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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D. REMARKABLE PARAFFINE GLOVE PHENOMENA AT

PHILADELPHIA.

"J. M. Roberts, E. q., of Burlington, N. J., writes to the Boston Sunday Herald, giving an extended and interesting account of the parafline mold formations now occurring in presence of Nelson Holmes, in Philadelphia. From the article we cull the following extracts for the benefit of our readers. -(Banner of Light):

"For the past two months Mr. and Mrs. Holmes have been giving their scances at No. 614 Washington square, Philadelphia, the manifestations of spirit presence thereat continuing to be of the most varied, interesting and convincing nature. The materialization of spirit forms has been of almost nightly occurrence under the most absolute and unquestionable test conditions.
"At the scance held Thursday evening, March 30th, 'John

"At the scance held Thursday evening, march own, John King' appeared at the aperture of the cabinet and said, 'If you will provide us with paraffine and fixtures we will give you molds of men's, women's and children's hands.'

"Mr. Holmes was alone in the cabinet and thoroughly se-

"Mr. Holmes was alone in the cabinet and thoroughly secured, fully seven feet from the aperture, in a case constructed for that especial purpose by Mr. A. B. Crosby, a personal friend and business associate of Mr. John Wetherbee, of Boston. Mr. Fifield, who was present, was so impressed with this request of 'John King' that he set about complying with it. He procured the parafilme, made inquiry about the preparation of it for the purpose, and had everything in readiness for the next scance. This scance was given to a private, select circle, and those immediately interested in it knew not lect circle, and those immediately interested in it knew nothing of what had taken place the evening before. Mr. Fifield had, however, all his preparations made, and requested permission to place the melted parafilme in the cabinet. This was granted, and a pail containing the melted paraffine and a basin of cold water were placed in the cabinet fully eight feet from where Mr. Holmes sat in the securely fastened case. The usual spirit materializations followed, and, when the seance closed, the parafilue mold of a very large hand was found floating in the basin of cold water. The positions of the thumb and small finger of the mold were such that it would have been impossible to have removed a permanently materialized or natural hand from it had it been formed over such a hand, without breaking or deforming the mold. There unaided medium. The very purpose of the box was to have was no evidence whatever that the mold had been broken, or that the hand which formed it had been withdrawn while whole, or undiminished in size or density. The natural and only inference was that the hand over which the mold had been formed had been dissolved or had lost its density after the formation of the latter, and that it was what it purported to be, the mold of a temporarily materialized human hand. The only question that was not self-evidently answered was as to the time and place when the mold was formed.

"It was evidently not a mold of the hand of Mr. Holmes, being much larger and entirely different in shape from his. Not knowing that a mold had been obtained, no person thought to inquire as to its identity. At the next scance, two evenings thereafter, this question was asked of 'John Wilson wall materialized experts of the aper-King,' who, being well materialized, appeared at the aperture of the cabinet, and in a loud and distinct voice said, 'The mold you got was that of the hand of Laura Ellis's father.' At the next scauce, on Tuesday, April 4th, however, a mold was obtained under such circumstances as to render any doubt regarding it impossible. I will, therefore, give the particulars attending its procurement, as proof of the genuineness of the other molds which were obtained in a similar manner. There were but five of us present besides the mediums. Mr. Holmes entered the cabinet, and was securely fastened in the case, which occupies one corner of the former. When secured in this case it is physically impossible for the medium to leave it and reënter it without that fact being at once detected at the close of the scance. I have seen scores of persons locked in it, who supposed it possible to perform this feat, but who have one and all been compelled

perform this feat, but who have one and all been compelled to admit, after the most ingenious efforts to accomplish it, that it was impossible. So confident am I of the impossibility of it, that I would be willing to pay a handsome sum to any person who will demonstrate its possibility.

"The cabinet is three-sided, and is formed by a board partition extending from a chimney jamb of the room across to the front wall of the same, and reaching from floor to ceiling. The three sides of the cabinet are about eleven feet broad such in the partition and the basin each. The pail containing the melted paraffine and the basin of cold water were placed at one side of the cabinet, and as far from the case and medium as possible. The door of the cabinet was closed. The circle being very small, and the weather quite unfavorable, the materializations were weaker than usual. After a considerable time the well-known face of 'John King' appeared at the aperture and said, 'A spirit has been trying to get a mold of her hand, but she has failed. "Dick" is going to try to give you a mold of his hand. This 'Dick' is one of Mrs. Holmes's especial spirit controls. . . . When 'John King' announced Dick's purpose to try to give

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us a mold of his hand, in order to leave no room to doubt that the promised mold was not then in existence, Mr. Fifield John' whether 'Dick' would not try to have his hand molded holding a small bouquet of flowers which I had pre viously examined. This was assented to, and the nosegay was taken from his hand into the cabinet. Ten or fifteen minutes later 'John King' ordered the cabinet to be opened, and there in the basin of water floated the paraffine mold of a hand holding the identical nosegay which had been handed into the cabinet a few minutes before, covered with, a thick coating of paraffine. The mold obtained differed from the others in this: that, while they only extended to the wrist, this one extended two and a half inches above it. The bouquet was held between the thumb and forefinger, and the paraffine envelope of the former, although not so thick as the mold of the hand, was attached to it as if cast with the latter. This mold was, beyond all question, cast after the bouquet was handed into the cabinet. It is evidently the mold of a man's hand. hand. There was no man nearer the paraffine pail than from six to eight feet distant. The only person who could have been or was even that near to it was Mr. Holmes, and he was before, at the time and afterward, so secured that he could be to the time and afterward, so secured that he could not approach it. The hand over which this mold was formed was not in size, proportions, shape or general appearance any-thing like the hand of the medium.
"It is perfectly clear that the hand over which that mold

was cast was never removed from it in a solid condition, and

there can be no possible doubt that the mold is what it purports to be—a cast of an imperfectly materialized spirit hand. Its Imperfection of form is a very strong proof of itself that it is not the cast of an ordinary human hand. That it was produced at the time and place I have stated, and independent of the will and control of the medium, the five persons know who were present, and witnessed what took place. The molds of two other hands have since been obtained, one of which was distributed by a continuous and himself, force Boston, who were present when it was produced, and who recognized it as the mold of the hand of the father of the former. When the other mold was obtained John King appeared at the aperture in the cabinet and said, 'We have great difficulty in keeping Holmes entranced, and have not been able to obtain a mold of a hand. But they all seem to be wanting to stick their fingers into it (meaning the parafline) to night.' When he ordered the cabinet to be opened it became very apparent what 'John King' meant, although at the time he was speaking we little comprehended it. There in a basin of water were a dozen or more molds of fingers of different sizes and shapes, besides the mold of a full hand."

PARAFFINE EXPERIMENTS IN BOSTON, ATTESTED BY EPES SARGENT, JOHN WETHERBEE, COL. FREDERICK, A POPE, JOHN W. DAY, MRS DORA BRIGHAM, J. F. ALDER-MAN AND J. S. DRAPER.

. The above eminently competent and reliable witnesses have attested and published the following statement:

"At a public meeting at Paine Hall, Boston, on the evening of Feb. 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered, table a part of personal change for the forther and the statement of the der a covered table a pall of paraffine and a bowl for the re-ception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mes. Heads.

by Mrs. Hardy.
"Anxious now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and wire-work is of wood, eight and a hair inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bots that run into the wood work on each side. The other fold was at first secured by a single lever lock. The wire work is a strong, thick three-eighth mesh.
"After several successful experiments at which we were

not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

"We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box, both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practiced before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty

"The experiment having been twice tried and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry wheth er the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

supposed to be spiritual.

"The following were the circumstances:

"Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it are all cides, uside and out the other gentlemen looking on it on all sides, inside and out, the other gentlemen looking on and afterwards examining it themselves. taken to see how far by working with an iron instrument the wire interstice could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fail of detection.

"Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pail of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pail of hot water with a tor layer of paraffine (which we tested by touch stirred about, found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time s the medium), seals were put on both keyholes, also across the seam between the shut covers, and also across the lines of separation at the sides. As the room was light we could all now see, and did see, through the wire of the box, that except the pails and their contents, there was nothing else inside of

"In order to produce a dark chamber for the operating force, a cloth was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and sce one another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle and just behind the box at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest.

"No checks or restrictions, were put upon the sitters. There was no singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreoccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been obtained. All rose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pail of water, was a full-sized, perfect mold of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the seals and the water water the seals and the seals are the seals. box; wood and wire were perfect; all parts were unimpaired unchanged. Then, removing the seals from the keyholes, we unlocked and unbolted the cover, lifted the pail, and took out the mold. We saw and still see no escape from the conviction that the mold had been formed and placed there by some power capable of materializing the members of an organism wholly distinct from the physique of the medium.

six gentlemen of the party. A doubt having been raised as to the hinges, a serew-driver was obtained and the serews tested and tightened. Besides the mold in the pail of water, a part of another one was found on the floor of the box.

"Our conclusions are:
"1. That a mold of a full sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.

"2. That the conditions of the experiment were independent of all reliance on the character and good faith of the me-

est of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.

"3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion, so that our realization of the conclusiveness of the test is perfect.

"4. That the fact, long known to investigators, that evan excent, materialized hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.

tangible, receives confirmation from this duplicated test. "5. That the experiment of the mold, coupled with that of the so-called spirit-photograph, gives objective proof of the operation of an intelligent force outside of any visible organ-ism, and offers a fair basis for scientific investigation.

"6. That the inquiry, 'How was that mold produced with in that box?' leads to considerations that must have a most

important bearing on the philosophy of the future, as well as on the problems of psychology and physiology, and opens new views of the latent powers and high destiny of man.

Mrs. Dora Brigham,
3 James street, Franklin sq;
Col. Frederick A. Pope,
69 Montgomery street;
Lory W. Day John W. Day.

John W. Day.

9 Montgomery place;
John Wetherbee.

48 Congress street;
Epes Sargent,

67 Moreland street;
J. S. Draper,

Wayland, Mass."

66 continued.1

[To be continued.]

The Rostrum.

A SERMON FOR THE NEW YEAR. By Spirit Theodore Parker.

A Discourse Delivered at Chiengo, Hi., through the Medium-ship of Mrs. Corn L. V. Richmond, —

(Special Report for the Banner of Light.) "For the old things are passed away, and the new things appear," Sometimes the events of a nation hang upon the smallest

thread, and a human life changes its entire nature from the most trivial circumstance seemingly. You are all aware, perhaps, of the small episode upon which bung the fortunes of France when Napoleon the Great was still in obscurity and France waited for her destiny. A florist's cart passing along Rare and wonderful miracle! The root that had seemed dead had burst forth in the sunshine of the window into blossoming, and henceforth became the royal ensign of that wonderful and most potent monarchy.

Upon even as small a thread hung the destiny of Napoleon's downfall, related by that incomparable writer and poet, Victor Hugo. After describing the battle of Waterloo and its horrors and, the defeat, he says: "And all this happened on that midsummer day because a little boy said to the soldiers, 'Go this way, and not that."

Great men make events, and days are as naught; but still they sometimes hang the symbols of their destiny upon as the world. trifling things as the blooming of a violet or the waving of a boy's hand in the air. Each nation, fraught with greatness or downfall, that greatness or downfall marking the epoch or cycle of its history, has been attended with some such evidence of a seemingly o'ermastering hand that out of the silent events of its life.

Today Russia in the East, long waiting her opportunity, fix her power upon the gem of Eastern cities, long coveted by her-the glorious key of the Hellenic nations. Te-day Europe, slumbering in momentary repose from the reaction of warfare, thought to again burst forth into conflict for the ambition of cause. kings and the tyranny of men. To day you sown nation, apparently at peace, but suffering still from the effects of a war brought on by such corruption as only war can eradicate, still refuses to learn the lesson of the past, and panders to nation shall drift to destruction in the hands of political demagogues rather than raise the voice of might against it.

Indolent men require periods of time to make a starting point of life. Inactive men require to be jogged from their serenity by great sorrow or adversity; and the majority of love of gold, and that individual lethargy that marks the preshuman beings do not take fate in their hands and rush forth to ent period of national life, is in itself doubly humiliating. their destiny, but rather walt until fate overtakes them with the strong sword of Nemesis, preferring this way to the more sure and safe one in the end of seizing the evil before it become the strong adversary.

action, the eradication of a great wrong the enactment of New Year I offer-you no hope that suddenly there will come laws for the freedom of its subjects or citizens, the yielding to the voice of humanity against that of oppression.

Nations each in their turn have had some new years, and from the days of Rome down to the present time we are accustomed to recount, perhaps upon the fingers of our hands, the few events that have made history glorious as a history of nations. Individuals have been more numerous who have marked out glorious pathways, and commenced the years of freedom or of greatness with their strong lives, and we are happy to record in history the names of those who as shining examples have set a new year for humanity in the thoughts and actions of their lives, and stand out shining like stars in the firmament for men to follow; not warriors like Napoleon. and Cæsar, not great politicians nor statesmen; but those who have fought the battles of truth, philosophy, reason and

"Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of the Banner of Light, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st, inasmuch as the mold was larger and the fingers more spread. The same precautions were taken both before and after the sitting; the box was twice thoroughly overhauled and examined by the given multipoon of the party. A doubt having boar raised as well worth remembering, and if instead of the dull calendar of the year men, would only celebrate, the birthday of minds, like these, remember their actions, how rich and problic in new beginnings would life become! If instead of feasting and revelry men would spend their time in the contemplation and caudation of such lives, how great would life become in the productiveness of the harvests of thought!

Nature is more kind than man. She gives the seed-time and the harvest to the earth, and each year or recurrent period yields the promise of the year. Nature is more benigh than human ambition and folly, for all the time her face is set before you with a wonderful smile of life and promise upon it, while man in his selfishness or ambition turns away from her example and lesson to the mere petty occupations of daily employment and strivings, or worse still, to the pandering to ambition and sensual pleasure.

What is it that invites you to the Christmas festival? What it that brings in the peal of the glad New Year on the morrow? What is it that awakens the impulses for new beginnings and higher possibilities? Oh! it is that there is something in the soul defrauded of its rightful inheritance, which makes your heart leap when you read of heroes, states nen or orators whose lotty example you fain would follow, but which you have not the courage to do because of the thralldom of

The battle of freedom is not fought simply with tyrants and kings, but with the individual passion and appetite in the individual breast. The contest for human thought has not been made simply against bigotry and the statutes of legislators, but against the ignorance and bigotry within the individual mind. Before Galileo could know the movements of the heavenly bodies, he had vanquished his own doubt, and skepticism. Before Luther could become the leader of the Reformation, he had conquered Satan in his own person or in the temptations that beset him. Before any one who has led hu-, manify to the high destiny of human thought has taken his place as leader in the great battle of life, he has vanquished the greatest for that man has to encounter; that is, the for of his own desires and selfishness. He who would teach others must have become the master of self. He who would lead them on and instruct them in lofty attainment must have vanquished, one by one, the foes of his own household, namely, his own individual appetites, ambitions and selfish desires, must have given his life in humility to truth, must be willing to lay his all. if necessary, upon the shrine and altar of devotion, must see friends and home and all vanish from him, if need be, in the pursuit of an ambition, that ambition being only to serve the truth and serve it well.

Whose does this becomes the initiator of a new era of human thought and progress to the world, becomes the founder of a new system of philosophy, becomes the teacher whom all the children of the earth may follow and learn of wisdom.

The Olympian games of Greec - brought many to the front as, perhaps, champions in the great struggle for physical supremacy; and in that age of intellect and pleasure it was customary to bestow upon the successful competitor in the conthe street dropped a small root. Napoleon saw it at his feet, flict of the games the laurel wreath, which the favorite godpicked it up, carried it to his apartments, and said, "Upon dess bestowed upon the victorious. Not less favored, how-this will hang the destiny of France!" It was forgotten; and ever, were the champions of intelligence, and those who amidst the cares and ambitions of a restless brain he one day brought to the shrine, of poesy or philosophy their offerings entered the room and perceived the delightful odor of violets. | were received with great tributes of praise, crowned with laurel, their praises summy by the masses, and processions followed them wherever they went in the street. But when the stern philosophy of the stoics came, or the greater grasp of philosophy which Socrates taught, not the many followed in the street, but only the few-stones hurled at them; and these, despised and downtrodden, became the leaders of the thought of centuries, while the successful and victorious in Olympian games are forgotten, and the world scarce remembers those who wrote under the inspiration of the Greek muses.

Philosophy leads those who in advance of the age herald the advent of a new thought and truth, to make it known to

The episodes of history that point to the great events which have been suggested by me, are those which first brought, perhaps, physical power to the nations in the cultivation of physical strength; next, those that brought the contest of intellectual power in the cultivation of the intellect of Greece dwelling fashions its history, and through that marks the and Rome; thirdly, those that brought the power of states, manship in the same period, including Solon, Lycurgus and the law-givers of their time; fourthly, those which brought takesadvantage of Turkish indolence and corruption to seek to | religious power in the form of the Reformation, and made religion the property of man instead of the Church.

Individually, each one of these causes has suffered, and the various persons who have been the promoters of them waits but some slight turn of a statesman's hand or warrior's have measurably been martyrs for the sake of each particular

In your own time, you remember somewhat of the contest with reference to human freedom. We were born upon soil claiming to be free. Reading the laws and statutes laid down. by our fathers, we professed freedom for all. Reared up in luxurious tastes and mad ambition, and is content that the the stern mandates of justice to our fellow-men, to have been called upon to fight the battle, for the freedom of human beings was humiliating enough, but that accompanying this should also be the corruption of men, the ambition to serve themselves, the power that always begets corruption in the

But for the New Year I give you no promise that the nation will be better. For the New Year I offer you no hope that / politicians will be less corrupt; that men will seek power with less avidity, or that the all-mighty love of gold will cease The new year of every nation is the beginning of a great to govern this nation or our brothers in freedom. For the righteousness upon this nation or this people, or that out of all individual selfishness and pride the harvests for which the earth has yearned shall be yielded of brotherly love or kindly feeling, of the awakening of new social life, of power for fraternal good—I give you no such promise. But such signs as I do see, I will foreshadow, and such influences and powers as are at work for the welfare of man I am prone to give.

