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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

SPIRIT MATERIALIZATION.

The examples of unquestionable authentic materialization are so numerous that it would require several thousand pages to describe them. It will be sufficient for my purpose to give such examples as will show the nature of the phenomena and the intelligence of the observers who report them.

To a sound reasoner a few perfectly authentic and well at tested cases are sufficient. But reason is not half so potent as habit in establishing human opinions. After receiving evidence as cogent as the mathematical, men still adhere to their refuted opinions. We all feel the force of habit, however highly disciplined the reason, and although I never had any difficulty in recognizing the validity of the demonstration of any marvelous spiritual fact as soon as the evidence was presented, I could not resist the influence of habit which gives us an indefinable uneasiness in attempting to believe whatever is entirely foreign to our daily experience. We may rationally believe a truth when we cannot feel and realize it.

DIFFICULTIES OF BELIEF. In reading these pages a few will assent at once to the validity of the evidence of the materialization of spirits. Such persons have philosophic or intuitive minds, ever foremost in the acquisition of truth; others will say, "The story seems well attested, but I can never believe until I see for myself "; others will even say, "I could not believe fully even if I did see it, until I had seen it so often as to become familiar as I am with the ordinary course of nature." The mood of mind in which many good, honest people find themselves, was very clearly expressed by a friend of Prof. Crookes, to whom he

powers of observing and your thorough truthfulness, feel as if I wanted to see for myself, and it is quite painful to me to think how much more proof I want. Painful, I say, because" I see that it is not reason which convinces a man unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men-stronger than in others. I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by

th-zed pii-ted

It is necessary, therefore, for the majority to see for themselves, and I shall take pleasure in naming the persons and places at which the phenomena-may be witnessed, hoping that no one will approach the spiritual presence in any other mood than that of reverence and love for the departed.

Selecting for our present purpose only the most reliable and authentic testimony, let me quote the evidence of Prof. WM. CROOKES, F. R. S., whose reputation as an accurate scientist is not surpassed by that of any of his cotemporaries. No better testimony could be adduced as to an observed fact; it is but justice to say that such testimony needs no corroboration, and yet it is superabundantly corroborated by a host of observers in this country who have seen just such facts as are stated by Prof. Crookes.

SPIRIT HANDS VISIBLE BY ORDINARY LIGHT.

"The forms of hands are frequently felt at the dark séances, where they cannot be seen. More rarely I have seen the hands. I will simply select a few of the numerous instances in which I have seen hands in the light.

"A beautifully-formed, small hand, rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm, like a baby's appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay then in front of several persons who were sitting near him.

'A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near them.

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes indeed they present more the appearance of a nebulous clould partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower, or other small object, is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen first an object move, then a luminous cloud appears to form about it, and lastly the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of

fades off into a luminous cloud.

dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

PROF. DENTON'S EXPERIMENTS AND PARAFFINE CASTS. Those who understand the value of scientific testimony from high sources will not ask to have this testimony of Prof.

Crookes corroborated by a host of certificates from persons

ess known, who have witnessed similar phenomena. Let us, therefore, pass on to the similar and corroborative experiment of Prof. Wm. Denton, a gentleman who, as a profound thinker and accurate scientist, has very few equals, who, being familiar with the appearance of hands as described by Prof. Crookes, thought it would add to the value of the demonstration to have a cast taken of these hands in some soft material. Melted paraffine was used for this purpose, the paraffine floating on hot water, and the spirits invited to give a mold of their hands by dipping into the paraffine until a mold of sufficient solidity was formed.

Prof. Denton says, in a letter to the editor of the Banner of

"I rejoice at the triumphant vindication of Mrs. Hardy's nediumship, which was made by the recent box test in Paine Hall, Boston.

dium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith leads them to

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I re-received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with parafiline upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three being the only persons in the room, in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended except of Mrs. Hardy are the properties. posures of Mrs. Hardy can change their character."

No doubtful, fallacious or even deceptive experiments, can impair the value of a single perfect and rightly-attested experiment under perfect test conditions. If a fact has once occurred—if its possibility is once established, it is established forever, and no possible number of imitations, failures, frauds or forgeries, have any relevancy to the question whether the laws of nature permit such a fact. Yet so illogical are most men's minds that a fraud or deceptive imitation of a spiritual fact will impair their confidence in the established fact; which is as reasonable as to deny the solvency of a bank the moment one of its bills has been counterfeited.

"THE MOLD OF A FACE RECOGNIZED. To the Editor of the Banner of Light:

"Will you permit me to narrate a few facts that recently oc

curred in my sick room, which account I will make as brief clearly expressed by a friend of Prof. Crookes, to whom he had sent an account of his experience:

"Any intellectual reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your powers of observing and your thorough truthfulness, feel as (this was Friday). Mrs. Hardy denurred a little, and said that the could not come as near a grounding." she "thought she could not come so soon again." The reply to this was, "You must do this for us who do so much for to this was, you." She then said, "I don't see any reason for it." The reply came on the slate, "You always want the reasons for reply came of the share, I of always want the reasons for everything; we will, at that time, give the mold of a face, in full daylight, which shall be recognized." The persons to be present were then named. At the appointed time the little company gathered round my bed. The parafline was brought f the household, and prepared in my presence before Mrs. Hardy entered the room. This was about eleven o'clock. the noon-tide sun pouring into the windows with unwonted brilliancy. The small table under which the parafline was placed was set by my bedside, so that I rested my hand upon it. Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work, and place her hands on the table. To this, with her sweet good nature, she readily acceded. It was not many minutes before there was a splashing sound under the table, and in ten minutes it was announced that the work was finished. The shawl was lifted, and there was found, lying on the tabouret, a most wonderful face. After a little examination I recognized it as that of a very dear friend long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfection. No sculptor ever molded such a nose. On comparison with a water color miniature in my possession, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a sur-prise and delight to Mrs. Hardy as to any of us; this being the first face that had come to her which had been recognized. Now, knowing as I do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited with divine power to be able to accomplish such results with her toes. But as Mrs. Hardy's feet were encased in a neatly fitting pair of laced boots, it would have been impossible for her to have made her toes available. Each person present at this séance is willing to make his or her affidavit to the above statement, and I, who hope soon to join the spirit throng wish to give my last testimony to spirit phenomena.

"I have said that all present were willing to make their af fidavit, but if they would not speak the exact truth when in the presence of God and "just men made perfect," no oath before a magistrate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent you much earlier but for my illness.
"Yours with sincerest respect,
PAULINA W. DAVIS,

"Providence, R. 1., May 10th, 1876."

In addition to such testimony the molds themselves are decisive facts, as will be seen in the following testimony of a sculptor:

"To whom it may concern:
"Washington, D. C., Jan. 30th, 1876; "This is, on special request, to certify that I am a modele and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of Jan. 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1016 I street, N. W., Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass, seven casts of as many different sizes of hands and properly with the hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modeled according to anatomical laws, and wrought with such minutine, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, any in the room. At the wrist or arm it becomes hazy, and or any part of the human body, except when the same are quently the sick, seeing in Inight visions a certain tree, fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and ead, at other times warm and lite-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these bands in my own firmly rebut seemed to have been cast in solid molds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their post mortem examinations.

"I willingly add, as requested, that the above-mentioned east of Mr. Wilson's hand would, if made by our 'modeling tools,' do great honor, in my opinion, to the most accomplished actist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more tran one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-molds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production —a great work in itself, when I consider the microscopic in-spection which the easts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of parafilme, in the like of which I was told the casts were taken; that I carefully inspected these parafline molds and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent sub stance, like the paraffine, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and molds (as well as that of the casts,) with curved fingers, wrists some inches smaller than the size of the hand at the centre, or over: the phalangeo-metasarpal joints, etc., that I deemed it impos-sible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production.

"I am also requested to state that I am not a Spiritualist, have never attended a scance, or conversed with a 'medium, so called, to my knowledge, and know nothing of the philoso phy of 'Modern Spiritualism,' except what is generally im puted to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon pro or contra.

Jehn O'Brien, Sculptor."

[To be continued.]

Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE.

BY J. M. PEEBLES. NUMBER VI.

o the Editor of the Banner of Light:

any of our correspondents."—The Coy'on Observer.

"It is certainly out of the order of ordinary events in Coylon for Buddhist priests to leave the Island for other coun tries, and especially those imbued with the genius of Christian civilization. With the Ceylon Observer, we are not a little anxious to know for what purpose these priests have gone to France."—India Madras Times.

Though English writers and Journalists in Cevion and India were well aware that 450,000,000 —about one- hird of the whole human race—are Buddhists; though they knew that for some time past there had been in portions of Ceylon a revival of faith and a repairing of Buddhist temples, they were nevertheless quite surprised a few weeks since to learn that two eminent and distinguished Buddhist priests had sailed from Ceylon to France. Why? for what purpose had they gone? was the common inquiry. None of these journalists seem to have been endowed with the gift of interpretation. Let me help them. Inquiring of a celebrated priest at the Buddhist College, I learned that the special work of one was to teach the Pali language in a French university; while the other was to devote himself in a quiet way to missionary work. Both knowing Buddhism to be a much older, zealously believe it also to be a much purer and diviner system of religion than Christianity. Learned priests among them go further, and boldly affirm that all which is good and true in the latter of Christianity was borrowed from Buddhism. Believing this, as they conscientiously do, and being fired with something of the martyr-spirit, they are desirous that France, and all western nations, should share in its heavenly and saving benefits.

BUDDHISTS AS SPIRITUALISTS

While unity of faith is far more general among the immense numbers of Buddhists than among Christians, there are, nevertheless, differences of opinion among them touching minor dogmas, and ceremonies. One of these relates to the original meaning of Nirvana, and another to the trifling matter of wearing the yellow robe. They also slightly differ in their denials and conceptions of a First Cause, and in the practical utility of intercourse with spirits.

As all English-talking nations are nominally Christians, so in a broad, general sense all Buddhists are Spiritualists. It is recorded in their scriptures and they believe that

Gautama Buddha appeared to his disciples after he had peacefully died under the sacred bo-tree and entered into the rest They believe that gods, devas, and glorified saints frequent-

ly abide with and exercise a guardian care and influence over individuals, cities, and countries.

They believe in transmigration, or re-incarnation-that is to say, they believe in the descent and re birth of spirits back into mortal bodies, and, if very wicked, into animal forms for expiation and further discipline.

They believe that those who love and sympathize with us on earth, and those who hate us, do the same in the future world, and that at certain times the spirits of these persons appear to and communicate with them. If these spirits exhibit unrest and wickedness they propitiate them; but if they prove themselves good they make vows to them.

The Orient is naturally meditative and spiritual. But its Spiritualism has much of the shady side. Since reaching the dreamy East, on this second tour, I have listened for hours and days to descriptions of spiritual phenomena sufficiently marvelous to stun the cold, plodding positivists of the West. Intelligent and thoughtful Singhalese, educated in English schools, but really Buddhists at heart, assured me that fre-

whole! They declared they had seen persons spiritually obsessed and dragged, screaming an I wrestling, along the way dragged by these unseen intelligences, and thrown into water with a reckless malignancy; they had seen persons beaten by unseen forces, believed to be spirits, till the marks from the invisible lash were visible, crimson, red, and terribly swotlen, They had seen people out in the fields begin to tremble, and the head begin to whirl violently, when they would be levitated and hurled up into an adjoining tree. They had seen two families in a domestic quarrel become gradually enveloped in a dark, hazy cloud, when the familiar spirits of each would appear, visible and tangible, engaging freely in the fight. They had seen a group sitting under a clump of trees, and chanting some rude battle-hymn, when one, seized with frembling, shaking, gasping, and viclent head whirling, would be lifted up, up, and borne away out of sight, remaining abent for months; and they had also seen, and related to me, ustances of nervous prostration, suspension of breathing and magnetic vampirism, which -all of which I shall in due ime put before the public. Marvels of this character, and those more wonderful, are carefully concealed from missionaries, and from the English generally, whom they consider intruders and foreign monsters.

DEVIL WORSHIP.

All occult and superhuman manifestations transpiring in he East, pass under the current name of "devil worship." The rude and uncharitable term came originally, no doubt, from the Roman Catholic missionaries. For, whatever of the spiritual occurs within their range of observation and experince, not in accordance with the dogmas of the Roman Church, is at once ascribed to the devil.

" Devil-worship," says the Rev. T. R. Stevenson of Colombo, Ceylon, "has a tremendous hold upon the people. It is highly probable that, together with serpent worship, it was the religion of the aborigines. Devil priests, devil-dances, and devil-trances are resorted to in cases of sickness; and their grotesque antics, weird chantings, and wild appearances ire believed to propitiate the demons and heal the diseases.

Treating of the "Asiatic races," Prof. Wilson says that demon-worship, which prevailed so extensively over India and Ceylon, appears to have been an original super-tition, having a firm hold of the people for three thousand years, Diseases are attributed to malignant spirits in Ceylon, called Yakkos,' whom they seek to propitiate by sacrifices, by burning incense and various ceremonies. They ascribe some diseases to these evil spirits. This kind of worship still occurs in different parts of the island, and is employed by the natives. to heal diseases instead of European medicines. . . . But after the introduction of Buddhism, which strictly forbids the shedding of blood, demon worship began to decline."

...Why these occult practices, so common among the natives of the East, should be called "worship," is to me unaccountable; for the Asiatics no more worship these, demons or spiritual Intelligences, than Protestants worship the Bible, or Roman Catholies the saints. If the spirits are good, they encourage "The fact of two Buddhist priests being on the list of passengers in the French steamer Anadyr, is somewhat note worthy, and may be taken as an evidence of the retreat of prejudice before the swift march of Western civilization. As regards the purpose of the voyage, we should like to hear from methods in use in the New Testament times of the anostles. mothods in use in the New Testament times of the anostles Gautama Bud tha not only east out demons as did Jesus; but he laid down rules, and prescribed the Paritta ceremony for exoreism. "The Paritta, or the use of exorcism, is frequently resorted to as a protection against apprehended danger from disease, or demoniacal influences."*

A DAY WITH THE BUDDHIST PRIESTS AT WIDYODAGA COLLEGE

August 8th, accompanied by Doncarolis, a well to-do Buddhist gentleman, and Mr. C. Alwis; a teacher and translator of Singhalese and Pali, I went out to the Widyodaga College, established in 1873. There were over sixty priests in this ed ucational institution as students; besides a number of youthful laymen in the preparatory classes for priests. While the natural sciences are not ignored in this College, they are considered of much less importance than morality or religion, and accordingly most of the time is devoted to the study of the Sanscrit, the Pali, and Oriental literature generally.

There are three High Priests in Ceylon, two at, Kundy, and one at Colombo. The latter, Prof. H. Sumangula, is the High-Priest of the Adams' Peok diocese, and the President of this Oriental Co lege that I visited. The plasts in this College are celibates. They eat but one meal a day, and that before 12 o'clock at noon. They take no life, not even that of a worm or insect. When going out upon religious duties they walk. They are not allowed to take any money for their services. They live by begging, or upon the alms given them.

Entering the college grounds through a broad gateway, a group of young priests, some thirty or forty in number, flocked around me, attired in their gracefully fitting yellow robes, exposing their right shoulders. They own nothing but their robes and their rice-bowls. They were bare-footed, and their heads shaven, for the triple purpose of comfort; neatness, and

Introduced to the high priest, he pleasantly invited me into an outer portico of the temple, overshadowed by palms and tropical foliage. The seat was a sort of sofa, decidedly Oriental in conception and primitive in construction. After a good square, look at each other, we were at once in the full flush of conversation. This priest spoke a little English; but finding it difficult to clearly convey in another language the philosophy and metaphysical subtleties threading the whole system of Eastern Buddhism, we conversed and argued our various points through the two interpreters accompanying

My first inquiry, after a general conversation about America. Ceylon, and England was: "Do you consider Guatama Buddha and his teachings, as embodied in your sacred scripture, infallible?"

"We do not. Infallibility pertains only to Infinity. Sakya Gautama was a man, a brother of humanity, who, by walking in the divine path, became a Buddha. All may begine Buddhas and enter Nirvana."

"What do you and the Buddhists of different countries understand by the word Nirrana?"

"It is an open question. Priests and teachers among us differ upon the point, something as do Christians about the meaning, the duration, and the location of heaven. Some consider Nirvana to mean the complete cossation of Txis tonce. This is my opinion. Others consider it to me in a cessition from further incarnations, and a perfect yet conscious mace in the bosom of the Infinite."

"But men not only love existence, but they hun-

J. Alwis, "Origin, History, Doctrines, &c., of B al mism," p. 20.

conception of annihilation sino conception of the Through Annihilation sino conception sino conception of the Through Annihilation sino conception sino co extinction of existence?

with r, and examining its proportions, you have a concept on of it " "Yes." "In leaving you will

but forgetfulness implies a loss of memory -exaround us every mement. Where is the hair that covered the baby head at birth, fallen, pering the Oriental religious, T. W. Rhys Davids Ished, extend goes into the whirl of mafter, writes thus, in substance, under the heading of Who re are the glummering thou, histof infancy? the dreamy memories of childfood? the dimused perceptions of the past? That which is egganfized must become disorgatized, thay which is dream. Who does not desire extinction from it., -- entrance into Navaria "

"Hut" said I, "the out is immortal-being an emanating sparks a disanceprinciple, a spiritual

"How do you know "" was the calm, meditative remark. It was a stunner. He immediately addell, " A certain combination of machinery produces a watch that keeps time; but destroy the combination, break the connection of the wheels, and the motion ceases - the force is gone." "Grantest" sand 1 "but because 'gore, because It has simply been transferred."

up my reply, he added, "You spoke of the thoughts of the soul, do you consider them attributes of the soul ?"

By no means, they are rather the effects of the soul's activities. They may be compared to the sparks resulting from stocking steel against

"Let us trace a thought up to the source and see. Now," said he, "think sthink this portico. -think the parts that constitute the portleothink the architect who conceived and constructed the portico-stank the motive that induced the architect to think of, conceive and construct the portico, think of the emisative cause that prompted the motive, that induced --- "

"Hold " I exclaimed; "the water is getting

These are samples of the reasonings of the " poor, ignorant heather," that full-fed missionaries, are striving to convert over to Orthodox.

At this point it is but fustice to say that this At this point it is but justice to say that this priest alone, out of the twelve or fifteen with whom I conversed while in Ceylon, took these extreme grounds of materialism, and he believed in a future conscious existence, and in the return and reducarnation of spirits. But far along in and re-incarnation of spirits. But far along in scious man will, so he thinks, return; the body first to its elements, and then the soul to its original principles. Brighly put, he had become enamored with the materialism of what is called " English science."

During this purigent conversation, and while disputing about the persistence of force and the consciousness and permanency of the soul's forces, this high, priest ordered brought and placed before me Dr. Louis Buchner's work on " Force and Matter," which, when done, he turned to a passage confirming his position. These Buddhists have some of the best English works treating of philosophy and the natural sciences. They have translated the works of Bishop Colenso into the Singhalese language. And the Buddhist priest, Mohattiwattey Goonananda, who held the oral discussion at Pantura awhile since, with the Rev. David Silva, is literally a terror to the Methodist missionaries of the Island

"Is Christianiti making any headway against Buddhism here in Ceylon ?" I inquired.

"It has not produced so much as a ripple upon the great body of Buddhists. The few converts that Christians have made were either from the very lowest classes, or a sort of policy men, who nominally gave adhesion to Christianity to secure clerkships and government employ. The -most of these return to Buddhism at death."

After inquiring of me if the different sects of Christians were as envious and lealous of each other in America as in Ceylon, he expressed great surprise that, "considering Christianity was, comparatively, a new religion, that its God was born of a Jewish woman and circumcised, that he was arrested for misdemeanor, convicted and executed, that sacrificial substitution was made a means of salvation rather than individual merit"-1 say that this high priest expressed profound surprise that "such a system of religion should have kept affoat so long, and especially in that portion of the world—the West—claiming so much intellectual and religious enlightenment." It is needless to add that I joined him

In the surprise. "But what," I inquired, " is to you Buddhists the most unreasonable and distasteful doctrine connected with western Christianity ?" And without a moment's hesitation he replied: "The doctrine of sacrificial substitution; or salvation through atoning blood. To us, not only the life of man but that of the insect is sacred and inviolate. Our first' commandment is, 'do not kill.' And then to ask us to believe that the God of alt worlds could only save the human race by the killing, or the shedding of the blood of his innocent Son, is to me, and must be in the opinion of any Buddhist, abhorrent if not really blasphemous. Our Saviour, or rather our great exemplar. Gautama Buddha, discovered the path, walked In it, living a holy life, and peacefully died at a

stant command was, 'Follow me.' There is but | pada," I find these passages: e Yes—and just so long as they desire lexist—one way to secure salvation—but one way to reach Nirvana—and that is to pursue the path, gratication of what they denominate happing to keep the law and to treasure up secret."

There is our pack, I find these passages:

"The blikkhu, full of delight, who is calm in the doctrine of Buddha, will, reach the quiet place (Nirvana) (cessation of natural desires) and hanniness."

ence- just so long as they lost after it for the gratification of what they denominate happiness, just so long will they have it by re-medianations, or re-battles back from other worlds into bedies haman or animal, the grate corresponding to the deeds and moral conduct of the personal merit. Buddhism knows nothing of the deeds and moral conduct of the personal merit. Buddhism knows nothing of a crucified Saviour—nothing of atoning blood, but is emphatically, from conception to the conservation of forces, once in, existence always in existence. I certainly can have no the other final happiness and solvent in existence. I certainly can have no the other final happiness and solvent in existence. I certainly can have no the other final happiness of the human soul, turns upon the pivot of personal merit. Buddhism knows nothing of atoning blood, but is emphatically, from conception to completion, a system of salvation by works.

