there is abundant testimony that Slade, Monek and Watterfeld. When this matter was broached, he denied that any one ever did or could do it. In making this denial I assured him that he virtually said that human testimony was worthless. Such "exposures" as this last one only tend to

awaken public attention to Spiritualism, and will hasten the onward march of the belief in its

Heaven-born, soul-cheering truths. Northfield, Vt., Dec 30th, 1877.

#### Fests Given from the "Spirit" Side of Litte.

The Tri-Weekly "Haverhill (Mass ) Publisher" of Dec. 29th contains an editorial relating to the materializing manifestations that occur in the presence of Mrs. Pickering, of Rochester, N. H., that, in our estimation, will make more earnest investigators into the truth of the phenomena than all the physical, crucial, or outside fest-ing, if we may so speak, that mediums have been subjected to and tortured with since the first-rap occurred at Hydesville—such as the writer in that paper so graphically and truthfully de-scribes, are the tests that convince the mind and understanding of honest investigators. The modes ordinarily adopted for testing the genuineness of the manifestations may properly be compared to a showman attempting to explain to customers the nice processes by which the finest specimens of porcelain are produced, at the same time that a dozen blind jackasses are capering and kicking up their beels in his china COMMON SENSE.

Among the valuables in the line of exchange is the Banner of Light, published in Boston, Mass. This paper has been in the literary and religious field of agitation over twenty years, and has won for itself a world-wide-renutation, which it merits. It has withstood the taunts and persecutions of its enemies, and is now gladly received by religionists of every ereed, on account of its manly declarations of reform. Whilst it is the ablest exponent of the Spiritual Philosophy of the nineteenth century, furnishing from week to week scientific and enlivening testimonials of an "open sesame" to the life beyond, it agitates upon various popular reforms of the day; and surely

"The world will be the better for it." -[The People's Champion, Fond du Lac, Wis., J. O. Barrett, Editor-in Chief.

137 Of a truth it is a very silly sort of intellect that can be definite where it has no definite information. To adopt an opinion just for the sake of having one, and then sticking to it for the purpose of pointing now and then to one's lucidness, is rather a small business. The man who advertised his horse as being fifteen feet high, and who when some one suggested "fifteen hands" who, when some one suggested "fifteen hands" remained true to the fifteen feet, on the ground that a noble mind cannot drift about from one position to another, is a fair specimen of those men who have said something very exact about hell.-Chicago Alliance.

#### New Publications.

GOOD OLD TIMES; or, Grandfather's Struggle for ; Homestead, by Rev. Elljah Kellogg, is a story of herofsh in persons who, with little aid from external circumstances, fought their way on the frontier, from poverty to affluence. The characters are real, and the houses in which they spent their later days are still standing. They lought the severity of the climate, the stubbornness of the soft, and the barbarity of the savage, and their example is commended to all who shrink from encountering difficul-tics. The scene of the story is laid in Maine, and it is life-

like from beginning to end. The boys and girls will be sure to be fascinated with it. Published by Lee & Shepard. BOUND IN HONOR; or, A Harvest of Wild Oats, by J. r. Trowbridge, is a new story by this writer for boys, who here takes his youthful scion and puts him through a series of personal experiences, tramping included, which he pro eds to show were productive of the highest good to him in the end. Like all of the writer's stories of this charac ter, it is alive with situations and scenes, and he makes the talk rattle all the way. We always thought he strained his points as much as they would bear, but in this story he is as natural as possible. Hinstrated and published by Lee & Shepard.

THE LESSON IN STORY; Pansy's Lesson Book for the Boys and Giris, is a pretty little book for making certain lessons easy and delightful, which the author possesses the knack of doing well. D. Lothrop & Co., publishers.

BEAUTIFUL HOMES; or, Hints in House Furnishing, by Four of "Williams's Household Series," of which H. T. Williams, of New York, is the publisher. This elegan rolume supplies all the regulatte rules and suggestions for formishing and beautifying apartments, and in general for making home attractive and lovely. The theory is assume that the more beautiful the home, the more one likes to stay in it; and this silent home before becomes the sweetest and best in shaping and informing the life. Al varieties of furnishing articles are named in this book, and may be referred to as readily as in a catalogue. The beautiful illustrations explain the text, and better than all in terpret the bleas of the writers. It will prove an invalua ble help to all those who are either setting out to establish

a home or to improve and make it perfect. EVENING AMUSEMENTS is the title of another beauti ful book in the same "Household Series," published by Henry T. Williams, of New York. It is essentially a book for home. Its sub-title is Metry Hours for Merry People, and it comprises fire-lde games, tricks of conjuring, tricks in eards, riddles, enigmas, fortune-telling, charactes, tab leagx, home occupations, and so forth. Its pages are well illustrated, which makes it the more practical in its directions for playing games at home. The variety of them is countless, so that all the children will have a chance at what they like best. Abook of this kind is just the one for the holiday season, and afterwards.

LOVE AND DUTY, by Mrs. Habback, who has written a number of popular stories, is another of the Petersons' Dollar Series, and appears to be a story of real power, and skill. The characters partray real life, and and principles; sketched are laid down with a masterly hand. It is well written, skillfully plotted and makes a worthy member of the popular series of fiction in which it is classed. Peterson & Brothers, of Philadelphia, are th publishers, and that is sufficient guarantee of the quality of the story,

LEEDLE YAWCOB STRAUSS, and Other Poems, b Charles F. Adams, with sixty-five illustrations, is a Ger-manizing attempt at verse in which the author has met with striking success. The humor consists in the German-American style of spelling the ideas out as well as in the stories which are here committed to verse. It is funny throughout. These poems have already proved their popularity. Finely printed at the press of Lee & Shenard.

SOMETHING BETTER IS a story very widely advertised before publishing, and comes without preface or author's name. It is intended to beat the whole series of recent domestic, husband-and-wife stories, and the reader is left to be his own judge. It is, at all events, a neat volume. Published by Lee & Shepard.

THE SPIRITUAL MAGAZINE, S. Watson, Editor and Proprietor, published at Memphis, Tenn., is issued in a bound volume for the year 1577, this being Volume 3. It is sent post paid to subscribers for \$1.50. Of its intrinsic merits it is not necessary that we should say a word. It is an invaluable volume.

Joseph Cook says that "The innermost laughter of the soul at itself it rarely hears more than three times without hearing it forever." That is to say, the subcutaneous cachination of the egoat file-gold ellowing conforms to the old rule-three times and out.—Worcester Press.

A Liberal Convention on Thomas . Paine's Birthday.

A Convention of Liberals will be held at Paine Memorial, Appleton street, near Tremont street, Boston, on the 29th of January, 1878, at ten o'clock A. M., and continue through the day and evening. All triends of Paine and the Liberal He did cause are invited to attend. Laberal societies that has are requested to send delegates to represent them in the Convention.

Per order of the Committee of Arrangements.