What is more important than days to every individual, is the awakening time of the individual mind of growth, and while a period is necessary for the calendar of the year no time is necessary for the beginning of good deeds, or the awakening of higher aspirations. The accepted time is now, when the impulse, desire and aspiration are upon you, and that which shall bring about the highest good in the world will be when each individual avails himself of that time-the present. intelligence, and have given for all time something for men to | The righting of many wrongs is postponed for a more confollow; those who have given the religion of humanity to the venient period. Many little vices and follies are put off for

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good time for the forming of good resolutions, but if you wait always thankful when, in the midst of great calamity, I see that which gives the first truthful expression of the inner life for a day we fear the resolutions will vanish, and the good that a man or a nation can pause and think, for the great God of the man. It is that which first reveals yourself unto yourtime will not come. Many persons expect to transact busi- speaks with a silent voice, and sorrow is his messenger and self, and live or die, come shame or poverty, come weal or woe, ness on a broader and more lumane basis at the beginning of this token. If I praise God for adversity it is because of this. a new year. Many men are aware of their own greed and. Sometimes the awakener's hand is love, that comes with aspirations. Whether the worldly wise shall say no, or whether the calendar, as though some saint were there with truth tell that with the beginning of the new year things will be calendar.

A change bomes not at all after this manner. Resolutions ; that are indicated by a day, and moral states that must have a certain hour for their commencement, are liable to be as transient as time itself. The condition which will bring peace. to a nation permanently is a permanent condition of justice. A condition which will bring less corruption in office is a perless social bitterness and strife is a permanence of social purity and truthfulness. The condition which will bring about that each individual shall set bluselfs to work to bring that about in his own person. The condition which will make less drunkenness - intemperance being the crying cyil of this period of Christian civilization-Is that each individual bethat the individual seeing the necessity of the reform shall ; has commenced. We are not aware that at the beginning of the Protestant Reformation there was am human being save by others. Luther bluself, who felt, the corrupting and corroding influmight sit at the feet of the Holy Pontal and receive his benewere the germs of the Reformation sown. Corruption, there was, school men, there were who disputed the tenets of the white. Can you not see? church, but then and there the blasphemy of priests and the corrupting influences of praestly life awakened the slumbers Ing tires of the Reform it on and there his resolve was made.

Individual to pour out the offerings of his life upon the shrine of truthfulnes cand good con fuet.

It is you to expect that laws will be better than men, or that himan his dutions will bodily take hold of human bes-Ings and force them into good deeds. The Constitution will slumber as a dead bitter, and all the force and power of Christian doctrine will stand alertly condemsing the thought of the chiming of the midnight bell that betokens the death of man, unless he himself shall take the championship of his the old year, every past felly should be also put out of sight. own good principle

Into the hands of Luman beings only, into the minds and thoughts of human brains teeming with thought, into the) the toll of that bell-all ambitions for individual place or power of the human spirit and that which shapes its destiny, emolument in the world save only that which comes from I fling the offerings of this New Year and all that it promises. I challenge humanity to lay before God such an offering as they wish find to receive. I give you the promise which is: born of the seeds that are sown and slumbeling in your own souls. I ask you to fulfill that promise to the nation, to society, to the world, to the Spirit of God who gave it to you. In your hands it rests-every dormant possibility of the year, the new year of time and the new year of eternity that the ages have sown for you. What has hot been sown for you? The seeds of all good thought in the past are yours. Who cries out against the past? Only he who has not learned her mature years, who have grown misanthropic with life and lesson aright: Who says the past is dead? Only be who does not know that the soul survives. She is your mother. As we'l call that venerable form and that wrinkled brow dead ever you are ready to perceive it. It's because the violets when they still are warm with life blood for you. As well call, and daisles, which you loved in your childhood are forgotten that heart dead when it still pulcates with the thought of that you no longer see them growing by your wayside. Go on in childhood, in youth, in manhood. As well name the things dead that survive when all things else perish, as the j boy and the buttercups will laugh and nod at you as they did Past with her lessons. Her form is butied and put out of then, and the red clover and the white will smile as sweetly." sight, but the seeds she has sown are slumbering; wa long for These things have not died; but it is only that the nature is you to call them into being. Philosophy, poesy, art, science, seared over, and the outer coating has made the soul forget religion, human government, all have been hers, and these the hopes, the truthfulness, the dreams and the anomycjousare flung into the lap of the Present for you to profit by and these of early years. for you to reap the harvest. The husbandman whose sheaves : Call mankind hardened? By no-means. Go out to morrow are now fully threshed and have yielded their grain, whose and speak a kind word to the first man you meet; he will give fruit is gathered in and serves for his winter store -he knows you a kind word in return. Speak if to every man that you the value of a seed for the springtime, saving his choleest, meet during the year and you will get a kind answer. It is grain, putting aside most carefully his best assortment of worth the trying. Mankind have not altered. The trouble is

corruption, beneath the ambution of human beings, waiting to angels in heaven and the spirits who love you see the hearts golden seed of the harvests of the past,

Of the individual memories and lives and the great events that constitute human history, that which comes home to the individual man is the individual experience; and we find that | naturally and truthfully as the blossoming of the flower-bells history is unimportant to us save that it sometimes teaches us alesson and resembles our own little routine of existence, and, off all external garb of folly, emulation and pride, and only that the Homers, the sages, the seers are nothing if we have adorn with the sweet graces of youth, with those of mind not the mind to understand nor the eyes to see their greatness. So that which does not appeal to our intelligence, our material enough to make the world a paradise. If I could arlove of humanity, our wisdom, our religion, is seemingly sown | range worship I would have it simply expressive of grafitude on barren ground; but there comes an awakener by-and-bye, and that coming is the Beginning of the New Year for every soul. Sometimes it comes by the hand of poverty, and it and state, and all symbols save those of the spirit, and wear you go abroad in the streets of your crowded cities to night, those upon the countenance and beaming from the vision, you will see the patient poor, who will teach you a lesson which you, with all your comfort and luxury, cannot buya lesson of endurance, of fortitude, of thankfulness for small favors; and the crust of bread which you refuse they eagerly grasp and thank you for it. You shall go forth into the streets to night and you shall find those who are cast off i from men drawn nearer unto God by their adversity and sorkindly word and for the extending of the hand than are you of gratitude, of thankfulness, of prayer to heaven, when in the abode of opulence you perhaps find only empty compliments and praise. You shall go forth to-night, and you will of temptation. find of those who have suffered and borne the trials of life, that some white blossom of loveliness has sprung up in their pathway, and they are grateful even for their sorrows.

The awakening hour may not have come with you. It some times comes with death, when the favorite of the household, the dearly loved friend, sister, companion, parent, is taken from you. The gates of life swing wide open then, and what becomes of all earthly pomp and splendor in the presence of inity, the planting of the seed that is imperishable. that silent messenger who sways with supreme will, ruling alike king and peasant, his bidding laying low the form that you love? Ah! the seed time of eternity begins when Death reaps his harvest; and not alone for the soul that is freed and of souls? Will you simply enrich the mind at the expense of gone out of earthly sight, but for those who are left behind, the heart, and store the brain with another's thoughts while are the germs of immortal hope awakened, and through sor- your own thoughts are lying dormant and unawakered? row some thought of heaven is born. I am always thankful when I pass the abode of the wealthy and see the badge lips only, while the soul is longing to burst forth in thanks-

ambition, and expect to put aside that felly at the beginning magic, is dung into the life without a moment's warning, and er priests, kings, public opinion or aught, shall denounce, the of some new year when they have amassed a little more of a reveals all possibilities of immortal things. Most like death is spirit alone possesses the wealth of the spirit-truthfulness, fortune. Many persons think that they will cease to impose love, since all things that were past are put aside and the soul purity, charity, and all that adorns the mind with its graces upon their brothers and neighbors, and cease to tell the population in twain the outward covering of dust, and seems to har falsehoods that are permitted in society when another new wish to die that the new revealment may last forever. Next to year of success shall attend them. Many persons falsify in this, and higher, is the love of the angels, that speaks to the souls the world and expect to tell the truth on a convenient day in across some bridge of sorrow or adversity, and breathes into the spirit the voice of prayer, and through martyr's flame or ing proclivities who would suddenly inspire them at that par dungeon cell or fiery ordeal of daily life, gives to the soul theular time for that particular purpose. Many, indeed, hope consciousness of its immortal heritage. Christ upon Calvary aught but shadows. The soul has its eye steadfast upon truth, -oh' Ineffable condition, that can smile at pain and forgive changed in public service, and that men will be less corrupt, the world for the wrong it did: Covet the spirit of those and that there will not be so much depravity in office, and who have thus been transfigured through suffering, but covet earth worth living for, and that is to do good to his fellowthat all of this will be the result of the simple change in the no man for the worldly chains that drag him down, nor the dross that consumes him, nor the splendor that surrounds him, for these are weights upon the spirit.

The new year of the soul comes to some through what they believe to be the religion of the soul. Sometimes it is in the name of Christ, the beloved elder brother of man. Sometimes it is in another form of religious cestasy, but it always brings—the lilies, the asphodels, the flowers of immortal splendor that the conscion-ness of awakening life, and is that change of manent condition of honesty. The condition which will bring heart that comes when worldly things cease to have their influence and the soul is fixed upon its sublimer inheritance. The deficiently is with sudden conversions that they do not In the world, the new gra which all men profess to cover is last, for they are independent of the growth of the spiritual nature of man, and are chiefly emotional in their character. When the man's heart really changes there is less demonstration in word but more in life. He is silent and awe stricken in the presence of the revolution that is wrought in his own come a total abstingnce wan from the hour that he feels, nature. He does not make haste to tell the world that he is drunkenness to be a crime. The condition of all reforms is a new man, but he shows the world that he is by his actions. The difficulty with many who suppose that they have religion practice it in his own person, and advocate it at all times. H, in the form of this emotional kind of conversion is that the he be the only person in the world so practicing it he will, at new life that has come to them is not the result of an inward least, have the satisfaction of knowing that the reformation conviction, but is forced upon them by the magnetic power of dothers, and they feel prone to accept it because it is attested

The genuine growth of the spirit is silent-works its way ence of the church as he did. We are not aware that until he by a magic into the soul; is often under the inspiration of went to Rome took that sacred pilgrimage as the Christian angelic or other ministrations; but its transfigurations are now takes the pilgrimage to Jerusalem, as the Mahometan gradual, and the life itself becomes the chief token of its takes the pilgrimage to Mesca took if it pilgrimage that he expression. Every word then becomes valuable; every action then is a token of its presence, and the man no more needdiction at the very shrine of St. Peter's even not till then tell the world that he is converted, and has found Christ, than have the lilies of the field to tell the people that they are

The new year to morrow-if I could blot out all festivities; If I could set aside all heartless words that would be spoken; if I could do away with the envyings, the pride, the bitterness Into every human life there comes an hour when the brand that may grow out of the exchange of thought on that day; if of the interpreter of human thought is thrown, kindling the 1 could set aside the mocking ceremonials to power, and fire of self examination and criticism, and cading upon the pump, and pride, of obelsance to place and position, the worship of the god Mammon, and the bowing down to what men call Respectability; if I could wipe out the political corruption that gives flattery as itsichlef, method of expression, and that which in a worldly sense seeks fashion and power; if I could make for each human being such a new year as I would, I would tell him what it shall be: It would be that on forgotten, its death knell chimed. The individual foible, the anger, the captice, the envy and the striving should die with truth, and Justice, and honesty. I would have the greatest rivalry in the world to be that which should prompt men to do the most good, and value each other the most in kindly deeds. I would have the only emulation that which in words of charity and comfort would bring happiness and peace. I would say to every individual mourner: "So long as your cross is upon you, you close the doors of the gateway of heaven. Behold! the litis arch has already been made, and upon the cloud of your sorrow the rainbow of immortality is beaming even now." I would say to men of middle age and hardened with its successes or its pursuit: "Every hope cher-Ished in your youth instead of having died awaits you when out into the fields with the same heart, that you had when a

seed, that another spring he may plant for the harvest of the that there has been more and more a mask put upon the angel that was within you when a child; and having covered your-In eternity God wastes no seed, and that which has been self each year with a new garb of selfishness, you fazey the sown in the past lies ready beneath the surface of the present; world has grown worse instead of better. It is not so. The be called into being by the breath of heaven or the power of of men now as in olden time, and the soul of the world is earth, and every human being may sow somewhat of the better than it was in the days of wilder ambition, human strife and envy.

If I could paint the new year for you, I would have calldren. and flowers, and social communings and spiritual converse, in May. If I could have social life in my control I would put and thought, and culture and society of the world that has and praise, and the simple lessons taught would be taught in the simplest phrase and garb. I would put aside priestly craft until, whether we worshiped in cathedral or under the dome of heaven, we should forget the form in the graciousness of the spirit which inspires us. I would have the new yearfilled with a fulfillment of all that is perfected in man's nature; and that which I see beaming in eyes before me and reflected from souls that are here, I would have typified in the daily life and in the conduct at home. I would have every hour row, by their sin, perhaps, who are more grateful for the and every day redolent with the praise that comes from consclousness of well-doing. I would have this simple, and withfor all the holiday greetings that your successful friends can out pomp, or ceremony, or pride; and I know that my new give you. You shall find in the abode of the lowly one tears | year would be better than all the external semblances that shall far upon the atmosphere on the morrow, and all the false

The beginnings of life are small; they are in the germs of things, and the oak lies hidden in the small covering of the acorn, and the soul of man, with its subline possibilities, lies immured in that which encases it now.

Behold the new year! It is the awakening of promise: it s the fulfillment of prophecy. It is the revealment of the future, the laying of the corner stone for the edifice of eter-

Will you lay up simply the treasures of earth that bass away? Will you gather around you gold and glittering things that tarnish, and that you cannot bear with you into the world Shall your religion be words of praise merely, and from the of mourning there. I know that there is something at least giving, and the voice of the spirit is waiting to be hearl in that wealth cannot buy, and that there is a moment of silence | the upper air?

you must be true to yourself, to your convictions and your and powers.

I promise you that New Year which shall come to you from this standpoint. Eternity is too small to measure its joy. No sound of silver bells chimes in the frosty air. No revelry of earth; no midnight debauchery; no pleasure of dance and wine; no splendor of gifts of gold shall compare or shall be sees but one gem; that is Truth alone. He whose soul is intent upon following that which is good sees but one thing on men. He who believes in the future state of man knows that the seed planted here is to ripen in eternity, and sows such eed as he would have angels see thim gather in the harvestfields of the future:

Behold! Not the thistles nor thorns, but the beautiful flowers that adorn the wayside of life where the angels dwell; pave the pathway to paradise, and are fashioned of the good thoughts and deeds of buman life.

/ POEM BY OUINA. But the day is now dead; lo! I saw the full sun Go down in its splender to-night! The glory and gold of the clouds paled to dun, And the landscape lay shrouded in white, Ah! "I was sad thus to see the bright sun fade away. And the night come so darkly apace And 't was sadder to know that the fast waning day

No man's life might ever retrace.

And the flowers are dead! I saw them all fade One by one when the summer was past And out of the ground each a little grave made, As the death-arrows came on the blast, Oh! the roses were red and the violets were bright With the color of heaven's own bine! And the chime of the Illies, with wax-bells so white, . Was as though heaven was murmuring through; But all flowers that were happy and dear Passed away with the close of the year.

And I saw the swart tollers go forward and reap All the grain's golden crest from the hills And the purple grapes stripped from the vines that now sleep And the fruitage, that hung, ground in mills; All dismal and silent, and barren and brown, Lay the earth that was smiling before, And the darkness and whiteness of winter came on There was beauty and blooming no more.

And the day is now dead, and no longer a light Save of you full or bed most may be seen; And the stars they each twinkle with points of delight, As they meet the clear glauce of their queen. But to-morrow the morning will burst all aflume, And the sun with the full gold will shine— Will shine as though never the night-time came, As though never a morning divine Had told its glad story to earth here of yore, As if day had ne'er dawned on this planet before And we know each new spring at its birth. Wakes the flowers and the wing of the bird As though spring-time had never come forth, And its voice ne'er before had been heard. A < though God for the first time had willed: Flowers, bloom ye in grace on the hills!" Their beauty, by cold winds long chilled, Shall wake at the voice of the rills, 'But the loved one?' a mother, low bending I hear, O'er the grave where her darling was lain. "Though the day come in light and the spring-time appear, Still the dead will not come back again!"

But I say the sun shines not at morn, Nor the spring wakes the flowers to bloom, More sure than your dead are new-born, And have risen from earth's darkened tomb; Not more sure the bright dawn heralds day, Or the sun wakes the breath of the spring, Than those you call dead are living alway. And their garlands from fair heaven bring; Not more sure than each hope of your lives In love's paradise still survives

But one thing is dead; it hath failed to survive; I saw with my eyes as I came, That out of all things that men call alive, That one thing is dead-and no name No flame of the sun, and no spring-time shall rift. The pail o'er its forehead of snow, No tempest shall shake, and no earthquake unlift The dead form that slumbers below: Of the error and strife and the darkness of years And all things that man here below Least needs, this one thing is dead that he fears, And I come here to tell you. I know That I saw the dead form as I came here along And I heard all the angels rejoice And this was the soul of their glad New Year's song

·· All things which the earth has before named as dead Are living in truth's vestal bloom, But the old king of terrors is dead; onlie dead; He will 'waken no more from his gloom. Nevermore will be leave o'er the earth his dark dread. Nevermore will the shadow of doam Be becorded by him, for he 's dead; he is dead; Life immortal breaks forth from the tomb!

And I give it to-night a new voice:

A REPLY TO REV. DR. TALMAGE'S TIRADE AGAINST MODERN SPIRITUALISM, BY DR. EUGENE CROWELL.

To the Editor of the Brooklyn Eagle: Rev. Dr. Talmage last Sunday* gave us one of his denunciatory discourses, and this time his thunders were launched against Modern Spiritualism, and no doubt his assertions not his arguments-were accepted by many of his hearers. cannot conceive of an easier way to surmount difficulties than to denounce them; it certainly is much easier than it is to en-counter and vanquish them. That the first of these methods was employed by him, no one who heard him can doubt; that the second was not practiced is equally apparent. For a Protestant clergyman in our midst to depend upon such weapons, and for the sham victories obtained by them to be epted as victories achieved, is in this intelligent age some-

thing marvelous—quite as much so as the ghosts he denounces.
Taking for his text I. Samuel, xxviii: 7-8, he declared that
"the witch was shriveled, haggard and old." How does he know this? There is not a sentence or word in the chapter to justify this description, and for all he knows she was young and attractive, and that she was sympathetic and kind young and actractive, and that she was sympathetic and kind the sacred record declares, for it says that when in his exhausted state and in fear Saul fell to the ground, she be-sought him to partake of nourishment, and upon his refusal, with the assistance of his servants, forced him to comply. 'And the woman had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it and did bake unbefore his servants, and they did eat." Verses 24-25. It is reasonable to suppose the woman was poor—probably very poor—as most of her class were, and had she been deprayed and selfish she would not have been so ready to lay before Soul and his servants the choicest food, she had and perhaps Saul and his servants the choicest food she had, and perhaps all she had. It was in her case the equivalent of the widow' mite. As to the epithet "witch," the reverend gentleman has less regard for her spiritual gift and her good qualities than the narrator, for nowhere does the latter stigmatize her

as a witch.
"The door opened and Samuel arose and appeared to the astonished group." So says Dr. Talmage. How does he know this? The woman's words are, "I saw gods (spirits) ascending out of the earth." Apparitions come from below; above, and from all points of the compass, but the imagination of the Dastor has outstripped that of the variest rustic, for tion of the Doctor has outstripped that of the veriest rustic, for I don't remember any instance in narrations of apparitions I don't remember any instance in narrations of apparitions where the ground has opened previous to their appearance and closed upon their departure, unless, perhaps, in some Eastern story of genii, etc. Then as to Samuel's appearing "to the astonished group," that is also pure imagination, as any person who has a Bible will perceive upon reading the account, for it is there said: "When the woman saw Samuel she cried with a loud voice." a loud voice, . . . and the King said unto her, 'Be not afraid, for what sawest thou?' And he said unto her; fraid, for what sawest thou?' And he said unto her: What form is he of?' and she said: 'An old man cometh up, and he is covered with a mantle.' And Saul perceived that it was Samuel." That is, from this description of the spirit by was Samuel." That is, from this description of the spirit by the woman, Saul recognized it to be Samuel. The woman alone saw the apparition, and the "astonishment of the group" is a pure fiction of the Doctor's imagination, and, even worse than this, it is an inexcusable error from want of the most common attention and preparation which the subject demandant which his audience had a right to expect from him. ed and which his audience had a right to expect from him.