No chieffield Saviour solves allyation by works allyation.

There is no fire like passion; there is no happiness superior to Nirvana."

Hinduism, like Christianity, is not a unity. "But neather your conception nor non-concept. And to say, as certain incoherent writers have, then proves anything. The desire for an endless, that this or that is the belief of the Hindus, is to conscious existence as based in wifelingo, and talk in a very indefinite, if not in an absolutely selfishness is the root of all evil. . . . In applidle manner. That there are several contending preaching this building you first perceived, or sects among the Hindus is as well known to be and a perception of it." "Yes." "Sitting now scholarly Orientalists as that Brahmans, on pecultar testival occasions, continue to sacrifice ings, as syponymous with Moksha, Nivritti, and kids and other animals. But tell one of the or-other words, all designating the highest stage of concept one of the order to the conception of the order to the away the londing; only the conception of the order to the conception of the order to the conception of the order to the conception. The conception of the order to the conception of the order to the conception of the order to the possibly correct you but far more probably they now of your infantise notions. Youth even is to the very highest testimony, died by an according to us all only a half remembered draum. And if arrow shot by a handsman, and Arjuna person, if conception, and other formed the obsequial rites. Gautama Buddha all these circumstances are hardly reconstitutes as a few of the soul, may perish, i.e., died peacefully at about eighty, under a sal-tree. become extinct, may they not of the Andrare not. Accordingly neither of these classes of "heathen" change and extinction of existence taking place have any blood atoning scapegoat for their sins. After spending a long time in the East, study-

"Buddhism in the British Encyclopedia":

"There are four stages, called the paths; and during man's progress in these he successively becomes tree from all impure desires; from ignorance, from doubt, from heresy, and from unformed must enter the void again. Earthly ex-tended to a shadow on evil- a selfish, troubled savation is entirely dependent on the modification or growth of his own inner nature, resulting from his own exertions. . . . The Brahmans did at they could to put down a faith which inenleated such a faith as equality within the soci-ety of all ranks and eastes, and the possibility of solution without sacrifices or the assistance of the priests. Salvation as held by the Buddhistsr depends upon a radical change in man's nature, brought about by his own self-denial and his own self-culture. After the rainy season Gautama Buddha called together those of his disciples who had devoted themselves to the history life and whom for want of selves to the higher life, and whom, for want of a better name, we may call monks, and said to them, Beloved Rabans, I am free from the five it clinds your grasp, it is not logical to infer the passions which, like an immense net, hold men annihilation or the extinction of the force itself.

It has given how to no forced itself. It has supply been transferred."

"There is now laid on us a great duty that of working effectually for men and spirits, and gaining for them also the priceless blessing of

> " Enddhism acknowledges man's sinful mature and enfoins the necessity of subjugating the cvil I passions. It ado onishes him against covetous-ness and warns him against the cares of a selfish life. It inculcates all the virtues which ennoble the Lumen sont, and there, as the ways of salva-tion, it sums up in one Golden Rule: (Reverence to parents, charity to the poor, humanity to animals and love toward all mankind."

"The five great communities of Buddhism negatively, expressed are: Do not kill; do not steat; do not he; do not communities adultery; do not take into be dung drink. These, with other precepts, constitute what they term the divine path, the way of salvation. Briefly, they repudiate the sacrifice of the Lord Jesus, and expect to obtain Nirrana solely by merit, The Buddhist priests are simply monks. Poverty, celibacy, and absence from the ordinary pursuits of life, are binding upon them. The more intelligent and educated among them remind one of the athelsts

and positivists of the Western world to "Those who follow the passions, weave the web that destroys them. There is no path through the air; there is no way to escape the effects of sdeeds. Pain follows sin, as the wheel the feet

of the human body is sufficient proof of the body scorruption. Those who love and cleave to the body, cleave to it because of its passions and other evil spirits, Buddha taught the reality of spirit intercourse and laid down a formula for to the body, cleave to it because of its passions casting out demons. Though a prince by birth. and its gratifications. But the good ask, How shall we be delivered from it? How reach Nir-vana? The divine Buddha said, 'Follow me'continue in the path. And the four-fold path is right thinking, right speaking, right living, and right acting toward others. Self-denial is the great world written over the gateway that lends to Nirrana, the shore of eternal rest."5

While there are spiritual deficiencies in and dogmas connected with Buddhism that I cannot accept, still I have no hesitancy in pronouncing it as a whole the most extensive, the most peaceful and the most sublime system of religion upon earth. Self-corquest and universal charity are not only its foundation thoughts, but they constitute the web, and the woof of its morals and its metaphysics. Ay, more, they are the undertones and the swelling melodies upon which its enticing and uplifting harmony is built! And as it witnessed the birth, so will it live to see the decline and death of both Protestant and Roman Catholic Christianity.

WHAT IS THE MEANING OF NIRVANA? Traveling in the East, one continually hears of the Brahmanical Vedanta doctrine of "absorntion," and the Buddhistic doctrine of "extinction," or entrance into Nirvana. But what do Buddhists mean by Nirvana? It certainly cannot be annihilation. No one seeks, no one desires such a destiny. And yet missionaries persist in declaring that Buddhism ultimates in nihilism-that Nirvana means absolute annihilation!

In the Abhidhanapadipika may be found the explanations of the forty-six words for Nirrana. These must necessarily give the general sense attached to the word as used by Buddhists. Among them are these:

Nibbana, "to go," "to move," "liberation rom existence,'' "eternal happiness." Mokkha, "to let free," "to release," "freedom

from further transmigrations." Para-yana, "to go," "the only path," "the only way of getting rid of re-incarnations," "the

only way of salvation." Sira, "rest," "rest from trouble," Chappiness," "final emancipation from existence." Viratta, "existence," "circle of existence,"

destruction of transmigration," "nihilism." Yoyakkhema, "destruction of attachment to ensual pleasures," "annihilation of desire for

enewed existence." Vimutti, "priests," said Buddha, "I have schieved the invaluable (Vimutti) Nirvana by my mental meditation, and by my mental exer-

Whenever Max Müller speaks the literati listen, and whatever he writes the world reads. In his

"J. Alwis, "History and Doctrines of Buddhism," + Rev. T. R. Stevenson, Colombo, Ceylon 2 Fansboll's Dhamma pada. Muir's Ethics of Bud thism , p. 37.

Nirvana."
"The sages who injure nobody, and who always

control their bodies, they will go to the unchange-able place, (Nirvana) where, if they have gone, they will suffer no mote." In that great lecture delivered by Max.Müller

upon Buddhism at Kiel, before the Society of

German Philologists, he says: "Nirvana occurs also in the Brahmanic writhimself, after he had already seen Nirvaba, still remains on earth until his body falls a prey to

soul cannot dissolve itself in a higher being, or be absorbed in the absolute substance, as was taught by the Brahmans and other mystles of an-

cient and modern times. "The ablest Buddhist divines, taking their conceptions from Buddha and his disciples, represented Nirvana as entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul in itself, and a freedom from the circle of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst, to the minds of the larger masses, Nirvana suggests rather the idea of a Mohammedan paradise or of blissful Elysian fields."

Peary Chand Mittra, a Hindu linguist, author, and writer for different European magazines, reand writer for different European magazines, residing in Calcutta, states that "Buddhism is based upon the Sankhya philosophy. Hence those who have attributed Atheism to Buddhism have made a great mistake."... By reformers before the time of Sakya, Gautama Buddha, the "people had been prepared for the denunciation of castes, the defiance of the Vedas; of the sacerdotal authorities, the abstinence of animal ford and the greating of purity and boliness. food, and the practice of purity and holiness, leading to Nirrana, or Spirituality, not anni-

THE ESSENCE OF BUDDHISM.

Though denying the old gods of India-Indra, Agni, Yama and others-Gautama Buddha was no atheist. He believed in the Infinite God, the caste. Buddha taught the divine brotherhood of humanity, the equality of all men!

Ignoring the Brahmanical dogma of the soul's final absorption into Deity, Buddha taught the extinction of the passions, of the outward sensations, and of all earthfiness connected with the soul, and then its entrance into Nirvana, a state of untroubled rest and spiritual repose.

Refeeting the efficacy of sacrifices and of salvation by any sin-atoning blood as held by the Jews and some of the Hindu sects, he taught the certainty of punishment, and salvation through self-denial and through works of merit achieved by re-incarnation, expiation and the pursuance of the four-fold path.

Denying the eternity of hell torments, Buddhism teaches that there are very many hells, or states of the wicked; but through re-incarnations, penances, repentance and works of merit, the sinful pass out of the hells into more heavenly conditions, and ultimately reach the realm of inexpressible perfection and glory.

Questioning the wisdom, or rather discouraging a free intercourse with the spirit world, owing to the wickedness of the Asuras, Sarpas, Nagas, to those three divine powers we are purified, uphe threw aside all worldly honors and became a self-denying celibate, owning nothing but his robe, his bowl for eating and his gourd for drinking. He taught men to humble their pride, subdue their passions, practice peace and exercise charity toward all mankind. Teaching the sacredness of even insect-life, he enjoined kindness to animals and the tenderest sympathy and purest love toward universal humanity. Can I do better than to close in these telling words of Max Muffer

"Gentlemen, this is a specimen of the true Buddhism, this is the language, Intelligible to the poor and the sufering, which has endeared Buddhism to the hearts of millions—not the silly, meta-physical plantasmagorias of worlds of gods and votids of Brahma, or final dissolution of the soul in Nirvana—no, the beautiful, the tender, the humanly true, which, like pure gold, lies buried in all religions, even in the sand of the Budunist

Coplan, August, 1877.

ECHOES FROM ENGLAND.

NUMBER THIRTEEN.

BY J. J. MORSE, English Agent and Correspondent of the Banner of Light.

We are in the last few days of 1877, a year that has not been a signal success in whichever direction it is contemplated. The year was ushered in with a fearful storm of wind and rain, and, later on, that elemental disturbance was followed by political convulsions that at last culminated in the Russo-Turkish conflict. No less than three dreadful colliery explosions have left their sinister records, while disasters on our coast lines have not been less frequent than usual. Criminally, we have had a barvest-for the lawyers-that leaves them no reason to complain. Religiously, not much of note has transpired. That little that has, concerned points of doctrine and usage that sensible folks, as a rule, consider too contemptible to wrangle over. The Wesleyan Conference distinguished itself by affirming a bellef in the doctrines of eternal torment and a literal hell, as being vital to salvation; and one of the ministers of the above body wrote a letter to a Christian (?) paper, wherein he remarked, He had always preached the doctrine of a literal hell, and by the grace of God he intended to continue so to do!" The italics are mine. Comment is superfluous. The burning questions in the Established Church have been, and are, the churchyards and the "vestments" matters—mud and millinery! Our churchyards are national property, but the authorities kick against interring therein those who do not profess the State religion. Non-conformists, dissenters, who, being tax-payers, think they have a claim to be buried in these State-owned grounds, are fighting for the privilege. The Church is inclined to

ger for and desire a future conscious exist- good old age under the sacred bo tree. His con- translation of the Buddhists' "Sacred Dhamma- allow dissenters buriat in the churchyards, but will not grant permission for any service at the grave. The result is a red-hot sentimental grievance. The "vestments" question is the original property of our High Church, or ritualist, professors whose desired is to sublishe a property. property of our High Church, or ritualist pro-fessors, whose desire it is to publicly appear in "gaudy gowns," "capes," "stoles," "chasu-bles," and other gewgaws ecclesiastical. Their opponents say them nay. Cases are granted for civil courts. The recalcitrant parsons refuse to-respect the judgments, because they are given by "lay" instead of "clerical" courts, and the re-sult is a series of unseemly brawls. Thus mud and millinery encage their attention while men and millinery engage their attention while men

and morals are forgotten.

Commercially, it has been one of the most unfortunate years for a long time past. The labor market is about at its lowest; captital is locked up, lack of confidence preventing investments; trade in every department just about as bad as it can be, and it is most devontly to be wished that the new year will improve our fortunes more than the one now departing, whose miserable roll I have lightly sketched. So far as the external of Spiritualism is concerned, the prevailing incubus has lain heavily on nearly all concerned. Still I am firmly of opinion that Spiritualism never had more real friends than now in this country. Our recent trials have weeded out those weak in the faith. Spiritualism is a movement that wants men, not measures. The incoming year will be marked, as it flows on, with an inease of activity throughout our ranks, especially so if we ever remember that "united we stand, divided we fall!"

Since my last there has been held in London Since my ast there has been held in London the annual gathering of the audience assembling at Doughty Hall on Sunday evenings, the object of the "happy evening," as it is entitled, being to celebrate the fourth anniversary of those meetings. "A very pleasant evening was spent. The responsible manager, Mr. J. Burns, was absent, in consequence of a severe illness he was then suffering under. He has since recovered, and is now pursuing his usual duties.

Provincial Spiritualism is manifesting some of

its usual winter activity, and successful meetings are being held in various towns. The cause in Liverpool is not at present very active, the one time public meetings being held in private. In Newcastle, Manchester, Bradford, Keighley, Bel-per, Birmingham, Glasgow, Shields, Sunderland, Stockton, and many other towns, up and down, things are manifesting a liveliness that argues a deal of vitality in Spiritualism over here yet. One of our most promising speakers, Mr. E. W. Wallis, is about withdrawing himself from the lists of professional speakers, for a time at least. A genial and gentlemanly young man, and one thoroughly in earnest, it is a pity he is retiring. He made a tour in the Provinces during the last summer, and everywhere I heard golden opinions

In pursuance of present arrangements Dr. Monck will, by the time this appears in print, have commenced the course of meetings I mentioned in my last. He has engaged a commodious and tasteful hall, capable of accommodating a goodly audience; and that the project to be in-augurated at Ladbrok Hall, on the second Sunday of the new year, may be a genuine success, is my earnest wish.

It is rumored that Madame Blavatsky intends visiting London during the coming year. If it is at all possible, I trust to be able to shake her by Universal Spirit, the Unknowable. Denying made in Bro. Davis's bookstore in New York, and utterly repudiating the Hindu system of and continued in Philadelphia. The Madame is in sober truth a woman among women. She will be the lion of the hour on her arrival.

In looking over a collection of old prints I came across the portrait of Raphael Sanzio, one of the band of artists controlling Wella Anderson, and the spirit who drew my chief control's likeness through the organism of Mr. Anderson. The artist Sanzio's portrait is the likeness of a delicate but expressive face, marked by fine feelings and poetic character. And if physiognomy indicates character, he should have been a pure and true-minded man. Unfortunately the engraving was

Christmas has again come and gone. And it is satisfactory to note, on the authority of the London Times, that it has been spent in a manner that must fill us with pleasure. There has been less of everything we need be ashamed of, and an increase in sobriety on all hands. Let us be thankful that the average Englishman is learning to find other methods of enjoyment besides that found in

"Putting an enemy into his mouth To steal away his brains." Closing, let me wish yourself, Mr. Editor, and your thousands of readers, a prosperous and hap-py new year. May the Banner's success for eighteen hundred and seventy-eight be greater than ever before, and may all our lives express more of love, truth and wisdom—for by obedience

ted and unfolded. Warwick Cottage, Old Ford Road, Bow, ?

London, England, Dec. 30th, 1877. P. S.-Since penning the above, I am able to nnounce the safe arrival of our nilgrim brother Dr. J. M. Peebles. Our distinguished visitor arrived in London on Saturday, Dec. 29th, in the early morning, and though naturally tired from his long journeyings, he nevertheless presented a hearty and cheerful presence. His first public appearance was at Doughty Hall, London, on the evening of the day after his arrival, viz., Sunday, Dec. 30th, your correspondent being the speaker on that date in the above-named hall. It was indeed a real pleasure to greet our good brother, and an additional delight to hear the few kindly words he spoke to us all in response to the Chairman's, Mr. Burns, invitation to him o address the meeting. It is expected Mr. Pee-oles will remain with us for some weeks, and his ministry in our midst is much needed. I know of no speaker who is capable of exerting similar power, or producing such deep spiritual effect upon the minds of our people as can our dear brother now with us. May his stay with us be pleasant and profitable to all concerned therein. We as a people are slow to move, but when we do, stand clear! Peobles can move us, and let us hope he will not run the risk of being killed with

> Written for the Banner of Light. SING ALL IS WELL.

BY MRS. E. M. HICKOK.

Sing all is well, oh, trusting soul! God is thy refuge near; All life goes on 'neath his control, He never fails to hear The weakest cry, the feeblest moan, The lowliest prayer for aid; Who looks to Him is ne'er alone,

Who trusts Him ne'er afraid. Sing all is well, oh, steadfast soul! Though fiercer storms speed on; Though angry waves in mountains roll, And earthly joys are gone. Sing all is well, though long the way, And dark and cold the night! The dreary path will sometime end,

And sure the morning bright. Sing all is well! the watch-tower light Gleams on the further shore; Across the waste its radiance bright Speaks hope and cheer once more. Sing all is well! I catch the notes

Above the surges' roar: "A welcome here, oh, tempest tossed, When life's last storm is o'er!" Sing all is well, through time and change!

Though heavier sorrows fall, No earthly ills the soul can harm That lives above them all. Yes, all is well, though darkness shroud, And songs of gladness cease; The light still shines beyond the cloud,

And patience bringeth peace.

Banner Correspondence,

Spiritualism in Rochester, N. Y. ro the Editor of the Banner of Light.

Rochesterians have been afforded fine opportunities for investigating this absorbingly interest nities for investigating this absorbing interest-ing subject, in the presence of Mrs. Andrews, of Cascade, in our midst, and large numbers have availed themselves of the opportunity, and in wonder, awe, and gladness have listened to words of encouragement and wisdom from lips which they sadly believed would ever more be silent and voiceless.

Mrs. Andrews is so open, frank, and thoroughly honest, exhibiting no anxiety as to results, that all who observe her demeanor and make her that an who observe her demeanor and make her acquaintance are convinced of her incapability of deception, even were she not actuated and controlled by pure principles.

The teachings of her band are elevating and inspiring, lifting one above life's tormenting cares, and giving new courage for its burdens.

Lyill not consume space in mentioning

I will not consume space in mentioning more than one scance, which, however, is not more interesting than many others which have occurred: teresting than many others which have occurred:
On a recent Saturday evening, Honto, an Indian
maiden, talked fully three-quarters of an hour,
and in a voice which was distinctly heard in the
parlors below, giving nearly every person in the
room some test, or giving a message from a spirit
friend, after which a good materialization of an aged Quaker lady was had, and fully recognized

by her son present. We hope that Mrs. Andrews will remain with We hope that Mrs. Andrews will remind with us at her present residence, No. 20 East Avenue, until obliged to open her house at Cascade, in April next, that she may be instrumental in bringing to many others this perfect knowledge of the life beyond.

Woman's Right to Make a Will. To the Editor of the Banner of Light :

Will you please gratify a constant reader and admirer of your paper, by calling attention to the injustice of our State law, as regards a married woman's disposition of her property by will? As the law now stands in Massachusetts, she cannot make a valid will, without her husband's consent expressed in writing on the document.

A woman who has children, naturally wishes

A woman who has children, naturally wishes them to inherit her estate.

Will you not appeal through your paper to those who are interested in woman's cause, and who have influence, that they petition at once to our Legislature for the correction of this evil? Four of the New England States, and most of the United States I think, are in advance of Massachusetts in this respect.

Vermont.

WOODSTOCK .- John D. Powers, in renewing his subscription to the Banner, writes: "I am bordering on old age. The 6th of January, 1878. completed my seventy-second year, twenty-1878, completed my seventy-second year, twentyeight of which I have been a Spiritualist, and I
now begin to think I know something of its
value. I am a warm advocate of the Spiritual
Philosophy, but am careful not to press my
opinions offensively on those with whom I converse, yet I am always true to myself and the
cause of Spiritualism.

There is no particular effort being made here
instrow to advance the cause. We have a preach-

just now to advance the cause. We have a preacher here in the Universalist Church who is an inspirational speaker, or medium, and the people "hear him gladly." He is sowing seed in his congregation that will produce a good spiritual harvest. So the good work goes on. The Banner of Light circulates in this my native town, and those who peruse its columns find something in them of far more value than theological dog-

Massachusetts.

LYNN .- A correspondent says : "Our Sunday Morning Circle, held at Concert Hall, on Market street; from eleven to one, is bidding fair to be a success. Through the efforts of Mr. and Mrs. Dillingham, two very energetic people and fine healing mediums, this circle was started some six weeks since, and each week increases in numbers, and much interest is being manifested.
We have some fine music by Miss Annie Orr and others, inspirational poems written for these oc-casions and read by Mrs. Chase, while Mrs. Dil-lingham with her floral offerings (in which lie many a test), which she distributes through the audience, and Miss Cunningham with her well developed powers of test giving, constitute pleas ing features of these meetings. We hope to be able to call some into action who might otherwise remain inactive in this good work, which we should all be ready and anxious to help forward."

New Hampshire.

MILFORD .- W. Lovejoy writes: "Mrs. Abby N. Burnham, of Boston, spoke for the Spiritualists of Milford Dec. 30th and Jan. 13th, to the universal satisfaction of the large audiences. Her invocations and lectures are inspiring, and cannot fail to reach the hearts of her hearers. Her au-diences increased from first to last.