Passed to Spirit-Life:

From Plainville, Ct., Thursday, Nov. 15th, Lattle D.: Gadding, crossed the river to the Summer Land, He was a sunty child, and each greeted distributes with a sunty. He was the only "dutating," and all misses, cheerful thee, but feel it stylice will not be bashed; that an life has fast begin. Seen his while he came across to his level trients. Wany times I (trust his message will come with power and leve. His file of the sunmate has end he to, but he will be strengthened for instruction of the color other store. Weep not, dear ones, Birtle will be your good angel.

J. S. R.

#### To Correspondents.

52° No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a maranty of good faith. We cannot undertake to preserve or return communications not used.

J. M. K., PHILADELPHIA .- Your, article is on the fer

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPHRITUALISTS of New York hood their meetings every Standay morning and eventing at Republican Hash, No. 5 West 33d street, near Broadway. Lyceum meets at 2 p. st.

#### For Sale at this Office:

FOF SAIC M THIS OFFICE:

VOICE OF ANGELS, A Semi-Monthly Journal, edited and nanoged by sperits, in floston, \$1,60 per annum, Single replies a cents.

THE SPIRITYAL MARAZINE, Published monthly in Memphis, Tenn. S. Watson, Editor, Pitce 20 cents; by mail 28 cents; \$2.00 per year.

THE SPIRITYAL OFFICENSO, A Monthly Magazine, published in Spiringfield, Mo. Per annum, \$0.25, Single ceptes, 15 cents.

THE HERBALD OF HEALTHAND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York, Price 15 cents.

CULTURE. Published monthly in New York, Price 1) cents.

THE RADICAL REVIEW, Quarterly, Published in New Bolford, Mass. Per year, \$6.00; single copies, \$4.50.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Pevoted to spirituatison. Published weekly in Chicago, III. Price cents per copy. \$6.15 per year.

THE 1 vol.\*TION, Published reoutly in New York. Piles 15 cents per copy. \$4.50 per year.

THE 1 vol.\*TION, Published reoutly in New York. Piles 15 cents.

THE LONDON SPIRITYAL MAGAZINE. Published monthly. Price 30 cents per copy. \$4.00 per year, postage 25 cents.

HUMAN NATURE; A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$4.00 per year, postage 25 cents.

THE SPIRITYALIST: A Weekly Journal of Psychological Science, London, Eng. Price 3 cents per copy. \$4.00 per year, postage \$4.00.

THE MEDITYA AND DAYBREAR: A Weekly Journal devoted to Spiritualism. Price 3 cents per copy. \$2.00 per year, postage 50 cents.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest, and diffect cents for every subsequent in-

SPECIAL NOTICES, Forty cents per line Minion, each insertion. HPSINESS CARDS, Thirty cents per line Agate, each insertion. Payments in all cases in advance.

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

\*\* Advertisements to be renewed at continued rates must be left at our Office before 12 % on Saturday, a week in advance of the date whereou they are to appear.

#### SPECIAL NOTICES.

THE STREET AND STREET AND STREET, AND CLARRYOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mus. U. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, N.10.13w\*

J. V. MANSSIELD, TEST MEDIUM, ANSWERS scaled letters, at 61 West 42d street, New York. Terms, 53 and four 3-cont stamps. REGISTER

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and

Thursday, from 10 A. M. till 4 P. M. Prophets are not accustomed to receive much honor at home, but the praises of DR. QUAIN'S MAGIC CONDITION PHLIS are loud in Manchester, N. 11., where they were first sold, and people there can't keep house without them.

That Iron is Valuable as a Medicine, has long been known, but it is only since its preparation in the particular form of Peruvian-Syrup that its full power over disease has been brought to light. Its effect in cases of dyspepsia and debility is most salutary. 2w.Ja.5. and debility is most salutary.

### Removal of Prof. Brittan.

Dr. S. B. Bruttan has just removed to No. 2 Yan Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the heating efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

SEALED LETTERS ANSWERED by R. W. FLINT. 58 Clinton Place, N. Y. Terms, \$2 and 3.3-cent postage stamps. Money refunded if letters sent are not answered.

4w\*,D 29.

Mrs. Nellae M. Flint, Electrician, and Healing and Developing, office 200 Joralemon str. et. opposite City Hall, Brooklyn, N. Y. Hours 10 to 1. Ja 5.4w\*

Public Reception Room for Spiritunlists.-The Publishers of the Planner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers, visiting the city are invited to make this their Headquarters. Rooffiopen from 7 A. M. till 6 P. M.

TOT DR. J. T. GILMAN PIRE, Eclectic Physician, No. 57 Tremont street, Besten, Mass.

### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act J. J. MOISE, the well-known English lecturer, will act as our agent, and receive sub-criptions for the Barner of Light at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Roadon, Mass.

ROCHESTER, N. Y., BOOK DEFOT, WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for zale the Spiritual and Reform Works published by Colby & Rich.

# PHILADELPHIA ROOK DEPOT. DR. J. H. RHODES, 250 North Minth street. Unliadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad an 1-Coares street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR. KHODES.

BALTINORE, MD., ROOK DEPOT, WASH, A. DANSKIN, 705 Saravoga street, Baitmore, Md., Reeps for sale the Brunner of Light, and the Spir-Runi and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.
CHANNING D, MILLES Keeps for sale the Branner of
Light and other Spiritual Papers and Reform Books published by Coily & Rich, at the Harvard Rooms, 224 street
and 6th avenue, and Republican Hall, 55 West 33d street.

NEW YORK PERIODICAL DEPOT.
M. HOWARD, Agent, Books dier, 51, East Twelfth s. M. HOWARD, Agent, Books dier, 51 hast Twelfth street, New York City, we peroustantly for sale the Binner of Light,

D. M. BUNNLED, Press of a Robert in Eight street, New York the keyeding the Spiritual and Reform Workspiritual and declary V. R. (b).

MRS. M. J. REGAN, 620 North dh street, St. Lorts, Mo., keeps, etc. land, 620 North dh street, St. Lorts, and a full script of the Spiritual and Reform Works paid following with the Spiritual and Reform Works

WASHINGTON ROOM DEPOT.
RICHARD ROBERTS, Bockseiter, No. 1 to Seventh street, stove New York avenue, Washington, D. C., Reegs and a story of the development of the foreign and a full supply of the foreign and full supply a fu

HARTPORD, CONN., BOOK DEPOT.
E. M. RUSE, 56 Trambell Street, Hutford, Conn., keeps on tantly for alsette Haumer of Light and a full supply I the Notifical and Reform Works published by oldy & Rich.

NAN FRANCISCO, CAL., HOOK DEPOT,
AUNO, 319 Ke truey street trapstates) may be bound on
sale the BANNKR OF LIGHT, and a general variety of Kultrstundist and Reform Rooths, at Eastern prices, Alsa
Adams & Co. S. Golden Peurs, Planchettes, Nopenes is
Positive and Negative Powders, Orion AntiTobracco Preparations. Dr. Storer's Nutritive
Compound, etc. Catalogues and Checlars mailed free,
22 Remittances in U.S. currency and postage stamps received at year. Address, HFEMAN SAOW, P.O. box 117,
San Francisco, Cal.