ARE MANY TINGED? "Spiritualism is a doctrine with which many of you are * February 28th, 1875.

another year, and the beginning of a new year is said to be a 'in that horsehold when finmortal things are thought of. I am / No. I tell you that the new year of promise to the soul is itinged." This was said of and to his congregation. This declaration at any rate is the truth, and not only are many of his hearers tinged with Spiritualism, but much better quali-fied by an examination of the subject than he who addressed them, and they were quite competent to perceive not only how illogical but how baseless were his assumptions.

for we find in our books that thousands of years ago there was a spiritualistic scance. Nothing in all spiritualistic circles in a spiritualistic scance. Nothing in all spiritualistic circles in our day is more strange, mysterious and wonderful than things which have been seen in past ages of the world." I am again here compelled to correct the Doctor. "Its disciples" do not say they have a new religion—that is, those of its disciples who know anything of the subject. On the contrary, it is well known that Spiritualism existed in the time of Adam, for he clairaudiently conversed with God and clair-voyantly perceived Satan, and a miracle excelling any class. voyantly perceived Satan, and a miracle excelling any since that time was performed, in creating from one of lds ribs a helpmate, while he was entranced, and another miracle in in-stantly healing his side, so that not even a scar has descended to his male posterity, so the Doctor cannot make a side issue of this case. From that time to this Spiritualism has been in the world, and there never has been a nation whose religion the world, and there never has been a nation whose religion was not based upon it, nor a people whose literature was not pervaded by it, and though there are savages who have no conception of God, there never was a tribe or people who did not believe in ghosts. So Spiritualism is nothing new: there is hardly a chapter from Genesis to Revelations in which it is not taught, and the Bible contains more narrations of spiritual manifestation in greater veriety and more thoroughly on not taught, and the Bible contains more narrations of spiritual manifestation in greater variety, and more thoroughly endorses them, both in letter and spirit, than any book that ever was written, and Spiritualists know that these narrations are true, and Modern Spiritualism is true, for the reason that the one upholds and supports the other. The Bible and Spiritualism go together, and when the latter has been studied and examined, and is understood, no one will for a moment doubt that they must stand or fall together. that they must stand or fall together. ITS VICTIMS.

Dr. Talmage says, "Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft, all who are in any kind of distress. I hardly ever knew an exception."

What an indictment of Spiritualism—what a reproach from

what an indictment of Spiritualism—what a reproach from the lips of a Christian minister! Spiritualism is condemned because it welcomes and offers consolation to those who can find no other refuge in their sorrow and suffering. What can Dr. Talmage think of him who said, "Come unto me all ye who are weary and heavy laden, and I will give you rest"? To be consistent he must condemn Him who uttered these words, for he condemns Spiritualism for menifesting the words, for he condemns Spiritualism for manifesting the same spirit and for practically carrying out the same doctrine. Spiritualism pleads guilty to this charge; it welcomes all who spiritualism pleads guilty to this charge; it welcomes all who siek its shelter in trouble and distress; it promises that the desolate heart of the mother shall leap for joy by again being brought into close relations with her darling child whom she has been taught by the cold, material theology which enwraps Dr. Talmage, to regard as so far distant that even God's love cannot bring it back to cheer her desolate soul. It promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns, that the bereaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the widowed wife shall have convincing evidence that her husband's love con-tinues to overshadow her. And Spiritualism, on all proper occasions when circumstances permit, fulfills its promise.

It has done and is now doing all this and even more, and no

man or woman exists on this continent who, having given the subject the attention necessary to understand it and the right to judge it, doubts its ability to fulfill its promises, and no man ever publicly spoke or wrote against it who had properly investigated it; and the proof of this is in the lectures, such as Dr. Beard's, the sermons, such as Dr. Talmage's, and the books, such as Dr. Marvin's on "Mediomania," all of which bear intrinsic evidence of the speaker's or writer's ex-tremely limited knowledge and erroneous conceptions of the subject. It is endowed with the force and energy of truth, and armed with evidence so conclusive that no intelligent man can examine without accepting it, and of those who acquire an understanding of it, may truthfully be said, "Once a con-

vert, always a convert. Mr. Editor, I have not here noticed a moiety of the unwarranted, I may say reckless, assertions of Rev. Dr. Talmage in his discourse—such as that "spiritual mediums always prefer Why, nineteen-twentieths of all the where I have been present have been light ones, and perhaps this proportion holds in the experience of most other investigators. Then he says, "the writing on the arm is done by a pointed iron instrument." Perhaps so; but it would be difficult to account for the characters that appear on Mr. Foster's arm by this hypothesis; for he was the first genuine medium I ever met, and I came upon him unawares, unannounced, and took my seat with him without exchanging a word further than my stating that I desired a scance, and his assenting; and in answer to my written question, "What is the name of my first born child?" he raised his sleeve, and soon upon the clear skin before my eyes formed the scarlet capital letters E. W. C. These were the correct initials of the name of this child, who passed away at the age of four years, more than twenty years previously. I then inquired if he could give me the full name, when he seized a pencil and wrote out "Eugene Wharton Crowell." There were but two persons this side of the grave who knew the middle name, and these persons were the parents of the child. What becomes of Dr. Talmage's theory in the face of such facts as this? and I have witnessed equally surprising things in hundreds of instances

'There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." Dr. Talmage of course would not affirm that he has personal knowledge of this, and I doubt whether he could give any responsible authority for this wild assertion. Differently from this, those who have really employed means to ascertain the truth of the question have come to a widely divergent conclusion, and it is now pretty well established that there are few Spiritualists so crazy as to be immured in lunatic asylums-not one tenth the number there are from loss of reason caused by listening to such frightful appeals to the fears and imagination of peo-ple as are made in the sermons of Dr. Talmage and a few others, the last survivors of a now almost extinct fossil race of theologians who depend on the terrors of a final judgment and the dread apprehensions of eternal sufferings in material fire as the principal means of bringing poor suffering, trembling mortals to accept the divine teachings of him whose life was one lesson of love and sympathy for mankind. In my inmost soul I believe these doctrines to be more degrading to the human mind and character—to him who preaches them as well as to those who listen and accept them—than all other heological errors which crept into the church in the early and dark and corrupt ages, and which have become so rusted and rooted into the very foundations of the theological structure, that even the superior light of this age has not been strong enough to bring them all to the surface and blast them.

Again, Dr. Talmage says "the Bible alone is sufficient." Then why, I would ask, is it necessary for him to preach? The only excuse he can have—so it appears to me—is that it is necessary for him to throw light upon the Bible. And is t not equally necessary for others, and for other systems, to contribute to the same end? and how does he-never having properly examined it—know that Spiritualism cannot throw ight on every page of the Bible? light on every page of the Bible? We contend that it can and does, and it is only in the light of Spiritualism that it can be rightly interpreted, and that this will be the judgment of

When Dr. Talmage again proposes to attack Spiritualism from the platform of his church I would, with his permission, suggest that he carefully read the texts of Scripture which he intends to use as weapons, so that they shall not again wound the hand that wields them instead of damaging his adversaries; and would particularly recommend the reverend gentleman to turn to John vii: 24, and ponder over the mean-ing of the words "Judge not according to the appearance, but judge righteous judgment.

VICTORIA REGINA.

In the course of a lengthy poem in Blackwood, entitled The Widow's Cloak," Samuel Ferguson, of Dublin, speaks as follows of the Mother Queen of England:

There's a widow lady worthy of a word of kindly tone From all who love good Neighborhood, and true allegiance own To motherly Humanity in love and sorrow tried, Who lives, some season of the year,
Adown Dee-side.

To her sister in the cottage, to the Highland hut comes she; She takes the old wife by the hand, she shares her cup of tea; She loves the lowly people; years of life have taught her well, in God's great household, they, the bulk Of inmates, dwell,

She loves the Highland nature; and, the Dalraid deeps beyond, To every pressure of her palm the Irish hearts respond, What though we seldom see her St. Patrick's Hall within, The Gael her presence yearly cheers

Are kith and kin,

The Castle of Balmoral stands proudly on its hill;
This simple widow lay has a finer castle still—
Where hill-big keep and chapel soar up the southern sky,
Above the woods of Windsor,
And Thames swells by,

The iron castles on the shore that sentry Portsea beach— The iron castles on the sea, their runs a ship-load each. That ride in Spithead anchorage—the ordnance, great and small, Of Woolwich and of London Towor— She owns them all.

Ten thousand are her men-at-call, that ride in golden spurs; The circed margins of the seas, half round the world, are hers: And mightlest uonarch, fain to sit at her right hand are seen, For she's the Queen of the Three-joined Readm. God save the Queen i

Never be the first to break off rashly with thy friend. Sorsow consumes the heart when thou hast no one to whom thou canst open thy whole mind.

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California.

Banner Correspondence.

SAN FRANCISCO.—In our last issue we noted the fact that we were in receipt of a letter from Mrs. Emma Hardinge Britten; space for this favor not being then available, we made an extract therefrom, and now subjoin other citations from the communication:

"In leaving the scene of my late labors I am rejoiced to add that the large and appreciative audiences that have thronged our fine hall will not be sent from thence empty nor unsatisfied. Mrs. Eliza Fuller McKinley will fill the rostrum for the next few Sabbaths, and there is no doubt that her many former friends and admirers will gladly hall her return to her legitimate field of usefulness. This estimable lady has considered. usefulness. This estimable lady has occupied the position of President during my last lecture course, and won all hearts by the grace and dignity with which she has filled her office.

I must not omit to make mention of the splendid gift of which I am the fortunate recipient from my kind and all too appreciative above in

from my kind and all too appreciative class in Occultism. If any of my readers who happen to possess a copy of 'Art Magic' will look at the design of the Spiritual Sun on the cover, and imaging the grand luminary they agine the grand luminary there represented in agine the grand luminary there represented in exact shape, size and appearance, only done into fine gold, with a radiant diamond in the centre, the words 'God Understands' engraved in blue enamel, and a locket inside containing the names of the munificent donors, they may realize the exact nature of the gift of which I bear this grateful record. grateful record.

Again I am gratified to allude to the many fine mediums and healers who throng this city, and these, together with the indefatigable labors of Herman Snow and his noble wife in providing literary food for spiritual inquirers, endow this city with all the requisites needed to insure progress in every phase of our cause. Both Mr. and gress in every phase or our cause.

Mrs. Snow have devoted themselves unflinchingly, and with an amount of self-sacrifice which ingly, and with an amount of self-sacrifice which can never be too highly appreciated, to the promotion of spiritual growth and practical action throughout this State. They have labored sometimes with, but still oftener without, adequate support, to assist every wayfarer who has come here in the name of 'the good cause.'"

SAN FRANCISCO. - Albert Morton, Secretary, writes, Jan. 21st: "For the present our free meetings will be continued under the ministrations of Mrs. E. F. McKinley. At an assemblage of the subscribers to these meetings the following resolutions were presented by our indefatigable worker, Mrs. M. F. Snow, and were unanimously

adopted:

Resolved, That the advent of Mrs. Emma Hardings
Britten to the Pacific coast has resulted in an increasing
interest in the cause of Spiritualism in San Francisco on
the part of many who have never hitherto graced our meetings by their presence, and that he utterances here have
comforted the sorrowing, and enlightened and uplifted the
sorrowing soul.

Resolved, That while regretting the necessity of her
speedy departure from our midst, we heartily commend
her to the sympathy and kindly offices of the friends in
Australia, trusting that her voyage tuither may be prosperous, her reception most cordial, and eagerly anticipating her return thence, to resume her ministrations among
us."

It is gratifying when a Spiritualist, one who is a true exponent of our divine philosophy, receives such relief as is described in the letter of Mr. Towle, of California, which is given below: Mr. Towle, of California, which is given below:

Bro. Danskin—I have taken the medicine sent by Dr.
Rush through you, and my eyes, which for months were
sorely afflicted, and for which I could find no relief from
recipes, or our doctor here, are entirely well. My health
has not been better for years, for all of which I feel very
thankful to Dr. Rush and Mrs. Danskin, and hope for all
their good omees they will receive a great reward. Should
I find myself alling again I shall certainly send to you for
relief. Yours truly,

Downteville, Cal.

Will. All: letter Mr. Howles could be recompission to

With this letter Mr. Towle sends permission to give it circulation.

Massachusetts.

WORCESTER.-M. A. Howes writes: "I am a Spiritualist in the fullest acceptation of the word; but because I am, is no proof that I should believe everything that floats under the name of Spiritualism, and believe that all the manifesta tions are true and genuine—not by any means. only wish they were, and I only wish that medi ums and Spiritualists all held the cause as sacred as I do; I call it my religion, and my highest aim is to make myself worthy the name of medium or Spiritualist either; I have been blessed by the All-Father with mediumistic powers that have lain dormant within my being until within the last two years I have become cognizant of the presence of the angel-world, and that very forci-bly too, sometimes; and oh, how my soul goes out to the world at large, and would like all people to know how closely the angel-world is linked to our material world, and with what ceaseless efforts its denizens are striving to impress the human family of their presence. Let every believer in this beau-tiful philosophy aid and help them all they can that is, give them an instrument upon which they can play, and in order to give them the right kind of material, we must give the right we not have a home for that purpose? I have seen the same thing spoken of through your paper, and I think it would be a good thing; does it not behoove us to educate and develop our mediums, that they may feel the responsibility rest-ing upon them, as ministers between the two worlds? Should they not be pure and good? Should not the man or woman be developed up to the highest standard of right, truth, and morality? If we had a home to send our mediums to, and surround them with the best of influences, have that home decorated with artistic taste let the song of birds be heard, let fragrant flow ers send out their kindly greeting at the approach of the sensitive, let music and song harmonize the influences around them, let the sunshine-God's liberator from disease—send its bright cheering rays through the open door-ways and windows, and let the hallowed influence of love rest like a cloud of incense around them, then would not their souls breathe the very air of heaven, and under such influences would not their higher natures be developed? and would we not be proud to start our mediums out to convince the world of the truth of Spiritualism? I have long seen and felt the need of such a place for mediums. I would like to hear from others on this subject; I am confident the spirit world would aid us all they could in giving us impressions how to go to work. I have thought of writing for some time, but have felt timid about doing so, thinking some of the older and more advanced minds would become awakened to an interest in developing good mediums for the field. I shall be glad when the cry of 'hummediums shall have passed away; and that will not be as long as we have those among us we cannot trust. Oh, may we look to the great Source of all light and knowledge for help, hoping and believing that through this infinite power will be vouch afed us those good influences that will help to lift the world from the thralldom of sin, and keep the wheels of progress in mo-tion, until we all shall see and know the happiness of doing good. Let us work for it continually."

Pennsylvania.

CHESTER .- Thos. P. Norton writes: "It is gratifying to state that we are progressing in this growing city, which was but a dull old village thirty years ago. Now we have scores of manufactories, in full operation, and I think that we shall be able to organize a Liberal League Club before many weeks have passed. I would also mention an incident which gave me pleasure: A certain house had been occupied by strangers from a neighboring city for several months, when an old Orthodox friend remarked to me that he thought they were very nice people, and were evidently of superior culture. Knowing them, I coincided, and replied that they were Spiritualists, and one of them a fine medium. I left him in deep thought."

New York.

COLLINS.—Stephen-B. Gaylord-writes: "I wish to say that in the Banner of Light of Aug.

message. I am acquainted with Mrs. Wood, also the widow of Mr. II. White, and they are reliable people. He, Humphrey White, was the only man of the name in the town of Collins, and was generally known there."

Kansas.

BELVOIR.-Should this meet the eyes of any thorough going Spiritualists who contemplate removing to Kansas the coming spring, we would removing to Kansas the coming spring, we would say to them there are good and cheap lands in this vicinity—improved or wild, in an old settled county, good schools, timber and water, fifteen miles from Lawrence, at d the same distance from Topeka, capital of the State. We wast your society. We will give any information desired by addressing either of us at Belyoir, Douglas Co., Kansas.

L. H. Edson, Jas. Tegarr.

THE NEW CHURCH DOCTRINE,

BY WILL CARLETON.

There's come a sing'lar doctrine, Sue, Into our church to day; These cur'us words are what the new Young preacher had to say: That livery, or production to say:

Young preacher had to say:
That literal, everlastin' fire
Was mostly in our eye;
That sinners dead, if-they-desire,
Can get another try;
He doubted if a warmer clime
Than this world could be proved;
Than this world could be proved;

The little snip—I fear some time He'il get his doubts removed.

I've watched my duty, straight an' true. An' tried to do it well; Part of the time kept heaven in view, An' part steered clear o' hell; n' now half of this work is naught,

If I must list to him, An' this 'ere devil I have fought—

Was only just a whim;
Vain are the dangers I have braved,
The sacrifice they cost;
For what fun is it to be saved If no one else is lost?

Just think!—Suppose, when once I view
The heaven I 've toiled to win,
A lot of unsaved sinners, too,
Comes walkin' grandly in!
An' acts to home, same as if they Had read their titles clear,

An' looks at me, as if to say,
"We're glad to see you here!"
As if to say, "While you have b'en
So fast to toe the mark,
We waited till it rained, an' then Got tickets for the ark!'

Yet there would be some in that crowd I'd rather like to see: My boy Jack—it must be allowed, There was no worse than he!

1've always felt somewhat to blame, In several different ways, That he lay down on thorns o' shame To end his boyhood's days;

An' I'd be willin' to endure, If that the Lord thought best, A minute's quite hot temperature, To clasp him to my breast.