On Monday, Jan. 14th, she gave a lecture on temperance, which was well attended—the audience being composed of all denominations. As an appreciation of her ability as a speaker, the band and quartette choir volunteered their services on the occasion and rendered fine music. She will speak again in Milford Feb. 10th.''

Connecticut.

NORWICH .- S. B. Bulkeley writes: "In your paper of the 12th Jan. is a communication from Mary, to which attention is called editorially. Upon reading the communication, I at once perseived that its author is Mary Knight, of Providence, R. I. I had not the pleasure of a personal acquaintance with her, but heard frequently of her during her life in the body, and once re-ceived a note from her, through the influence of a mutual friend. The style of the communication is peculiarly hers. The allusions to Ann Lee to me very natural and proper in one could 'summon that strong divinity of soul that conquers chance and fate.'"

New York.

ROCHESTER. - S. Moses, in renewing his subscription, says: "I cannot do without the Banner in my house, where Spiritualism has been the guiding star for nearly thirty years, especially now that the sun of my earth-life is fast sinking to rise on a brighter shore. The Banner truly sheds Light for all who are wandering in spirit-

Ohio.

FREMONT. - Theo. Clapp writes: "We regard the Banner as one of the best papers we read. In a recent number there was a communication from Josiah A. Gridley (Dr. Gridley), of Southampton, Mass. I was well acquainted with him for over forty years, and the language was his. I have no doubt that it was his spirit that reported at your circle in Boston."

Pennsylvania.

FISHER. - Walter Byron, in renewing his subscription, says: "I have been a subscriber for the good old Banner ever since it was unfurled to the breeze and tempests of this troubled sea of life, and hope to continue one to the end of earth's pilgrimage. I keep it where all who wish can see and read it."

Canada.

NEW DUNDEE .- Titus Sheard writes: "I am well satisfied with the Banner; and that you may be long spared to publish so noble a paper is my sincere wish."

Actual fact: A plous man was going through the Com-

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(From the New York Tribune,) THE OBSEQUIES IN ROME. JANUARY 17, 1878.

I.
Victor Emmanuel: of prophetic name,
Who, crowned in sore defeat,
Caught out of blood, disaster and retreat,
With wounded hands, a soldler's simple fame—
Content, had that been all.
And most content, victoriously to fall—
Life saved thee for a people's hollest alm,
And leaves thee Victorion, in the pail:
'' Good with est may that people say,
Who waik behind thy conquering dust, to-day!
Yea, all thine Italy
Made one, at last, and proudly free,
Biesses thy siro's baptismal prophecy!

Silice, over-coarse to be the Empire's lord,
Herulian Odokter fell
Among spilled gobiets, by the Gothic sword,
In old Raverma's painte chade;
And, after him, Theodoric strove
To own the land he could not choose but love;
And both, from no deficiency of power,
But failing heart and brain
That might revivity the beauty slain,
Builded barbaric thrones for one brief hour;
Since in a glorious vision cast
By one aarcotle oplate of the Past,
Rienzi saught to be
Buths in deed, Casar in victory—
The Italy, that once was Rome,
Dismembered, sighted for her delivernace,
Saw her Republies die,
Laned valuly on the broken reed of France,
Tit, when despair seemed nigh,
She saw herself, and, starting from her trance,
Summoned the Victor, who hath led her home!

He knew his people, and his soul was strong
To wait till they knew him:
The hand that holds a sceptre dare not shake
Frem the quick blood that burns at every wrong.
With Europe watchful, cold and grim
Behind him, and the triple-hooded snake
Coiled in his path, he went
Through changing gasts of doubt and discontent,
Till all he could have dreamed of, came to him!
But now his people know him! now
Since Death's pure erronet is on his brow,
Italian eyes are dim!
Now to her ancient glorles sovereign Rome
Adds one more glory; sorrow falls
O'er all the circuit of the Aurelian walls—
Even from Montorio on Saint Peter's dome;
And where on warm Pamilli-Dorlan meads
Fresh dew the datsy feeds;
And breathes in every tall Borghose pine,
And means on Aventine;
A d-could the voice of all desire awake
That once was loud for Italy's daar sake—
A hymn would burst from each dumb burial-stone
Besde the Cestian pyramid,
Where Keats's, Shellevs's dust is hid,
In dithyrambic triumph o'er his own!

Who walk behind his bler?

Behold the solemn phantoms! who are they,
The stern precursors that arise to-day,
Breathing of many a flery year
And chad in drapery of a darker time?
These are the dead who saw,
Too soon, the world's dilyine law—
Too early dreamed their people's dream sublime!
ife follows them, who lived to make that dream
A principle supreme,
I nome-browed Mazini—he, who planted sure
I is corner stone, Cavour!
Then, first among he living, that gray chief
Who wears, at last, his Roman laurel's leaf,
To compose which he rent and shattered down
I is rich Sicilian crown.
Ah; bend thee, Garlbaidi! he not loth
To trust the son of him thou gav'st a land,
Or kiss the stainless hand
Of her whose name is pearl and daisy both!
Such love, to-day, thy people give
To him who died, such trust to them who live.
V.

Cunning nor force shall overthrow
The state whose fabric has been builded so,
Under the Pantheon's dome,
The undying Victor still shall reign
O'er one free land that dare not feel a chain—
Whose mighty heart is Rome!
Still, from the ramparts of the Rheetlan snow,
Far down the realms of corn and wine,
Backboned by Apennine,
To capes that breast the warm Calabrian sea,
A slugle race shall know
One love, one right, one loyalty:
Still from his ashes Italy shall grow,
Who made her Italy!

BAYARD TAY

BAYARD TAYLOR,

HONORS TO MADAME BLAVATSKY.

The Caviling Critics of "Isis Unveiled" Criticised by Charles Sotheran-Eulopy of the Work by the Chair man of the New York Liberal Club's Lecture Committee -Masonic Honors Bestowed on the Theosophical Society's Corresponding Secretary-Capitostro, Masonry, and Spiritism-Progress of Theosophy.

To the Editor of the Banner of Light:

Having at one time, doubtless, appeared in the eyes of many persons somewhat in antagonism to the Corresponding Secretary of the Theosophical Society, Madame H. P. Blavatsky, (mainly in consequence of certain infamousl false reports that had been made to myself and others,) I embrace an occasion, which happily presents itself, to defend that noble-hearted, impulsive, and erudite lady from the unreasonable strictures of certain critics, who, afflicted, perchance, with an attack of the "green-eyed mon-ster," gnaw the file of her "Isis Unvelled." The burden of the complaint of these cavilers is that the title is a misnomer and a pretence, since "Isis" is in truth not "unveiled " at all by the author. Madame Blavatsky has been treated to a long moral lecture, because what the Eastern fraternities have kept in sacred secresy she does not preume to reveal to the profane. Such twaddle can be justly

stigmatized as the quintessence of stupidity. Partly to meet this difficulty, let me glance at an analogous case—that of Masonry, and which, as the Masonic editor of a journal, with a circulation of some seventy thousand weekly, I ought to be familiar with. Every speculative Mason knows that even the minor and purely exoteric secrets of the Lodge, notwithstanding many so-called exposures, have, since their inception in 1717, been kept substantially inviolate. And yet if everything hidden in Masonry had been exposed, no harm would have resulted to the community. The most vicious or ignorant man could not use the "substitute for the Master's word" to help a friend or harm an enemy. There are no precious mysteries which, if exposed, would raise a whirlwind, or topple over a mountain.

Why, then, if such harmless secrets as those of Masonry are kept buried within the bosoms of the brethren, should a gaping and wonder-hunting public expect an initiate of the Oriental esoteric brotherhoods, which, to my certain knowledge, Madame Blavatsky unquestionably is, to tell what lies beliind the vell of the temple, the Shekhah? This seems ridiculous. He who can read Madame Blavatsky's "Isis Unveiled" without perceiving that she has lifted as much of the "veil" as was proper, and at least getting a glimmer of the true light which has been hidden. must sadiy lack intuition. The book has been a veritable revelation to many, as regards the occult philosophy, and nuch is made plain, or can be dimly seen, that before was

Judging these criticisms from another standpoint, one can ask, "Who was Isis, and what was the vell to be lifted ?" The answer could be made, Isis may be regarded as she was recognized by the ancient Egyptians—a simple Pantheistic conception. The goddess Isls is NATURE, or "the All, that was, that is, that shall be." She, as mother or nurse of all things terrestrial and celestial, can be unveiled"; in other words, the mysteries of the entire kosmos can be comprehended by philosophy, through the aid of the secret sciences. Not so many years since a semi-Comtist published a work which, while eulogizing the mysterious in occultism, pointed out a vessel sailing through the troubled seas of metaphysics. Bar-Isis (literally-the boat of Reis) to his clouded vision was Parisits, or Paris, the cradie of Comitism, which he considered the definitive

philosophy of the future. Sic transit mens hominis. I remember that, two years ago, one Mr. Corbyn, under taking to criticise certain articles on "Resicrucianism" appeared in a now defunct Spiritist paper, made the absurd statement that no woman had been or could be admitted to the higher degrees of Masonry. Suffice it to say that the Sovereign Sanctuary of the Memphis Rite in England and Wales has just sent to Madame Blavatsky through John Yarker, Esq., the "Thrice Illustrious Sovereign Grand Master General," the diploma of some of the highest honors of that Order. The full text of this interesting document is as follows:

est noises that Otter. The functor of this interesting document is as follows:

To the glory of the Sublime Architect of the Universe: Ancient and primitive rite of Masonry, (derived through the charter of the Sovereign Sanctuary of America from the Grand Council of the Grand Lodge of France).

Salutation on all points of the triangle.

Respect to the Order.
Peace, tolerance, truth.

To all illustrious and enlightened Masons throughout the World-union, prosperity, friendship, fraternity.

We, the Thrice-Hustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, 331 and last degree of the Sovereign Grand Conservators, 331 and last degree of the Sovereign Grand Surfus, etc., etc., etc., decorated with the grand star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Kuights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, by these presents do declare and proclaim our illustrious and enlightened Sister H. P. Blavatsky to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Cevalifere de Rose Groix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 500,000,000.

Join Yarres.

London, this 24th day of Avrenders, Soverifon Grand Master. 300 Degree, Grand Changellor. M. CASPARI, 33D DEGREE, Grand Changellor. A. D. Loewenstark, 33D Degree, Grand Secretary. John Yarker, Esq., whose signature is appended to this document, is a member of one of the oldest English families, and a distinguished author. His works on the history and developments of Masonry and Rosicrucianism are

world-known, and considered standard. Among these might be mentioned his valuable "Scientific and Religious Mysteries of Antiquity," an American edition of which is, I understand, just about to be issued by J. W. Bouton, the New York publisher. Besides being Grand Master of several important. English Grand Masonic bodies, includ-ing the Rite of Swedenborg, Mr. Yarker is also Past Grand Senior Warden of the Grand Lodge of Greece. He is likewise an Arch-Censor of the Hindu Secret Society of the Sat Bhai, and a Corresponding Fellow of the Theosephical

No higher mark of Masonic honor could be conferred upon a woman, and its bestowal should be remembered by the raft as an historical event of importance, like the initiation of other eminent ladies in Blue Lodge Masonry, Among those notably distinguished were (b) the youngest daughter of Viscount Donerable, the honorable Mrs. Aidworth, who received the first and second degrees of Craft Masonry about 1735, at Doneralle, Ireland, in Ledge 44, on the 4rish Grand Lodge Register; (2.) Madame de Natu-trailles, wife of the celebrated French Revolutionary general of that name, and which lady, after having served her ountry, in the cavalry, "as a man, was again made a man for her brethren," in the Lodge of "Frere Artistes," at Paris, under the directions of the Worshipful Master Brother Cuveller de Trie; and (3.) the Countess Haldeck, who was initiated, passed and raised to the craft degrees in Hungary, a year or two ago, and participated in the deliberations of the Grand Orient of Hungary at its recent session. In the face of these ladles of noble family having received Masonic degrees, it is, I conceive, proper that the mystic craft should be informed through your valuable journal that Madame Blavatsky is, to say nothing of culture, equal to the highest of these in point of rank and

If we examine the Masonic history of Count Alessandre di Cagliostro, the martyred eighteenth century theosophic victim of Catholic Rome, we find him instituting, with full and proper authority, lodges of Egyptian Masonry, to which women were admitted with equal privileges as men. If we turn to Kenneth R. H. Mackenzle's !! Royal Masonic Cyclopedia ''-a voluminous standard English authority upon the subject treated (and written by a British corresponding Fellow of the Theosophical Society), we find the female neophyte at the conclusion of her initiation thus addressed, after having been breathed upon by the Grand Mistress from forehead to chin: "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters according to the engagenents which you have contracted. We create you a legitimate daughter of the true Egyptian Adoption and of the Lodge; we will, that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly we impart to you the supreme pleasure of being henceforth and forever a Free Mason." In the Masonic Lodges which Cagliostro presided over, clairvoyance and Spiritism were brought into play. During the progress of one important degree "a young girl, or sometimes a boy, in a state of inno-cence and called a pupil, or dove (colombe), "took part in the proceedings: With great ceremony the Master of the Lodge "imparted to this child the power he-possessed of communicating with pure spirits." The Master then had placed before him the "dove" and the members poured forth aspirations—"in order that the power granted to the Grand Kophita might be exercised." The pupil or dove being clothed in a long white robe, adorned with blue ribbons and a red scarf, was enclosed in the Tabernacle. which was hung with white. In the door of the Tabernacle was a window, through which she gave her responses, and within the Tabernacle was a seat, with a small table on which three tapers were burning." Formula were then repeated by the Master to invoke the presence of spirits, and "when they presented themselves to the eyes of the seer, or dove, certain questions as to the fitness of the candidate were answered and responses given. After which other ceremonies completed the (spiritual and Masonic) advancement of the individual."

It may be of interest to your readers to know that when Cagliostro, as Grand Kophta of Egyptian Masons, visited the Swedenborgian Masons at their rooms in the Middle Temple, London, if 1786, they, according to Mackenzie, then "met as a Theosophical Society."

Androgynous Masonry, or the rite of Adoption, was but an evolution of the ideas of Cagliostro, who may be justly considered its real founder. The first Grand Mistress of the Adoptive Rite in France was the Duchesse de Bourbon, a princess of the royal house of Capet. In 1805 the unfortu-nate Empress Josephine, wife of the great Napoleon, was Installed Grand Mistress of the ''Loge Impertale d'Adop-ton des Francs.Chevallers.'' These Lodges were under the immediate jurisdiction of the Grand Orient of France, the body through whose authority, it will be seen by the diploma given above, Madame Blavatsky has directly derived this well-merited honor. It is also noticeable that the bosom friend and co-worker with Count Cagliostro, the Cardinal Prince de Roban, for years ruled as Grand Master over the Grand Orient of France and the Scottish

Those who have even glanced through Madame Blavatsky's book must be aware that she devotes much space to an analysis of the claims of Masonry to an Inheritance of Areane wisdom from the mystics of the Orient. In this she had, during the progress of her volumes through the "Daniels come to judgment," myself and others have already suffered annoyance and impertinence. These gentlemen do not perceive that for every apparent injury done to modern craft Masonry, modern Templarism, and the Scot within about two feet of all the members of the tish rite, the book confers a far greater benefit by showing the true source of their speculative mysteries, and the eso teric knowledge of powers possessed by the Brothers of the East, It was this which led the "Sovereign Grand M aster General" of England and Wales to send the above mentioned diploma, which in due time will make our Russian lady visitor be regarded as the best and truest friend alike of Masonry and Spiritism. These I have shown had some connection in the past and perhaps will again have in the

Un to this date I have had no reason to go back on the statement, made in my work—"Percy Byssie Shelley, as a Philosopher and Reformer," published in December, 1875, to the effect that Madame Blavatsky "claims on good grounds to have been received into the ancient branch of the 'Rosle Cross' in the far East."

Former misconceptions as to the inherent vitality of the Theosophical Society need correction no less than those respecting the learning and character of its Corresponding Secretary. Since I last addressed the "Banner of Light" on the subject, the Society has enormously widened the sphere of its labors and its influence. The London, Paris, Berlin, St. Petersburg, Madrid and other European journals have freely discussed its objects and operations. Throughout India and other portions of the Orient, the emation of Baron De Palm's body and his "Pagan funeral" in the New York Masonic Temple, have made its name almost a household word among the natives. Branch ocieties have been or are being organized in nine different Eastern and Western countries; agents have been dispatched from the parent Society to Great Britain and Africa; and another, of great influence among Free Masons, David E. Dudley, M. D., a 324 degree Scottish Rite Mason and a Grand Patron of the Order of the Eastern Star, (a modern development of the Adopted Rite of Masonry,) is just about taking his departure for Manilla, Singapore and Madras, to found societies and visit corresponding Feilows already admitted by diploma. This great work of propagandism has been so quietly, but theroughly performed, that many old members even are ignorant of its accomplishment. The real fundamental strength of this secret society is, that it positively has intimate official and personal relations with Oriental Brotherhoods and Mystics, the evidences of whose intercourse are of a nature to stagger the most incredulous skeptic. What their nature is I am bound by oath not to reveal, but I may say that they are all sufficient to fix one's faith in the physical powers of man upon the rock of knowledge-knowledge of such a kind, and so discriminative, that if the critics I have alluded to in this communication had had the faintest shadow of its power cast on their ignorance, they would have re-membered the words of the ancient Hindu philosopher, Narada, from whom the accomplished Corresponding Secretary of the Theosophical Society aptly quotes the following lines at the conclusion of the first volume of her "Isis"

"Nover utter these words: "I do not know this—there-fore it is false." nust study to know, know to understand, understand to judge

tand to judge."
Yours respectfully, CHARLES SOTHERAN,
Fellow of the Theosophical Society.
New York Press Club, 6 Centre street, N. Y. City,
January 10th, 1873.

"Either-Neither-Each." To the Editor of the Banner of Light:

In my recent criticism I stated that "either" and "neither" are always in the singular number. "Each" belongs to the same category, and is equally liable to attendant errors.

Example.—"Each of these topics were thoroughly discussed." In transposing, I will correct the sentence: "Of these topics, each was thoroughly discussed."

North Plymouth. Orthodoxy is the heterodoxy of yesterday. - Frederic R. Marrin.

Cleveland (O.) Notes. To the Editor of the Banner of Light:

letter, it is generally considered the best fecture lism." course ever given by this Society.

ways draw fine audiences. Much more care has been taken this season in the preliminary exer-cises; the short service of reading, chanting, and singing prior to the lecture is very effective and also very useful in harmonizing the audience, thus giving the speakers the best of conditions.

The definition obscure, but the student will not criticise. The kernel is there, and he is left to work out the minor details for himself. His style is of the plainest Saxon, charmonidations and his writinessare to be studied During the past five months the platform has been occupied by the following speakers: Mrs. Emma Hardinge Britten (who so successfully inaugurated the course), Cephas B. Lynn (who with his eloquence and logic shows that he thoroughly appreciates the necessity of keeping well posted on all the live issues), and C. Fannie Allyn, the most active worker it has ever been my good fortune to meet. She never seems to fire of well doing. Not one Sunday during her stay with us did she fail in attending the Lyceum after her morning lecture, and taking and active part therein as a leader of a group. This I know is quite unusual for the speakers to do, but if speakers only knew how their labors would be appreciated (especially by the little ones), and the good they could do the cause generally, I think they would oftener grace the Lyceum with

their presence. We have now with us Mrs. E. L. Watson, of Titusville, Pa., her first visit here, but not the last, we all hope. Mrs. Watson is a lady of very prepossessing appearance, highly cultured, gifted with a fine voice, which she uses to decided advantage, as shown by the entranced appearance of the audience as well as herself. Mrs. W. spoke twice this last week at the great Temperance Tabernacle, to large and appreciative audiences, going deeper into the "temperance question than most temperance speakers usually do."

J. Frank Baxter will in all probability follow Mrs. Watson, or buliere during March, thus making the glorious thirtieth anniversary more glorious than ever. You see the cause is tolerably well THOS. LEES. cared for in this city.

Form Manifestations in Chicago. ro the Editor of the Banner of Light:

At a séance given by Bastian and Taylor at their rooms in this city, this evening, some phenomena occurred of so positive and marked a character as to render a brief account of them worthy of a place in the columns of the Banner. This evening was known as the Indians' night; and I am told that seldom any but Indian spirits materialize on Wednesday evenings there.

The dark circle was excellent. Spirit hands touched friends in the circle, and conversation was sustained by the unseen with audible voices.

At the materialization scance which followed. the stately forms of several old chieftains emerged from the cabinet one after another, in full Indian costumes. Their noble bearing was marked and grand. But the chief event of the evening was the appearance of the sprightly, playful and beautiful Indian girl called "Sunbeam," one of the band who controls Mrs. M. E. Weeks, the test medium of this city. She came out of the cabinet in a beautiful costume, advanced toward her medium, saluted her gracefully, as well as others in the circle whom she recognized. She then lifted a chair and placed it in position, and motioned to her medium to occupy it, after which she retired to the cabinet, from which she quickly returned, unfastened a small shawl from her medium's shoulders and transferred it to her own, and took it with her into the cabinet, while her medium resumed her seat in the circle.