CRICAGO, ILL., PERIODICAL DEPOT.
W.PHILLIPS, for Midison street Cheago, III., keeps for sale the Bunner of Light, and other Spiritari and Liberal Papers.

CLEVELAND, O., BOOK DEPOT,
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### REPORTS OF SPIRIT MESSAGES

### MRS, JUNNIE S. RUDD.

art everywhere, we feel the presence with us spritted powers and be able to give you far great here toltay, we heer the challenger the release of titles thin we can to keep we shall show our spiritual i to as we call our forces pack to earth, solves before you with a brightness, you will be spiritually for as we call our for a spack to earth so be before you with a brightness, you will be said endeaver to give an addited themship some truth forther who are true true for its denow. The we shall be suffered by the description of the we shall be suffered by the highest standard true to the second of the we shall be suffered by the suffer "wie begrege voor to de by 1970 is, a vote na the flower Is trape to dow of give down of internal 2 behr and at

#### Questions and Answers.

Conving the Summer Mark alrman, we will now consider whatever gives for a tre before us. Ques Can there be stellingence without or gaht im and brain? and train."

We know of an intelligence that does not have a briting a spiritual brion. It is not not cossary by leave a material or a literary to leave a material or

ganism, my refer to produce intelligence. Every intelligent being has a spiritiful brain and a spir

have the power horsestrate.

As A Sign't set is noticed a medium in a few diffuse after its territe intend of a partially since the Philip Cloveland. I went out in Chango. I'm much obliged to you. Oct. 2. The property of the Philip Cloveland of the manner of the with distance of the manner is along their point the with distance of the manner is I want to record my name and where I lived, after a change they will drawn of the manner is I want to record my name and where I lived. I have to the considered with the two and the consistency of the consequence of the manner of the consequence at the time of the consequence of the consequen dets to de the law of control, he can control a modium. It therefore he ever so short after the birth as we seed before. As in all that it he days, it may be week so in fact it may be years it the pends entirely upon the knowledge grand here. There are spirite in spirit life that have never controlled a nodium, and never care to. If we were to invite them, the wedge that here say awe than to come essaying, who have got through with earth life, and care not to know aught about it more. Then, again, there are spirits whom it lie in possible to stone the law of control yet if they keet theat enough to some mediums get into the medium's get into the medium some medium's get into the medium some medium some medium's get into the medium some me the redum's atmosphere they often control, hardly knowing what they are doing. Would you understand the law of control, study it well before you come to spirit the Are you anxious to control knine diately after your passage across the dark wivers of life, then study well how this

thing can be brought about while on the earthplane - then, as soon as you return to conscious ness, you can assume control of some other body Q + What are the essential conditions of spirit-A - The essential conditions of spirit photography are the conditions which bring to us a good

medium, also good artist spirits, gort chemicals—spirit chemicals—harmonious conditions in the operating room, and mediumistic power all around. These are all essential to the production of a spirit pleture. Q -Can spirits see material things without the use of natural eyes?

around you; we often see you, and all the friends around you; we often belold cities, countries, trees, flowers, everything that is material, without the-aid of any medium. But again, there are times when if we can get behind some medium and look through his exhaustices have are times when it we can get bening some mentum, and look through his or her eyes, we can see more clearly. Many of you who are mediumistic have had curious experiences in this direction. This you know. I may come and stand behind you while you are going through some city with which you are completely familiar, but which I have never visited before, and you may find yourself looking about you sudden'y, and everything may seem strange to you -the very streets seem new, the different things of interest look new to you, and you wonder what is the matter. Spirits that you know not of oftentimes walk your streets, and when they find mediumistic individuals, they are enabled to see more clearly than they can with the spiritual sight alone. Thus they behold material objects almost as well as you do.

Spiritualism has its dark side and its bright side. I only wish that I, from the spirit-world, could bring to you a light that would illuminate levery heart, and make each one understand something of the grander and finer laws of Spiritualism then should we find it much easier to control our subjects, and bring a finer magnetic force to bear, and do a much better work. We could place our hands on the heads of your physicians, and cause them to comprehends more of life and of its workings, more of the spirit-force upon inside. I only wish that I, from the spirit-world, scould bring to you a light that would illuminate every heart, and make each one understand something of the grander and finer laws of Spiritualism then should we find it much easier to control our

I the pies it man be fat ofes of different phases of the Not enty for your entertainment do spirits come, but for the rown benefit and they need to the rown benefit and they need to the rown benefit and they need to be seven in the spiritual Palescept years to many know how and endeavor to be op their homes in perfect or der for an average for the angel world. Do you tead to they are a wholey entertain the area of the your know know that in the annels measures. Do you know that in many of cont homes are lettle children who come there to be eigenmaterial strength. They must gone to you for strength and instruction. Yet they often find an earth men your lips. When you are tempted to raise the intexticating cup to your lips, or port ups to do some wrong to your neighbor, please remember that oftentimes when you think Aou are alone you are surrounded by those who are silen'ly noting all you do? When you wish that we could speak in your homes, that we could assist you materially, that we could manifest more satisfactority temember that if you give us proper conditions if you fulfill the daws of the spiritual world, then we will be with you to report to your desires. We want you to it member that the God of goodness is a God of w. that we come through spiritual law, and those laws, unst be fulfilled. When you find some you who may be on the dark side of life, or may have some influence that is not pleasant to you remember that conditions of life have brought Invacation that bont, remember also, we are very near and Object Participated Mother that their who was rall perfect, our instruments, develop their

Lam severty of the vears old. I have come a good longed state to so detector. I do not know whether you will be glad to have me come or not. but I fe't it my duty to come. I have been away a good many years, it's nigh on to twenty. the evening the solution of the same be with the solution which we have the solution of the so everybody is welcome that comes here, aint they Yes | Well, I'm glad to come, glad to find that More are so many that really that there aint any death, to D ath to me was always a terrible thing. A could fit to split. When I burled my daughters, Mary and Josephine, and then lost my son Wildam, it seemed to me as if death was dreadful. I didn't know where I was going. I didn't know anything. When no wife went away, why, I telt still worse, but at last it came by tarn to go, and it was fast as easy as going to sleep. Do you know they all came. I saw tem before I breathed. my last. Since I we been here in spirit life I've emboyed verses such, but it has been a dazed kind A sespectivel getts are many. To one there of a condition, I couldn't see clear. I forget comes the zett of see clear, to another the get of things, I we ome here because I am thankful seeing and of heavise, to another an inspiration of the provides to see the zet of the provides of coming to this place, because all power which seems to pervale their very being. I feel as if I id like to say I was still allow. If

it out, for I am alive, and I ive got all, the facul-ties I ever had, the anily live got all, the facul-ing better than I used to: I am er foring myself; I can go wherever I want to - to the Cathedral, of an whole else. The funny part of it is, that everything is so much like what is in your world. I don't know but your world is a miniature of this, a tellection of the world up here-it's a dreadful poer one though. I've often looked it; the brook and seen the shadows of the trees in it, and they didn't look half as well as the trees themselves, so I suppose that's the way with your wor'd; it's a shadowof the splittual world, and don't look half as well

If this is a privilege you give no, Mr. Chairman, what business have I to say I'm much obliged 2.1 aint indebted to you a bit. 1.1 m glad. 1. ve come, for I feel bet, er, sure 1 do. . Oct. 2.