Old Captain Barnes was evil's son-With heterodoxy crammed; I used to think he d be the one

I used to think he 't. be the one
If any one was damned;
Still, when I saw a lot o' poor,
That he had clothed and fed;
Cry desolately round his door
As soon as he was dead,
There came a thought I could n't control,
That in some pourse land That in some neutral land
I'd like to meet that scorched-up soul,

An' shake it by the hand. Poor Jennie Willis, with a cry Of hopeless, sad distress,
Sank sudden down, one night, to die,
All in her ball room dress;
She had a precious little while

To pack up an' away; She even left her sweet, good smile -'T was on the face next day; Her soul went off unclothed by even One stitch of savin' grace; How could she hope to go to heaven,

An' start from such a place? But once, when I lay sick an' weak,

She came an' begged to stay;
She kissed my faded, wrinkled cheek—
She soothed my pain away;
She brought me sweet bouquets of flowers
As fresh as her young heart— Through many long an' tedious hours
She played a Christian part;

An' ere I long will stand aroun'
The singin' saints among, I'll try to take some water down To cool poor Jennie's tongue.

But tears can never quench my creed, Nor smooth God's righteous frown, Though all the preachers learn to read Their Bibles upside down.

I hold mine right side up with care, To shield my eyes from sin, An' coax the Lord, with daily prayer, To call poor wanderers in; But if the sinners won't draw nigh,

An' take salvation's plan, I'll have to stand an' see 'em try If have to stand an see To dodge hell if they can. —[N. Y. Times.

A Stray Visitor.

A letter, some little time ago, written by "II. H. J.," one of the editors and proprietors of the Macon (Ga.) Telegraph and Messenger, from this city, contains a venomous attack on Spiritualism as the result of his evening visit at a hall in Boston where a Medium's Meeting was in progress. His attack occurs in the course of his attempt to set forth what he saw in description. Utterances like his do no harm, for the reason that by betraying his own bad temper they defeat the very end for which they are made. In order to take the true measure of this traveling editor it is only necessary to note the style and spirit of his observations on other matters hereabouts than that of Spiritualism. From his sickish puffery of the steamer that brought him safely across the Sound from New York, any one can see that his experience as a deadhead quite overcame him; he flatters and eulogizes as glibly as he denounces. For so pronounced a bigot as he certainly must be, he is altogether too worldly when he is enjoying the freedom of a steamboat

These are the fulsome epithets with which he These are the fulsome epithets with which he pays his fares on the steamers: "Floating palaces," "superlative magnificence," "luxurious fare," "gorgeous chandellers, carpets, mirrors and furniture," "splendid music from one of the best bands in the country," "courtesy of officials and crew," and "exhibitaration of spirits inseparable from such surroundings." And of course he country the part of the part of the surroundings. rable from such surroundings." And of course he clinches the contract by "exhorting every tourist and business man by all means to eschew every other route to Boston." Next he touches up the Boston hotel that received this swelling baker of puffs: "Elegantapartments," "recherche," "hot and cold-water conveniences," and so on. Then he deigns to speak favorably of Boston, "despite the isms and sharpness, we will not say unscrupulousness, of the people." We are so glad he hesitated to say "unscrupulousness." We think we could have stood it better from anybody but

25th, 1877, appears a communication from the spirit of HUMPHREY WHITE to his friends in Collins, Erie County, N. Y., which is acknowledged as correct by his daughter, who resides at North Collins (now Mrs. Chilian Wood), and that there was where he lived and died. The time he had been in the spirit-world as stated by him she also said was correct—fourteen years—and she desired me to write you affirming the truth of the message. I am acquainted with Mrs. Wood also Various things met with began to stir his blood, so that by the time he reached the "preposterous Sphinx" which he assures us "was the conception of the brain and purse of one Jacob Bigelow" (not two Jacob Bigelows), he had worked him-

The funniest as well as the profoundest criticism from this truly accomplished observer is that on Harvard University. Looking at it from the outside only, he breaks out in the following rhapsody of contemptuous wrath:

"Alas! that in this instance science should have deserted its legitimate sphere and descended into the mire and grooves of infidelity. Unitarianism and the scheational and new-fangled dogmas of a people once remarkable for their single-heartedness and poety. Perhaps, 'much learning hath made them mad,' which is the most favorable construction to be placed upon the fantastic the degree and psychological vagaries of time-homored Harvard."

That of course finishes all further hopes for Old Harvard. We remember to have said many sharp and well-deserved things of some of her Professors ourselves, but nothing so destructively damaging as that. It is fortunate that this Macon corre-spondent kept away from Mount Anburn after that, or the Sphinx of old Jacob Bigelow might have eaten him up.

After taking the bearings and the measure of

After taking the bearings and the measure of such an intellect as his, we might be prepared to see its possessor roar like a hyena when he came to the spiritualistic scance which we mentioned in commencing, and which was held on the evening of a certain Sunday, at a public hall in Bosten. He got very mad, to begin with, because he had to pay a ten cents admission fee, as everybody else did, probably expecting that the doorkeeper would recognize him as a chronic deadhead and would recognize him as a chronic deadhead and pass him in. He has his revenge on the doorkeeper, however, by religiously calling him a "little abortion." The next time he goes to that hall, we hope he will find a bigger doorkeeper there. He says that, on entering, a Hogarth could not paint the scene, but for all that, he thinks that he is competent to do it, and accordingly sails in. "A mixed crowd of men and women"—"huddled together"—" who for ngliness and repul-"A mixed crowd of men and women "—"huddled together"—" who for ugliness and repulsiveness the world had never seen the equal."
We have tried hard to parse the last clause quoted above, but give it up in despair. No grammar assets. "The masculines"—he says—"were rough, unshaven, dirty-looking, fanatical specimens, who looked capable of heltering anything and noing anything." Italies and capitals his own.

This is what he is led to see while looking up spiritual matters, which is a rather queer commentary on his religious appetite. As for "the women," he asks how he can describe them so well as "by likening them to the demoniac crew whom Shakspeare introduces as dancing around the scotting religious the formula. the seething caldron while brewing the famous the seconing caldron while brewing the famous hell-broth so weirdly potential in its effects." That is just what he writes about them, and his grammar and spelling are crazier than they possibly could be

sibly could be.

Several "stickfulls" more of the same sort of Several "stickfulls" more of the same sort of craze are given about the medium and the manifestations, besides a thunderbolt of horror because the benediction invoked the blessing of "our Father and our Mother." Perhaps he is the one man in the world who doesn't believe in having a mother at all. "These wretches," says he, speaking only out of a heart that of course gushes with religious affections and sympathies, "ought to be placed on the plantageng and made "ought to be placed on the chain-gang and made to break stones upon the highway." We devote this space to our unamiable visitor merely to exhibit the need that still exists to labor for the emancipation of such unhappy spirits from the chains of their prejudice and the prisons of their

Letter from R. H. Ober.

The August number of the Voice of Peace is before me with the criticism of T. E. L., in which he says "an intelligent clergyman in Lowell, Mass., attempted to justify war," but T. E. L. does not give the name of the clergy-

There are many intelligent, clergymen in Lowell at whose door the credit of the sermon may be laid. It is no more than justice that the right man should have the credit of his bold advocacy of war. The Rev. C. D. Barrows, of the Kirk Street Congregational Church, was the man. I heard the sermon with deep sorrow that a young man of more than ordinary ability should so far depart from the plainest teachings and practice of the meek, loving and forgiving Jesus as to advocate the horrid and brutal practice of war. But I remember that most of the popular min isters have been and still are strenuous advo-cates of the gallows, justifying war, and in the early days of the anti-slavery movement denounced the self-sacrificing men and women who went forth as sheep among wolves, calling upon the people to repent of this crying sin, and let the bondman go free.

The Rev. Mr. Blanchard, soon after the infa-

mous fugitive slave law was passed, preached a sermon in the same Kirk Street Church in favor of obeying law. He is reported to have said that if there was a law that we should not feed a stranger, and one should come to his door and ask for bread, he would tell him the law forbids it, and he could give him no bread.

I would ask whether we ought to obey God, or the most wicked laws men are capable of making? I well remember the ministers seceding from the American Anti-Slavery Society, in New York, in 1840 and forming a new society, for the reason that Abbie Kelley was elected one of the Business Committee. They tried to persuade her to resign. I shall never forget how sheet od up in her womanly dignity and told them that if they thought she was not capable she would re sign, but if it was only because she was a woman she would not become a slave to her would-be

masters.

But, with all their bigotry and chicanery, they have not stopped the onward march of freedom. I fully anticipate the time is coming when men and women will think and act more for them-selves instead of pinning their faith on bigoted

What vast sums of money are taken from the people to support priests, who uphold the gallows, advocate war, and do all in their power to prevent women from exercising their God given

May we all do our whole duty and hasten on the long talked of millennium, shall be the silent prayer of your humble and devoted friend of Peace, Humanity and Liberty.—The Voice of

A Spiritualist Funeral.

A Spiritualist Funeral.

Death of D. A. Edoy,—Mr. D. A. Eddy, a well-known resident of Cleveland for many years, died at the residence of his son-in-law, James L. Thayer, No. 20 O a tario street, at 7 o'clock Thestay evening. Mr. E-bly came to Cleveland about the year Bib from Homburg, N. Y. He was for many years in the commission business under the firm name of E-bly & Haliday, afterward E bly & Mix. He carried this business on for many years. Later in life he became connected with the He sith office in this city, and was sergeant for some time, Mr. E-bly has been confined to his home for about a month, the list three weeks of which were passed in bed with severe helicumatory theumatism. A week agoto-day he suffered an attack of naralysts, and though he was conscious until the last was entirely unable to move. Air, Eddy has always been conspicuous in this city as a Strong Spiritualist, and maintained that belief to the hour of his death. He was sixtycight years old.—Cleveland Hendl, Jan 23d.

The funeral of the late David A. Eddy took place vester.

The funeral of the late David A. Eddy took place yesterday atternoon. The services were held at the residence of Mr. Thayer, son-in-law of the degrased, at the corner of Outarlo and Summit streets. It was announced that the burlal would be at the convenience of the family.

The fact that Mr. Eddy was the ploneer, and we may say

the founder of Spiritualism in Cleveland, the further fact that he never lost an opportunity to avow his faith, and the still further fact that he died firm in his belief, and dying other route to Boston." Next he touches up the Boston hotel that received this swelling baker of puffs: "Elegant apartments," "recherche," "hot and cold-water conveniences," and so on. Then he deigns to speak favorably of Boston, "despite the isms and sharpness, we will not say unscrupulousness, of the people." We are so glad he hesitated to say "unscrupulousness." We think we could have stood it better from anybody but him.

The outlook for Freedom, The outlook for Freedom, The outlook for first and continued demand for this book was not effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was no effort at display, and the attendance of comparative strangers, as well as of friends of the family, was not the politishers to print a cheap edition, the price of which shall be well as of the mainty of the subtilisers to print a cheap edition, the price of America. Here the investigator who desires to ture of America. Here the investigator who desires to ture of America. Here the investigator who desires to ture of America. Here the investigator who desires to ture of America. Here the investigator who desires to ture of America. The curlous final the price of whits houst within the ture of America. Here the investigator who de directed the nature of the funeral, excited considerable

two, and matried here in 1817. He heaves a widow and two dough éts. The first spiritual sé unce ever held in Cleveland was held at his house more than a quarter of a century ago, the Fox sl-tf1s being the inclums. He was a favortte contributor to the columns of the Bannet of Light, the Boston Investigator, and other periodicals of that class. The services began with the reading of a poem by Thom

as Lees, subject " He is not Dead, but Gone Réfore, "after which there was singing by a quartette, followed by a spiritual invocation by Mis. E. L. Watson (trancomofium), of Titusville, Penn. Then followed the funeral discourse by A. B. French, Esq., of Clyde, at inspirational speaker well-known in the ranks of Spectralism. The pith of the discourse was the many negative evidences throughout the natural realm which prove the immortality of men and the positive evidence as furnished, through Modern Spiritualism. The discourse was beautifully worded, and if the same address had been delivered by a strictly Orthodox minister in an Orthodox Church over the body of one of 'the elect," its language and its sentiments would have een regarded as altogether appropriate. The speaker advanced nothing in regard to existence in a future state, or God, Christ, and what is generally termed teligion, but what could have been hearthly indorsed by the veriest evan gelist. He was followed by Mr. Thomas Lees, who pro-nounced a hilef but affectionate eulogy upon the dead. Mr. Lees spoke feelingly and forcibly of the deceased's fidelity to the truths of Spiritualism: his real and activity in the cause, and the consolation it afforded him in his passage to spirit life. He died beheving that "Death is but a kind and welcome servant, who unlocks with noiseless hand. life's flower-chaireled door to show us those we love, " The services closed with singing by the quartette, after which the usual custom of taking a last to deat the deceased was ob erved. Notwithstanding the automore ment that the burial would be at the convenience of the family, and in soite of the hard rain, after the company had dispersed, the body was escorted to Woodland Cemetery by a considerable certifies. The pall betters were Messis, Charles Pease, George Rose, John Pirnie, F. C. Roch, Mr. Andrews and Dr. M. C. Patker, - Cleveland Plain Dealer, Saturday, Jan. 26th, 1878.

Passed to Spirit-Lite:

From Holliston, Mass., on Friday, Jan. 18th, Mrs. Lovisa

From Hollston, Mass., on r 1003y, and 1000, are; we want for the same of those rare souls that be autify as they mature. She was in full possession of her mental powers and a fun believer it Spirtuatism. In her early life sheamited with that Methodist Church, where she remained a member for twenty-eight years. When her huse hand passed away her religion fathful to give her consciation. She was urged at last to listen to a Universalist clergyman, and to a certain extent was comforted, but her soul was not satisfied until it had been builted into Spiritualism. Her fath increased until spirit communion became a knowledge. She leaves two doughters and a south-law in Hollston, with whom she had shared a happy home. They are Spiritualists, and are confident the mother-spirit will attend them. One daughter away in the West, The finieral was an occasion long to be remembered. No darkened rooms, no crape, no bitter mountings of grief, for the friends who gathered around the casket to look for the last timeon the dear, still lare, knew she was not dead. Funeral discourse by the writer. MATTIE SAWYER

From Nunda Station, N. Y., Jan. 18th, Mrs. C. Ma-tibla Omey, wife of Newell Oliney, aged 16 years and 5

tibla O.ney, wife of N.ewell Olney, aged to years and a months.

Mrs. Ofney was an amilable and noble woman, respected and beloved by all who knew her. She was a consistent, worthy and intelligent Sputtualist. For months not her house was open each Sindly evening for splittual meetings, in which she, her hapsand, daughter, neighbors and riends took a deep interest. Her timetal took place on Sindlay, Jan. 2 th, at the M thodist church, which was filled to overil whop with people who bettened with application to a comforting and consoling spiritual address given by J. H. Harter, of Auburn, N. V.

Com.

From the residence of P. Gibson, at Fonda, Iswa, Jan. 5th, Wm. G. Buswell, aged 74 years. He leaves this world of sorrow and tribulation with the full assurance that he will return an I masse bright the dark places of earth. Father Buswell was a clear-headed Spir-imalist, candid and hone a in his convictions.

From near Ladianapolis, Ind., Sept. 26th, 1577, of typhold fever, after å short illness, Charles Rollin, eldest son of John A, and Elda A. Andeison (the latter having lett the H (was a firm believer in the truthfulness of Spiritralson, and, ilke most of that taith, was an ardent humani-

From Baltimore, Jan. 1916, Charles Polity Z pp, only child of Charles and Carrie Z pp. aged 6 months and 26

From Lincoln Centre, Mes, Jan. 8th, Laura T., Infant daughter of O. S. and Miss L. M. Whitten, aged 9 months

(Obitinary Notices not exceeding twenty lines publich a gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten mords. }

Call to Organize.

Call to Organize.

Callizons of the United States who indorse the appended political platform adopted in convention by the National Liberal League at R chester, N. Y. 0.3 25h, 1877, are inequested to meet in their tesp active clitics and towns on Washington's Firthery, Feb. 221, 1878, for the purpose of organizing themselves in a Local Auxiliary Liberal Carry. accordance by Physicavisions of the National Liberal League Constitution. Copies of the Later and blanks for organization can be obtained from W. H. Hamblin, Secretary, 231 Washington, sir cl. boston, or from H. Green, Chalman on the Executive Committee, Salamarca, N. Y.

ERNNUS E. Armorf.

FRANCIS E. ABBOT, WILLIAM H. HAMLES, J. A. J. WILCON, H. L. GREEN, D. G. CRANDON,

Biston, Jan. 1st, 1575.

PLATFORM OF THE NATIONAL LIBERAL LEAGE.

1. TOTAL SEPARATION OF CHERCH AND STALE, to be guaranteed by amendment of the United Sites Constitution; including the equitable taxation of chursque property, secularization of the public schools, along ather of Sobitatian laws, aboution of chuptaincies, prohibition of public apprepriations for religious purposes, and alfother measures necessary to the same general and.

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SPIRITUALISM:

A Twenty Years' Record

OF THE Astounding and Unprecedented Open Communion between Earth and

the World of Spirits. BY EMMA HARDINGE.

Spiritual Phenomena.

Remarkable Materializations at Rochester, N. H.

To the Editor of the Bander of Legic investigators during the past two years. Several accounts of sittings have lately appeared in the Banner of Light and in other papers. These accounts do not differ to afer ally in any essentials, and they all agree in the general testimon; to the seeming home typef the medium and to the remarkable nature of the nonifestations.

The writer, with a personal friend, has made two visits to Boolester for the purpose of with nessing the developments. On the first occasion, January 22d, the hadden was not able to sit be cause of payona, weakness. We availed ourselves of the opposisments to make inquiries as to herreputation and as to that or her husband, and received on every hand to stimony to their entire respectability and trustworthness. They have both been residents of Rochester from childhood, and are perfect; soft known in the town, and would not dear to it a single charge reflecting on their moral characters had ever been hanted

An a for a interview with Mr. Pickering, who showed banself in conversation to be perfectly frank and outspoken, we carned that Mrs. Packering's mediumship was at first that of a tipping or rapping modium. Some two years ago the late Mrs Hardy visited Rochester, and after seeing her slate writing mediumship, and the showing of material red hands, it was found that Mrs. Pickering possessed the same power. The spirits soon after wrote that under proper could tons they could show themselves in form. A calenet was prepared, and a vircle of six persons was invited, and on the very first occasion, if the accounts are to be believed; spirit forms showed themselves, and one at least was recognized by her parents, who were in the circle. The materializations have continued up, to this time in the. presence of the same circle and of many speciators, and have steadily in reason in power and straigs the retere existence of man.