She soon emerged from the cabinet with the shawl in her hands, and advancing up to the circle she dropped the shawl into the lap of the press, the personal advice and corroboration of many high grade Masons and authors of workson the eraft. Strangely enough, some of the highest officials among American Masons would put the work and all Masons who favor its circulation under the ban. From some of these undedged with a light of the cabinet, where she indicated by raps that she wished me to take a seat by the chained door. I did so, and she at once came out of the cabinet, passed quite around me, and allowed me to inspect the fine materials of which here exists a superior of the cabinet around me, and allowed me to inspect the fine materials of which here exists a superior of the cabinet, where she inspect and allowed me to inspect the fine materials of which here exists a superior of the cabinet, where she inspect and contained the cabinet, where she inspect and capture and allowed me to inspect the fine materials of which here exists a superior of the cabinet, where she inspect and capture is a superior of the cabinet, where she inspect and the cabinet is a superior of the cabinet.

> circle back to the cabinet door, where I took leave of her.

> During this walk, her arm rested upon mine, and her hand also rested upon my hand, and though very delicate and sylph-like yet it seemed to be real. She again came out of the cabinet and in a good light executed a lively dance. On retiring she bade us good-night.

> I would remark, in closing, that two days before I had a private scance with Mrs. M. E. Weeks, at which "Sunbeam" told me if I would attend this scance she would try and do the very things which she did do on this occasion. S. C. GARDNER.

Chicago, Ill., Jan. 16th, 1878.

Spiritualism in Hudson, Mass.

Miss Nellie Lochlan, of Lynn, whom we had occasion to speak of some two months since, is again with us. Her control, "Minne-ha-ha," a sweet, childish, sprightly, but strictly reliable influence, has done more to establish the faltering, arrest the attention of the careless, and satisfy the earnest seeker for truth, than any other that has come to us. I have been present at several circles, all of which were very satisfactory, but there was one so replete with excellent and to some of us extraordinary tests—notwithstanding the elemental conditions were supposed to be unfavorable—that exclamations of surprise and pleasure were almost continuous. There were more than fifty distinct tests. A little child, but a few months in spirit-life, displayed her individuality and peculiarities unmistakably. An Odd

nality and peculiarities unmistakably. An Old Fellow's grip was given, the denor of a watch indicated, the oft repeated advice of a grand-mother again impressed, the habits of a little brother clearly defined, etc., etc.

On other occasions communications in verse and song, grand and stirring words from earnest workers on the "other side," have been received through Miss Lochlan, whom we have come to broard your highly as a medium and lady. Flew through Miss Lochlan, whom we have come to regard very highly as a medium and lady. Few communities are more thoroughly permeated with Spiritualism than this. There are many who are out-spoken, but the mass of them lack either the full assurance of belief, or the moral courage to declare their belief, on account of church or other dogmatic and social influences and connections. Social ostracism and public ridicule are full of terrors to the timid ones, but the moral character of those who already stand out in the broad sunshine, fearless and fervent, must sooner or later prove a nucleus around

must sooner or later prove a nucleus around which the weaker ones will gather.

Hudson, Jan. 15th, 1878. Occasional.

A Soul-sustaining Passport.

To the Editor of the Banner of Light: We have taken the Banner ever since its first appearance, also the Boston spiritual papers pre-ceding it, so it seems a needful companion in our ceding it, so it seems a needilu companion in our home, and presume we shall continue it the remainder of our earth-life. We are now in the evening of life, midway between seventy and eighty years. We are strong in the knowledge of the life beyond, and have ceased to dread the approach of the time of our departure, feeling in our souls we shall live on. Our experiences have our souls we shall live on. Our experiences have been many and varied, amounting in our minds to a demonstration of the immortality of the spirit. Yours truly, GEO. HALE, JR., LAURA HALE.

Kenosha, Wis., Jan. 15, 1878.

"Arcana of Spiritualism."

It gives us pleasure to place before our readers The meetings of the First Religious Society of the well-merited commendations expressed by the Progressive Spiritualists of this city are largely parties mentioned below, concerning Hudson attended this season, and, as stated in a former | Tuttle's standard work: "Argana of Spiritual-

ourse ever given by this Society.

Able speakers will (if rightly presented) all efforts in the spiritual field. He has brought his ways draw fine audiences. Much more care has wonderful power of condensation to the illimitable domain of Spiritualism, and the inquirer can sharp and clear, and his writings are to be studied more than read. In this respect he has pleased the German thinker more perhaps than any other American writer on his themes, -Lyccum Bon-

It is a bright, wholesome, beautiful book, and bears in every line the royal badge of industry, integrity, and inspiration. . . . The self-evident integrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production. Besides, there is a manifest spiritual presence in some of the more quiet paragraphs which brings a peacefulness and heavenly satisfaction to the philosophic mind, and augments in the religious affections the natural delight awakened in the ancerions the natural delight awakened in the spiritual truth, opening up on every side the windows of the firmament, and letting in upon human hearts and homes the golden glories of immortality.—Andrew Jackson Davis.

As thinker, writer, philosopher, Hudson Tut-tle may be considered the Aristotle of the Spirit-ual Dispensation. His "Areana of Spiritual-ism" is a valuable acquisition to the Spiritual Philosophy.—J. M. Peebles.

Call to Organize.

Call to Organize.

Citizens of the United States who indose the appended political platform adopted in convention by the National Liberal League at Rochester, N. Y., Oct 25 h, 1877, are tesquested to meet in their respective vitres and towns on Washington's Hirbolay, Feb. 224, 1878, for the purpose of organizing themselves into Local Auxiliary Liberal Leagues in accordance with the phostsions of the National Loberal League Constitution. Copies of the Litera and blanks for organization can be obtained from W. H. Hamlin, Societary gladwissing in street, Buston, or from H. Green, Chaliman of the Executive Committee, Salamanca, N. Y.

Frances E. Almort.

manca, N. Y.

FRANCIS E. ABBOT.

WILLIAM H. HAMLEN,

J. A. J. WILCOX.

H. L. GREEN.

Boston, Jan. 1st, 1878.

PRATFORM OF THE NATIONAL LIBERAL LEAGUE

PLATFORM OF THE NATIONAL LIBERAL LEAGUE

1. TOTAL SEPARATION OF CHURCH AND STAIL, to be guaranted by amendment of the United States Constitution; including the equitable faxation of church property, secularization of the public schools, abrogation of Stabatation by a substitution of chaptaincies, prohibition of public apprepriations for religious puriposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZIANS, in their equal civil, political and religious rights; to be guaranteed by amendment to the United States constitution, and afforded through the United States constitution, and afforded through the United States constitution, and afforded through the United States Constitution.

3. UNIVERSAL EDUCATION FIRE BASIS OF UNIVERSAL SCITIZIANS AND THE ADMINISTRATION FOR THE BASIS OF UNIVERSAL SCITIZIANS AND ADMINISTRATION FOR THE BASIS OF UNIVERSAL STITUS SECRETARIES AND ADMINISTRATION FOR THE BASIS OF UNIVERSAL STITUS SECRETARIES AND ADMINISTRATION OF THE BASIS OF UNIVERSAL STITUS SECRETARIES AND ADMINISTRATION OF THE MEDICAL STATES OF THE ADMINISTRATION O

Convention at Lockport, N. Y.

The Spiritualists of Western New York are invited to meet in Quarterly Convention at Good Templar's Hall, con-ner Main and Pine streets, in the city of Lockport, the first Saturday and Sunday in February next, holding sessions at 10, 2, and 6 o'clock Saturday, and 9, 1, and 6 o'clock on Sunday.

at 10, 2, and no crock socious;
Similary.
Good speaking, music and singing may be expected, and a season of peculiar interest and profit embyed.
Our lockport friends jore the Coomittee in this cordial and general invivation, and is herer tore will do what they can to entertain those in attendance from abroad.
Let there be a grand raily of those who wish to know more concerning this heaven-born ggspel.

Ry order of the Committee.

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The Downfall of Hell.

Let us referee and be glad, for we have seen the beginning of the end. The reign of terror is mirable manner, that this dreadful dogma "has breaking up to ever. The forments of the damined alone its utmost to drive from the human race are no more to fregisten men ando a hypocritical every vestige of true manhiness. . . . The goodness. All is changing soon will be changed clergy have appealed to none of our higher feelthe recipits. Orthodox as well as Leberal, week terror. Their argument for nineteen hundred after week the religious press come back to it years has been Dannation! Dannation! Dans that is talked of by the ways design on the haunts wonder that human nature is degenerating inof busy ment it is pressured, opposed, tepudes seed of advancing ".... "The abolition

The growing and progressive liberalism of sens, ern instead of Fear, and Love will govern well." timent respecting religious neatters, has long been. The Newburyport Herald, in speaking of etera theme for spiritual recegn from and study. It had punishment, says, "The opinion has been exwas too obvious to be passed by. In the great presed that this ancient doctrine was fast disapwork of to'llog this glint stone of superstition pearing, and some recent events have seemed to about a hell from the door of the human spirit, justify this opinion." The Haverhill Publisher we must never forget to render sincere thanks to says, "There appears to be another wave coming the organized protest against, hell fire orthodoxy -a grand tidal wave like that which swept over which took the title of Theyersalism, nor to rent the world when the Murrays, the Balfours, the der due credit to colleged and intellectual Unita Ballons, the Whittemores, the Channings, the rlanism, nor to the bold of etions of outspoken. Priestleys, and others, moved in the new depart-Atheism, for what they have done in the past to ture of their day. This wave with its high crest awaken inquiry and shake the foundations of is rolling in, and we shall look with interest for established thought in theological nutters. But its results. What are the Farrars, the Beechers, to the swanger Spiritualism belongs the chief the Murrays, the Mungers, the Gloddons, the and crowning bener for what has been receive Merriams, and their associates going to do? They plished; Spiritualism, that has apposed since have taken position, and cannot recede without fully, on the one-hand, to the sympathetic fiels stultifying themselves, and we don't believe they ings of the bureau heart, and on the other to the corber wish or intend to do so. There must then

At the same time that constructed a bridge over the chasm of materialistic doubt, which standing upon the eye of important changes." many minds trained in materialistic methods of so true, what the poet Tennyson says

And the light is dawning at last. We remember, a quarter of a century ago, that the downfall of the dreadful nightmare named Hell was predicted as a sine accomplishment at this very time. We have happily lived to see the work. well begun, and may hope to live to see its consummertion. This rapidly growing dissension in the chareless called Orthodox over the dormawhich the people are more than ready to throw. away, is a sign of the times that is not to be mis-

Very recently the Congregationalist, the organ of that denomination, sent around a large number -- one buildted -- circulars to representative clergymen, putting them, the same questions, as follows: 1. What is your judgment as to the fact, in your own church and neighborhood, as to any essential departure from that faith on this subject which has been usual in our body? 2. How far should a belief in the doctrine in question be insisted upon as a pre-requisite to the ministry in our Congregational churches? This was simply to find out what effect had been wrought by the Merriam troubles in Western Massachusetts. Of the replies received, though the questions were not in all cases answered, thirteen reported that there had been a modification of the doctrine, eight were doubtful on the question, and three clearly had no faith in the doctrine. From one of the replies by a Congregational minister of Madison, Wis., we make the following extract:

"My church believes in inevitable retribution for sin, and that the everlastingly incorrigible will suffer everlastingly. But it 'looks for more umph of Christian liberty for to day, but it law of retribution. It knows the best Christian liberty in the future " scholars differ about the meaning of important texts, and wants them to discover the real truth of Scripture. It would not stultify itself by demanding in advance that they arrive at its present conclusions, or be turned out of its fellow If Dr Dale (Annihilationist,) or George it would welcome them to membership,

and ordain them to the ministry.

Belief in eternal damnation is not enough to make a good minister, nor peculiar views about God,' by character, fitness, power to help men heavenward, clearly 'called of the Lord' to

called against the 'Holy Ghost' to prevent him. No is no more day ger from errors on this point than from the Plymouth Brothrenism of Moody, or the account a tone prophet of God. C. H. RICHARDS "

Now there is a great deal of significance in this open and free confession that the Church "looks" for more light," that "belief in eternal damnation is not enough to make a good minister," and that "no gag law is needed in the kingdom of heaven." This is an advance in the Church from which there is no such thing as retreat. It is a the eyes of the people. And now Secretary political paper in Wisconsin - The Fox lake Representative that reviews this field of discus-**Soon, which shows the wide range it is taking, and what a hold it has on the popular heart and think the show in the short control of the arteriary of the short control of the sion, which shows the wide range it is taking, saying that the world is all the time growing wiser and better. "In this nineteenth century," it says, " we are just beginning to realize the nature of our God, fast beginning to draw very near unto Him."

The early notion of a place of eternal torments haunts us all through our days after it is once implanted in our minds in youth. "To utterly abolish the idea," says the News, " what we are now, required to have is a revision of the Bible, in which the offensive word should be expunged. THE NEW PNGLAND NEWS COMPANY, We are to have no more hell, now, and the human race may well ask what has this idea of sternal damination flone for us? In the first place, it has transformed three quarters of the

Christian world into infidels. . . Men of ordinary common serve moist refuse to honor and e worship a Deity who commands them to love their epemies, and at the same time condemns them to everlasting to ture for sin, the motive of which he has himself simplanted in their hearts. par for et al agent for the second of the se posed to animate God. It is no wonder that in-Montage Stricts at Mar to a view high bear old fidelity reigns Supreme in the world. A man to my steries of the Park, or which the result will be a Christian under the old recome must be an strate the random trace. The must be a coward for none but cowards succumb to that most ignoble of all passions-fear "

And the same paper goes on to say, in an ad-Sunday after Sunday this Issue is discussed in ings. They have simply held up hell to us as a with carriestices at dideep collectude, it is a topic mation! Free from the wrath to come! Is it any ated . Over 19 3 21 the leman wind is on the or hell will be the salvation of the Bible. A few eve of its full emaken then from superstitions, more years of this damnation doctrine would fear. This public conference, however, has been have so thoroughly disgusted the human race preparing for during a long course of years, that the Christian religion would have fallen, There were methods by which it was reached. Hereafter men will be appealed to to do right for it was the slowly unfolding bun an mind that, for right; spake, not to escape hell. And men thus called upon will do right. Love will gov-

> be a selism, or a smashing of creeds, and a new and tetter cast of religious belief or faith made. We are living in a most interesting time, and are

The New York Sun, a journal of very wide cirthought have been able to traverse, and so reach culation and influence, remarks on this current the high common ground of reason anot the cold, discussion that "clearly the orthodox Protestant lifeless reason of negation, but a reason that churches have not yet got their eyes open-to the glows with the light and expands with the power danger that threatens them." If the body of boof a sew research to man of olden truths. It is thef which they hold in common were a loose heap of dogmas, thrown together like a pile of bricks, without relation or interdependence, we could understand the composure with which many orthodox breachers and papers watch the assault upon the dogma of hell. One brick taken from the pile would n't matter. But this is not the fact. The system of doctrine received by these churches is an edifice-an arch in which every -tone has its place, and from which no stone can be removed without weakening, if not toppling down the whole structure. We do not say that the dogma of hell is the keystone of this arch; but if the attempt to dislodge it from its place is successful, we advise the clergy and the religious press to stand from under."

And Scribner's Monthly, in reviewing the Merriam affair, describes it as "an instructive indication of the drift of the times." It indicates, as that magazine says, "that the 'machine' is no longer identical with the Church"; that "the machine itself is undergoing a process of disorganization," for out of fourteen in the Council that sat on Mr Merriam's case, six either harmonized with his views or did not consider them of importance or hindrances to his usefulness, so that the vote in the Council needed but one change to make it a tie, and but two changes to reverse the decision; and, thirdly, "that the action of the Church at Indian Orchard, and the astonishingly wide and earnest sympathy with it manifested by the churches in the vicinity, are proofs that dogmatic theology is losing its hold on the popular mind. The people are in advance of the clergy." And liberty in the future."

Nor, on our part, are we permitted to pass over the assurances long ago given us through the mediumship of Mrs. Conant, that Spiritualism came to spiritualize, not to break down, existing ship. If Dr Dale (Annihilationist,) or George McDonald (Restorationist,) or Christib b (who institutions; to broaden the outlook of humanity; leaves this an open question,) knocked at its to teach primarily the Fatherhood of God, the Brotherhood of Man, the Communion of the enfranchised spirit with its fellows yet on earth, and the fact of individual responsibility for indi-It enough to spoil one. Other elements should be vidual actions done. Spiritualism works silently decisive. If the candidate be clearly a man of but surely. Take, as an example right at hand, the agitation of the Indian question and its most Council should dare withhold its welcome results to day. Spiritualist mediums

treatment he constantly received from the Government and its agents. In obedience to the suggestion of returning spirits, the Banner of Light ta' dism of 'Hodge. Congregationalism will not long ago entered the lists in defence of these so that so rough from 'troops certy' as from wards of the nation working hand in hand with wards of the nation, working hand in hand with very small numbers to accomplish this beneficent | carry injury with it.

> And what is the result? The work was pushed silently forward by the invisible agency of the spirit-world, and 'the present' results, which we may well be allowed to call, glorious, were secured. Fraud began to be dragged to the surface. A Segretary of War fell in disgrace before Schurz, of the Interior Department, stands before the country, and with a single vigorous blow breaks the Indian ring in fragments, while a majority of the journals of the country, irrespective of their party additiations and obligations, are erving hosanna over the downfall of this gigantic system of corruption. And Spiritualism's work in the theological world has been and still is just as silent and sure as in the sphere above referred to. The seed of its influence was "sown in weakness "-the weakness of its early advocates in respect to the material power of the world, money, social standing, and the like, God having again, as of old, confounded the wise with the utterance of babes and sucklings, who, small in purse and position, were giants under the influence of spiritual inflax.

has been "raised in power." It was "sown in enment in this Commonwealth. dishonor -that is, in the soil of disapprobation on the part of churchmen and materialists alikebut now it is exhibiting visible proof of finishing the scriptural analogue, "it is raised in glory" a glory which is now beginning to shine all over the pation, because, as the cloud of hell's torments has passed from off the face of the bright Sun of Righteonsness, humanity is awakening from a trance of supernaturalism to a recognition-of-human needs and their importance as factors in the problem of daily life here and of that existence which is to be continued beyond the gates of time,

Massachusetts Medicos on the War-Path.

Last year the Regular M. D s made a forceful attempt to disgrace the statute books of this loinmonwealth, by a law which virtually sought to make of the sickness of the citizens of Massachusetts a "preserve" into which no un-Orthodox physician, clairvoyant, or healer should be allowed to set foot as a porcher. The attempt to "regulate" (?) the practice of medicine and surgery-the effort to prescribe authoritatively to the people of the State who they must employ when sick, and to proscribe yet other citizens, depriving them of their rights under the United States and State Constitution-was made in two divisions, one of which attacked the Senate in the form of the Ewing bill, seeking jurisdiction over the entire State, the other moved on the House in the shape of Mayor Prince's petition.

The State bill was, however, overthrown in the Senate Committee; the petition to the House was held in abeyance. It has been reserved for the opening days of 1878 to witness an effort on the part of the Medicos to renew the assault in both directions, as the Prince petition for the city and the Ewing bill for the State (the latter purporting to be a new one) are now, according to the daily press, in the hands of the Committee on Water Supply and Drainage, for consideration by that body-one coming from the House, the

other from the Senate. A hearing on the Ewing bill, which provides that practitioners of medicine, surgery and midwifery shall be examined and licensed by Boards of Censors elected by chartered medical societies of the State, will take place next week, (notice of date to be given through the daily press, we are informed,) and we trust that the advocates of the widest freedom in curative methods will attend, and make a strong showing when the A petition bearing the names of over five thousand remonstrants against this proscriptive measure has already been placed in the hands of the "Water Supply Committee," and It should be tacked at the hearing by argument and proof as to the unwisdom and injustice of.

the proposed law. There is another avenue by which good results may be accomplished by friends of free thought throughout the State, and that is, that as far as possible they endeavor to call personally on the enators and Representatives of their respective districts, and invite special attention to the highly tyrannical nature of the intended statute. We believe, if the matter can be thoroughly stated and clearly placed before the minds of the lawmakers of this Commonwealth, that neither the Prince nor the Ewing movement can meet with the slightest support, provided either of these taken from a pocket of one garment, apparently measures should be reported by the Committee to use, and put in another garment. He told

as fit matter for legislation. On Monday morning, Jan. 28th, the Committee on Water Supply and Drainage gave a hearing upon the petition of the city of Boston for authority to regulate by ordinance the practice of medicine and pharmacy in the city of Boston. The petition was taken from the files of last year on e motion of Dr. Marden of the committee through whose instrumentality last year the matter was first called to the attention of the city government. The city was not represented at the hearing, though it was stated that Mayor Pierce and Alderman Stebbins favored the bill.

Mr. Samuel A. D. Sheppard, a South End druggist, spoke in favor of the regulation of pharmacy law. He wished the committee to understand that he had nothing to say in regard to the practice of medicine. There is a broad line of demarcation between the practice of medicine and

Prof. George H. Markoe, of the American Pharmaceutical Association, said that while he was in favor of a law regulating pharmacy, he was opposed to the petition on the ground that it Prof. James F Babcock favored the proposed legislation, for the reason that it would tend to

elevate the character and intelligence of the

Dr. H. L. Bowker was opposed to the petition, claiming that it was drawn and presented in the interest of the Massachusetts College of Pharmacy, where the system of educating pharma cists is on a par with the teaching of navigation in a wash-tub at certain commercial colleges. He thought that the College of Pharmacy was an injury, rather than a benefit, to both the phar-

macist and medical professions. Professor J. H. W. Toohey opposed the prayer of the petitioners on the ground that the passage of the act contemplated would do injury, rather

than confer benefit to society.