### Mary.

Life came to me in a darkened hour; sunshine was denied me for many; many years, until the spirit world shone round about me and I heard he voice of angel watchers; then I said, "No longer shall darkness encompass me! no longer will I wander through the darkened paths of life, but I will go onward and upward." I became a member of a society that had progression written all over it, and I saw the spirit of Ann Lee come near me; then I knew that she wielded a power for good, and I rejoiced in my soul with exceeding great Jay: but that could not even hold me, for my spirit was strong, and my heart beat with love for humanity, and I longed to do the angels' bidding, if I could understand what it was. So I fearlessly walked forth; and I have been denounced; I have been derided; I have had the finger of scorn pointed at me because I did my Father's work. I saw angel ones before did my rather s work. I saw anger ones ocnor-me, and they pointed the way for me to go; they brought me the symbols which showed me the life and light of the spiritual world; and when I proclaimed the light which was given me they called me "humbug," they called me witch, they called me all the names possible. But to-day I rise above them, and I will tell them there is no night around me, nor within me, but all is perfect day. bright and beautiful. I would have them understand that the words the angels gave me were beaven given. me were heaven-given; that those who turned their backs upon me and would not hear my voice were only so many ignoramuses. I care not for it. Angels, bright and beautiful—a band of children-met me on my entrance into spirit-life and conducted me to a seat of honor. I who had been derided in earth-life, who lived in a hovel, but never without the bright flowers, was seated with children and shown the high places, and held the hands of some of the

dividuals; we could then visit your insane asy tense, open the dears and let your reisoners out to become, and iterans cause the more face in the become, and iterans cause the more face in the become, and iterans cause the more face in the bridgeroom of the bridge go into outer darkness. Lo? Spiritualism must have it's perfect work it must be a bright and shining light. You must give as strength, to do our work, who it years my name—Mary. Say there is no Knight now.

#### Mary E. Smith.

My name is Mary E. Smith. I came from Wheeling, Va. I have a friend there who asked me if I would call at the Banner of Light offlies. had I would call at the retined of region in I said I would do so as soon as possible. It has been very many nearths, I might almost say many years, since I passed away, but still I have been working on and I trust she will recognize my working on, and I first she will recognize my name and know it is L. I passed out from your world with consumption. I know now, but I didn't know it then. Say the angels have been very good to me. I have been shown a bright brong, and now Id ou't long for home and friends. Yes, I know all the past. I've east it aside. I don't feel that it is best to look on the past of life, but rather to look on the past on the present and the ife, but rather to look on the present and the fature. Tam trying to hang up pictures in my home. No matter what mistakes I made when on earth. I will say this: those that were near me, that I was associated with, had just as much to do with the inbarmony as 1 had very many times. A ( one said who preceded me te-day, the reflection of the tree was very awkward in the water, so I will say that the reflection of their temper on the sometimes was very awkward. I have no cyll feeling; it is all right. I only come here to satisfy my friend, who is a reader of the Bonner. She has been wishing for me to come,

and has thought that if I would only give my name she would be content. Oct. 2.

We hope the first that if the document as having requested the opint to make a that is the live or medium will give not disparation and the second of mention will give not disparation and to be have had no previous knowledge of the personal processing horself, as "Mary E. Smith." Smfth.";

#### Elizabeth M. Gilson.

I left New York City on the second Sunday in March; 1873. It was toward tailight when I passed out from this life to another. It seemed to me like being watted gently away on the wings of love. It was a arptise to me. I had learned the old time story of heaven and hell. I believed I should meet some of my friends, others I should not, but I thank God that the bright light has dawned upon me, and that the sunshine of love enveloped me as soon as I entered spirit-life. have met father. Tell them I am happy; I shall soon be able to manifest myself to them. My name was Elizabeth M. Gilson, but they called

#### Joseph D. Mason.

Picase say that my name is Joseph D. Mason, from Charlestown. I have been gone ten years. I went away in a rough time—the wind blew harder than it does to-day. I came here because I was told you kept candles for those in want. I wanted to buy some, provided I could get 'em on credit, and not have to pay any money. I 've been living kind of a queer life since I 've

been up here, dodging about from one place to another. I met my mother yesterday, and she told me that if I wanted to understand really everything, I must come back to earth, and must

as I ever shall again, but if I can get my candles lighted by coming I shan't care. L'in going and if I can ever return this bless-

ing to you, in this world or the other, I shall be

### George S. Eastburn.

My name is George S. Eastburn. I once hailed from Cleveland. I have no home excepting in spirit-life. I know not where to call my home, or I have been a wanderer, as it were, from place to place. I have a home here, a happy home, not made with hands. I call in no carpenter to do work for me, no mason to build me a chimney. I have no glass to see through, no paint or paper to adorn my walls, but there was a spiritual element which brought me my home, ornamented and beautified with some of the brightest of pictures. I feel as if my wanderings were over. I now look back on life, feeling that t is the greatest relief one can have to get rid of the old body. I never knew what life was be-fore. I never knew what it was to breathe with joy. Everystreath I draw here seems to give me strength. I breathe freely. All Nature is ant-mated; each individual life has its language, and we can read it as we run. Oh, it is so much better than wandering about the earth! so much better to be freed from all this, and live in harmony with all mankind! Oct. 4.

### L. Judd Pardee.

Having a little leisure, and having put a representative in my place, I called round this after-noon, being fond of making calls sometimes. I have enjoyed the privilege of this circle room, and have occupied it many times—that is, I have been here in spirit and have stood by you; for of all things I am interested in the "Message Department" of spirits. I wish that we could have more avenues but I am thankful that there are as many as there are, that we are not narrowed down to one. I feel that the weight of Spiritual-Ism rests heavily upon the shoulders of some whom I could mention; at the same time I feel as if with the kind hand of friendship we may remove much of the care that is so burdensome. To me it is a great privilege to be able to speak freely, to stand uprightly, to walk in the forest, to journey by the shore, to stand upon the mountain, to gather fruits and flowers, to converse with friends, to live in harmony with my fellowmen, to feel each morning that I am rested, and at night that I am never tired, to know that I can do a work that will reach the hearts of all men; to feel that the sunshine is really for me, without any dark clouds underlying, to know that I am baptized with the great baptism of spiritual life and light and truth.