Visiting Rochester a second time, on the evening of January 31st, we found at Mr. Pickering's " house a large number to our mind too large a deed religion; that which has rightly been named numbers of persons. When the party were seats (Spiritualism expresses and embodies all there is ed, with little pragmat crists of six in the front for it. Spiritualism has its foundation in knowlrow of chairs, there were heald twenty-three persocalies as well as in faith, and that gives substance sons in the room besides the medium;

pended from a rod passing across a corner of the otheriselves for centuries, and shows to our view rooms and covered at the top with Bark cloth. It, the open heavens, with himan spirits in-cending was, of course, triangular in form, one side being and descending. So, repeatedly, do spirits in the the curtain and the two other sides the walls. Message Department of this paper assure us. of the room. There was a space overhead of We are firmly convinced of this sublime truth, about eighteen inches between the top of the and though the whole world were to repulliate cabinet, and the seeding of the room. The floor, and done it, our helief, would suffer no change. was carpeted. After the Cange was ended that What is the Spiritualism but the primitive portion of the carpet monde the cabinet was taken church of Christianity? Ifferhose days men up, and an examination of the thor showed noth- walked with the spirits bodily, seeing them and Ing of a suspenses nature, and the collar, which becommuning with them. We recollect reading the also was examined, was all tight. The medium same thought as expressed by Mrs. Stowe, in onwas thoroughly "Naminod by two ladies, both of her books. She said that in the ancient days, said to be skepters, who certified that she had not before there was any church known, or any creed a single article of white clothing on her person, was framed, or any coolesiastical machinery set and before entering the cabinet she left her white s in operation, or any Bible compiled, or any Counpocket handkerchief outside.

minutes, during which time, and frequently during lips affrighted persons of trendling sensibilities ing the evening, the plane was played, and they -in those primitive and uncontaminated days company joined in surging familiar songs and Amen walked Indeed with God by walking with hymns. In about twenty minutes from the time, his messengers, who were called angels, and that the medium entered the calenet the curtains were the spiritual was more with than the parted, and there appeared at the opening the and that heaven and earth were almost wholly formtof a woman attired entirely in white. The lone, mained visible between the parted curtums for specession, and several faces were shown at the opening of the curtain. The writer's memoranevening. Some of the materializations were very strong, and bore a great deal of light. In one instance the lamp was removed from behind the paper screen where it was generally placed, and thrown fully upon the materialization, and in many justances, they made signs for Increased light. It should be stated that the light varied and was oftener increased than decreased.

as five or six times, and some approached within two or three feet of the company, and by many signs seemed desirous of recognition.

name, "Lena," so as to be distinctly heard, is the substance of Modern Spiritualism. Others seemingly endeavored to do so, but unsuccessfully? The curtain of the cabinet was three times at intervals drawn aside by the materialized form, and the medium shown sitting in her chair, seemingly in a deep sleep. The figures varied greatly in size and general appearance. years, the tallest was the Indian form before reof the lips was perfectly and the.

One of the most perfect materializations was clearly defined, and she moved with strength, and her whole appearance was lifelike and convincing. The recognition of her by those who had seen her before was complete, and she reciprocated their greetings. This form has been seen and recognized over fifty times, as the father in-

evening. Every opportunity was given, before and after the sitting, for examination, and it was fully availed of without developing anything L. A. BIGELOW. Boston, Feb. 4th, 1878.

TO BOOK-BUYERS.

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thees of meetings, before appartments, etc., should forwarded to this office as easy as Monday of each skill or be to income publication in the same week's thoroff the Harmer.

Author of the Hanner.

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Banner of Light.

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Modern Schullt arism. The key which unlocks the my teries of the Past, explains the Present, and demon ,

The Work of Spiritualism.

As surely as all religion is spiritual if it be in-* and reality to faith. It dissolves barriers behind The cabinit was a simple heavy curtain sus, which superstition and ignorance have secreted ells of Trout were ever heard of or thought bit, The medium was centranced in about twenty and before threats of hell thundered from priestly

figure was well developed, and the hair was dark. And why may not those primitive days return? The face was less clearly defined and per- What has once been may assuredly be again; feetly colorless, which characteristic was noticed may, we may see, and we shall see, that which livevery face shown during the evening. This has never yet entered into the conception of the figure did not advance into the room, but to be beman race since its existence on earth. Modern that the friends of progress and reform in the Mrs. Lord goes, next week, to New York City, about a mirate. Then came the form of a tall, ty at one it was interrupted by the ambitions, that date, and present argument and evidenceman, clearly defined, and with a heavy mous- the wars, and the thickening darkness of men thehe. His clothing was a white shirt and dark who were solfishly pursuing their own ends. It defence of their cause. Those especially who patronage of all friends of the cause wherever Fronsers. During the evening male forms to the is a full and free revival of the early past. It renumber of six appeared, all clad as was the first stores the audible and visible communion of one, excepting an Indian, who will be hereafter spirits with us. It sweeps away the fabric of referred to. Other forms followed in pretty rapid. human superstition, overlaid and ornamented as it is with church systems and priestly authority, and the blind devotion of disciples, and puts in dum is that six male forms, that een female forms, the place of it freedom on every side, personal one child, and five faces were seen during the intercourse with the angels, a clear insight into prive them of the power of obtaining such indithe relations of this world and the other a knowledge of the laws of life, and a profound sense of the dependence of the creature on an aimighty and all loving Creator.

This is religion with life in it. It is the reality It is a thing of sight instead of a thing of bald authority. Such a religion makes a church of during the evening, but was at no time so dan as its own, and will inspire it, fill it, establish it, to prevent one from reading the time by a watch, and maintain it to the end. It is all spirit, and no superstition. It does not wrench and tear Many of the figures retired into the cabinet, as the soul asunder in order to insert a ragged creed, If for strength, and emerged again, some as often that it steals like the imprining light across the spirit, reviving and renewing its powers, fructifying its soil for future productiveness, and warming it with a love that excludes all fear. One at least of the female forms spoke her first. This was the nature of primitive Christianity; it

The Raid of the "Regulars",

--Who would like also to be the "regulators"in medicine, continues, and the double-barrelled effort to control the practice of medicine and sur-The shortest was that of a child of about five gery in this city and the State at large, and to divert the golden stream of patronage into the ferred to. It wore a full Indian costume, with pockets of a to be-rigorously fenced and guarded robe and feathers, and at its full height was more amonopoly, is still making in Massachusetts. The than six feet tall. This form stamped on the sechoes of the strife reverberate in the daily press, floor with considerable force. Several of the fe- and surely ought to awaken the liberal element male forms were strong enough to dance to the to a sense of the danger to which it is now submusic of the piano, wave their hands, turn about, Jected. It is evident that the Allopaths, Homeoshow the length of their hair, and when-as they paths and Eclectics have joined hands in the often did-they waved a kiss to some one of the struggle, and desire to put down all who refuse company, the sound of the meeting and parting to recognize their Shibboleth, such as magnetic healers, clairvoyants, Thompsonians, Indian physicians-in fact, every one who, no matter how that recognized as the daughter of two members, surprising his (or her) cures, or how extenof the regular circle, and before alluded to as sive his (or-her) practice as to years and number be glibly chattered out by a graduating medical student, who might at the same time be utterly worthless as a physician. The effort is making to put books above success. In real life-in the struggling world outside the medical college, peo-This is a plain statement of what was seen at ple have of late days fallen into the absurd habit Mrs. Pickering's, in Rochester, last Thursday of asking not "From whence did Doctor So and So graduaté?" but "Is he a competent physician? has been applied as a measure to the accomplish. I route for St. Petersburg.

ments of many of the members of the regular To BOOK BUTERS.

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The materializations at Rochester, N. II., and a fairs through the medium ship of Mrs. John R. Piekers and the ship of the ship o for the sick are bearing away the palm of victory | eral blessed spirits, through the medium Adel-therefore, be done, think these medicos, to bring already reached a second edition. back in some way their whilem patients from the (to them) "following after strange gods," and so as the outcome of that thought, behold the Prince petition and the Ewing bill before the Water Supply and Drainage Committee of the Massachusetts Legislature - both measures being \(\) on presenting the new supply to the public: dual in their action, seeking first to prevent the dual in their action, seeking first to prevent the new school practitioners from exercising their new school practitioners from exercising their news used as a scalar to a second under the news used as a scalar to describe the new school practitioners from exercising their new school practition, seeking first to prevent the new school practitioners from exercising their new ment they may desire when sick, and force themto take up nolens rolens with those very regular. practitioners who have been in effect ignored by them of late years to a rapidly increasing degree. The injustice and unconstitutionality of either of the above-hand measures, whether proposed for the city or the State, are patent, it would seem, to the most obtuse understanding, . The Committed on Water Sopply and Drain-

age had a conference Friday afternoon, Feb. 1st, upon the bill prepared by Assistant City Solicitor Kittredge to regulate the practice of medicine in the city of Boston, so ays the report in the daily press: The city petitioned for authority to regulate the practice of medicine and pharmacy within its limits, but so far as pharmacy is concerned the matter appears to have been practically waived for the current year. The bill in its main features is similar to the bill to regulate the practice of medicine in the State, which is also before the committee and was presented by Senator Ewing. It is provided that every chartered medical society shall annually elect a Board of Censors, to consist of not less than three members, with authority to examine and license persons to practice medicine, surgery and midwifery. They shall grant certificates without examination to those who have diplomas from regularly chartered medical colleges, and the names of all such persons shall be kept by the City Clerk upon a inedical registry: It shall be considered a mistemeanor to practice medicine, surgery or midwifery, or by sign or advertisement, or in any way to profess to do so, punishable by a fine of from \$50 to \$200 for the first offence, and from \$100 to \$400 for the second offence. In the free conference that was had it appeared that there were seventy five hundred remonstrants against such a measure, and that the chartered societies are the Massachusetts, Homeopathic and Eclectic. Dr. Marden of the committee, who is the only medical practitioner in the House, was warmly in favor of the bill, and thought it was needed more in the cities than in the country, The general sentiment of the committee seeme o favor a State law somewhat less restrictive than the one prepared for Boston, but the Chair pain, S rator Birton, expressed the most decided opposition to the bill, and stated if the committee agreed to report anythere of the kind he should make a minority report which Mr. Carll, of Loosely, said to excell also sign.

We are informed that during this hearing one of the M. D.s who desired the passage of a protective law, used as an argument in favor of the measure, that many of those who practiced medicine without a diploma did so with little or no pay, [being; by presumption, too ignorant to know how much to charge their patients-a compaint which we aver is never made regarding he "regulars" themselves 1 . It is indeed a strong exhibition of self-confidence-to give it no harsher name-for any body of men (or representatives of such body) to go before a legislative committee and ask protection from the acts. of parties who they themselves confess are hunavely curing the sick free (or nearly so) by and through the passage of a law rewarding such

It was finally decided to lay the bill under con-Monday, Febritth, at 10 o'clock A.M. We trust, Jan. 26thhave received benefits-either in self or in the she may go. persons of members of their family circle-from the treatment or practice of non-diplomatized physicians, should endeavor to be present at this hearing, to bear testimony to the good of which they have been made the recipients in the past, and to protest against any law calculated to devidually tested restorative aid in the future.

---Amory Hall.

Sunday afternoon, Feb. 3d, Henry C. Lull lectured in this place, giving a discourse on the teachings of Spiritualism, which was well received by the people attending. Robert Cooper will speak at the same place next Sunday afternoon, at 3 o'clock, subject. "Romanism, Protestantism, and Spiritualism;" he will aim to show their relation to each other. It is Mr. Cooper's intention to make an effort to carry on a course of free spiritual meetings, to be addressed by various wellknown speakers, in Amory Hall, for the present, and in this landable undertaking, he isolicits the pecuniary aid of such of the friends who may feel to extend him a helping hand.

On the evening of the 3d inst. a concert-reading occurred at this place under management of Mr. Cooper, Mrs. Barnard, Miss. E. F. Gooding, Mrs. Nicholson, Mr. Hinman, Mr. Arnold and Mr. Newcomb, participating in the musical, and Mrs. Hattie Wilson in the recitative department of the programme. Another convocation of the same nature will take place at this hall next Sunday night.

Charles H. Foster.

We received Monday, Feb. 4th, a pleasant call from this celebrated medium, who was then on his way South, having just left his home in Salem, and purposing to start for Memphis, Tenn., direct that evening. Mr. Foster is looking rebeen doing excellent work for the spiritual cause, Troy, Rochester, Buffalo, in New York State, Youngstown, O., and other places being the the continent who desire to personally investigate $\big|$ ulent and monstrous fable. some of the most remarkable mental phenomena which it has been given to our age to witness.

Dr. Slade,

According to our latest advices from Europe, was can I safely trust myself or family in his hands?" in Dresden, from which city he was expected to And when this standard of "successful results", return immediately to Berlin, and take up his

"Retrachtungsbuch fuer Alle."

Preface and Introduction. The Baroness says

As I issue a second edition of this Reflection-Book, I obey the wish and the prayer of many friends. The assurances of all who have found consolation and strength in the simple words of the good spirits who dietate these reflections to ne, give me courage to once more send this plain little book out into the wide world. The hearts of those for whom these words are written will lay hold of and comprehend them anew."

From her Introduction - or rather the one afforded the reader by the invisible authors of the book --we subtract the following sentences:

"These are the times of the revelations to become manifest which were promised to you peo-ple of the earth through Christ the Messiah. Yes, the time has come when Christians, Israelites, Mahometans, will all be obliged to unite in one belief. This little book gives you testimony of Christ the Messiah by his work of redemption; it will eall back to your memory his teachings, and make plain to you a few of his yet unex-plained words from the gospels. It presents to you truths which on account of your imperfect understanding you may not believe. The human re-incarnations which are often referred to in this little book, are the changes of which speaks; they comprehend the law of eternal progress, and the punishment and improvement of the spirit in itself. God is all-righteous! He creates all spirits alike innocent, capable of cultivation; the incorporation of all into the world will prove to them the means thereto. In an earth life that to one person continues one year, to another ten, or to another thirty or ninety, everything can neither be gained nor lost. God's justice does not permit this. Therefore we present to you now, people of earth, the natural law of the frequent re-incarnation, whereby you can work the more actively and industriously, in order to soon attain a beautiful moral spiritual aim. Contemplate a man born in misery, who suffers hunger, thirst and cold, and dies in poverty—to whom never a ray of Joy makes life dear and agreeable! It is a penance; yes, a purga-tory; he expiates in such incorporation a former life of enjoyment of every kind.
So has every diversity of the relations on earth

its spiritual design, lying in the spiritual before

Further, this little book assures you that the death of your loved ones does not render them mute and inaccessible to you; you are not entirely separated from them, but they spiritually surround you, see you, and through the assimilation of magnetic fluids are at times able to show themselves to you. Every one who possesses the qualities which permit these assimilations is called a medium or mediator. This is not con-trary to God's will, as he could hinder it if he desired; but the time has arrived when these nat ural laws should be unveiled.

Still further, we often make use of the word od.' Od is the out running of the spirit. We point this out through the influence of spirits on one another and on men. 1 Besides, the book says to your nothing newer and more beautiful than the gospels and the prophets, after whom all men

the gospets and the propines, after whom an inch should endeavor to live.

Mortals! children of God! we send our book into the world, we spirits. You are our broth-ers. Oh receive our words lovingly. Amen."

Mrs. Maud. E. Lord

Will remain at 39 Milford street, Boston, but a short time longer. She has recently held highly successful séances for physical phenomena at Providence, R. I., and at Milford, Milton, Clinsure by said persons with fine and imprisonment, ton, Chelsea and other places-in Massachusetts, together with another sitting at 229 Northampsideration upon the table until after a disposition ton street, this city, where on a previous date had been made of the State bill, upon which a occurred the striking phenomenon of the levitapublic hearing will be held at the State House on tion of a little girl, mentioned in our issue of

remedial domain will turn out in good array on 222 West 37th street, where she will stop for some time, and then visit Chicago and points

The Rights of Widows.

A numerously signed petition was sent in to the Massachusetts Senate Feb. 4th, asking that every widow who has any legal interest in the property of her deceased husband who has left a will, shall be an executor of said will, if she desires to accept an executorship, jointly, with any executor or executors named therein, who acts as such, with the same powers and rights, and on the same term's as are provided by said will and law for any other executor or executors son, when he deems it expedient, to serve with her in the settlement of an intestate estate, or when an executor named in the will declines to all expenses and some fifteen hundred dollars above them, when our good lady friends, by the

The Growth of Liberalism.

The Newburyport Herald, under the head of Georgetown (Mass.), says: "Liberality in religious matters is becoming a marked characteristic of this town. Rev. Charles Beecher, following the lead of his brother Henry Ward; has gone back on hell, and is now preaching a course of what are denominated Universalist sermons. Spiritualism is rapidly gaining ground, and lectures and 'séances' are in order every week, at which clergymen and 'pillars in the churches' are interested attendants. One minister declares that he is certain he talked with the spirit of his daughter, and another is sure that his seeing over twenty 'materialized forms' at a recent sitting was not an illusion of the senses or a freak of the imagination."

Col. Ingersoll on Hell.

Robert Ingersoll delivered a lecture in New markdbly well. He has for some time past York City on Sunday evening, Feb. 3d, before a very large audience, and took a decided stand eternal punishment. He declared the conception coming at the first scance. Her features were of patients, cannot pass a clearly technical and scene of his efforts. We expect to hear grand of hell was born of the twin sisters, Revenge to \$1. He will send them, postage paid, to any adcheverly arranged book-examination which could accounts of him when he reaches his field of and Fear, and that the American people were dress on recepts of \$1 per copy. operations in the South, and earnestly recom- too brave to harbor it. For himself-he despised mend him to the attention of all in that part of any man who could believe in it; it was a fraud-

Our valued friend, correspondent and agent, J. J. Morse, has recently removed his residence from Warwick Cottage, Old Ford Road, Bow, London, to Elm Tree Terrace, Uttoxeter Road, Derby, England. We trust he may find the change of abode to be advantageous.

Woman Suffrage.

The recent Woman Suffrage Convention at Washington' adopted a series of resolutions setting forth the duty of the National Government in maintaining the equal rights of all its citizens without regard to sex; the injustice of remanding woman from a hearing before the highest tribunal of the nation to State legislation; the educated tax-paying women of the nation to have precedence over Chinese and Indians in reference to Congressional action on their civil and Part First consists of reflections on a variety of political status; a condemnation of the proposed subjects, and Part Second of prayers. The scope sixteenth Amendment, which introduces the secof the matter contained within its covers may be tarian idea of God into the Constitution; the inadjudged by the following extracts from its justice of taxing the property of widows and spinsters to its full value, while the clergy are largely exempt; lastly, the proposition that education should be made compulsory, and that after 1885 there shall be educational qualifications to the right of suffrage.