Rev. C. W. Emerson, of Chelsea, said that it was a question whether the Legislature would authorize the city of Boston to pass an ordinance regulating or controlling the dispensing of drugs in the city, and empowering the municipal au-thorities to decide who may and who may not practice medicine. He thought that, if the prayer of the petitioners was granted, it would throw preach, no Council should dare withhold its preached plain and sim- thenceforward the privilege of dispensing drugs sale at our Bookstore.

show that God wants him in the work, it is a sin ple justice for the red man, and denounced the or practicing medicine would depend on political

Henry N. Stone, of Boston, objected to the passage of the bill asked for, on the ground that no necessity for such an act had been fully shown. There was too much repression already all the freedom should be allowed that did not The act contemplated would give the city authorities prohibitory powers, which would be dangerous to public inter-

In a recent issue we noted the fact that in last year's discussion no physician of high and solid standing either in city or State made his appearance at the hearings in defence of the proposed bills, and said that "as far as we can learn the leading regulars are, this season, equally ready to 'hang back,' and leave 'the work of fighting the bill through (if it is to succeed) to a few loudmouthed and impecunious disciples of Hippocrates and Galen." And we submit that the above report of the first hearing this season bears out our assertion-since the doctors (regulars) who hope to be benefited by the measure were conspicuous only by their absence. Still we would have the friends of justice in matters of medical practice remember that both these measures hang over the heads of the healers, clairvoyants, and liberals in medicine, in this vicinage, like impending clouds, and that they must exercise the keenest scrutiny of the doings at the State House, lest, as we have before remarked, one bill or the other be suddenly "sprung upon them. Let these selfish medical zealots receive But the seed which was thus sown in weakness unequivocal answer from the friends of enlight-

The Case of James M. Choate.

Mr. Choate, the self-styled "flower medium, has not put in an appearance, as we last week kindly offered him an opportunity to do in explanation of his mysterious conduct recently at Salem; we are therefore compelled to default him. Since our reference to this individual in these columns, we have received for publication the following letters bearing witness against him: To the Editor of the Banner of Light:

I enclose you a communication cut from the Salem Gazefte this morning, and I am sorry to say there is no doubt about its being a true statement. It does not seem possible that so many persons can have been deceived by James M. choate, and until I know to the contrary, I shall believe that he is a medium for flower manifestations, but that—like other mediums before him— he was fearful of failure, and so was foolish and wicked enough to use deception; but whether this theory be true or false he is no longer worthy of the patronage of the public. - Salem, Jan. 22d. Abbot Walker.

The account forwarded by Mr. Walker is subthe Gazette appends remarks. From the correspondent's letter we subtract the following:

respondent's letter we subtract the following:

**On Sunday evening, Jan. 20, a goodly number a semibled (at Central Hall) to hear his (Choate's) before, but
more particularly to see his Crucial Flower Test, as set
forth by his handbills, which were freely distributed
throughout this city. Some of our most respected citizens
were chosen as a committee to search this so-called 'medium.' Mr. Joseph Peterson, Renjamin C. Smith and Jo
seph Fowler, were the committee for Jan. 20. Mr. Benjamin C. Smith, Dr. Johnson, of Calas, Me., and Charles
Arrlington, were the committee for Jan. 13. Mr. Smith,
having been on the committee for Jan. 13. Mr. Smith,
having been on the committee both evenings, was well
posted, and has done his duty well. Young Choate was
searched by the committee in a thorough manner, and
nothing was found upon his person; but, putting his hand
one-side, he takes up a pocket handkerchief, which Mr.
Smith wished to examine, but was refused, as it was 'only
a common pocket hardkerchief,' but enclosed in it were
found the flowers, and so that 'great flower test' was performed by the committee instead of James M. Choate,
The public should know about this, and every honest man
will openly denounce him in the future.'' The public should know about this, and every honest ma will openly denounce him in the future,''

The Gazette editor says, in the course of his comments:

"The examination was made in an ante-room in the rear of the hail. The man's person had first been fully searched, and he then careless'y transferred his handkerchief to his pecket. The co-mulitee insisted on examining it, and found that it contained bis wife's bandkerchief, wet, and in that was concealed the flowers. He exhibited much constenation when exposed. . . . It is proper to say, here, that this man did not come to Salem under the auspices of the Salem Spiritual Society."

The subjoined epistle is from one of our old subscribers, who is an earnest and devoted friend of the cause and all truthful media:

To the Editor of the Banner of Light. ""The writer having recently heard much of the a few months ago, viz., that flowers are brought to him by spirits, while sitting in a cabinet before an audience in a lighted ball begins it is before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins if the spirits is a cabinet before an audience in a lighted ball begins in the care of the ca newly developed phase of mediumship, claimed by one J. M. Cheate to have been imparted to him ed to various opinions from different persons, determined Sunday evening Jan. 20th, to witness if, and if there was deception, if possible, to discover it. An audience from one hundred to one hundred and fifty gathered in Central Hall, Salem, and after earnest and extended remarks by said speaker, in which he spoke of the newly imparted ower with which he was blessed, he requested that a committee be chosen to examine him, enjoining, as a condition, that he claimed to be treated as a gentleman by them. A committee of three gentlemen were chosen, who were determined on a thorough examination, so that no flowers should go into the cabinet with him. After examining the cloth to be used as a cabi net they retired to a room in the rear where he had preceded them, and made a thorough search of his clothes, after which they told him there was one thing more they wanted to examine that was his pocket-handkerchief, which he had them that was only his private handkerchief, and nothing in it, on the word of a man. They told him then it would do no harm to sha'e it open, but he could not consent to it, so one of then took it from his pocket and shook it open; there were two handkerchiefs, the inner one wet to keep the flowers moist, from which dropped three or four roses and some smaller flowers and sprigs. The reliant man instantly changed to the cowering, suppliant creature, and begged to know what conditions they would make with him and save him from exposure. They told him no con-tions could be made, and gave him his choice either to go on the platform and acknowledge his deception, or leave the hall the back way. The latter he prudently chose to do, after which to save a shock to his wife's feelings, they sent a request to her to leave the hall; then they came upon the platform and shook the flowers out, announcing to the audience: 'There are the flowers, and he is a deceiver!' None rejoice so much as Spiritualists at the de-

tection of untruth whenever it intrudes itself into our ranks. Such discovery casts an obloquy upon our cause in the minds of investigators, but with those confirmed in the knowledge of true Spiritualism it has no more effect than the finding of a counterfeit among our genuine coin.

MARK DENNETT."

On another page will be found an article from Mrs. C. E. Bingham, concerning a scance lately attended by her at the residence of Mrs. Pickering, Rochester, N. H. J. D. Jones writing us from Great Falls, N. H., says in this connec-

"The people here all require tests, and we mean they shall have them. We have written to Bro. J. Frank Baxter for open dates, terms, &c. We are so near Rochester (six miles,) that Mrs. Pickering's séances are attracting considerable attention here, and are leading to much agitation of the subject pro and con. Thus the good work goes bravely on.'

We have authority for stating that the Spiritual Scientist, which was suspended some time since in this city, is to be resumed. It will The "Irrepressible"

"Exposer" (?)-Bishop-is again in the field. The Northern Sentinel, published at Colebrook, N. H., thus speaks (in the course of a two column editorial) concerning him and his doings in that place lately. The italies are our own. The reader will agree with us that these are bold words for a secular journal:

"The Young Men's Christian Association of this place, in carrying out their speculation, got a Mr. Bishop, of New York, at least they so advertised him, to give two exhibitions of sleightof hand, and other tricks, at the Town Hall on Friday and Saturday evenings of last week They advertised him as an exposer of Spiritualism, They advertised him as an exposer of Spiritualism, but as such he proved a perfect failure.

But what he is, or what he did or did not do, is of little consequence, either in and of itself, or in its results, were he alone involved, as compared with the effects on the Young Men's Christian Association, and their influence upon the people, They brought him here, and probably got some \$150 by it, but in doing so they have completely bankrupted their moral and Christian influence upon the community." upon the community."

.This fellow is the identical "Petticoat" Bishop who whilom exposed the credulity of certain Bostonians of sectarian proclivities and at the same time exposed himself as a "humbug," who is now exposing (?) Spiritualism as above quoted, his prestige being the "influential" names of his Boston friends, which we understand he still uses in his handbills. Perhaps he is still raising money to "Save the Old South"! Where will Christian bigotry stop? ---

Harmonial Philosophers,

As all reflective Spiritualists must, in the order of things, naturally aspire to be, have often to face, in the history of the movement, the sad spectacle of angry contentions among its public advocates and private adherents. These unseemly bickerings invade the platform, the seance, the spiritual press; columns of space which could be put to a much better use, are wrested from their legitimate work of dispensing among men a knowledge of the new truth as it is in nature, and are forced to furnish a vehicle to the public eye of the lucubrations of these warring controversialists.

How sorrowful is this spectacle to the wellwisher of the cause. How earnestly should all seek to bring in, if only in anticipation, the era of good feeling; how we long for the induction of the time when all the friends in the spiritual vineyard-mediums, speakers, editors and believers-shall join in appreciating that the imperfections of humanity are shared by us all in common, and that the best results can be obtained stantially the same as that which has already by resolutely "agreeing to disagree" on mooted appeared in the daily press. It consists of a let- individual points, and by uniting their best enerter from a correspondent, to which the editor of | gies for the advancement of the cause in general -for surely there is common ground enough whereon the disciples of the spiritual movement can harmoniously rally and do good service for the world of men.

Letter from Mrs. Emma Hardinge Britten.

We are in receipt of a communication from this noted worker, treating of several subjects, and, as we are unable to find room for the manuscript in a body, we purpose to make seasonable extracts from it, giving at present the first in order of importance, as to news:

"I have just closed my last lectures in San Francisco for the present, and in a few days from now, certainly before these lines can reach you, shall be plowing my way accross the vast expanse of sea which separates me from the shores of Australia. I go there, accompanied by my dear companion, to fulfill a short engagement at Melbourne, and perhaps to preach 'the gospel' in other parts of the country. Should I be fortunate enough to find as many willing hands and warm hearts in the unknown regions to which I am bound as I leave behind me in this fair city, I am sure my opportunities of usefulness will extend far beyond the limits of one province. As I sail by The City of Sydney, leaving San Francisco of Monday, Jan. 21st, my friends will please address me, for the next few months, to the care

Some bloot, who makes his home in Haverhill, Mass., writes to the Bulletin of that city that it would be a really fine joke for some "impecunious adept in the use of revolvers, who is in want of a job," to put a bullet-in-to one of the materialized forms which regularly appear at Mrs. Pickering's séances, in Rochester, N. H. He cheerfully puts the matter of "shooting the ghost" as follows:

"It is true that the Spiritualists have a theory that, if anything is done to one of the spirits, such as grasping its hand by another hand that is soiled with ink, or pitch, the ink or pitch will appear on the hand of the medium. They might, therefore, claim that the shooting of the ghost would also kill the medium. . . Suppose one unfortunate medium should be put to death by the shot which brings down the ghost—is it much to ask that a cause so important as that of Spiritualism should furnish at least one mar-

The spirit of opposition which can blossom out even to the verge, and can so calmly contemplate the consummation of murder, can hardly be akin to that of Him who "went about doing good," and of whose Church on earth no doubt the writer of this diatribe supposes himself to be a shining member.

The bogus materializer, Henry C. Gordon, has again come to grief. This time in Philadelphia. He was some years since thoroughly exposed in New York, and subsequently detected in Boston. When H. Melville Fay and several others of his ilk went about the country assuming to be mediums in one place and exposers in another place, we cautioned the public against them. Now a new crop of totally unreliable persons similar to those who have been shown up time and again in these columns for the past twenty years, are duplicating those who have gone out of sight. These unseemly things, however, do not militate against the genuineness of the well-attested media in this country and Europe. It would be indeed stragge if there were not some tares among so much wheat. And here it is meet to remark that, besides the numerous genuine public mediums in Boston, there are many who are manifesting in private, whose silent influence is doing a vast amount of good. Among their visitors may be numbered many of the very best class of our citizens.

Dr. H. R. Rogers writes us from Washington, D. C., under a recent date: "It would seem that here at the capital of the nation there should be a permanent Spiritualist organization, with meetings through the winter months at least. A first-class lecturer would find good support here, pecuniary and otherwise, providing he or appear soon as a monthly magazine, and be on ganization) to start out on an independent platshe had the temerity (in the absence of such orform in search of it."

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Dealing with Facts.

In the multiplication of corroborative testimony there is accumulative strength, which gives to any disputed question prominence, and forces it still more distinctly to the front for respectful consideration. Such is precisely the present position of the Rochester phenomena. We have before us a copy of the Nashua daily Telegraph containing a long communication from Mr. B. D. Bingham, a well-known and entirally ratioble afters of the second containing the second containing and communication from Mr. B. D. Bingham, a well-known and entirally ratioble afters of the second containing a long communication from Mr. B. D. Bingham, a well-known and entirally ratioble afters of the second containing the se tirely reliable citizen of that place, minutely de scribing what he saw, and telling how he criticised what he saw at Rochester, N. H., on Thursday evening of last week. The writer is independent of all others who have written, and was not there as a witness by prior arrangement or contract with any others. His description is similar, and in no way conflicting with what has heretofore appeared in these columns. He describes a personal test, however, which is as

One of these forms came out of the cabinet. motions seemed desirous to attract the attention of some one near us; and some person attention of some one near us; and some person suggested a name of one of the party, but received a negative. My wife then says, 'It is Nellie,' and received an affirmative response by motion of the head and hand. This figure both my wife and myself recognized as having the features of my adopted daughter. I then mentally said If this is really and truly our own features of my adopted daugnter. I then men-tally said, If this is really and truly our own Nellie, will she manifest it by signs that were in constant use from the time she was thirteen years old to the time of her death? These signs were of her own suggesting and making, and became a system of telegraphy only known to ourselves, each sign representing some word or object. As quick as thought I received from this form at four different times, signs whose signification was this: 'I am here.' This telegraphing was at first used for her amusement, but in after years became on very many occasions a matter of convenience. Here was one of the most positive tests that I could receive, as I know that there is not a living person who knows or would recognize one of these signs, except ourselves."

Mr. Bingham was an entire stranger in Roches-

Mr. Bingham was an entire stranger in Rochester, and had no time for conference or detailed communication with any one. After describing what he saw, and reciting this puzzling test, he concludes by modestly and properly asking the question, "What is it?" Probably the man who proposes to "shoot the ghosts," or to light them up with a "calcium wire," can tell him all about its instantaneously. How beautiful it is to know so much! This reminds us of what heavened. so much! This reminds us of what happened when the "ten" were there. Something was seen which created a sensation, followed by some expression, whereupon one of the number turned to his neighbor, remarking, "And Thomas doubted;" to which the reply was, "Yes, but the fact remained the same." There was point to the remark and its answer. Without doubt the volunteer "ghost shooter" believes in the fact congruing which "there are not as the same of cerning which Thomas, an eye-witness, doubted. How does he believe? Through faith, it must be. Here is a chance, then, for him to exercise his faith once more, and believe the statement of witnesses as reliable as Thomas as to a common If he is an honest investigator he will do so till he has an opportunity to establish or re-fute the alleged fact, or he will remain passive, instead of assuming to judge of a thing concerning which he has no knowledge by personal observation or investigation.— Haverhill (Mass.)

It is with pleasure we transfer to these columns from the secular press the above statement of facts in regard to spirit-materialization. The evidence is clear, and incisive, and will leave no room for doubt in the minds of honest people.

Strong Testimony to the Verity of a Spirit Communication.

The following letters tell their own story: To the Editor of the Banner of Light:

The message purporting to be from HIRAM REILLY in the Banner of Light of Nov. 17th, 1877, corresponds with his character. The statement made in regard to his place of residence in earth-life is true John Y. Urie, William L. Perry, J. L. Reilly,

John Y. Urie, William L. Ferry, J. L. Renry, Simon Aitchison, William Aitchison, Jane Aitchison, John Aitchison, Geo. H. Haberling, Euphemia West, H. W. Cole, Alfred Wiley.

I know the above message to be from my father.

MRS. HELEN M. PERRY.

Ridgeway, Kansas, Jan. 23d, 1878.

We the undersigned verify the message pur-

of Light of November 17th, 1877. When near unto death, he said: "I am in a had condition-I am worse off than anybody else out any stipulated price, wherever his services of naid questions, to which the Presbyttualism is not true." We answered him to two mediums with whom he had attended circles, also out any stipulated price, wherever his services admonition issued last year, and exhorted him to to the Banner of Light messages. He finally said, "When I die I will send you a message through the Banner of Light Circle if it is possible." Thus we understand why he said, "I believe, I know; and oh, God help any unbelief which I may have. I am a Spiritualist."

MRS ELIZABETH REILLY. H. K. REILLY.

Ridgeway, Kansas, Jan. 23d, 1878.

Amory Hall, Boston.

The course conducted for several months past by Dr. II. F. Gardner at this place having reached its conclusion, Robert Cooper announces that he will commence a series of concerts and readings at Amory Hall on Sunday evenings, to be continued till further notice. The first will take place Sunday night, February 3d, on which occasion quartette and solo singing, in which Mrs. Barnard and others will participate, readings by Mrs. Hattie E. Wilson, etc., will occupy the time. Some of Mr. Cooper's music will also be executed. The price of admission to each of these concert-readings is placed at so low a figure that it would seem to set no barrier in the path of those desirous of attending.

We have had on file for about three years A Reply to Rev. Dr. Talmage's Pulpit Tirade against Modern Spiritualism, written by DR. EUGENE CROWELL, of Brooklyn, N. Y., which was published in the Brooklyn Eagle. We did not print it at the time a revised copy was sent to us for that purpose, for the reason that one of our spirit friends-who was while on the earth "a minister of the gospel"-particularly requested us to defer its publication until he impressed us to give it to our readers. The reason assigned was that it would do more good by-and-bye. That time having arrived, we shall transfer the document to our columns next week. It dissects Dr. Talmage's statements in a masterly manner, and demonstrates his denunciatory discourse against Modern Spiritualism to have been entirely fallacious.

We have received from England a fresh supply (in sheets) of that popular and beautiful again, and cannot American Spiritualists bring work, "LIFE BEYOND THE GRAVE," and are now ready to fill all orders for the same. It is the best book of its kind extant. We can with propriety fully endorse it, as we have had similar experiences ourself, given several years ago through the mediumship of our translated sister, Mrs. J. H. Conant.

Paine was celebrated at Paine Hall, Boston, Jan. 29th. Three sessions were held during the day -Horace Seaver, Esq., editor Boston Investigator, officiating as Chairman, and Robert Cooper and music, vocal and instrumental, constituted life, consolidated his Magazine with the Voice of portions of the order of exercises.

Movements of Lecturers and Mediums. (Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tu-sday of each week, but bears the date of Saturday. Their notices, therefore, to Insure prompt Insertion must be forwarded to the soffice on the Monday preceding the day of going to mess.)

C. B. Lynn has just closed a successful engage. ment in Philadelphia. He will lecture in New Haven, Conn., Feb. 34; in Willimantic, Conn., Feb. 5th; in East Dennis, Mass., Feb. 10th; in Stoneham, Feb. 17th and 24th; in Springfield, Mass., during March; in Ballston Spa, N. Y., during April and May. Permanent address,

Persons or societies desiring the services of J. H. Harter can address him at Auburn, N. Y. He will respond to calls for weddings, funerals, lectures on Spiritualism, temperance or other re-

W. F. Jamieson gave four lectures in Osage Mission, Kan., Jan. 15th, 16th, 17th and 18th; two in Kansas City, Sunday, Jan. 20th, and spoke in Harrisonville, Mo., Jan. 21st, 22d, 23d, 24th and 25th, and Kansas City again on the 27th; at Paola, Kan., Jan. 28th, 29th, 30th, 31st, and Feb. 1st. Address box 1250, Kansas City,

W. L. Jack, M. D., clairvoyant physician and test medium, who has been holding scances in Springfield for two weeks past, reports that a lively interest is manifested there for more knowledge concerning the facts of Spiritualism. After filling his other engagements he will visit Springfield again before returning to his office in Haverhill.

Dr. Fred. L. H. Willis is to lecture in Springfield, Mass., during February, and a correspondent writes from that city concerning the announcement: "Let me say that the people and Spiritualists here will have 'a feast of good things' when he is heard by them. Commendation is not at all needed for him, as he is 'a soul of perfect intelligence,' and as a speaker second to none on the rostrum."

Mrs. Abbie N. Burnham spoke in Providence, R. I., on the evenings of Friday, Saturday and Sunday, Jan. 18th, 19th and 20th; and in North Adams, Mass., Jan. 27th. She has temporarily removed her residence from Boston, and can be addressed No. 27 Federal street, West Lynn, Mass.

Mrs. M. Sunderland Cooper goes to Paris in June, 1878.

A. B. French is to deliver a course of lectures in Camden, Jay Co. Ind., this month, which promises to be largely attended, the friends there having a new hall.

Laura Kendrick (formerly Laura Cuppy) will ecture in New Bedford every Sunday in February. Her subjects for Feb. 3d are "The Price of Truth," and "The Loves of Great Men."

Miss Jennie Rhind will, in the course of a few weeks, leave Boston for the West, intending to go to the Pacific coast.

Bishop A. Beals spoke on the last Sunday of January at Lowell, Mich.; the first two Sundays of February he will be at East Saginaw; the last two Sundays of the month at Port Huron, Mich. He is also engaged to speak during the month of March at Cleveland, O. He has had large audiences at Grand Rapids and Saranac recently.