I am only auxious for the time to come when we shall show you pictures of our spirit-homes, when we can bring you in rapport with us, so that each of you will obtain glimpses of the beau-tiful beyond. Could you realize what you can

from after it had left the form. Then if you had forgotten aught you wished to say before the final exit, it would be ready to hear and answer your requests. Can you not real ze there could be no denying the fact of spiritual intercourse

Yet there might be some who would not like to have spirits palpably with them, who could not bear to have them witnesses of their deeds. They for me," Remember, triends, when you get into spirit life there will be no longer a yeil between on and the great eternity. If your deeds are you and the great eternity. If your deeds are dark they will be revealed there, and never will you look yourself so plainly in the face as you will when you enter the spirit world. You will then realize whereyon are. It is said, that a man who knows himself knows a great deal. You will know yourselves there, you will feel the power that has been around you, and you can answer your own questions as to whether it has been for good or for evil.

I am so interested in these subjects that when I come to earth I feel that I must speak my mind, even if I cannot make myself manifest as I would. Though I may not be able to express

I would. Though I may not be able to express my thoughts, and may not be able to bring to bear upon the medium the force and power which 1 m accustomed to use, yet 1 know I have a word to speak and something to do. Many long years

#### George B. L.

It is dark! I can't see! Oh, it has been dark—nothing but darkness! It was dark before I went away. I can't see the light! Why were sonls created? Why is not annifillation true? What is it that I feel? I can't see my way; I know not where to go! Darkness is above me, around me, and beneath me. The shadow of death is nothing, but, oh God! where shall I go? I don't want to remain on earth: is there no I don't want to remain on earth; is there no thon I want to remain on earth; is there all their lives, and through eternity, too? Is not this what you call hell? Yes, I know my brain was fired, my soul was sick. I broke my moth er's heart; I have saddened a father's. They know not where I am.

know not where I am.

But, it-grows brighter. Thank God for one streak of sunshine! It is the first I have felt., I do n't know when I went away; they tell me it was two years ago. My name I do n't want to give in full; there are those who would not want to see it in print.

to see if in print.

Selfish! yes, I am selfish—always was; but I ask them, and pray here for light and for sunshine, and if it can only be got by returning to earth and praying, then, oh, let me pray! Lwant more light; will not the desire bring it? There's cathling to have a part of third was no asset. nothing to shut me out; no chains to bind me, no hold mine! But it is cool: thank God for this!

I will not trouble you, only pray for me that I may have more light—that I may see my way. I could not live longer; I would not. "I hoped annibilation was true. Say it is George B. L.

#### Gertrude M. Hazard.

and appear at the first and the period comments this place because all power at the first and the fi done whatever I could for the benefit of others. I never saw one suffering that I did not try to alleviate the pain: I never knew of those that mourned that I could not sympathize with them, Thave lost, while on earth, friend after friend, (as they call it "lost") but I never failed to hear

ome tidings of them.
I wish to send a message to my father. I wish to say to him that soon he shall see me more plainly than any of the others, and shall hear from me more directly than he has yet done. Tell him not to feel one doubt; I can bear all the consequences, and shall find my work. In one sense I was irresponsible for the act. Tell him I came in rapport with him while the storm was heavy, and keeping close by, resolved to come here to day; that I shall soon be with him, to wait on him, to do his bidding. We are all happy. I am as happy as I expected to be. I have been baptized in the love of those who passed on be-fore me. I shall work out a better work than I did here. You can say it is from Gertrude M. You can say it is from Gertrude M. Hazard, to her father. Oct. 4. IThe father of the one whose message is given above in-

forms us that it is a true statement, and was unquestionably given by his spirit daughter. Who shall say, under such circumstances, that the Message Department of this paper is unimportant?] ...

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

### James Bowen.

Having gone over the river, and reached that and from which old theology taught me no one had power to return, I am here, standing in your midst, to bear acknowledgment to the fullness, truth and power of spirits to speak to their friends of earth.

Thy ways, oh Master of the Universe, are past finding out by the human mind, but after the clog of the body is laid aside, and the transactions of the material sphere are cast to the winds, then the spirit has power to pass either down-

spirits to converse with mortals is complete, and with this grand consolation I step out of the mundane sphere into the loved land of universal freedom. I thank you most kindly for your attention; whether it has given gratification to yourselves I know not, but it has given infinite

pleasure to me.

I am now neither hungry nor thirsty—bread was freely given, and water was plentiful.

James Bowen, of Alexandria, Va.

### MESSAGES TO BE PUBLISHED:

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

JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:
Caroline Isabel Aery; George B. Fernald; Allce,M., Gerald; Edwin B. Simpson; Hannah; Adam M. Mason; Dr.
M—; George L. Webster; Mary N. Spring.
Levi S. Joseph; Solomon S. Little; Emma S. Crossen; George M. Aden; Charlle; Agnes M. Fairbanks; Abble N. Sherman; Selden D. Briggs.

TO BE PRINTED IN OUR NEXT : Rebecca Searles; Hortenso Davis; Hannah Cary Wad-

well; B. F. Tisdale; Capt, French Blehardson; George D. Edward N. Klik; Henry Ripley; Charles R. Codman; Samuel B. Child; Peter Magulie; Lilla; George Marsh. (thying to our limited space, the remainder of our list of amountements of "messages to be published" is necessathy omitted, but will be reprinted at a future day.]

### Unnner Correspondence.

California.

SAN FRANCISCO.-Mary F. Snow writes: "Doubtless you will be glad to know that the advent of Mrs. Emma Hardinge Britten on the Pacific Coast has resulted in an increasing interest in the subject of Spiritualism on the part of many of the citizens of this place who have never hitherto graced our meetings by their pres. Immediately subsequent to the close of her first

Immediately subsequent to the close of her first course of lectures, at Mercantile Library Hall, an effort was made by a few earnest friends of the cause to inaugurate free and independent meetings with Mrs. Britten as speaker. The at-tempt has been eminently successful. An organ-lzation was speedily effected with Mrs. Eliza Fuller McKinley as President, and Albert Morton a Secretary, and we were encouraged to rent Pacific Hall—one of the largest and most elegant in the city-where Mrs. B. now lectures each Sunday afternoon and evening before large and appreciative audiences. Her last lecture was an able and elequent reply to the Rev. Dr. was an able and elequent reply to the Rev. Dr. Dwinelle of this city, wherein she conclusively proved that Spiritualism was the true religion, endorsed by the Bible and inculcating the highest morality. And not only does she speak for us on Sundays, but she has also interested herself in other directions during the week, having addressed an interested audience of colored people, in behalf of the establishment of a free Library for their especial use, and also lectured Library for their especial use, and also lectured I labored faithfully in the cause of truth, and I Library for their especial use, and also lectured expect to work on through all eternity. My\_before the principal Temperance Organization name is well known—L. Judd Pardee. Oct. 4. r of this city. In short, she is doing a noble work to the control of the city. In short, she is doing a noble work to the control of the city. In short, she is doing a noble work to the control of the city. In short, she is doing a noble work to the city of this city. In short, she is doing a noble work to the city of the city of the city of this city. In short, she is doing a noble work to the city of the or this city. In short, she is doing a noble work here, not only among Spiritualists, but for all who come within the sphere of her influence.

Our new movement is mainly supported by subscription, supplemented by voluntary contributions."