In the U.S. House of Representatives, Jan. 30th, Mr. Frye of Maine asked and received unanimous consent to present a petition. He said that the Judiciary Committee had for two hours that morning listened to a most interesting argument by Mrs. Isabelia B. Hooker in advocacy or giving women the right to vote. One of the reasons most strongly urged was that on the matter of temperance the women would always be found voting right. The petition he had to offer was the request of thirty thousand American the light Countries to the for their contractions. can women asking Congress to legislate for their protection in the Territories of the United States and in the District of Columbia against the free sale of intoxicating liquors. He presented the petition on behalf of the Women's Temperance Union, which had an organization in nearly every The petition was over one thousand feet State. long, and was signed by thirty thousand women, as stated above. The immense petition, which had been elegantly bound up with red, white and blue ribbons, and which had been reposing on a pedestal decorated with the American flag in front of the desk of the official reporters, was then handed up to the reading clerk's desk and read. On motion of Mr. Frye it was referred to the Committee on the Judiciary.

The Joint Special Committee of the Massachu-

setts Legislature on Woman Suffrage gave a hearing in the "green room" at the State House Monday afternoon, Feb. 4th, Robert R. Bishop, of Newton, in the chair, a large number of persons being present. The subject of the hearing was the petition of Sarah S. Russell and others, praying for the passage of a law conferring upon women who pay taxes upon property the right to vote for town and city officers, and to take part in the management of town and city affairs. The hearing was opened for the petitioners by Hon. W. I. Bowditch. Papers were read by Miss Abby May and James Freeman Clarke, and a letter from Judge Dwight Foster, all in favor of the proposed measure. Considerable discussion was participated in by the petitioners present and the members of the committee, after which the assembly adjourned.

The Atlantic's Portrait of John G. Whittier.

No more appropriate addition to its list of premium engravings could the publishers of the enterprising magazine above mentioned have made than the fine portraiture of "the hermit thrush of Amesbury," which Messrs. H. O. Houghton & Co., of Boston, have issued for 1878. The picture is from the pencil of J. E. Baker, one of the finest crayon artists in the country, and is in size 24x30. Wherever it has made its appearance-notably in the homes of Longfellow, Trowbridge, Holmes, Stedman, and others of the fraternity poetical-it has called forth enthusiastic encomiums.

The portrait is offered only to subscribers and \star purchasers of the Atlantic Monthly, who can obtain it with the magazine for 1878, by remitting \$5,00 to the publishers. The picture will be sent by mail, carefully rolled, so as to avoid all danger of injury, and will be forwarded to any address on receipt of the price and subscription by the publishers. The subscription price of the Atlantic alone is \$4.00.

Speaking of Whittier, a recent writer has remarked, "Distinguished as will be his place in the annals of literature, justly famed as he is for his exquisite and soul-stirring poetry, to us, Whittier, in his own pure, sweet, beautiful life, is far grander than in his writings. His life is his best poem. The man is far nobler than the of which the supply is practically unlimited in further west. She deserves the countenance and poet," and Mr. Charles II. Brainard truly says, "Mr. Whittier's life has been more beautiful and true than any poem that ever flowed from his inspired pen, and fully justifies the warm eulogium contained in the closing lines of a beautiful tribute to his life and character from the pen of his devoted friend, the late Phobe Cary:

But not thy strains with courage rife, Nor hollest hymns, shall rank above The rhythmic beauty of thy life, Itself a canticle of love.

In our last issue we noted the fact of the incorporation of The American Spiritual Magazine with the Voice of Truth, both of Memphis, Tenn. In the Voice for Feb. 2d, we are glad to find the announcement that Bro. Watson was very successful with his monthly, as he states that the named in the will. This enactment shall not bar consolidation is but temporary, and that the magthe judge of probate from appointing some per- azine was not stopped from any lack of pecuniary support. He says:

> "We were going on prosperously, having met direction of their spirit-guides, commenced the publication of the Voice of Truth. This will require a large outlay of money, which is more difficult to command now than we have ever known, though we have resided here near forty years. Under these circumstances, after full and ree consultation, and by the advice of our spirit friends, we concluded to consolidate them for this year. A weekly issue certainly can do more than a monthly can.
>
> Our success with the Magazine has far sur-

> passed our most sanguine expectation, financially and otherwise. When we resume its publication we expect to have it one-third larger.'

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John Shobe, artist and publisher, 180 East Adams street, Chicago, Ill., has issued two pictures which are worthy of mention at the present time. The one bears title as "Transition, or The Spirit's Birth," the other "Celestial Visitants," both being as it were illustrations of suggestive lines copied from the poems of Henry W. Longfellow. The first in spirited limning gives what is known as the clairvoyant view of the death scene, the second portrays the return to the mourner of joyful and enfranchised spirits from their spiritual home. The pictures deserve atagainst the idea of the existence of a place of tention at the hands of the public. Mr. Shobe has reduced the price of these engravings from \$2

> A correspondent writing from Pleasanton, Kansas, says: "Accept my good wishes for the continued success of the grand old Banner of Light, whose pages I can confidently say are educating untold thousands in the true philosophy of life."

We have received the Secretary's report of the Convention of the Vermont State Spiritualist Association, held at Waterbury on the 18th. It will appear in our next issue.

Foreign Items.

Dr. J. M. Peebles was announced for a short course of lectures in London, the first to be delivered in Doughty Hall, Sunday evening, Jan. 20th, his subject, "The Uses of Spiritualism as exemplified by what I have seen in China, India, and amongst the natives of New Zealand, the circumstances of a spiritual nature, under which the late Abraham Lincoln emancipated four million slaves; embodying a number of facts quite new." He was to address the Dalston Association on Monday evening.

Dr. Monck commenced his subscription meetings at West End, London, Sunday evening Jan. 13th, in Ladbroke Hall, Ladbroke Grove, Notting Hill, on which occasion the hall was crowded to excess, by an appreciative audience. Dr. Peebles presided, and after his brief address Dr. Ark. Monck delivered his inaugural.

known non-professional medium, was married to ture on temperance, general reform and immor-Mr. Nugent James, son of Captain John James, of Tottenham.

anything about Spiritualism have testified, electricity and magnetism are not the forces by means of which the phenomena of spirit circles are produced. The very few of our correspondents who yet misuse the word "magnetism" in ents who yet misuse the word "magnetism" in their communications, are requested to omit it for the future. "Mesmerism" does very well in place thereof. Although Mesmer did not discover the power, everybody knows what is meant by "Mesmerism," and it is quite certain that magnetism will not produce the wonderful offects it is available with the linearities graphers. effects it is credited with by incautious speakers who know not what magnetism is.—The (London) Spiritualist.

Mr. W. J. Colville is still lecturing in London. The Spiritualist says: "Shortly we shall bring out an important new book on the phenomenal aspects of Spiritualism, drawn up for the special purpose of furnishing evidence to disbelievers of the reality of the facts. It will contain articles by Mr. William Crookes, Mr. A. R. Wallace, Mr. Cromwell Varley, and others whose testimony is

of considerable weight with the public." "Since Christmas a house in Dover street, inhabited by a noble earl, has been haunted. No sooner does the owner go to bed than the wall opposite appears brilliantly lighted up, and the figure of a ghost glares down upon the astounded nobleman."—Truth, Jan. 10th.

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SPIRITUALISM IN LIVERPOOL .- Mr. J. J. Morse delivered on Sunday, Jan. 13th, two eloquent inspirational lectures, on "Spiritualism in the Past," and "Spiritualism in the Future," before the members of the Liverpool Psychological Society, at their rooms in the Camden Hotel, Cam-den street. Mr. John Priest, in connection with den street. Mr. John Priest, in connection with the Sunday Lecture Society, is delivering a course of lectures every Sunday evening at Meyerbeer Hall, on "Scientific Thought in Relation to Phi-losophical Subjects." These lectures have attracted fair audiences during the winter.

SUFFERING FOR CONSCIENCE'S SAKE.-Mr. Henry Pride, well known in Liverpool Spiritualistic circles, has been fined twenty shillings and costs for the fourteenth time, because he cannot conscientiously permit his children to be vaccinated. Another person who had also been previously convicted, was fined in the same amount for a similar offence. [Our English friend, Mr. Tebb, is doing good service in England by his efforts to suppress vaccination, the worst thing the Ductors ever brought into use to poison the human system.]

PHYSICAL PHENOMENA.-Mr. John Beattle late of Bristol, writes to The Spiritual Magazine:
"About twelve years ago I and two other gentlemen called upon a medium (a lady) in London. That person knew no more of us than if we had dropped from the moon. We were shown into a room where we waited by ourselves for a quarter of an hour, giving us ample opportunity of looking at everything in it. At length the medium came and told us to be seated; we at random sat round a large table, time of day 4:30, in July, two large windows in the room uncurthe celling; they ran down the wall, along the floor to the table: I asked who was present, and it was rapped out 'Mother.' Here my doubt mastered me; I could not accept it, and demanded proof.

At once was given her name—maiden name; that was followed by fifty questions at least from mu. about my family, the answers to many of which I about my family, the answers to many of which I did not know myself, but which I found verified afterwards. I then said, 'Will you tell me the last words you said to me?' The sentence was given at once. One of the gentlemen had a statement made about his family which he affirmed was not true, but on writing to his mother he received the reply that it was true, every word. I have said nothing about the power exerted over things in the room, which was great. The answer came by means outside of the medium, and many of the questions were mental; they clearly were not through reading, and there was no hesitation or leading used; on the contrary, the evidence was demonstrative.''

William Tebb, of London, proposes to commence at an early day the issue of a free-thought publication, to be entitled "The Psychological Quarterly." We carnestly hope that abundant success may attend his laudaole efforts.

Henry D. Jencken, a prominent English barrister, the husband of Kate Fox, writes that on New Year's Eve he received as a gift from spirits the flowers used at his wedding, revived and placed in an urn. He had kept them in a locked box in a drawer, and on going there he found only the stained paper in which they had been enclosed.

"Poems of the Life Beyond."

Mrs. Sarah R. L. Williams, of Toledo, Ohio, a cultivated and superior woman, says in The Ballot Box, which she ably edits, of Poems of the Life Beyond: "An exquisite volume; choice gems from all ages, full of yearnings and aspirations for 'the life beyond the flowing tide,' where the rude shock of severed ties no longer comes to mar the harmonies of the soul. To hearts that ache and bleed we commend this beautiful work; rarely have we met in the range of our poetic reading with anything so comprehensive and so sweet. We find much that we had garnered up as full of exquisite pathos, and much besides—translations from old poets, choice utterances from writers unknown to fame, the most inspired sentiments of familiar poets."

A correspondent writes: "The Religio-Philosophical Society of Reckford, Kent County, Mich., held its annual meeting, Jan. 6th, 1878, at its Hall in Rockford, and elected the following officers, to wit: William E. Whitney, President: Alexander Kuch, Vice President; and John M. Smith, Secretary. Speakers and others wishing to visit Rockford, or having business with the Society, will receive prompt attention by addressing either of the above named gentlemen.'

These long winter evenings are well adapted to reading, and the friends of freethought should supply themselves with mental pabulum from the fine assortment of Spiritualist and Liberal Publications which we have for sale at the BANNER OF LIGHT BOOKSTORE.

Movements of Lecturers and Mediums. (Speakers baying matter for this Department are reminded that the Banner of Light goes to press on Thesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.)

Capt. Brown and Mr. Vandercook were in St. Louis, Jan. 13th, where the Captain addressed the Liberal League upon "The Money Question," and was highly complimented in resolutions by that body. They were at Charleston, Mo., the 15th, and from Jan. 19th to 28th at Memphis, Tenn., where the Captain gave eight addresses, closing with one on the 27th. The Memphis papers gave him excellent notices. They went to Helena, Ark., Feb. 1st; to Clarendon, Ark., from Feb. 21 to 6th, where the Captain gave six addresses; thence to Little Rock and Hot Springs. Address till Feb. 8th, Little Rock,

Henry Hitchcock (address 620 No. 5th street, In London, Jan. 14th, Miss Showers, the well- St. Louis, Mo.,) is ready for engagements to lectality, for a small compensation, in any part of the country. Being a skillful musician, his ad-As all electricians and scientific men who know dresses are made more attractive by vocal music and violin and guitar solos.

P. C. Mills speaks in Seabrook Thursday evening, Feb. 14th. Would be pleased to make engagements during February and March. Address 7 Montgomery Place, Boston, Mass.

Mrs. Amelia Colby spoke in Fort Scott, Feb., 1st; Columbus, 31, 4th, and 5th; Oswego, 7th, 8th, and 9th; after which latter date she started for Texas by M. K. & P. R. R. Friends wishing the services of herself and the lady by whom she is accompanied, along the line of this road, will address Mrs. Colby and Smith, Oswego, Kan., during February. Permanent address at S. E. corner Arkansas avenue and Winnebago street,

W. F. Jamieson is reengaged to speak in Kansas City, Mo., the Sundays of February. His week-evening engagements are as follows: Debate with Elder W. J. Orem (Adventist), Feb. 5th, 6th, 7th, 8th, 11th, 12th, 13th, 14th, in Pleasanton, Kansas. Lectures in Girard, Kan., Feb. 18th, 19th, 20th, 21st, 22d.

Mr. D. E. Caswell, whose card will be found in another column, is fully endorsed by hundreds who have sat with him, as an excellent business.

test and magnetic medium. Sarah Helen M. Roundy, Springfield, Vt., will

lecture and attend funerals if desired.

"Visions of the Beyond."

The Religio-Philosophical Journal refers to Herman Snow's new work in the following fash-

"The editor of this volume is well and favorably known to the spiritual public. He says of himself, in the introduction to the present volume in the same of the present volume is the same of the present volume. ume, that he graduated from the Theological Department of Harvard College, in the class of 1843, and that he is still in good standing in the ranks of the liberal denomination to which he belongs. He further says:

octongs. The further says:

'In the spring of 1852, being still in the active duties of the mulstry, and feeling that it was but right for me, as a disinterested seeker after all truth, to look into the then novel claims of Spiritualism, as well as into other subjects relating closely to human welfare. I with great effort so far overcame any strong feelings of repulsion in that direction, as to turn my attention to something like an earnest investigation.'

In other words, he did as every one has who has given the subject an honest hearing, became a confirmed believer; and for more than a score years has been a warm and consistent advo-

The medium through whom the communications in the book were given, Mrs. Anna D. Loucks, has led a life not distinguishable from every-day mortals, but has suffered severely. Her health is delicate, and her attractions are toward the world of spirits rather than to this sphere.

Her education is slight, and her reading limited, and her natural mental powers only ordinary. Through this medium, Mr. Snow received a wonderful series of visions and identified communications, both interesting and instructive, relating to the life and occupation of spirits, the spirit-world, and sources of happiness and mis-

This book should receive a wide circulation.

Another Worker Gone

Dr. Charles R. Goward passed to spirit-life from Stoughton, Mass., recently, aged 51 years. Dr. Goward was one of the first mediums in New England. He was a very lucid clairvoyant, often describing distant localities and scenes with great accuracy, as well as manifesting extraordinary insight concerning business affairs, and a peculiar knowledge of the mental and moral characteristics of persons to whom his attention was called. Public events were frequently predicted in advance of their occurrence, and his predictions seldom if ever failed. His ability to discern he cause and cure of disease, gave him much business as a physician, while he was often called to minister consolation to mourners upon funeral occasions, as well as to teach the spiritual philos-ophy, under the guidance of spirit friends, in public lectures. He was quite widely known, and his genial nature as a man, together with his spiritual gifts, made for him many friends. The funeral services were held in White's

Hall, Stoughton, the large hall being filled with relatives, friends and citizens. Dr. H. B. Storer, of Boston, delivered an address, in which the life-work of our brother was delineated, as illustrating both his peculiar adaptation to the practical work of beneficence which Spiritualism has inaugurated, and also the spiritual philosophy of human relations and progress. The address occupied about an hour, and was listened to with deep interest. Appropriate music was furnished by a volunteer choir.

On Sunday morning, Feb. 3d, Horace Seaver, Esq., editor Boston Investigator, lectured at Paine Hall before the Liberal League-John S. Verity presiding. Mr. Seaver's subject was 'Liberals, Liberalism and Liberal Leagues.' Remarks were also made by Messrs. Damon, Wright, Hill, Cooper, Dr. Dillingham, and others. Robert Cooper and Mr. Sawtelle furnished music. Next Sunday morning Prof. Wetherell will speak at Paine Hall before this organization

on a topic kinded to its objects. A mountebank, styling himself Professor Cecil, is traveling through New England exposing (?) Spiritualism. We do not care to advertise this man by telling what he says; but his story with regard to exposing mediums city is false in every particular.—Religio Philo sophical Journal, Chicago.

Ditto concerning his assertions about the me lia he claims to have encountered in Boston.

On motion of Robert Cooper, it was voted at the recent Paine, celebration in Boston to remember with appropriate services at Paine Hall the date of the release of Abner Kneeland, which anniversary was stated to occur sometime in March. A vote of thanks was also passed to Col. Ingersoli for his triumphant vindication of the character of Paine from the sought-to-be inflicted League and its friends at Talmadge Hall, that SPIRITUALISTS, where those so disposed can meet aspersions of the churchmen.

In another column will be found the business announcement of the well-known test medium, Edwin Keene.

Spiritualist Meetings in Boston,

AMORY HALL, "Children's Progressive Lycoum vo. Holds its sessions every Sunday morning at this hall, orner West and Washington streets, commencing at 105 clock. The public cordially invited. J. B. Harch, Con-

BAGLE HALL, 616 Washington Street, Test true every Sumay moroting at began, in inspirational peaking at 25 and 75 p. M. Good mediums and speakers

BOOK Spread.

ROCHESTER HALL, 730 Washington Street,
Public United frees for tests and speaking are lead in this harevery Sinday at 10⁵ A, M, and 2⁵g and 7⁵g P, M. Several
eliable mediums always. In attendance, Good quartette
dinging provided.

duging provided.

PYTHIAN HALL.—The Ladles' Aid Society holds its meetings regularly on the afternoon of Filday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN - EVENING STAR HALL. ptritualist Meetings are heel at this place on Sunday afte oon of each week at 3 o'clock. | C. B. Marsh, Manager.

Amory Hall,—The morning session of the Children's Progressive Lyceum held at this place Sunday, Feb. 3d, numbered among its many at-tractive services the rendition of the following literary programme: Recitations by Mary Waters, Annie Jacobs, Oscar Dresser; Song, by Minnie Day; Recitations by Alice Bond, Jennie Miller; Piano solo, by Jennie Beal; Recitations by Mabel Eaton, Maudie Lord; Song, by Nellie Thomas; Recitation by Louisa Jacobs; Song, by Florence Danforth, accompanied at the piano by Miss Helen M. Dill.