Mrs N. J. T. Brigham, the well-known inspirational speaker, recently addressed large audiences in Montgomery Hall, Saratoga, N. Y., on two successive week evenings. The Sentinel of that place compliments her discourses highly, and announces that "she will probably be here again and speak on Monday and Tuesday evenings, February 11th and 12th."

Mrs. Julia A. Spaulding will answer calls to lecture on all subjects beneficial to the cause of Spiritualism. Present address, 288 Main street, opposite the Bay State House, Worcester, Mass.

Dr. H. P. Fairfield, the eloquent trance speaking medium, has just returned home from a lecmay be required. Dr. H. P. Fairfield is also a give heed to it. good circle medium. Address him Greenwich Village, Mass.

J. Frank Baxter has been having great success in Massachusetts of late, especially in Springfield, Greenfield, and surrounding towns. His engagements for February are as follows: Sunday, 3d, Orange, Mass.; Tuesday, 5th, Ballston, N. Y.; Wednesday, 6th, Ballston, N. Y.; Thursday, 7th, Bernardston, Mass. ; Friday, 8th, Fitchburg, Mass.; Sunday, 10th, Orange, Mass.; Monday and Tuesday, 11th and 12th, Greenfield, Mass.; Wednesday and Thursday, 13th and 14th, Stafford, Ct.; Sunday, 17th, Brockton, Mass.; Monday, 18th, North Easton, Mass.; Wednesday, 20th, Meriden, Ct.; Friday, 224, New Boston, Mass.; Sunday, 24th, New Haven, Ct.; Tuesday, 26th, Southington, Ct.; Wednesday, 27th, Brisabove-named places should correspond with lain

The London Spiritualist of Jan. 11thwhich is for sale at this office-contains much valuable reading. Among other interesting matter we may name an article from the clever pen of "M. A., Oxon," entitled "The Views of the Theosophists." "The Spiritual Body," by Epes Sargent, Esq., of this city, is also of importance, so much so that we shall copy it into these columns. Dr. J. M. Peebles responds to a criticism in The Spiritualist on his views in regard to Hindu Psychology, published some time since in the Banner, and shows up admirably the fallacy of the said critic's blunders. There are other articles of interest to Spiritualists.

The Spiritualist newspaper for Jan. 18th has just come to hand. It is filled with choice essays by experienced writers. An excellent number withal. In regard to Dr. Slade's withdrawal from Vienna it says:

"Dr. Slade has recently been forced by the police-to withdraw from Vienna because he had no passport, and followed no recognized occupapressure to bear upon the United States minister to Austria, if an American subject has not been treated in that country as he should be? Dr. Slade should furnish American Spiritualists with facts upon which they can take action.'

The Voice of Truth (weekly), published in Memphis, Tenn., 206 Union street, by Mary Dana Shindler and Annie C. Torrey Hawks, The anniversary of the birth of Thomas | comes to us for Jan. 26th with a good showing of interesting matter on spiritual topics. It also has two pages under the caption of the American Spiritual Magazine Department, edited by Rev. Samuel Watson. Mr. Watson states that he has, as Secretary. Speeches on a series of resolutions, in obedience to direction from the spirit side of Truth.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Kyd, Baden Baden, 34 cents; J. K., Cincinnati, Ohio, \$2,00; Giles Spencer, East Greenwich, R. L. 85 cents; J. Hatch, Easton, Me., 65 cents; O. T. Houghton, Bakersfield, Vt., 59 cents: William C. Buckingham, Peconic, N. Y., \$1,00; Joseph Post. Old Westbury, N. Y., \$1,85; A. J. Kenlson, \$1,00; Daniel Collins, Standing Rock, D. T., \$1,85; Chauncey Thayer, Vernon, Vt., 25 cents; Mrs. E. B. Drew, Malden, Mass., 25 cents; Calvin Westover, Oxford, N. Y., \$1,00; A. S. Palmer, Plimpton, Ohio., 35 cents; Mrs. Jona. Buffum, Lynn, Mass., \$3,00; C. F. H., \$2,00; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. II. Burnham, New Britain, Ct., \$1,85; L. K. Joslin. Providence, R. I., \$1,00; A. B. Cutting, Parishville, N. Y., 85 cents; J. Willcock, Bradford, Ont., \$3,00; Hannah Rushmore, Centre Road Station, Pa., 35 cents; Mrs. M. M. Rice, Tewksbury, Mass., 85 cents; A. Crofoot, Chesaning, Mich., 40 cents; J. K., Cincinnati, Ohio, \$2,00; E. C. Dart, Oberlin, Ohio, \$1,85; Mrs. E. Mann, Litchfield, Mich., \$1,80, Mrs. R. Gleason, New York City, \$2,00; Wm. H. Nye, Boise City, Idaho, \$1,85; A. Randolph, Jerome, Mich., 40 cents; Mrs. R. B. T., 55 cents.

God's Poor Fund.

Received since last acknowledgment;

From Geo. James, Andrews Settlement, Pa., 63 cents: Wm. C. Buckingham, Peconic, N. Y., \$1,00; Miss Eliza Healy, Washington, N. H., 80 cents; Mrs. Mary Webster, East Somerville, Mass., 50 cents; L. K. Joslin, Providence, R. I., \$1,00; Mrs. A. M. Stone, Avondale, Ohio, 25 cents; E. Doll, Philadelphia, Penn., 85 cents; H. B., Boston, Mass., \$5,00; R. S. M., \$2,00; Mrs. J. Davis, Watertown, Mass., \$1,00. Thanks, dear friends. Scarcely a day passes that we do not have use for the funds thus sent to our care. not have use for the funds. Thus sent to our care, On Sunday next the same order of service will Indeed, we may say that we have paid out to the destitute a considerable amount more than we Charlestown District - Econing Stor Hall destituté a considerable amount more than we have received; in consequence of which we hope and trust that those who have the means will not forget." God's poor."

Paine Hall Liberal League.

On Sunday morning, Jan. 27th, Moses Hull addressed this organization, referring to the insidious efforts now being made by bigoted religionists to subvert the freedom-ensuring character of the United States Constitution by the injection of a formal recognition in effect of the Orthodox trinity into that hitherto non-creedal instrument. He urged all lovers of free thought to unite in opposing this and other steps now being taken by modern Churchianity to overthrow liberty of conscience in this nation.

Next Sunday morning the principles of the Liberal League will come up for discussion, Horace Seaver, Esq., opening the conference.

Decease of D. A. Eddy, Esq.

This worthy gentleman, who has been for years a prominent defender of the spiritual cause, and with whose name as a contributor our readers are familiar, has recently passed to spirit-life to inherit the rich reward of good actions done in the earth-sphere. We shall print next week the Cleveland Plain-Dealer's account of his obsequies, at which Mrs. E. L. Watson, Mr. A. B. French and Thomas Lees officiated.

The Reviolation Plain-Dealer's account of his obsequies, at which Mrs. E. L. Watson, Mr. A. B. French and Thomas Lees officiated.

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The Reviolation Plain-Dealer's account of his obsequies, and weekly Journal of Zolstic Science College Counts and Intelligence, Published monthly in New York, Price 15 cents per year, 150 leer year,

troublesome man in the United Presbyterian Church of Scotland. Last year he attacked the Westminster Confession of Faith, and claimed that some of its doctrines were horrible and were no longer believed, and it was putting a premium on dishonesty to require ministers to accept it. The Presbytery reprimanded him for his utterances, but could not quiet him. He recently asked it a series of hard questions, to which the Presbytery refused to reply, but reminded him of the

BOFFIN'S BOWER FAIR.—The fair at Boffin's Bower, Washington street, Boston, in aid of free dinners for working girls, is meeting with quite gratifying success. A large number of business men and others have sent in donations for the tables, and thereby added to their attractiveness, and the unique art gallery and the kitchen are well patronized. The entertainments in the upper hall have been excellent during the past week, and give promise of being full as good this week. Miss Grace Houston, planist, and several well-known gentlemen, connected with the Apolto Club, will be among the attractions this week.

We are in receipt of No. 1, Vol. I., of The Living Gospel, a new monthly, published at Norwich, N. Y., by Addison Ellsworth, assisted by tol, Ct.; Thursday, 28th, Ashland, Mass. Par- W. F. Jamieson, Lyman C. Howe and others. ties who desire his services in the vicinity of the This magazine is devoted to Spiritualism, free thought, and the advancement of truth, morality and human happiness. Its February number will contain a portrait and biography of A. J.

Davis. We wish the new venture every success. The friends of a world known instrument for spirit communion will read the following paragraph from the contents of the Voice

of Truth with respectful sympathy: CHAS. H. FOSTER.—A dispatch from this wonderful medium says: "Our child has just passed

The Free Thought Journal, of Toronto,

sale by Colby & Rich, No. 9 Montgomery Place, Boston.]

Canada, is about to be changed from a weekly to a monthly. It is a valuable paper, and deserves to be well supported. VISIONS OF THE BEYOND, BY A SEER OF TO-DAY; OR, SYMBOLIC TEACHINGS FROM THE HIGHER LIFE. Edited by Herman Snow. [For

The above book, which is edited by a gentleman well-known in San Francisco, is one of the man well-known in San Francisco, is one of the most recent contributions to spiritualistic literature, and, we may add, one of the best. It is a series of visions, so called, or rather intromissions into spirit sight, on the part of one who seems to be not only an excellent medium, so far as graphically conveying the sights she sees, but also a truthful and conscientions means. also a truthful and conscientious woman. The book will be interesting to Spiritualists on ac-count of the illustrations it affords of the known count of the illustrations it allords of the known spirit laws, the greater number of the visions being of the same character as those recorded by Swedenborg, and to readers "outside the pale," because of the more than glimpses it gives of a faith which makes claim of every day growing in strength and numbers. Particularly will the communications on "circles," their uses and abuses, be found interesting and noticeable.—
Weekly, Post Sam Francisco.

The Banner of Light, published in Boston by Colby & Rich, is doing excellent service in the cause of Spiritualism, and should be read by all seekers after the truth. Terms \$3 a year.

The Texas Spiritualist, Hempstead.

Weekly Post, San Francisco.

Spiritualist Meetings in Boston.

AMORY HALL, - Children's Progressive Lycenia No. I hoods its sessions every Sanday morning at this half, conner West and Washington streets, commencing at 103 polock. The public cordially invited. J. B. Hartel, Con-From J. B. Angell, Red Bank, N. J., \$3,30; A. EAGLE HALL, 616 Washington Street, T st.

Circle every survey nor manifold Street, AT St. Circle every survey nor may at legal, M. Reportitional speaking at 25 and 75 pt. M. Good modiums and speakers with the formula of the survey of the su

FIGURE provided.

PTBLAN HALL. The Ladies' Aid Suchety holys its meetings segularly on the afternost of Fiblay of each wester, at Rishell*, 16 Tremont Street. So table in the even 2, to which the public are tny to d. Mrs. John Woods, President. Miss M. L. Rurrett, Secretary. CHARLESTOWN - EVENING STAR HALL. Spiri, andist Meetings are heef at this place on Suidas, atta-noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall -Sunday A. M., Jan. 27th, Chaldren's Progressive Lyceum No. 1 held a well attended session, which was made additionally pleasant by the rendition of the following literary programme: Remarks by Mr. Damon; duett pleasant by the rendition of the following literary (rogramme): Remarks by Mr. Damon; duett by Klaggs and Morton; recitations by Misses Maudie Lord, Eva Folson, Africe Bond, Mary Waters, Annie Jacobs, Mary Jacobs; piano solo, Jennie Beals; recitations by Ella Carr, Oscar Dresser, Emma Buck; reading by Mrs. Downs; songs by Mr. Barry, accompanied by Mr. Burry and Nellie Thomas; reading by Miss with Mr. Barry, accompanied by Mr. Burry and Nellie Thomas; reading by Miss Without Thurs and Anothe Miss Burranophs; Dresser, Emma Buck; teading by Mrs. Downs; songs by Mr. Barry, accompanied by Mr. Bur; roughs, and Nellie Thomas; reading by Miss. Helen M. Dill; piano duett by Miss Burroughs; and a select reading by Miss Carrie E. Hopkins, Eagle Hall,—The meetings at this hall were well attended and unusually interesting last Sunday. Mr. David Brown occupied the platform in the morning, and made some practical and well-timed remarks. He also gave a few tests. An invocation was offered through the organism of Mrs. H. Clark, and a short uddress and a few tests were given by Mrs. Cunningham. The mediums' experience meetings, attermoon and evening, were participated in by Messrs. David Brown, Fatterson, Plummer, Hughes, Wason, Mrs. Nelson, Mrs. Baker, Mrs. Chandler, Mrs. Lovett, Dr. A. H. Richardson and several stran-gers, Mrs. A. W. Wildes opened the meeting in

Sunday, Jan. 27th, Mrs. Susic Nickerson white delivered a very fine and able discourse at the usual hour, 3 o'clock, to a large and intelligent andience, who were richly entertained by the able manner in which the subject, "With what Bodies do They Come?" (suggested by the audience) was treated by her.

Next Sunday, at the usual hour, a meeting will

be held—speaking and tests entering into the order of exercises. C. B. M.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hand their montang means souther manager of New York had their meetings every sundry morning and evening at Republican Ha I, No 15 West 334 street, near Broadway. Lyveum meets at 29 p.m.

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Developing Circles.-For the information of those who desire legitimate directions in spiritual development, we would state 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. Lullin Ferree. Sent to any address on receipt of price, 25 cents each.

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BUSINESS CARDS

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the wich mown English lecturer, will act assure agent, and receive subscriptions for the Hanner of Light at atteen, conflicts per year. Parties destring to so subscribe can at live. Mr. Worke at his residence, Warwick Cortage, Olygon Book, Box, E., London, ...

ROCHESTER HALL, 730 Washington Street, - Public Circles for tests and speaking are held in the final vary Similar A. M. and 735 and 75, 12 M. several eliable mediums aways in attendance. Good quartette higher provided.

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I EALING and Business Medium, has returned to her not rooms, No. 28 Whiter street, Boston, where ship will be happy to see from deand patrons. The tents to atted at their homes if desired. MARY, A. CHARTER, Medium, 31 Chapman street, Boston, 28*-Feb. 2.

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The Ranner of Light Free-tircle Meetings

REPORTS OF SPIRIT MESSAGES MEN'NY THE COURT THE MINDS WESTER OF MRS, JENNIE S, RUDD.

Invocation

Open note, of we dranones who have gone on bittine by philosophers of the part, ye snges of the children of Sarth up to a con-clousness of phritiality. May we bring sonshire, peace and love to the hearts of all who are cothered here.

Questions and Answers.

Cost Restring States. Mr Charman, we are Boston its stronghold. Now, for curiously, I went to hear a professor.

ready for your produces.

Quis at By E. M. You. Do spirits have the rame power to come took to earth to do as an industy that they have to do a good. If they do, what is the best, nothed to prevent them from

As No, het a memain or research con-quent's splits in a slitch condition cannot come for grow with self, is in a very low condition without is educative spirits to serve as a changel of communication Q -1s the saying The that "whatever is, is

A Look over the record of your own lives and see whether mwhat we ris, is right." What may seem to a cultbe freatest burden, the most alarmdig experience, proves oftentimes, to be the host thing matherend. We would say, "whatever is, Is right," for we cannot change life. Thus, in your earth life there, seem to be two paths, and you appear to have a chance, but which ever path you choose you are gold to walk in, and can only wilk in it whitever the appearance may be Whatever's, is right, therefore, in a certain de-

O ... Why are some persons to a able to develop.

Larmogrously than others.

A software conditions have been less favorable to some than to others. Fre natal conditions are of the first importance, then harryon ous surroundings in child ood at dafter life have also then 'ar' once in molding the natural dispo-sition, and so conducting to a more or less orderly while receivers trif you give them has morile from ous houses, harmorions frounds, you can bring out the sweetest and purest developments.

""" Oct 18 thy sweetest and purest development.
Q.—Are any born into this world from a prior.

state of conscious existence. A. A. Jean out: upswer for invest. I was born it to tute wor demandifuled. There no sense of any pulor existence. I lived some leighty years on the eart! plane. They being one some forty. on the early plane," I have been gone some forty years. The next rome order anything that occurred, if I lived here before. There are sprits in sprittlife who believe that they have been on earth and lived several lives, there. I have no desire

whatever to dispute them. I simply give by ex-perience, and nothing more Costmotition Spirit - There comes to us a question like this TWill the time ever come when mediums with be developed so that our own personal friends may control them. What is the reason that many of our lecturers and mediums drave faded away " We do not like to answer this question, and yet we feel compelled to do so. The reason that so many of your mediums in the lecture field have taded away is because the Spiritualists on the earth plane have so ordained. Mediumship is a selool - You cannot expect mediums to arrive at the first class in a moment. Years ago, when Spiritualish first made its advent in the wor'dl you were glad to receive the smallest demonstration from the spirit world, ready to take the slightest information that came to you, whether clothed with artistic language or in homely terms; consequently mediums and a chance to develop and as mediumship is a school, mediums developed from one phase to another, until they became graduates of the normal schools or colleges in the spirit-life. You have got so, now, that if your mediums do not use the choicest language you completely ignore, them, and say, "We want nothing of this kind; give us something beyond it." Now it becomes Spiritualists all over the world to encourage the mediumistic; encourage the partially developed mediums; encourage trance mediums, and sur-round them with the best conditions possible; allow them to develop, and then you will not have the dearth of lecturers and mediums you feel to day. Now it is often the case that as soon as mediums are developed and can have access to the spirit-world, they are still obliged to earn their livelihood by some secular employment. That we may the better control them we have

needs develop them through a sea of spiritual afflictions.

The question for the world is: Do you want more mediums—more lecturers? If you do, then commence a reform at once by guiding, guarding and holding on to trance mediums—trancit and its than trancit and its. world can descend and give them strength and a development which shall bring them out into the 'star" circle—which you all so much admire. whether it produces practical truths or moonshine and fine words.

to throw our mediums' powers into that channel which may give them sustenance; whereas, if they were encouraged by the people, or if there was only a power which could sustain them and

surround them with proper conditions, you would have no lack of lecturers, no lack of channels for direct communication with your spirit friends. At present, in order to develop mediums so as

to be controlled by any and every spirit, we must

needs drag them through hades many times; must

Nathaniel D. Marvin.

I have come quite a distance, Mr. Chairman, for the reason that I want to get away from everybody who knew me. Then I think my friends will be likely to believe it is I,

method, through the columns of the Banner of Light, to communicate—I should very much rather send a private letter, but if this cannot be I will do the best I can—I wish to send my friends word that I still live, that I am not unhappy, they my home is very pleasant. I can only reiterate what has been so often said, that your world is a miniature of ours; we live, move and have our being the same in our world as you do in years, but we realize very much, that you cannot we see far nore adown deeper into old second's depths, ligher up into the clouds above us, deeper into the earth beneath us; we understand more of the spiritual than we have ever which we have ever the second in the spiritual than we have ever the second in the spiritual than we have ever the second in the spiritual than we have ever the second in the spiritual than we have ever the second in the s Stand more of the sportural than we have ever done before. Polase say it is L. Elen White of the second processory and the entropy of the sportural than we have ever done before. Polase say it is L. Elen White comb, of Springfield, III. Oct. 18.

The Flat-Boatman.

Mr. Chairman, I visit the Hub with a great deal of curiosity. I suppose you think that this is the Athens of America.

Allook around, and as I stand in the splritual. I find you have a harder spiritual development, and a stronger circle of spirits around your city than. I have perceived around any other in the Union. That is saying considerable. I suppose that were I to repeat this, and ask the sentiments of come good orthodox deacon, maybe in New York State, or In Pennsylvania, Elimois, or before syd platosophers of the past, ye suges of some other State, he would tell me that the libs of the rest we call upon you to give us wisdom coal sentiment of Heston was very dangerous. In the us with your strength, that we may draw there childrenged to come here, for if they are not superchildrenged for farth up to a consciousness of sections for people to come here, for if they are not careful they will become Spiritualists or Liberals. Beston is a hard place for religion, and no mistake about it! I know you've got some towering spires here, and some very fine churches, some very solid structures. Newortheless, as I look about I find that Spiritualism has made

Asw, for curiosity, I went to near a professor.
I don't know what you ca'll imposeme kind of a
mainster or o'll it and he thought be had rooked
up a pretty good sermon. Do you want to know
what Lathink of him? You have heard, the old doing as an it pays. The next for prevent them from what I think of him? You have heard, the old story of the make that took the end of his tail in the consoluble to earth and are structules who are next interface to earth and are structules who are next interface to the power to his month and swallowed himself; that was all think of white listening to him. I found make the consoluble is the power to show that is not the architecture is the consequently I heard protty plainly. He wished helonging to them, and it is so do noted other other spirits, can do them individuals are several neighbors, each do them individuals to the spirits, can do them individuals to the several neighbors, can do them individuals to the spirits from dote great harm.

Quillo the spirits of the higher spheres, or these that are highly developed, require a most down on this certific to come individuals faces in ancient and eveloped spirits.