#### New Hampshire.

PORTSMOUTH -P. C. Mills writes from this place under date of D.c. 25th, endorsing the mediumship of Mrs. Pickering, of Rochester, N. II. He says: "Thad a séance with the Pickerings Dec. 20th, and really the whole truth has not yet been told. I recognized two of my friends, and there could be no mistake, for I saw them distincity. There was much more light than I expected, and the forms were far beyond my expectation. One thing transpired that never had tation. One thing transpired that never had been done before: One form stood out in the room and allowed Mr. P. to take the light from the screen and throw its rays full upon her face; she never llinched, and was instantly recognized by several. I could have seen a pin at the distance where she stood from me, and I was as far as any one in the room from her. It is grand beyond expression."

LEMPSTER.-R. H. Ober writes: "George A. Fuller has been lecturing in East Lempster, Goshen, and Newport, on the Spiritual Philosophy, to the general satisfaction of his hearers. Mr. Fuller is one of the ablest expounders of the blessed gospel of a continuous life in the hereafter, besides being a good test medium; he is also snoken of, wherever he goes, as a man of unblemished character, temperate, kind, and estimable. May he live long to teach the great truths he inspirationally receives from the angelworld.'

rived as much comfort as he had experienced in perusing the Banner of Light."

### lowa.

PORT ALLEN.-F. E. Crocker writes: "I always expect to be a subscriber to the Banner of Light; at least, I never would like to see my home deficient of the beautiful truths and intellectual feasts which its pages furnish. When I witness the grand work it has wrought in six short months upon those whom I never had expected to see embrace the rich principles inculcated by Spiritualism, I am lost in profound admiration of its glorious progress. Thus do I hope the Banner of Light may long wave in its purity over my household, giving comfort and hope of that grand reunion in spirit, in those peaceful abodes where the mind performs its great march in knowledge and love to all, through all eter-

MISSOURI VALLEY JUNCTION -- Ella Holtslander writes, in a letter forwarding money for subscription: "I have read three of Mrs. Richmond's lectures, and some of A. J. Davis's writings, and they leave me a sense of something lost in never having seen the Banner of Light until this fall. I find myself regretting either that the Banner existed so long before I was 'individualized, or that I belong to my particular generation. However, I mean to 'catch up,' for I shall try never to be without the Banner while I recognize the high inspiration of so many of the thoughts it carries."

### -Ohio.

KENT.-Mrs. M. A. Merrell writes: "Spiritualism is progressing finely in our midst. Many mediums are being developed among our Orthodox friends, and private circles are held in many families. In my own family circles are held five evenings every week, and the manifestations that are given to us are truly astonishing. Dr. A. J. Fishback, of St. Louis, spent several weeks in our vicinity in the fall, delivering lectures to large and attentive audiences. Dr. Fishback is a gentleman of great worth and ability; he is edward or upward, to the right or to the left.

Oh, men of earth, why do you falsify the Author of your being, why not give him credit for having power to confer immortality? Here am I speaking to-night as if I were educated under all the laws pertaining to your philosophy; but I am not. I am a novice only searching for truth; but in that search I have cestatic joy. "The evidence I have of the law that enables spirits to converse with mortals is complete and spiritually cultured, as all who have heard him once are anxious to hear him again."

Pennsylvania.

### Pennsylvania.

PHILADELPHIA.—A correspondent writes, Dec. 29th: "I am surprised at the marked success with which Mr. Baxter's lectures in this city (just closed) have been crowned. Every available spot of the capacious hall, whether on floor or platform or in gallery, has been taken every Sunday, and the greatest interest and enthusiasm has been manifested. Allow me to wish you at the Banner of Light office 'a Happy New Year!' I always enjoy the Banner of Light, and it does seem to come every week more richly laden with good things. God speed it."

### Connecticut.

ROWAYTON.-Jno. Hilton writes: "Your Banner of Light is always regarded as a welcome messenger, for among the numerous journals which we receive I know of none that contains as much original and interesting matter."

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## BALTIMORE ADVERTISEMENT.

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

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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 oy it. Price \$2,00 per bottle, Three bottles for \$5,00. Address WASH, A. DANSKIN, Baltimore, Md. March 31.

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Jan. 5

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Nov. 24.—tt

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to pick up any small article from the floor. I have lead
several doctors, spent agreat deal for medicine, which did
no good, and finally concluded I must suffer the rest of my
tet. I happened one day to see your advertisement in the
Congregationalist. I thought the medicine was just what
I needed, and I sent to you last April for a package of Pols,
lacfore I had taken eight I felt like a new person. Can
sheep well nights, eat well, and have no Neuralgia pain,
can stoop as well a sever. My friends are astonished at the
change in me. I Intend still to take them, and would not
be without them if money would buy them. I think they
must prove a blessing to thous, and who will be induced to
try thear.

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so all tonce, for I am out of them and feel unsafe, for they 
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PROGRESSION OF THE SOUL. BY BEARY CHAND MITTRA

According to the Sankhya philo ophy, "Inte-

rio; or spir tual knowledge discriminates soul

from nature and operates its deliverance from evil: Exterior or temporary knowledge comprehends holy writ and every science." The Carika says, "Neither I am, nor is aught miss, nor do I exist." The meaning of this passage is that when the spiritual state is arrived at, I and mine, which belong to the Cate mind, cease, and the soul, living in the wateres dues and participating in infinity with God, manifests its infinite state. The spiritual state overshadows all states waking or dreaming. It resembles the profound sleep during which all sensions action disappears, but; according to Mundika Upanishad, it Is higher than that state -"it is tranquil, blissful, and without duality " The Britist Ara nakya Upan Lud says: "The goul is light itself and the soul is knowledge". Sankara says that the highest place, the highest state of the soul, nature " The Ketha Uparty) of menticates that De abou he West West a prion antives are

form superfact and actions? Death causes that the attained surfeme internal perfection in the solidiversities but the more researcher of the surfement of a viole. tite body does not hard the requirement of the slim of the spligt at kindston . What the Arvas tailed we take just the a post enter of our mortal his sheet or than most elevated mortals. tates even it we be elevated her .

knowledge and more, wisdom," and that "Bastimens tool gar a straoh? Bary view & Jak

Franciscol, sales " He who perceived Course herebod in the mind, my longer remain thinks that know they delights in load gotts . Property Nov. 1877. with soid, consort, with some title pleasure in soul, become a sefficial order that " The soul deof Cost Present with the manual of that Mississian Mississian Annual Ann

tiltion, separate the endefrom the body. Davine on the at the evening ervice superior: The sipplier scheme is that by which . This react is mainly due to the inspirations of 19th Nuclear Medical scheme and who issumptioned by the Condition of the hypercondule by ordinary of schemes, and the real as the hypercondule by ordinary the by-ordinary of schemes, and the real as the hypercondule by the first ordinary of the property of the by-ordinary of schemes, and the property of the first ordinary ordina grasped regt problems blocky on it's of action . come of no race, belonging to no tribe, devoid of eye, car or of er sensitive organs destitute of hand, foot or other distrument of action, ever inspired could answer difficult questions with the Insting Lord, present everywhere, yet, most minute, it vit able, the wise contemplate as the source cor capse) of beings " It was held that "Brahma is not separate from the embedded soul. He is sent at d soul is the" - Brits tr.