This Lyceum has, through its officers, secured the use of Paine Hall for the approaching anniversary services, March 31st. Particulars of the arrangements made by its members and board of government for the observation of that day will be given hereafter.

Luceum Entertainment.-In a recent issue we stated it to be the Intention of the management of the Amory Hall Children's Progressive Ly-ceum to arrange for a visit of some of its members to New York and Connecticut. Conductor Hatch proposes to leave Boston on Saturday, Feb. 23.1, with a delegation of the pupils, stopping at Putnam (Conn.), where they will hold an exhibition festival, proceeding thence directly to New York City; and that on Sunday morning they will attend the Brooklyn Lyceum, while in the afternoon they will lyvisit the New York City Lyceum—the evening being devoted to an entertainment to be given by the Boston Lyceum, complimentary to the Lyceums which they visited; and that on Monday they will take a look at various places of interest, closing the day by giving a Costume Exhibition for their own benefit, returning home on Tuesday. We are in-formed that the New York friends are anxious that the delegation remain an additional day with them, which request the management of the Bos-ton school have under advisement. On the even-ing of Thursday, Feb. 21st, the party who are to make up the delegation will hold a literary and musical entertainment at Amory Hall, which will be a duplicate of the programme they will offer during their projected tour. Among the participants it is announced that Miss Lizzie Thompson and J. P. Endres, jr., will render scenes from "Hamlet," and Mr. F. L. Union will give readings, E. D. Stickney and Miss Carrie E. Hopkins will present scenes from the "Honey moon," etc., Florence Danforth and Gracie Fair-banks will be the singers, and Miss Helen M. Dill will act as accompanist.

Eagle Hall .- The conference meetings at this place have been unusually interesting of late. Last Sunday morning Mrs. M. H. Niekerson opened the meeting with an invocation and a short address, followed by remarks by Mr. O. Niekerson, Mrs. M. W. Leelie and others.

In the afternoon Mrs. A. A. Jackson took the platform and gave an invocation, and also some interesting particulars in regard to her medium-ship, and how she became a Spiritualist. Prof. Plummer made an eloquent inspirational ddress.

address.

The evening exercises were participated in by Mr. and Mrs. Nickerson of Chatham, Dr. Mc-Lellan and F. W. Jones. Mrs. H. Clark made an interesting address, and Mrs. A. W. Wilds read a fine original poem. a fine original poem.

Charlestown District - Evening Star Hall, -Sunday afternoon, Feb. 3d, Dr. John H. Currier, of Boston, occupied the platform as speaker in this hall; at the usual hour a fine audience was present, and ar eloquent trance discourse was delivered by the speaker and listened to with great satisfaction. After the lecture a few inter-esting remarks were made by Mr. I. H. Bickford, which were followed by several fine tests by Mr. I. II. Fernald, the same being recognized as correct. Next Sunday, Feb. 10th, Mrs. Carlisle Ireland will give tests in this hall at 3 r. M.

Testimonial. - A correspondent writes: "Prescott Robinson, Esq., who has been conducting Spiritualist meetings in this city during the past five years, is soon to leave our city, and his friends have decided to give him a testimonial next Sunday night in Rochester Hall. The programme as announced is very interesting; several of the best speakers in the city, beside readers, singers and musicians, are to be present to contribute to the entertainment. A good time is anticipated." We are further informed that George A. Bacon will preside.

Kennedy Hall .- The Aurora Dramatic Association, of which Samuel F. Davis is Manager, William L. Clark, Treasurer, and George C. Van Benthuysen, Business Manager, gave an enter tainment at this place, 93 Warren street, Boston Highlands, on Wednesday evening, Jan. 39th, the bill consisting of "Dora" and "The Rough Diamond." The principal parts in the first piece were well sustained by Samuel F. Davis, Wm. R. Falls, G. C. Van Benthuysen, Misses Nellie Blake, and May E. Mosher, and in the second by Wm. E. Davis, Miss Alice E. Shaw, Miss Bessi

Rockland, Mass.—The following persons re-cited or read before the Rockland Progressive Lycited or read before the Rockiand Progressive Lyceum, Sunday, Feb. 31: Annie Holbrook, Lottie Beal, Eva Cushing, Grace Cooper, Johnnie Burgess, Lydia Baker, ("John Wesley's Farewell to Earth,") Lanna Shaw, ("Extract from Dr. Dudley's Sermon on Hell,") Brainard Cushing, ("The New Church Doctrine," by Will Carlton,) Mabel Looby, Susan Wheeler, (Extract from Col. Ingersoll). Freeman Gurney gave an object lesson on "Ants and their Habits." Maxims, thirty-five in number, were read by the school. This Lyceum onens at 1 o'clock v. M. school. This Lyceum opens at 1 o'clock P. M., and is free to all.

PROOF PALPABLE OF IMMORTALITY: Being an account of the Materialization Phenomena of Modern Spiritualism, with remarks on the re-lation of the Facts to Theology, Morals, and Religion. By Epes Sargent. Price, cloth, \$1,00, paper 75 cents, postage free. Address Colby & Rich, No. 9 Montgomery Place, Boston.

These facts of modern materialization are an elucidation of the appearances of deceased persons, accounts of which are so numerous in the Bible. They show that the modern are precisely the ancient manifestations, and so prove the one no more miraculous than the other. Here is a good opportunity, for a small outlay, to become informed in what is occurring in this respect in our own and other countries.—The Messenger Westfield, N. Y.

Mrs. Nellie J. T. Brigham, the wonderful inspirational speaker, lectured in Saratoga on Monday and Tuesday evenings of this week. The new place of meeting was in Montgomery Hall, the large nice room on Spring street, under the Congress Hall ball room. There were good audiences on each evening. Especially on Tuesday evening the attendance was very large, in-cluding many of the best-thinking ladies and gentlemen in Saratoga. - Saratoga Sun, Jan. 19th.

The 140th anniversary of the birthday of Thomas Paine was enthusiastically celebrated in Washington, D. C., by a gathering of the Liberal ment expressly for the accommodation or

A report of the obsequies of D. A. Eddy, Esq., late of Cleveland, Ohio, will be found on

HOT Captain Burnaby tells us in his "On Horseback through Asia Minor," that at Angora he held a conversation with a Turkish gentle-man, who seems to have been more liberal than most Turks, and who told Capt, Burnaby:

"We must educate the people, and teach both the Christians and Mahometans that a difference of opinions on religious matters is not a subject about which men should quarrel. Religion has been the cause of more wars than any

thing else in history."
"I tell you what it is,' he continued, 'I helieve that in another hundred years there will be no religion at all, or else that every religion will be merged into one creed."—London National

The Banner of Light, Boston, is the oldest ournal in the world devoted to the Spirifual Philosophy; and if not the ablest - as we do not like to institute comparisons among friends-it certainly occupies the very front rank in point of exterprise and ability. Its management is conscientious and independent, in the sense that it tolerates no fraud even among professed Spiritualist. Every medium or lecturer who claims the confidence of the public through this paper is subjected to the closest scrutiny. The Banner is beautifully printed, on fine paper, and sold at they price of \$3.15 a year, including postage, or at that rate for shorter periods. Its advertisement is in this paper.—The Fulton (N. Y.) Times.

23 Have you never realized the presence of the spirit of a metriend? Have you never, sitting in some lonely place or it some dimby-dighte to on, or bying wakeful on your been aware startlingly aware, perhaps, that the splitt of some friend distant from you on the earlik, or in the heaven, was high you? From such experience Paul oust haven the the knowledge on which he based the solemn and consolatory interregation to uching the invisible life that splitts entry in the forth of ministering splitts sent forth to minister for them who shall be heirs of salwaron? "W. H. H. Murray, in The Golden Rule, Nov. 2134.

But why "in some lonely place or dimly lighted room ¹⁹? and if a dimly-lighted room is better than a light one for such communion, would not a dark room be better still?—*The Gardiner (Me)* Home Journal

Attention is called to the Testimonial of Mr. Murray re garding the successful treatment of Catarth by Dr. Judge

When Whittler wrote:

"Thear the tread of ploneers, Of nations yet to be: The first low wash of wayes, where soons Shall roll a human sea."

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P. E. CASWELL, Business, Test, and Magnetic Medium, No. 9 Hancock st., Bunker Hill District.

each west to the higher entry of which which have a five paper replies of which Messages given each week to make to see that the paper terms of the paper to the nestions of higher Messages to account of the paper with them the characteristic of their eart offer forthal teach to whether for week or to a consequent to the order of the paper from the characteristic of the consequent to the paper from the characteristic and account of the consequent as a prospect to a better or differ.

io a logiller secolities ; We soke the conster to receive not be trine i it forth by spiriture these so more that he should dispert with his or for reason. Another case had fit it has they perceive -

The Banner of Light Pressure Meetings

REPORTS OF SPIRIT MESSAGES BODY & SOLD FOR A SOLD TO KNOW AS IN MICHIGAN MIIS, JESSIE S. RUDD.

Invocation

Tate, light, and sunshine, etc. Firther, we behold in thee other than Great Part Cause of all Things, we bow before thee and ask thee to draws "nightainteins". May we do out of ity here on earth. As we return may we feel thy presence, and the presence of the wisdom angels as they flraw near to us; may we say to all and each individual, 6 God bless, guide, and protect thee "

Questions and Answers.

Cosmorana Seintr Mr. Cadiman, we will now listen toyour questions. Or it without, we will now listen toyour questions. Or as set an Well to young a spirits divine one another's, thoughts ". If no, how can any have private thoughts or interests."

private thoughts or interests.

Ass. (There is a great difference between the spirit world and your world. It worr worldmen can do to pitcher coars over their learts and have their own private interests and thoughts; wo medican wrapither, clocks, about them and you carnot divine the import of their thoughts. but In the spiritual if there is no enterediment. You cannot have your private thoughts or your private interests. When you enter the spiritual realing there is written upon your spirit the regord of the deeds done in the body. We can read the the deeds done in the body. We can read the thoughts as the groune and go, you cannot controlled your real character, but you are as open as the dayiest tis to the give of dim who exists a tily enough to discert the sures, counting inpoly os must understand that the spiritual and the inater abouter around deal. There is no necessity of decest, and there is no desire for concentrative discounting this honors into the spiritual passes for what he or she is worth. We it we seen a king, bearing this honors into the spiritual for obliged to stand aside for the physican who had done his bodding Tyears before, but meather had looked to the material while the physican had looked to the inaterial while the problem in had looked to the spiritual. If you would be spiritual you must at tend to the spir tuals if you would be Spiretuals lsts you must work according to the spiritual oleaof life; therefore it behaved yen to look well to what kind of building material you are setcling up to us. At is of now before you below masks diver your classes, of stoods are out as a before your life. ecord, for you must, pass for what you age and

nothing more.

Of all has been said that the earth is but the reduction or not ration of the spirit would. Are you in standards subject that larges of seasons; lost and cool, and are spirit liable to sufer from

A The mater it world is but the redection of our world. We are not subject to of arms such as your are. Even if the second section and went we should not feel their offeet as you do, because you are, of the material, Materialists, while we are of the specimal Spiritualists. You annot understook us took, but we hope the time will

What is the adopt of silk garments upon

inedical serie and voltails. The A. Trete are some first and indistriction for series when stik jerinor i s<u>reveki ar pisanat</u> bitori devaloplid spirits at lata war ada and valerats who at ather sept to the weather all a did visits swip, it from weath my edge so kets perhead to the term of the health to the geometric of a delegant hold wood of a flatter treatment apen, whom it would have more term whatever. We know where of we work, for West view exterior to the With the inflictional before yet and two found that stikewas to obstacle in the With of any spirit standing to at het. but that she could be not tooked just as well as it. but that she done in print though just as well as it, she were offered, elastical, the insure asytums. The use of lack, ith, in the shape of myltraps and gapes, has simetimed been found bein floral in-wardings if the approach of fund veloped sports. buth is hot reliable in every case. The majority of no degree are not so casily controlled when chottest in sink

cornectives of a spirit to a mortal a spirit to a mortal and influence bins of her when the modium is not

A .- That is a possible thing off there is a welldeveloped need im, who is true to himself, who has what we may term a famillar spirit with him, and he wishes to have a certain thing come to pass with a certain individual, and the thing is: right, he has only to ask his familiar spirit to go, and influence the individual. If the individual is, susceptible, and the influence under-stands the conditions, the person will surely feel

-Dies one great sin or breach of trust- as the case of tidman, the New York forger-ise all previous acts of kindness and carnestness in the cause of truth, so that he must begin a new record, as has been claimed in the Chris-

tian Union is wspaper!

A - Every ekstalness stendered to humanity. sends forth its bell-music of love and harmony every kind thought sent forth does its work. Will it be possible, think you, when temptation is standing on all sides, if one commits what seems a wrong, that that act shall blot out affiprevious good deeds? We answer, Not not not most decidedly. The deeds done unseitishly for the good of himself and others, will still stand to his credit, and if he has done wrong that will also be on record. One wrong act does not blot out one or a thousand good acts by any means. When we answer for the deeds done in the body, a good deed is still a good deed, a had deed is one of darkness, but circumstances and surroundings may palliate the evil, and render the

accountability less than many suppose. • Q.—Also we read from the same source that it is no credit to any one that the leads a good life, as all our actions come within the scope of the possibilities of our nature. Is there then nothing praiseworthy if we struggle against temptation and use our talents profitably? And was not that what Christ referred to in the parable of the

talents of silver! A.—Take for illustration the man whose parents and grandparents are strictly temperate, and who inherited no thirst for intoxicating liquors, and whose parents and grandparents were also strictly moral, implanting in him no propensity toward immorality, and who consequently walks the "straight and narrow path," and is what the world calls "a good man," is there any great credit due him for being good? He can't help being good; it is impossible for him to be otherwise; the circumstances of life, hereditary condi tions, mark out his path from the beginning; he was born a good man. Would that all were born under like conditions.

are a temperate man, a moral man. There is ten times the credit due to him that is due to the one who had no temptation whatever. Let me tell you, friends, men and women, hold not up your Leads and boast, for you know not what you are yourselves, unless you have been tempted. If you have been tempted to use intoxicating liquors, and there—have been unfluences around you that have said "Go on," and you have resisted those influences, then you can say, "I am strong and

It an inheritance has been brought to you of immoral conduct, you have been tempted, and you know that you have stood firm, then you can say you are virtuous, but if you have never been weighed in the balance you have no busi ness to boast, for you know not what the decree neight be should you be tempted. Let me tell you that these old sayings, "Everyytub stands upon its fown bottom": "Take heed lest ye ta"," are full of measing. Men, women and children, we but you be strong in your own feeling and sense of right. If you can withstand ten pt eten, happy are you

ten months, or perhaps twelve, and enters spiritthe is it tair to suppose his intellect may grow, while his body stands still? Are you willing to meet your infant children with a development of positively, that not only does the intellect of the infall grow as it progresses in life, but the ever young a spirit may be on entering the spirit land, it is there taken care of by kind guardlans, brought up and educated, physically and mental-

Circle—I had no faith in its pages, no love for the thism", cared not for what it said, but rather despised everything which it taught. But now I learn that the ism is true; that life everlasting is a fact, that the immortality of the soul is a

Sarah Somerby.

A am an old lady, ninety, two years old Itis. The A gentlemany told me to put my hand on for you all I can. the lady's head, and I know I am Lete Tased to five in Newberryport, any name was Sarah Somethy. I-am) ist as bright as Lever

was in the world. I died-as they call it-in Troy, N. V. hope to reach, but if I don't, I don't care. I'll

want to come once a month for a year, sure, and the [Yes, if you find conditions right to en-

To have the place open a good deal, do not see and all that seems beautiful to me.

You keep this place open a good deal, do not see and all that seems beautiful to me.

You keep this place open a good deal, do not see and all that seems beautiful to me.

You keep this place open a good deal, do not see and all that seems beautiful to me.

You keep this place open a good deal, do not see and all that seems beautiful to me.

Oct. 25.

Oct. 25.

I wish you would please say, sit, that Affile I lieft the old leafy as possible, I would, if I could, I. Matthews, or Brockline, Mass, has rapped at visit your Brings of Light-Office. I said they the door of the Briner of Light-Office. She should had troud a from this central point, he brings with her the dove of peace. She would cause this is the centre of all spiritual life and the to be bound in her rown home, and true to that a flight, whether you inderstand it or not, and called upon she will not be found wanting. I among old spiritualist, and I have tried to do Please, belowed apies, will you not need me where as much for spiritualist, and I have tried to do I can, speak with you should be publicly, but as we for it early and lite, years ago; but I incurred were went to talk.

Oct. 23. The displeasance of my Spiritualist friends, and

- Mary Tarbox

am Mary Tarbox, from Atlanta, I come with joy to send love to my little brother Renben, and to my sister Mercy. Say to them that Auntie Mana and Unele Dexter send a great deal of love to them and to mamma. I any often with there. I was with them when the kite was set off: I held the string -that was what made it go so high. Please say I was twelve years old.

Maria F. Horton.

I am Maria F. Horton - Leonie from Mobile, Ala. I desire to send my jest wishes to my fa-ther, Gustavus Horton. Akk him if he will meet me where there are mediums; so I can speak to him tace to face. I have no desire to publish my feelings, which are intense, for I have seen very strange things since I left the form and came into the spiritual world. In fact, it has been to me a mystery, to day, what I should call my name. That matters not here or there. Trusting that my message will reach my friends, I shall send it forth as the mariner does a bottle; after putting a paper; into it, he corks, and consigns, it to the waves, hoping some individual on shore may know of the fate of the vessel. So I send forth my paper, scaled in the bottle of the spiritual Bunner, and launch it on the wave of spirituality, hoping my friends may hear of it, thinking they may read the little word and know I still live. was twenty five years old.

Moses M. Wilbraham.

I am Moses M. Wilbraham. I came from Halifax, many years ago; when I was a child. I wandered through a good deal of New England, atterward went to Chicago, and from there to Minneapolis, because everybody told me I would feel better there: but 't was of no use, consump-tion had got hold of my lungs with an iron grip, and I could not shake it off, so I had to go out. I have n't got many friends. I did have an Aunt Tamsin in Halifax. I do n't know whether she's: there now or not. I have n't seen her. I want to send my love to her, at any rate. I wanted to because I shall feel better for coming. I shall get a new coat. This is the place where they say they clothe folks up. I want you to do all you can for me, and I'll be as good as I can. I didn't have many comforts round when I died. Twas in a kind of old cellar-'t wan't a cellar neither, 't wan't a house, I don't know what you'd call it; for short, I'll call it a shanty. They were good-hearted—those that were there, and 't was the best I could afford. I've nothing to say I am so glad to be able to speak to somebody! I wish there were ten thousand places where we could speak. I've been to California since I've been out on the prairies, and all round, but when I come back into the spirit life to stay, I find I have a pour shackly place to clay in still, it is butter.

just myself, and nobody else. Oct. 23

CONTROLLING SPIRIT -- We often find in the spiritual world, as in the earth life, that there are individuals who care for but little except themselves. They are contented while on earth to live a sort of oyster lite, shut up within their shells; or an insect life, crawling up the stem of some bush, maybe reveling for awhile in the rose leaves, but at last withering and dying when the autumn frosts come. When they enter the spiritual, all they care for is their own selfish proposition. propensities. Remember, people of earth, that you are darly sending us such individuals, and we can only fend them back to earth again to receive your spiritual assistance. Thus, you see, your work is of the utmost importance.