As No, not a mediation this earth but free country spirits in a back condition cannot come. consequently I heard pretty plainty. He wished to denomine Spiritualism, and by way of illustrais far above might, and good more powerful than 10 M 11 1 Anyhow, if he does for one moment supposesthat it is n't, let him go to some low stre in coir city where two boys are fighting. Let him give them a tremendous dressing down, and they will only light the harder; he can't stop them if he tries; but let him give each one a stick of candy, and he'll find they won't quarrel any-more, and that kind acts and words produce har-Now, that 's my idea of the thing. I supmony. Now, that Sinv idea of the thing. I sup-pose he thought he had preached an excellent sermon but to my mind he had set forth an excellent idea of Spiritualism, for if evil spirits can communicate, certainly good ones may: if he admits that the devil is more powerful than God, then he has very little hope of getting into heavy n himself. I wish every individual to think

I came here terday, not so much to benefit oth er prople, but from a motive of curtosity. I have been traveling found Beston for the last week, looking through different mediums' eyes just to inform myself as to the state of society, so that I know whereof I am speaking. I am no great speech maker, but I do know how to work. I sition, and so conducing to a more or less orderly bad rather with any time than to talk. I believe control. But let me tell you that if you put a sensitive medium at to instrumentous surrout kings you will have inflarmenters, neutrotestations sometimes it with some as if hell itself was set beginning, while recommendation by any configuration of the beginning of the first surrouted to be able to communicate, by any configuration beginning, while recommendation is the "Flat-Beatman," I came beginning while recommended the Lindberg to larve who are in the configuration. Hoted the lady who pr

Zephaniah Pease.

Lain an old man, and it has been quite a journey to me to come here. I realize that I am a spiritual being, and I wish the friends to know that I stiff live, and am ready to take hold and help them all that I can. My age was three-score and ten, and nine, added to that. I came from New Bodford: my name was Zephaniah Pease. I have been gone a year or two: I can't rememher just how long.

Mary W. Snell.

My name is Mary W. Snell. I came from Trenton, N. J.—I have an aimt that was very kind to me before I went away. She believes in these things. She is very anxious I should return and speak, either at the West, or here. I was going West because I had an uncle there, but someway I got drifted here. This is Boston, is it not, sir? Yes. I felt quite bewildered when I got here, but a kind confidence has belied me, and I have [Yes.] I felt quite bewildered when I got here, but a kind gentleman has helped me, and I have tried to do the best I could.

I want Aunt Jane to know I have come back. The pneumonia which choked me up so badly has no harm for me now. I want to say to her I ve met father and mother, and I've met her father and mother too-my grand parents. I have met my father's mother and all the friends,

William M. Frost.

I wish you would say that William M. Frost, who hails from Nashville, Tenn., says to his old chum, Fred: I am round. The game of cards we last played I remember well. If you will only go to some medium I will entrance him or her, and play that game out. Be not afraid, I shall be with you. Be careful where you go. Don't go where there are too many sharks.

This is all I 've got to say. I want 'em to know I am round sometimes. I haven't got very many near friends; I don't wish to send any other messages. I've a particular regard for this old chum of mine, even if he plays a game which you may consider not right. It makes a great difference how one is born and educated.

Charles Jones.

Oct. 18₂₃

Please ay that Charles Jones, from Portland, Me., called here, and is ready to report whenever this follows are ready to hear from him. This is

she went round and listened to table-rappings and to people who were entranced. I went once to a medium myself, and heard baby-talk all the evening, and I considered it a perfect humbug.

I little thought I ever should beg the privilege of controlling a medium. I said at that time if ever I got into the spirit-world I guessed I never would ask anybody to let, me control if I could n't do selected than that. I had considerable curiosity to better than that. I had considerable curiosity to

ter all I find I can't sail the ship myself, so perhaps it is best for me to ask you to pilot me along and show me the best way to get to my friends. Several of 'em read the Banner of Light. I've

I wish you would say that George Chilson, who went out in Warren, Penn,, called here. I am a native of Rhode Island; I am quite an old am a frative of Khode Island; I am quite an old man something over three-score years and ten; I've been gone a good many years. I want to speak to friends in Rhode Island and friends in Warren, Penn. Tell 'em I still live, and I am happy beyond anything I ever expected. I am growing boyish; they must look out, or I shall play some tricks on 'em before long. I have met my dear friends, and we are one united family.

Charles Doolittle.

Please say that Charles Doolittle, of Charleston, S. C., called here to day. I don't propose to beardo little in every sense of the word, but I propose to do whatever I can to advance the cause of Spiritualism, for I have learned that it

Mr. Chairman, may I ask why spirits don't come to this circle and give a description of their hornes in spirit-life? [Many have done so.] Shall I give you a description of my shingle pal-ace? Perhaps you will think my name is rightly understood when I say it is D oliffle, but I tried to do the best I could, the best I knew how. Years ago when the war broke out I felt it my duty to go one way: probably you felt it to be your duty to go another. To me Southern rights and liberties were a good deal, and I went for the South. I was reputed to be worth some thousands of dollars, and supposed I was. I had a wife and children. What became of my pos-sessions your Northern soldlers can tell better

than I can.
Here I am in the Summer-Land, dwelling in a shingle palace. I meet my wife and one of my daughters quite frequently; we are not together, but we meet. The question may be asked: "Is it possible that in spirit-life husband and wife don't always live together." I can only answere the first stop that the first stop the first stop the first stop. swer for myself. I am sitting on the first step, while my wife is toward the upper step. I be-lieve women are always better than men. God bless 'em, anyway! But at the same time we men don't like to feel that we are put out in the cold. I always wanted to wear my own articles of clothing, every one of 'em, whether they belonged to the lower limbs or the upper ones. At the same time I am willing to acknowledge that my wite. Mary, has got the best of me. I can only teach up and take her hand. Now I've got a daughter I hope to greet, therefore I've come here to day, and also hoping I might be of some use to some other persons in the earth-life. If I can only reach somebody who will understand that I have come from the Summer-Land, I shall Oct. 19

Charles Lee Boucher.

My transe is Charles Lee Boucher: A am most friends whom I never knew, but they knew me many years ago. My great-grandfather and grandmother came with me, and some little ones that they know full well. Oct. 19.

Thomas D. Lord.

Please say that Thomas D. Lord calls here from Chicago, and, agreeably to the wishes of his friend William, sends a message as required. Bill, you've only got to be conscious. I was in your room the night you supposed I was, and made that sound like a champagne bottle burst-like. What were reliable sound could be resident. ing. What more reliable sound could I make. Bill, thus to send a champagne cork out? Did Bill, then to send a champagne cork out? Did it not speak of me from beginning to end? When you said, "Oh, Lord" I really supposed you meant me. Lord bless you, Bill! I really wish I could take you by the hand and tell you that I am not in hell—neither am I in heaven. I really don't know where I am. There have been very many dark days, I am willing to own. I tell you, Bill, I was ashamed to look at myself in the look-incarlass. Now you know those two last capars ing glass. Now you know those two last capers of ours, don't you? I wouldn't do lem over ngain if you'd give mg a million of dollars! Do you understand? I toll you they were the meanest capers that ever men-cut'up. Now don't do any more of 'em. Let's be honest. I tell you, honesty. BEL is the best policy. Don't be Moodied and Sapkied, but for heaven's sake father and mother too—my grand parents. I have met my father's mother and all the friends, and we have had a very fine remnion. Tell her I 've got a nice dress, now, and it aint made out of anyhody's old one. I am doing the best I can one that touched your heart once—that little to take care of little Lulu. I am fourteen years old.

Oct. 18.

Oct. 18.

Det. 18.

Disten to me while I tell you your mother, who was a good little woman (you know yourself), stands close beside you and she do n't like to see you do a you do! And let me tell you there is one that touched your heart once—that little did right by her. Pray turn round and retract, and do the best you can. Remember I am close to you and it you don't do right I shell. listen to me while I tell you your mother, who close to you, and if you don't do right I shall give you Hades! Oct 10

Susan Sandford.

Will you please say, sir, that Susan Sandford, of Jersey City, calls here and returns thanks to her friends for the kindnesses that were given to her friends for the kindnesses that were given to her. She thanks them very much for reading to her, in her last days, the Banner of Light; in the beginning I opposed it, but in the end I embraced it. I know that it speaks the truth. I have found it so, for when my eyes grew dim and my heart grew faint, the angel-world opened to my view and I saw not through "a glassdark. and my heart grew faint, the angel-world opened to my view, and I saw not through "a glass darkly," but face to face with the angels, and I clasped their hands. I thank you all, dear friends, for your kindness, and that you may grow in grace is my wish.

Oct. 19.

Stiffler.

Me., called here, and is ready to report whenever his friends are ready to hear from him. This is all, sir, I have to say.

C. D. Little.

It is very little, Mr. Chairman, I can do to affect anybody. I did n't believe anything in your "ism" when I went away. I considered an aunt of mine as big a fool as ever was born, because she went round and listened to table-rapplings what the year, My name is Stifler. I won't tell you where I came here from; it's none of your business; but I came from out South? I do n't like you, Mr. Chairman. I do n't like

[It is the name of a newspaper that advocates and demonstrates the continued existence of the Several of 'em rend the Banner of Light. I've laughed at it more times than you can "shake a stick."

My name is Little -C.D. Little. I am very little, for I find I don't know anything! I want to communicate with friends at home, especially my Aunts Mary and Mercy. Say I am convinced, and am ready to knock the blocks away from under the ship—to own up that they were right. I am ready to succumb, to bow down and say amen to anything they require, if they'll only let me talk at home. I'll give in that this thing is true—true as God; and if it aint true, there aint any God!

George Chilson.

I wish you would say that George Chilson, who went out in Warren, Penn., called here. I spirit after the death of the natural body.] I'm Would you really, after anybody had hung you by the neck, say, "God forgive you"? I don't believe you would feel any better about it than I do. If I can get any strength, if it is possible, I'll torment every one of 'em all I can. If I can get at 'em in their sleep I will. I'll do anything

to torment 'em.
They say I must n't go till I feel better. [Remember you are going to meet your mother.] I'd be good if I thought I could. I would n't say

Albert J. Wright.

Mr. Chairman, I am weak, and it is partly because I have not been in spirit-life a great while. cause I have not been in spirit-life a great winte. I was a Spiritualist, I may say, from the crown of my head to the soles of my feet. I believed in spiritual development. I have worked for Spiritualism. I knew it in the outset. I stood by the side of the veterans who fought for it. I never disbelieved it. I felt as if I was part and parcel of the Banner of Light, because so closely nected with one who was with you in the hardest days, and I clasp the hand of my old friend White to day as I come back.

I long to send word to the dear ones that I aw still alive. A beautiful home awaited me; the angels watched over my going out, and the dear ones waited at the entrance and opened the gate to my spirit home, and I am happy. I have the Anchor of Hope emblazoned as my watch-word. I see much that tells me of the future. I have entered the Lodge of those who know much

more than I. I can bring everything to the square; I can set my life by the compass, and I know that all things are right.

I do desire to extend my kindest wishes to those who ministered to me in my last days, and to those who saw the old body put away. I desire to send my kindest regards of love, of charity of howers of faith the all. I being one charity, of hope, of faith to all. I bring each and every one to bear upon this great temple of truth. I trust that the time may come when I shall take all my beloved brothers by the hand

and make them realize that I still live. Please say it is Albert J. Wright:

To the Chairman. Let me take you by the hand, brother. I realize now what this room is, as I never did before. Don't give it up. In God's name let there be one place where we can gon.

George M. Alden.

Say that George M. Alden, who left Halifax, in the British Dominion, four years ago last Feb My neuron's Charles Lee Boucher: I am most fifteen years old. Leams from St. Louis. I 've inade a great exertion to get here, Mr. Chairman, I 've tried very hard indeed, and I hope you'll give not credit for it. I did want very much to send word to my parents and my friends that I have scome, that I do control this medium, and wish- to tell my folks that I do still live. I have brought with me very many good spirits, friends whom I never knew, but they knew me I come with a power. I hope they will hear me. I come with a power. I hope they will hear me.
If they don't want to they've got to listen to
me in the course of three months, through this
avenue, and then I'll tell them what I've got to say in plain language. If they will listen to me through some other avenue, in private, I shall be very glad. I was forty-eight years old. Jan. 4.

Dr. Beecher.

Again, Mr. Chairman, I return to this circle Again, Mr. Chairman, I return to this circle, for the third—maybe the fourth time. I don't know as I shall be welcome. I find great difficulty in controlling to day. I wish to speak the words that come to my lips, that come from my very heart. I wish to speak to my daughter; to say to her, "Be of good cheer; fear not; thy father is with thee. I will protect you; I am giving strength to you, and trying to assist you. Go onward and upward. The movement—you are interested in shall yet receive the attention of the greatest minds of the ceive the attention of the greatest minds of the country. The time shall come when you and they and that movement shall be received, and you will be crowned queen of the movement. Fear not. Do not relinquish one thought. Do not step backward one step, but stand firm in your womanhood; stand with Truth's banner unfurled. Oh, in God's name be true to your-

I send this letter to Isabella. Please say it is from old Dr. Beecher. I would like to have it advanced as soon as possible.

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

Robert Seip.

I deem it a duty devolving on me to transmit the truth of intercourse between the seen and the unseen—it being a regular law, nothing un-natural, but perfectly natural to all who can understand there is no death in the universe. Trees die not, then why should man? There is Trees die not, then why should man? There is nothing unnatural in the spirit-world; all things are natural, and fraught with perfect life, youth

and beauty.

There is no inconsistency in the communion of spirits with mortals, then why the objection? It is only the result of superstition and darkness that have enshrouded the world for so many centuries. I stand an advocate for free thought. I held no religious ideas, and when the messenger of death came I gladly welcomed him, feeling perfect confidence and trust in the Author of my

being.

I was only thirty-one years of age, and was living at Bismarck, Dakota Territory. Robert Seip was my name. This Divine Philosophy was given to me free, for I caught its vibrations from the air. Freely given to me, freely I give it to

I now depart, having given this chapter of my book of life; all who knew me and seek me may read with benefit.

Orlando Granger.

the grass, the flowers, the birds; look ye at the fish that are in the sea, the animals upon the land. All, all are the handiwork of thy Creator."

What a grand thought that death is swallowed up, that death is given to nothing. Though a man die, still he lives. Lives with all his attributes quickened and strengthened—not the slightest fading. Memory becomes rich in thought whenever our dear friends open the doors and we, the spirits, enter therein, partaking offtimes of the supper which is spread out before them. Mine eyes being spiritual I can see them, though theirs being still closed in the material, they cannot see me, but ofttimes they feel my presence.

feel my presence.

Now, Master and Author of my being, to thee be all honor, praise and glory, for thou art life, and through thee life has been given unto me. Who would not die to see thy kingdom? Beautiful! beautiful!

William Keer.

From heights to lower planes I come. My name is William Keer. I died quickly. Was forty-two years old. I lived on East Eager street, Baltimore. Are you the favored few who sit around and give instructions to spirits that enter into the other world without knowledge and understanding? If so give me some advice, for I derstanding? If so, give me some advice, for I am just on the brink of the river where the sounding voice of some one unseen calls me, and I know not whether it is right for me to acqui-

Are any of you acquainted with this river on the other side of life? I am just, as it were, passing over it. And I am filled with uncertainmember you are going to meet your mother. It'd be good if I thought I could. I would n't say any more wicked things. Do you think any lite child would come and sit in my lap and love me? I yes, if you are kind and cheerful. Then I never will say another ugly word. A little girl puts her hand on my shoulder, and says if I'll be good she'll give me flowers. I will.

Let's, shake hands and be friends, Mr. Chairman. Good day.

Oct., 10.

Good day.

passing over it. And I am filled with uncertainty, perplexity of mind; anxieties, cares, and vexations seem to be with me. The valley through which I will have to go looks dark and gloomy. I only hear the voice; I see no one, either at the right or at the left of me. I was closely bound when below; why should I retain the fetters? Am I an outcast on the sea? I feel as if I was drifting here and there. Nothing seems stationary. Is it the power of the Omnipotent, or what is it that is working so within me? Ah, if my kindred were here they would not be so callous kindred were here they would not be so calloushearted—they would sympathize with me, they would instruct me. I want knowledge. This country into which I have been ushered is full of mystery to me. The winds blow around and chill me; then in the next moment the sun comes and warms me. I look for the light, and it is gove. Mayyelous get the ways on Creator gone. Marvelous are thy ways, oh, Creator!
To be to day, and the next not to be! I thought
I was going to a country whence no one ever returned, but I find that was an error. I thought the spirit-world was shadowy. I find all things palpable and real—more palpable than ever were the things of earth. The story is told.

Sarah Haviland.

If thee has no objection I would like to send a letter of condolence to my partner, William Haviland, at Harrison, West Chester County, New York. My name was Sarah, and I was the age of sixty. Passing from the busy scenes of life into the tranquil ones of heaven was very pleas. ant, because the contrast was so great between the ponderable and the spiritual.

Few are they indeed who die with an appreciation of the goodness of the Heavenly Father. In him I have found trust and resignation to his will in being divided from thee and those I loved. Rest contented, William; there is a beautiful hereafter, and in that hereafter there is a life of

usefulness as well as beauty. We are not strangers—there—those who under-stand the bountiful love of the Giver of all Good. It is only a brief step from mortal existence to

spiritual life.
Endow me, oh Father! with more strength and power to do thy work, whereby, in the days to come, I may infuse this knowledge truthfully to those I have left behind me. And now farewell. Remember me not, William, as I was, but think of me as I will be when

we meet on the shores of life.

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

MRSSAGES RECEIVED LAST WEEK;
Mary M. Perkins; George W. Davis; Bartholomew M.
Duncan; Darins N. Bigelow; Dinah; George Mendum,
Thomas Baleh; Capt. Thomas Wright; Samuel Gerry;
William Balet, Merthuan; J. T. A.; Alonzo Clarke,
Sarah J. Poole; Nancy R.; Martha M. Whiting; Dr.
George Reprocess Hannah Dought; Frank Frink, Barrows: Hannab Doughty; Frank Frlnk

George Barrows: Hannab Doughty: Frank Frink.

To BE PRINTED IN OUR NEXT:
Lewis V. Boyy; George N. Harlowe: Sarah Somerby;
Annie L. Matthews; Mary Tarbox; Maria F. Horton;
Moses W. Wilbraham.
Elizabeth Wheelwright; Edna M. Paul; John L. Johnson; Alphonso Barnes; Amos C. Bacon; Elsle A. Smith.
(Owing to our limited space, the remainder of our list of unouncements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Moses II—s; William Hunt; John Worthington.

Green's Pardon.

Green's Pardon.

Preparation of a Petition for the Commutation of the Sentence of the Murderer of Henry Hughes.

At the Unitarian Church last Sunday morning, Mr. W. F. Jamieson, of Chicaco, one, of the best debaters in the West, made a strong argument in opposition to capital punishment. He had a large audience, and his romarks were listened to with great attention.

His theory is that two wrongs do not make a right. If the killing of Hughes was wrong (which it certainly was), then the killing of Green must be wrong. Another point made by Mr. Jamieson was this: "The murdered man was given no time whatever in which to prepare himself for the next world, but was harried out and sent to his maker without repentance. The murderer is not only given time for repentance, but is made the especial charge of some of the best of Christians, and will be sent from the gallows straight to heaven." This, said Mr. Jamieson, is one of the irregularities of the system and the principle of capital punishment, He argued that it was barbarous to devote days and weeks to civilize and convert an unbeliever, and then to murder him Indicially as soon as he was ready to go to heaven. At the close of the lecture it was announced that a petition was being prepared to be signed by all who opposed capital punishment, asking a commutation of Green's sentence to imprisonment for life. This petition is now in circulation. Major B. L. Wordson, the attorney for the condemned man, has field an application in the Superme Court for a stay of execution, which it is thought will be granted. He says it has been placed forward on the docket and will be acted upon before the day set for execution, which is the 15th of February.—Kansas City (Mo.)

Passed to Snirit-Life:

Passed to Spirit-Life: From her home near Euclid, Ohio, on the 15th inst.,

From her home near Euclid, Ohio, on the 15th inst., Hannah Marshall, in the 79th year of herage.

She was one of the pioneer Spiritualists of Northern Ohio.—She had been a medium for more than twenty years, and ever since the advent of Modern Spiritualism one of its most carnest and faithful advocates. In an early day, in company with her husband, Alex. Marshall, she went from place to place, giving tests which brought "life and immortality to light" to many who now live to cherish her memory. Bro. Marshall crossed the river nearly six years ago, and now she has joined him on the other side. She was a kind mother, true and faithful wife, and has left behind her the Imperishable record of her many virtues. Her funeral: services were held at Euclid on the 17th inst., and largely attended. Bro. D. King, of Mantua, O., made some touching remarks on the life and character and mediumistic halpors of Sister Marshall, and the writer delivered the funeral discourse.

Clyde, O., Jan. 20th, 1878.

From Geneva Lake, Wis., Jan. 11th, 1878, J. H. Ford,

From Geneva Lake, Wis., Jan. 11th, 1878, J. H. Ford, aged 63 years 10 months 7 days.

He feared nothing that stood in the way of what he believed to be true; and while he was yet feeble in health he manifested a strong desire not only to investigate for himself, but to place within the reach of all the banners of truth, one of which he considered your paper. It was through its columns he was led from blank materialism to the beautiful spiritual philosophy.

The funeral services were conducted by the Episcopal persuasion, that being the desire of the family. We trust our deceased brother will join us in making our platform so broad that naught can impede our progress, but that we grant all a kindly hearing.

ELIZABETH DURKEE.

Jan. 10th, from the residence of his daughter, Mrs. M. A. French, No. 141 Elliot street, Boston, Capt. Judah M. Simmons, late of Essex, Ct., aged 76 years.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of againty ps averages ten words.]