The next ir priry was in what spiritualise inception is meditation to be fixed upon God . It was thought that the culmination of the soul is swisdom, and God should be medical dayon as the Supreme Wisdom, compresseding power, Hove and parity. It, the spirit-land love spirits supremacy of wisdom to love. It is gives a higherview of God than the Book of The Aleighty receives neither the vices nor the virtues of any one. Manky done bill astray by their reyson being observed by ignorance, but when that ignarance of their could is distroyed by the force of reason, then wisdom' shineth forth again with the glory of the sun and causes the Deity to apr pear. Those whose understandings are in him, whose souls are in him, whose confidence is in him and whose a ylum is in him, are by wisdom purified from all their offences and go from whence they shall never return."

The Arya teaching is that God is pure wisdom, and that by meditating on him as such, and the soul of our sou's, we develop our souls, progress in our spiritual, life, and fit ourselves for the light and blessings of the next world. In subsequent ages it was inculcated in the Bhakti sutras of Sandilya that it is not knowledge (Julie) but dovotion (Rhakti) which is the means of obtaining final liberation. "Devotion is supreme love of God. Knowledge may coëxist with hatred." Another argument for the inculcation of the Bhaktiprinciple was that it was accessible to the generality of mankind, while the wisdom principle or the absorption of the brain or vital life in the spirit-life could only be practiced and attained by but a few. Now it is a question whether devotion is a high state of the mind or belongs to the soul. Judge Edmonds thinks that "devotion belongs to the soul." The nice distinction between the soul and non-soul state is that the former is entirely free from "molecular action in

and shows the absorption of the individual in the universal consciousness. The higher forms of devotion result in eest@sies and quietude which approach the serenity of the soul, but it is a question whether they are the manifestations of the soul itself. Another form of worship inculcated was by doing good works and performing religious ceremonies. But even when Bhakti and wisdom principles were being carried out, the necessity and efficacy of divine worship by profound meditation was not forgotten. The Satapatha Brabmana says, "By knowledge men ascend to that condition in which desires have pass ed away, thither gifts do not reach, nor austere devotees who are destitute of knowledge. For a person who does not possess this knowledge does not attain that world by gifts or rigorous abstruction. It pertains only to those who have such knowledge." Mahabharut, a later work, echoes this sentiment: "By works a creature is bound, by knowledge he is liberated, therefore devotees gitted with perfect insight perform no

In Mahabharut there is the story of Mugdala, who had a conversation with a celestial messenger as to the future felicity. The celestial gave an account of the different spheres. Mugdata is when it exists the sont in strown inherent when asks the celestial messenger what other sphere there is which is free from all defects. The messet ger replies, that above the above of Brahthat is the pure, pelestral light, the highest sphere of Vishia, who is regarded as the Supreme Brahstart, "Thither none cap proceed who are devoted. to obtain of some of what are the slaves of disthe above the least of a hope in about a hope by a various ander, defusion, or makes; but date, but a the partial to a progression core core trapain and pleasure, those whose senses applies in feel means the are and riestraint, and those who practice condelife state, of swhich there are intuities story. Teleplation and fix their introls on the Desty. The and it is to be doubted whether a prist can read, Size then dismissed the messenger of the gods. Begin to practice a cetic virtues, becoming indif-"boot ferent to praise and blame, regarding clods; Miscration of did verance from it should be status, stones, and good alike. Pure knowledge led to: ty theory real the second is imported, and the gived contemplation, and that grain imparted thard is also partial, enthangul a Yogosa to return strength and complete comprehension, whereby

There is a passage in Mahayarat which treats spiritual progress. A swestow, so we must reade of spiritual progress. It refers to the Yogers The indeed being most be self-sent of the control of spectrum progress as a respective body and and in delivery deas the secrets do, not for any Trigger body, and attaining Sum offer, or become med included the process are a second on the cycle in a porter person according to the cycle in the cycle in the cycle in the cycle in the cycle of the cycle in the cycle of mata spirits who in subtile hollies are more or have typhics, that when we get to the spire - hess human, and it is a question whether they are

"IT gir messages and undeveloped souls give us White tree periodical adverse Educads has said; a warning to preparements live. The hydrate through Mrs. Cota L. V. Richmond supports the light and infinite wisdom we cannot get until age above destrones. He was of an everythin place outplies in a condition to receive them: character, and yet he had that is of earth of We are easily satisfied with the delusion for the body that 4 cast lights ets, that that after mind and the correspondence of the which it obsates: plut ring I me if into a steam be had timere. Let he by secretar absorb the finite wayd or the laws, in the infinite soul, which the Imperfections and devis bett form." Take tem tels Arra on is the above of God," and if we are are of York, at the second to be aven and both and more broads in contact with the Intinity Power. bathed the shee Markel a rule is was not free from temptet on of God, and the providence in the 10% t minibe and diversited forms and essences. The quies ballet M (2) salvation of helice and white, we stort his bumpotened we feel above, at plate the law been given a stale of set the seed that we are in such a state. The acquithe Arvas. The first to justic was to consider a school of ship wisdom goes on whom we are lost the tree so the worlder operate of an dozya on the hand, who need, the self, make, the compress

time year D 1/28th 1 As the daily press cont and (allosts and general in with God to was these to the two D tests to As the naive pression and that the way doubt be separated from the test is treated to the loss different fitters below. The mexican stine in the test below of the city it occurred to the result of the interpretation of the city it occurred to the result of the interpretation of the i Indicional Howard Golf to be work found a Scok ponder, we fit the interested to harm sometimes to the howard product the East Society of Spiritualists, who have been made in any intentifestment is profound and datama. The Var Arabantha been very conservative in the matter of the box with the world know intentify and intent why they are done and new they are prospers in a. They had beginn a rive steeper Sunday in the first term of the soul of the souls and in all souls was they are prospers in a. They had beginn as rive steeper Sunday in the first term of the souls at A in all souls was to the first term of the place of worship. Was less on our tens determined to the tensor tensor than they was less on our tensor determined to the tensor tensor than the place of the souls of knowledge was heldly without here. One of the Reshis divided all sections into two-interior and the Society now numbers between four and the Lundfoldmenters.

> stocker she has no equal, to my knowledge, in Chaistendom Sh. is control of byg band of advanced spirits and is perfortly unconscious when is control od byva band of adshe speaks under that control. No one not thus facility that she does, without a mement's hestfation or preparation, and always in the most beautiful and appropriate lunguage. It matters not how abstruse or hidden the subject (which has been commonly presented by persons in the audience), her inspiration is ever ready and equal to the emerg day. Indeed, there is more restion that mortal can frame which she will not answer inchediately, and to the apparent satisfaction of hereauditors. This answering of questions in public manner is very like the method purthy Jesus in teaching the people in his day, set in the temple of synagogue and answered Had westoken upon subjects with his heaters had been tambar from their fiel, they would undoubtedly like many of so called of thedox proble of to day, have gone sleep under his preaching. It is needless to ald that the worshipers in Grow's Hill do not cep under Mr. Richmond's ministrations. The excluses are not only entinently religious, but the subjects of her discourses are often phila phie and scientific; and all are uniformly handled in a masterly manner, if one may judge from the use of the best possible language, the most logical reasoning and the purest diction. In the language of D. Quiney, "Her diction blazes up-into sudden explosions of prophetic grandeur." Again: Where else can mortals go to be ur such nyocations to the Infinite Father as full from her

lips? -invocations breathing the most impassioned love for Him and all His creatures-invocations that inspire every devout soul present with the purest feelings of, worship, and fill one too full for utterance. It is a matter of astonishment to us that the great value of these eminently worshipful exercises is not better known and appreciated in a city of nearly half a million ods; and more especially since the price of ad-

inission is merely nominal. All subjects broaden and deepen under spiritual ministrations, and subjects which are effect-ually closed by theological teachings are here thrown wide open for lovestigation. For instance, any question concerning the condition, employment, or occupation after death, is here explained, bringing the spirit-world quite near, and bridging over the dark river of death.

1 shall be pleased to learn that the First Socie.

ty will ere long better improve their opportuni-ties; for under their present ministrations, in a hetter hall, in a more central location, they would invite many who are anxious to attend, and many more who know nothing of their, pres-ERNEST.

the brain," sensational, intellectual, or emotional. It is also free from joy, grief, fear, and pain,

The describaires are in designant the assumes upon the ideal of element dumation. They say, "Take half of our other points of doctrine, but leave us hell,"—Boston Post.

#### BRIEF PARAGRAPHS.

BITORY SERMON, -Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding; when they tell then of thy fault, they suppose thou caust improve; the other, when he praiseth thee, thinketh thee like unto himself.

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sssage marked in a conspice, as minner, Our thanks are betely returned to Alfred Madge & Son printers. No. 34 School street, Poston, and to Rand, Avery A Co., State printers, Boston, for the specimens of calen-

Some years ago. Prof. Marry propheshed that any altera-lon in the direction of the trait Stream would reverse the distory of the world. According to European meteorolo-lets this change is taking bose, and the mighty occanic reverse showly but surely moving west. The temperature f America is gradually growing warmer at the expense of outthern. Europe. Or course these changes will revolu-ionity the prisingly and the parsitts of all the countries to a affected by them, and in the resting study is here pened up for the social sciences as well as for the meteor-ogist.

WAR NEWS -The Russian Groups occupied Sophia Jan. 34, after as ight skirmish with the Turkish forces. Gen eral tiourks, In his passive across the Bulkans, had a des the O'tomates caving but bad on the field. The Russian less was only 20. If 10.02, diy atmounted that General Roletzky has crossed the lickar's by way of the Skipka so, the Tork chaving at each tool their positions in consepass, the Pett chaving a web tool that performs in consequence of the severity of the weather. The Prince of Monten greens a way made on more dof the atmy in Albania. The Research advances go in Padra, Armenia, have been defeated after a severe engagement.

They had high map a through all the hygone years.
That I first not worked on and hoped in value.
That what I was to in heat of 1 you stears.

The woods as flower that bloomed in youthful pride May less the warfar soft had for mer, when taken him the free collopen wild, And set where curtained at uses fair we see,

Nay, It may writer a mode that I way, And seem to thee all is seen to f worth, And drank the contrained we of mother earth. And all my trust, and for devectant claim, is that sweet laye with more it bloom the same

A certain setti soft met a regioneurs, which we wat of races the materiality statement that "The pule horse, with Death for Decrete, Need and droven base from its confinement, and is now trace; ing with iron hoof over the sixilizees of the domestic care.

Vector Finance! King (14) do, to seriously III, fever and

the the sett that we are so tack is undecaying and sta-

D. Rechest forces this agent to of the late President: Some Mayor Perithone sowned and grahleh was a great crite of Johnsonts. The Cory day before the ex-Prest-Phonon you will tare bette good towe are not long to astrophyte tance from Greenville, and Weitnes lay a train after fastemas should be a fire bed - remain - ran over the for head discreteling of his ale. This recalled vividity what the ex-President had said only three days before,

Hose to that in Post time we are the North tinto settle graded the form to worth and work in the control of the district settle district settl and, low rays n docke.
odsurprise.
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to evest La Wiener in therary World.

propertion to were the fire on Montanish' signed a ratiread while ad, is he start out of Thereat window, in That by Boyan ell' returned the dischood, "till I were the Bal-

The destruction of the Atlantic Wightler banquet that the research of respond it due per emerge the table, in the configuration of process Rigs. Transfer.

statue Court leis e supressed an unusual, Tailed to the control of win the foret deed for that a mur-dered to the track to form the intent to kill, must be

Monday 7th, a cold wave swept over " e Canadas. In many places the the wave had n't tolled away any to

it at the R verside Press, Monday which the sheets of the Atlantic general rayed, together with many ev aluge D. Monthly for Fa The best of . who were lost in the Haron were to said. The scoundrels were not

Americans, V. C. your hamfred years old. In the Temlaft wood to a Se weng first a monkey, then an ape. Usen a gorilla, and the by gradual development until

An Indian was called at Napa (Cal.) lately, and we are step can be evilized. He call contempt on the persons who dold institute that he was the hap-action of the crowd, -Roghester

er phan's and car-

Propode to be dept and Buston soon, but it has not which I we first the proceeds are to be one of the Old south Church. , with what pleasure I saw it.

p skod by some rows faced dame;
we achor oven she by draw II.
we have deep she by draw II.
we be howed to the table it came;
which the land of my teens,
pledding and pot of baked beans,
—[0, W. Holmes. Of the dark I: The spatk's of and an end may always be seen, whether

er or carry it into a dark room. Its qualities are no arrested in So is it with the pure and ele-vated soult it has a callides which no adversities can dehet mees change.

A letter from Spizarore, Decem' er 6th, says the Slamese are putting their ferts, ships and army in a fighting condition in anticipation of traple with China.

an two cats in Kilkenny. There has a swo cats in Kilkenny.
And alsh the gold there was one cat too menny;
So there are stood and they hit.
As define for and they hit.
The best of their rails.
As I the top of their talls.
Instead of two cats there warn't any.

The man who larghes is dector, with a diploma endorsed by the school of Nature; his face does more good in a sick room than a result of powders or a gallon of bitter draughts.

One of the ter terest acts of kindness perpetrated by the churches at Crissmas time is to feed poor children on candy bought at eighteen cents a pound, and when the lift churches die with their st machs full of marble dust tendered to them by economical pastors as sugar, and eaten by the into cent lambs with all the simple feith and explorated appetrate of the acts of the supplementation of the control of th by the line cent tain is with an the simple extra and extra at appetite of their age—they will go about carrying withein, as it were, their own tombstones.—Phil. Times.

Two million years ago a bird twelve feet high was prome Prof. Hitchcock has just discovered its tracks.

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