"I think your church will last a good many years yet," said a waggish deacon to his minister; "I see the sleepers

-Adbertisements.

BALTIMORE ADVERTISEMENT.

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

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

Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass. R. WILLIS may be addressed as above. From this point becan attend to the diagnosting of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairyoyance.

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

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

Jan. 5.

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INCREASE YOUR VITALITY. "The Blood is the Life." DR. STORER'S Great Vitalizer,

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SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.

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

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Address.

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Boston Investigator.

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

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Paine Memorial.

April 7.

Boston, Mass.

Babbitt's Chart of Health.

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

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage is cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (posthe undersigned. Specimen copies free.
D. C. DENSMORE, Pub. Voice of Angels.

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

PIANOS Retail price \$750 only \$235; \$650, \$175. Organs, 16 stops, \$120; 13, \$96; 12, \$85; 9, \$65; Q. \$65; ORGANS trial. Other bargains, 24 pp. Hustrated Newspaper all about Plano-Organ war, Nov. 10, -1y

TAYLOR BUZZELL.

INSPIRATIONAL ARTIST, 9 Seaver street, Sullivan Square, Charlestown District. Photographs and other small pictures enlarged to life-size, in colors or crayon. Satisfaction guaranteed. Parties called up n, when requested by post. References given in all parts of the city. Dec. 1.—If

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Dec. 22,—13w*

FIRITUALIST HOME.

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Susie Nickerson-White,

I. P. GREENLEAF, Medical Clairvoyant and Homeopathic Physician.

Office at 8% Montgomery Place, Room 4, Boston, Mass Jan. 5. MRS. JENNIE POTTER.

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Spiritual Phenomena.

SEANCE WITH MRS, PICKERING.

Aone Enter the new got had. On Thursday evening, Jan 17th, we arrived at the house of Mrs John R Packering, where we not a large company, who, like ourselves, had come to witness the phenomena. The scance usually commences at eight o'clock, but owing to some parties being late it was somewhat past the black velvet. We went into and examined it carefully, seemding the walls and feeling of the carpet, which was tacked close and strong. There was a piano in the room, also a marble-topped table the rest of the furniture had probably been removed to make rown for the company. When ready to begin, Mrs. Pickering took a seat, not in ode the cabinet, but at the right hand corner of it, where a fold of cloth was drawn around her, concealing her form from the audience. Her feet, however, protended from under the cloth --as we'l as a portion of her dress--and remained visible the entire evening. Mr. Pickering their placed six claims tronting the cabinet, tabout the or six feet from it, in which sat the e rele," who, it is ela nord, formshithe conattrony to od the motion, in producing the ma-terial zitiens. Beland then was another row of chairs and a transf these drib a other, bolking three mail, in which were earlied the opinions The room westim's cited by a tune, or reted, so as not to throw took but, but too the coloret, though eyerst time of we draught est all the request a fittle operate who respectively a board, the request of the fitter wheels to the transfer of the barry terms and at my watch as very times during the event to grant from all the parts put may lade a presided by torresal the prace put may and playing. These present were extend times mixted to run in the mes tandar bytoms, and

After a tow proces had been your, a face was seen at the aperture, then weredrawn, and the divided contain was parturely disease as deswhen the full form shood in view. At retired form to be most thefine cope and wasting outside, so that all could continue to Thetaes does that the probates nearly threshores seem more charks expected means for red the suffice is near to proper examination of the suffice seems more charks expected means for red the suffice is near to proper examination of the suffice of many was spreaded to others, made and formula.

Second and was differently from the throat, and wind content and independent windings the following the new children's four out from number 1 in which gets made in the content of the free power of the first has been characteristically been displayed and the first segment to be affined as personal registration of a first consistent masses of the first has been characteristically personal registration of a first consistent masses of the first has been characteristically been displayed as the first consistent masses of the first has been consistent masses. didding tack very questioned peopure outquite naturally said severas to es a female form and chaldrean controp flor. A to Cormeanic out and rhabban or althoughter. A to termicane on ano-was recign red by a hely project as her inothers. The une out several times can the day requested to be touched, but the form cool deonly throw-kieses, which if it discussed. Several of their did the same during the evening

Neitic, an adopted daughter of my husband's. ratio in tesponded to her hane, and seemed fauct pleased, too, that she much make herself. We consider this at excellent test, as "Secret Old Fellow signs". A full Indianct lef, with factors on its food, came out, daired, clook up act ur that stood near the cuitars, and put it downing in, as if to show his power. As he went in he give a sort of guttural griffit. An Indian approximation came out, and, after danting council salv round the chair, sat down in it. A bady to do not her bandkerchoet to her, and asked Berto take at which she did, but soon drouped it to the floor and went lifeside the calonict. While she was inside, a pentleman threw his handkerclifer beside the other; when she came out the lady said. "Now see if you can tell which is mine?" She stooped, picked it up, and tossed it on the pixto. She made several in feetinal at-tempts to pack up the other, but did not succeed, and, after dave uz round v nerred. The lifty phaying said to the zentlificate, tishe plaked up spinying said to the generalitation. The picked up-mine, you'll have to get yours vouts if "Ito" which he toplod, "Lymess they will give it to me," when in stant's three rans were heard, sig-titying, "Yes." A form which the gentleman picked it is find to the father.

A faily with short, dark Lair came out tope at

edly, and trade a great effort to make herself, known to Mr. Receber, She point did him, then at herself, then at the modium, and shook her; lead, then clasped her hards and know at the but thed upward by the it specimed is be wished bim to understand neither class that he is a level in these things, but in a find, who live thin theselv above them. She went in the extension to know any better though the she had not seem to know any better. Going to the she where Mr. Peleving, a job of Reil the cheft, so all could see a torque there, and at the tegin, to discuss the manifest of the she had a level of see a torque there, and at the tegin, to discuss the manifest of the she had a level. Lot below to be tood in the other seasons but in a Good, the about with taking his contribute of the about a taking his contribute of the about a taking his contribute of the about the about the seasons of a taking the about the seasons of a taking the about the abo thrown to be noted there, but with no better so a con-cess, at which she specified yet, much disappoint of off, and before given from the hands, a syrwoop. Wi on, and to be a glet from the hards, as it work. With the show with the work to the form at a rest, we pure that shorshow let, here a time out and discount played it should black hance Another one had to be able to pretty long, and very even to the should be seen. played the long, black hans. Another one had sight han beautiful to protty long, and very even. The braileth term came but with herolt scienced, but the braileth term came but with herolt scienced, or tallet enterwoven, with bright spatiens or states as large as a cont. Her test were encased in the bright sighten as a cont. Her test were encased in the bright sight spatiens of the bright sight spatiens of the bright sight spatiens. The bright sight spatiens are the bright sight spatiens at the bright sight spatiens are the bright spatiens. The bright spatiens are the bright spatiens as the present. It should think that as many as twenty different end terms upon the bright spatiens are the bright spatiens. others i walked round, quite our the front row, and went to the pupe. The lady sitting there

Alook held of her light drapers as she passed.

"I should think that as many as twenty different forms up, sated, but delength keep strict account of the modern. The same lasted title runtiffs, that are model, the matters to be the passed to the contests. It is a one model to be a new to be a contests. curtains, that any one might have a chance to relyamite the place. Others as well-as myself availed the uselves of the privilege, but found nothing did jent from the first of the evening Some, in the course of their exuminations, went down into the cellar. Lasked a gentlemin, when he garie up, what he saw, "Some preserves ould discover," was the laughing re-Mrs. Mand E. Lord-sa medium well known -was present, and sat at the piano while the curtains were befug taken down. I stood beside her, with my right hand resting on the instrument, when suddenly, without warning, up came the end of the puno, and was instantly dropped. We both started away, but at the urgent request of those who saw it and heard it, she sat down again, with several hands on it besides hers Again it was lifted, and twice afterward, with the company Standing round, but only Mrs. Lard coming in contact with it. A chair next Mrs. Lord was several times moved during the evening, and fond raps heard, on and around it; and when the scance was ended it was thrown conpletely over. So far as I could learn, all present were satisfied there was no deception about it, and I for one was thoroughly convinced that the forms seen were what they purported to be-ma MRS C. E. BINGHAM: Nashua, N. H.

Anaximine taught that air is mind. Some one else says that air is the hidden food of life. Plutarch seems to incline to Anaximines's opinion, remarking that perhaps the reason why there is a sympathy of feeling on various subjects arises from breathing the same air. Air is an exhatation of all the minerals of the globe; the most elaborately finished of all the works of the Creator—the rock of ages disintegrated and fitted for the life of man. All classes of men affirm this. Sydney Smith says to the public speakers that if they would walk twelve miles before speaking, they would never break down. In English universities, boat races, horseback rides, and ten mile walks are a part of the educational means for physical development. Plato says a walk in the open air will almost cure a guilty conscience.—Emerson.

The Boston Public Library is the largest collection of books in America; and the Boston Athenaum is the best science.—The Primer of Mediaval Literature—collection of books in this country. collection of books in this country.

edloman Suffrage.

THE RIGHT TO VOTE.

Extracts from the Address of the Ottizens' Sufrage Asso existion of Philadelphia Presented to Mrs. Ruther-Ford H. Hayes, which Instrument Grethe Signatures of Liveretta Matt, and others.

Wetten are the only citizens wholly unrepresented in this government, the only class not guitty of crime that is taxed without representation, tried without a jury of their opponents of woman softrage must abow that in this class hour when it began. The exhinet consisted only are many of the most intelligent, syrthous and law-abilding of a small corner of the room, cuttained off with citizens, possessing another regulate qualifications of voters. This state of things, you will admit, is a total denial of the principles upon who is this government is based, and which, if not remedied, root inevitably lead to its over-throw. It cannot be supposed that "men" in the Decla-ration of Tudependerce status for one sex only and not for homein beings, or that the opposerned of whose consent is the only source of bust power means that half who assume

the position of personal little contrastiction to tween practice and principle caunot be explained away, and, far from being expedient, it is anong in it of exit, perverting and demoralizing to both their and women, and forms an inveperable obstacle to vital improvement in the character or social condition of the country. The charm's fourtier in its on the unjust side, while reason, homeners and howeve are on the other. There ight to be valid reposes why that which is most prized by one case of a man believes the ground of their pocular cell mand equally of rights should be depled to there also that stand to proceed the same relation to excited have energy symbols or ginater practical

the form is not be a trained in the please over the first to the a reservoir will be graves made and extend of igners (44). The and the protection of the property, while a will give example of the dipertures many times for the contract of the submetts. (i) The state of the state o tion and the state of the experience have the Richard by

continues to the net ervotan I but of wife, the arguet. that digities of per different Wellands stiel to ster. Agait from the fact that we want the feminine or nother elementaring it din the foir tiers of government, there is tool by proximal splin the attention of the proper a great to finite and tobach which dogsty elected a thousands, tay, military two far givener, of the nation, by this now no no notologymetter they do not resonable that these wo the distinguither a to a of al and todot to dividee.

A social texture of the steel, grain the field. Leave to is the four of desperation, and you have left to the problem, is not seen of a second. Women town in \$750 your aid to on the alteritate position of portrait and social besets Rhowh. We consider this at execute test as the gave just father considerable gave just father earlier signs, conveying to twist stated influencing a being some state of the father of the near tree "Lum here," known only to. The same attend of which attends to do they a known only the other of the same attends to the a known of the father of the same attends to the same attends of the that the province the fraction of chipmin but, still more it project, where they shall in directing and general tring the exist telegraps, week. The crimin posi-son do the action for your from these political rights do the corresponding to the control of our great pipers school systericly new holged with men, who, however, who and correction och lastic knowledge, are deficient in a knowle-edge of the words, noto other and needs of children-boys as well as girls. Physian the action for this matter is well

in the fam is which the amornion, brings shift subjection the coars a god rough of passion; which warms and softens Terricer etcling of footh 3, vos, the in Poel a not feltic tick the light than expose www.hisbe.

I tom the New York and Is Witcheraft a Delusion?

FILLOS SASS THAT IT IS, WHAT DR. ARRAY 2114 1151 -11-

emericing of me see See the Rev. in Ful-

the trade item to easy of a fee who, as he chains, was after a hardest. The saw what was in the consultation lide would the bright breather than the large true large to the hardest in the large trade as was in the nated of sant before he left fillber's court.

which him an sparts, both good and said itself in a state one, consistent.

The five there is an invisible world, in which some solves spirits not beman, ive and a fit if the five state of these sparits may, a cooling to the state of the five state of the world and become with the five state of the five and the majority of the control with spirits of the middly in a certain limit of way to lower a solution of the five state of the control woman of 1 and respectively.

or, and that hole east at open avail over a sed parties to be to be took took and edicate any domain disease the

It has we same of distance and papear to said, and that was of it by the especial mercy of distance wat it by the especial mercy of distance with the might have place and to be appropriate with his Maker.

In his with at the women found, from the appearances, there is deep resented charms, had no different allopsed at the took place came it in a totally different allopsed of things from those with which she was constant.

s from of things from those with which she was con-versard;
§ I belt we then direct, encursaritat, and unequivocal cracles were tow delivered, concerning which neither hu-man nor diabelical wisdom rould interes or penetrate, I at the defeat of the beneather and the death of Smithand his three sources the following day were matters which, from If virtuature, could only be known to God litturell; and shattacement of bad split; could be employed in such a 1 meant on.

The Cracles character not meaning to reflect on Drif-

Dr. Ciarke's character not meaning to reflect on Dr. all of s-is well Blustrated by the following story: When if cloth that had been sold was too bort, and the master : wished to stretch it. Holding one end of it, he gave Clarke Coroller, saying, "Pull, Adam/pull!" "I cannot, sir," linen manufacturer, and sent him home.

Tike a thread of light throughout all these Dark Ages, the intelligence and scholar and the infant is a health ship of the Jews are never lost to sight. While lacks the left hand, all other races decayed, the Israelites remained unchanged; and when Rome and Athens fell. Jewish teachers still meditated and wrote commentaries upon the law, enlarged the definitions of the Talmu!, and entered eagerly into the contests of the schools. Jewish teachers were the chief instructors of the barbarous Arabs, and apparently led the way to the intense mental ac-tivity that for two centuries marked the Saracenic capitals. The Hebrew Isaac was a noted member of the court of Charlemagne; at Bagdad and Cordova, Jewish professors excelled in all the arts; at Oxford they established Hebrew lectures. Wherever they came, amidst ceaseless indignities and persecutions, the Jews were so learned as to be looked upon as sorcerors and magicians; founded schools, imparted knowledge, and were

BRIEF PARAGRAPHS.

SHORT SERMON, - Honor have an Island, rugged and without a landling-place we can never more reenter when without a landing-place, we can be we are once outside of the B dirage.

It is said that "a Folk-lore Society has just been former in England for the purpose of preserving the fast fading relies of popular fictions and traditions, legendary ballads, I seal proverbial sayings, superstitions and old customs. We winder If Ptofs, Lankester and Carpenter are mem-

3th of January and no show

There is but one temple in the world, and that is the body of man. Nothing is helier than this high form. - Novelle.

A few Sunday's since a teacher in the Sunday school of an Episcopal church in Chicago said to one of her pupils, "James, what good thing, what great thing are you willing to give up as a sarrifre during the Lenten season?"

James meditated about ten seconds, and responded: "I think I 'll give up going to Sunday school,'

Why, cow, how canst thou be so satisfied?
So well content with all things here below,
so unobtrustive and so shepp-reved,
So uncet, well sy and so awill snow;
Dost thou not know that everything is mixed—
That naught is as it ould be on this earth,
That grivously the world needs to be fixed,
That nothing we can gale bas any worth,
That there are hard, that the is furful care,
Of shreadd frouble and unitow widness,
That love is four, friendship but a snare?
Pritt, cow, this is continue for the care.

The end frou chewish is a twist is centile
ter up and note. That rested and quit thy dreams!

The up and note. In A COW.

Beginning with Vot. III. No. 1, The Radical Review, Ben . B. Tacker, publisher, New Bedford, Massa, will be terned blemonthly.

Sill Augustine, the most embedd of the early Pathers of the clearly, and who was is in its 5.4 A. D., wrote in Latin what is thus translated to "That which is now called the Christian feligion exceed among the amounts, nor was ever wanting, from the beginning to the human race, until Christ came in the netter which, that which was air mady in the world began to be called Christianity." tave heard menerated of their for believing what this endnent offlieder saint-wrote more than fourteen centarie

I differ give to the man were a reproached for giving to an unworlby one). I gay to tapearaty at Aristotle,

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To ocheve in God as it. Ichadie Spirit-presence of the

universe to hold refseous converse with angels and spirits, and to have a both epricht and charitable, selfsa rifleling spiritual and these constitute are hally idual a WHAT SHILL THE HARVEST BY?

Give foots that, or tradit braves their power, Let fortune that these the and full. Who saws a sold, cuttains a flower, Or plants a tree, is more that all. For his who been a most by blest; And God and n'ar, shall have his worth. Who tolks to live a sale pure has worth. An added beauty to the catth.

And soon or late to all who now,
The time of Latvest shall be given;
The time of Latvest shall be given;
The flowers shall be one, the fruit shall grow—
If not on earth, at east in heaven,
John 9, Whittier.

The cat show at Music Hay, Boston, closed Saturday aftermoon, dan, 26 h. 10% is a success in every particular.

A dispatch from United States Vice-Consul Stohel at Shanghak dated Jan. 26 h, say: "An appalling familieds taging throughout four provides of North China. Since nell jons of people are resorted destitute. Children are dallygold in the mariets for food, The Foreign Relief Committee appeals to America and England for assist-

WAR NEWS ... As we go to press the most contradictory rumors fill the air. The report, made some days since by the daily press, that peace had been achieved the Turks accepting the inevitable, and agreeing to make territorial concessions, agreeing to pay a large infemulty to Russia, position of having accepted terms of peace without knowing on what conditions the armistics will be granted, three ejscents to be just getting ready to fight-that is, her people are, the king opposing all popular demonstrations; England is reaching down into its pocket for finds wherewith never for supplementary supplies either for war If it come, er, as Sir Stafferd Northcote explained in the British House of Commons Jan. 2s h, for the purpose of enabling that tallien to appear with proper prestige at the Congress witch must necessarily assemble for the final adjustment for Eastern Question. The Services, have achieved at 2013 overview over the Turks near Ratschaftlk, after an stream for thesting four days.

"Adver, on or recomething in Gorniany. For instance, I the object of the general post-office formal da called a "flights for against ungschreiber, " ...

Water However as been to household superstitions, or, rather, hopework hearful view of them. Whenever there "id a germon along witch raft, taking his fext from Lare thirteen was as at takin, or some one spills the sait, or

> grave by some fond caprice. and the products thrall release-

With term pay and complicad and fear; Coronal payers, the future from thine eyes? Redoctive and the morn will soon arrear, The son a rock it was and passion dies. ASCIENT JUNEAU SCIENCE. - Dr. Herman Adler, of tiel in the Talinud evidence that the anderst Jen i a number of what are considered atsoveries. Rubbi Gamallel, about the common era, had a sort of orrery in ble house, a sclear from certain passages that the days had an instrument very c osely A passage in the Talmud says:

by he landair; also 200 cubits on the sea. " be tricity is revealed by the statement, for e must not place it in the a poultry yard from a superoffices need yet had it is done on account of the thun-ler and lightening of a permitted, ". There is clear proof that to a use of a chemical near gery was practiced. calcave bing to drink a potion, which polished, so that they were enabled to configurations, "The Talmind b, "a tooth that was put in." "a teothic.

or dian s the first mention of insurance. The Philad by fa and Reading Radroad has a curious method of share swith its conductors. They receive, in addition to the procedure satary, 25 cents a day bethe stock of the com, and the first year's service, 50 for the secand 75! it's third and subsequent years. The stock spaid to the meat its quoted value, and some conductors have to alized between \$ \$100 a. O \$5000 from stock thus acpaired, on severing their connection with the road.

Canch Farrar ays in reply to some of his critics: "I expressly tepodlated "alversalism as a dogma, as I also repudlated the degmas of purgatory and conditional imall of sees well illustrated by the following story: When mortality. I merely gave reasons for refusing to as-they, he was employed in an Irish linen factory. A plece of sort that a sould discussively documed to endless torture if

If individue's have no virtues, their vices may be of use to us, -Jun vs.

Fifteen years a go a workman in Marseilles, France, los his only child, a baby boy, and to have some relic of the little one left he cut off the left hand of the corpse and preserved it in alcohol. Recently he was again made a father, and the in'ant is a healthy boy, but, singularly enough, he

"In the funeral service of a Spiritualist in Hartford, Mrs. Emma 2. Pullene preached a sermon, in which she said:
"In some cases the separation of the spiritual from the physical part Is much more speedy and complete at the minute of death than it is in others. In case of sudden and violent deaths in full health, the process is slower, and often, in such cases, the soul has not severed its connection with the body for more than an hour after death has apparently taken place. To the subject bluself death is exactly Alke a deep sleep. There is an interval of unconsciousness during which the process of the separation of this fine spir-linal part from the body is taking place. It rises like a slivery light, or minimous, magnetic mist,-out-of the brain, and is at flist seemingly vague and unformed, but rapidly reforms above the abandoned body, and develops like a perfectly-formed spirit—the same features we knew in the body, but more refined and beautiful. In cases of wasting sickness, the separation begins much earlier."

Wens on cattle may be cured by washing them twice a day for a few weeks with strong soft soap

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