Elizabeth Wheelwright.

Mr. Chairman, I want to make myself manifest, if it is possible for me to do it. I don't know as I can. I find the spritual world such a beautiful world, and such a grand place to live in' I feel so happy I must impart it to some-body else! In fact I almost feel us if my cup of ton ptotion, happy are you

Costnorting Spiritr's A question comes to bedy else! In fact I almost feel as if my cup of time. "Why is, "that spirits, through some meditimes, teit the people that infants do not grow in spirit at this Curledtell us that infants do grow in the spiritual world?" Our an swer is: If a,ck ld arrives at the age of nine or swer is: If a,ck ld arrives at the age of nine or my feeling in regard to this Summer Land—it is a beautiful! Lean bask in the sunshine: I can am settish naturally; has I do want to explicts my feeling in regard to this Summer Land—it is so beautiful! I can besk in the sunshine; I can walk and talk. I am not confined to any particular locality, but there is to me such a world of thought and beauty! Oh, I wish you could only look up here and see the hills and the dales, the formers the mountains and the vallers! I want the spirit may be who says this, I you to hear the rolling of the waters, and see the hills and the dales, the nountains and the yalleys! I want not how noted the spirit may be who says this, I you to hear the rolling of the waters, and see positively, that not only does the iteration. them as they wash the shores; I want you to see the tiny boats, and also the Indians; they are never ugly to the white man. I want you to see the schools where the little children are, and the would be a failure—the summer land beautiful gardens. There is no compulsion here mediums who have ever seen clairvoyantly into the spiritual realms but implications that was seventy-nine year-old-quite an old lady; but I'm young in spirit. Since I 've got out of the body I 've grown young every hour. I trust if I ever have an opportunity to come here again I shall be able to give my friends' names, and tell just where I am and what I am doing. I have twish you would say that George N. Harlow, who went to New Or cans three years ago for this health, and faid down his life in consequence two years ago, las called at the Banner of Light Circle—I had no faith in its pages, no love for the Wism", cared not form.

Edna M. Paul.

Edna M. Paul, last from Chicago, formerly of New England, comes here with love to those is a fact, that the immortality of the soul is a sew ringland, comes here with love to those truth and is founded upon the grand rock which who in the past have been kind to her. Biess nothing can shake. No church can deny it; no them—the dear ones! God's blessing comes when luman being can set it aside. It is a pleasure for most obsset that lest likely and the last days of my life God bless them all! My eyes were opened, and I saw clearly my Aunt Edna, my sister Mary, my mother and my fa-ther. Oh, how glorious they appeared to me! That sick room was visited by angels and I feared protty hard work for one to be represented by not! I know that I still live, and that If it is another individual, but I feel as if I wis model possible I will reach you, dear brother, and do

John L. Johnson.

Please say that John L. Johnson calls here because he knows not where else to go; that he Now, Mr. Chairman, I've got some friends I halfs from Richmond, Va., following the track of ope to reach, but if I do n't, I do n't care: I'll some friends of his who have seen here several speak it, spete of everybody. Do yourallow peges times. I come that I may reach some friend and ple to come more than once." [Yes.] Well, sir, stouch a chord of love that will yibrate back to me. Dark has been the pathway; life has seemed c'oudy; home has faded from my view, but in Can 1.1 (Yes, if you find conditions right to en- ed c'ondy; home has faded from my view, but in table you to do so.). I had to push terrible hard, heaven I now replace. Those that I knew in my do get this chance, sir. Will you help me young days are near me now. While the heart-when I come 1. (Yes. 1. Do you like old ladies! throb west forth I knew not that it was answered; yes, I have great respect for them I. A good ed, but I find in spirit life that it is answered; many folks think it at the some an old woman, that a home, not made with carpenter's chisels or an old man is dend, the letter, but you might and saws, not naded or served together by the or an old from 5 dead, for notice, any year units and saves, not a right or screwer agreement of the bedy your old sometime. I did n't understand dead of man, but by angel-fingers, 18 spread out this thing paily, but it's no use to talk, sir, it's better fine. There is a home bright and heautition, Spinitualism is time. I am just myself to that here, the flowers bloom, the birds sing; life day, yet I don't feel myself either of can't be assensed certail, and I can have my pets, my mus-2 and of man, but by angel-fingers, is spread out

Alphonso Barnes.

Annie L Matthews.

Mr. Claiman, Lused to say that as soon after you would please say, sir, that Annie I best the old body as possible, I would, if I could,

am a sort of a cestaway to day. I didn't east Spiritualism out of the front door, and if my friends could be derstand the causes which led to the effect, naybe they would have had more charity for no. But I don't expect much charity from anylocly of have had my own way, and it I have made others suffer I have suffered my-

My name is A'phonso Barnes, no matter where from. I know there are parties who will remember me well. Please say I am a Spiritualist, and that I shall work for Spiritualism. I don't feel that I am as bright and shappy as I might have I do n't feel been. It is not all light to me, but I thought, Mr. Chairman, that if I came here I should feel brighter and lighter. I vowed if I ever went out I would come here and be heard. I have been gone only just a little while. I am not strong, but I am going to do whatever I can for humanity. I have resolved to live a better life. I can see a light before me; there is a candle flickering there. I am going to it. I shall follow the teachings of Christ through Spiritualism. Give my love to all the Spiritualists, even those who ignore me, and tell them I am doing the best I Oct. 25

Amos C. Bacon.

I wish you would say, Mr. Chairman, that Amos.C. Bacob, of New Orleans, called here that he might get a lighted candle to light him on his way. I have been gone only about a year-or a little more. I have not found things at all as I expected. I want to send love to my sister Maria and my brother Benjamin, and I desire to do whatever I can to make amends for the past. I bring with me the fruit of peace and joy, hoping that they will forgive all things now that I am gone from the body physical. Oct. 25.

· ' Elsie A. Smith.

"It is always darkest just before the dawn." That was a favorite motto with me in my life-time, and now when I come here and find that it is dark a little; I know the dawn is coming, that the sunlight of love will shine on me at last, and the suntain or nove win some on me at ass, and though I feel there was very much, in my earth-life I would like to blot out, yet still I will remember all the good things. I will try to do what is right in the future. I know, dear mother than the support I know, the street of the support of er, the sorrow I brought to your heart. I know, dear father, the sadness which came to you, and you were lement with me. God bless you for that! But it is all past now. Elsie has gone on -she is beyond the river of life; no more temptations, no more darkness of earth, no more sad nights, no more disappointments, no more treachery for me. I will do whate'er I can to help hu manity. I will bless all, and I will bring garlands of bright flowers to all. Elsie A. Smith, of Montreal. Oct. 25,

Sunlight.

The partment.

In contrast take a man been of intemperate part of the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles where they say the big ones are; I want to go up to the wisdom circles who have got a conspiracy against him; I came here, maybed 'd get strength to go. I'm thankful to have you send my letter along. No matter, so it does me some good. I've come for a purely sellish purpose. I don't care whether that will save him; I want to go up to the wisdom circles who have got a conspiracy against him; they want to turn him out of the Big Wigwam. We advise him to be mighty much good to the Indian, else he be no indiuence that will save him; there be much fight, much bloodshed, much had be sternly, straightforwardly goes forth in just myself, and nobody else. who come to him, else he be very much sorry in time to come. Me come from me tribe; me tell me story the best me know how. The big braves tell me to say to the Big Father in the Big Wigwam, that many pale-faces say he no good, but me no want to see him go out, 'cause me know in his heart he be a friend to the red man. Dec. 13.

Nancy R--.

There is a note that has reached me in spirit-life in which they ask me if 1 understand what is going on in the old home. Yes, 1 do. 1 know it is all for the best now, and 1 don't feel troubled at all You hardly appreciated how much I had to contend with when in earth life, but you can see it now. I tried to do whatever I could for Caro and for all the other children. I realize it. Caro and for all the other children. I realize it. I know her trials. It will soon be over. My hand is guiding her. If I can have my way she will soon be settled in a home of her own, and, I trust, will be happy. By my suggestions and impression to one who was impressible she was healed, and did not come to snirt-life. I am dohealed, and did not come to spirit-life. I am doing whatever I can, but do you know, dear friends, it does, not troub? me a great deal. I have got through. I have lived the earth life and am now living a newer life and a better one, and I rejoice that I need not experience any bad feeling in regard to this matter. Let me see a way, let me feel I have no more care, and I shall not give them one thought. Please say it is from Nancy R — I know that my sister-in-law will read this. It was her request that I should come. She will understand it. I should like to have this advanced, Mr. Chair-Jan. 25 man, as soon as possible.

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

Mrs. Danskin's Mediumistic Experiences. [Part Ninety-Four.]

BY WASH. A. DANSKIN.

The thoughtful care and affection that spirits retain for those whom they have loved on earth was exhibited a few weeks ago by one who had

not long before entered upon the interior life.

Mrs. Danskin is almost—daily in the—receipt of etters asking for communications from some departed friend, and it is painful sometimes to both her and myself that such requests cannot be com-plied with. If time and her vitality would pernit, not one appeal of this kind should go unanswered; but there is a limit to all finite powers, and her engagement with the Banner, combined with her medical practice, leaves her without an hour in a week that she can devote to recreation or social enjoyment. Her whole time is filled by what she has deemed an imperative duty. Early in December we received a letter from a

lady whose husband had been taken to the other world, and left her almost in despair. It seemed impossible for her to realize that life could be endured under such bereavement, and she wrote to Mrs. Danskin imploring her, if possible, to give some message from the one whom she had loved and lost. The letter was placed with others of the same character, and at our Friday night circle the husband of this lady came and spoke through Mrs. Danskin. I wrote the com-munication as given, and placed it with others in my portfolio. The business of the day following drove it from my memory, and after several days had clapsed, without my thinking of it, the spirit came to Mrs. Danskin and requested her to remind me of it. She, being entirely unconscious while the messages are given, did not know that an answer had been received for this disconsolate widow, but the spirit was distinctly aware of the

John Worthington.

I lived at Cooperstown, New York. My name was John Worthington. Why I should be an ad-vocate for that which I do not understand, I cannot say, but to live and to learn is the way of

men I can faithfully say, though dead in the flesh, I feel perfectly alive in the spirit; and after all, the spirit is that part only which God has deal-ings with. The conclusion to which I have come is this **Learn all you can, and that which you

know not, ask some one to teach you. I am now going about a grand business, one that will lead me into intellectual pursuits, and teach me my relationship to God and his angels. Broad and vast is this country into which I have stepped from the seen to the unseen. Not unseen to me now, but unseen to those whom I have left

Vengeance is mine, saith the Lord; but he has not shown any vengeance unto me. I am a recognizer of all the good and perfect gifts which are awarded unto those who seek the Lord. I have found him beautiful and grand in all the works of his master hand.

After leaving this lower sphere of life I will, by the bidding of others, ascend, and in that higher sphere I will enjoy the companionship of those who have gone before. Now, standing at the fount from which the crystal waters flow, I drink, and in that drinking my eyes are opened to the dazzling beauties of that interior life that knows no ending. Upward and onward I go, leaving the comforter for those who come after me.

. William Hunt.

In the seventy-ninth year of my age I left the tenement of flesh. My name was William Hunt. I lived on Remsen street, Brooklyn. Fadeless and faultless is youth, but when age comes, when the elasticity of the step is gone, the muscles are motionless, the brain feeble, and not able to give expression to its thoughts, then comes the season of discontent. When these things overtake us it is better to go hence, and be numbered with the dead. The thought now comes, there is no death, and I am here to give expression to that thought—that thought which is so sublime in its truth and its grandeur, but which has been

robbed of its beauty by falsifiers and hypocrites. Now see to it. At the Isle of Patmos was it not said, "There shall be no more death"? And s not that declaration being correctly interpreted by the so-called Spiritualists. It would be vain for me to attempt to express all my feelings, for words could not convey the amazement, the wonderment which possessed me at the realities of this thrilling life beyond the grave.

As little children we enter into that beautiful

home prepared for the just. I would not, even If power were mine, I would not leave this sanctuary where all things have beauty and harmony to mingle again in the flesh. So, briefly, but sincerely and earnestly, I say to all who know me, I would not return and live with men and do the work which once I did. My record has been summed up on the other side, and I have not been found wanting.

Moses H—s. I am the man whom the world called old Mr.

II—s. I accumulated wealth on earth, honestly and uprightly. I never defrauded any man out of coin by which I enriched myself. I fed the hungry, I was kind to the poor. When my Maker cailed, I was willing to go, for I knew he who gave me life had power to protect me. I have not been mistaken. All the smaller errors of my life, which were made under ignorance of the law, were never set down to my account. Some stains there were, to be sure, but all those I have washed away. Where is the man who is perfect? Where is the man who has never compoor shackly place to stay in; still it is better than I had down here. I've found my mother here to talk, 'cause me know nowhere else to go, and my sister Lucy, and she put her arms around my neck and said I was n't half as bad as they and they no speak to me. Me want to tell the me. Me want to tell the why not try to build up the interior, which, ac-

cording to our philosophy, is the life? I now speak of one who has not power to control his appetite; one who needs care, kindness and pro-

That care, that kindness, that attention should That care, that Kindness, that attention should come from the mother. She is the one to whom I left my all—not to her alone, but to her offspring. I do not like to condemn her, but she is not acting consistent with my views for the benefit of the boy whom she called by my name.

It was my intent to have spoken before this, but no connectunity has been mine without

but no opportunity has been mine without interfering with others. To-night I have exinterfering with others. To-night I have expressed myself. He will never be a source of pleasure to her. Has he not partaken of the elements of the father? Is not his nature engrafted in his child? Nothing but the death of the body m ms cama? Nothing but the death of the body will ever take away the appetite. The boy is not to be condemned: he should rather have pity and counsel given him.

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

MESSAGES RECEIVED LAST WEER;
Mary A. B.; Thomas A. Jereks; Thomas Fox Bailey;
George D. Freem in: James W. Ingraham; Mary A len;
George P. Perry; J. . . M. Allen,
Henry Darling; George M.; James Bangs,
TO BE PELSTED IN OUR NEXT;
Thomas S. Jones; Ann Wood; William Hoffman;
Thomas Polhermos; George W. Abdrich; Susan Maria
Messer; Juli V. Stearns; Lemuel M. Smith; S. C. C.
Incz Press. Billey; Jone Eliza Clon gh; William M.
Sunders; — ert M. Leighman; Charles D. Fox;
Toley; Min. et J. Joy.
(Owing to by Hinfied space, the remainder of our list of (Owing to our limited space, the remainder of our list of

announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.]

Spirit Message to "The Helping Hand." To the Editor of the Banner of Light:

I send you for publication the following beautiful communication as written through the hand of Mrs. L. C. Reeve, and read before the monthly meeting of the Helping Hand Society, which transpired at the house of Mrs. Henry J. Newton, No. 128 West 431 street, New York City, on Tuesday evening, Jan. 15th. The communication was ordered to be recorded in the minutes N. KING, of the Society.

Continental Hotel, Broadway and 20th St., New York.

Jan. 18th, 1878.

Dearly Lord Sisters—You have asked us to speak of prayer, and we will first tell you how we pray in spirit-life. We have a sacred altar, an innermost sanctuary, within which we enter and commune with the Superior Presence, and in our communings words fail us, light is our language indeed. For in this hallowed place or condition we behold the majesty of the all creative and all governing power, and we find no thought or wish to question the wisdom of any law which may govern us during our infance. law which may govern us during our infancy, for, dear sisters, the most advanced soul in earth-life is but a mere babe in spirit life.

The signification of prayer as applied to us in spirit, is adoration and reverence. It is a most delightful and eestatic condition; to adore and revere precludes the possibility of fear or a doubt of the wisdom and beneficence of our Creator, called by many pages and elathed with many called by many names, and clothed with many forms by humanity, all which names and forms forms by humanity, all which halbes and thus are right and proper in their place and time. In our communings we are wafted far out into the grand immensity, until we fear that we can contain no more. Our souls are filled with holy interest. spiration, and we then are ready to go forth on our mission to earth to help those whom we can

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our mission to earth to help those whom we can approach and inspire to adopt as nearly as possible our manner of prayer, because of its naturalness and simplicity. And now we will mingle our presence with you in prayer:

Oh thou Supremest Power, we, thy children, would ask of thee this hour that thou wouldst baptize our hearts anew; may divine light shine upon us during all days of darkness and uncertainty, so that the percention of thy guiding widow, but the spirit was distinctly aware of the fact that 1 had not performed my duty as his amanuensis, and availed himself of her clairandient phase of mediumship to request my attention.

Latter that 1 had not performed my duty as his amanuensis, and availed himself of her clairandient phase of mediumship to request my attention.

Latter that 1 had not performed my duty as his hand may constantly give us strength and comfort. As the little child is folded to sleep in the arms of its fond mother, so may we rest in thy love. May we hold fast the consciousness of this indwelling and inwrought divinity within each indwelling and inwrought divinity within each tainty, so that the perception of thy guiding hand may constantly give us strength and comhuman being, and that ofttimes, care, pain and want, are certain helps in the soul's progress.

Blessed Infinite Presence, we rejoice in each day's revealments of thy wisdom and beauty, the loving, watchful care of thy ministering angels, who once partook of earth life and its experiences, and who now are our teachers and

Dear sisters, we have shown you how we pray in our home, and we have prayed with you in your present home, and we are pleased, because prayer, in whatever form, is blessing. The most prayerful soul is the best able to withstand storm and tempest, the cold piercing winds of adversity, or the biting frosts of calumny and deceit. Sisters, we do not speak of "pharisaical" prayer, but of the emotional prayer, if you please—the voiceless aspiration of the soul, which is felt by your loving spirit guides, and forwarded on by hem to those of higher place on wisdom's throne Pupils are we all in the great school of life, and our advancement must be in accordance with our desires, and the application toward the end in view of those energies and capabilities which we are endowed. Prayer can be studied: we can call it a department in knowledge. If we dwell upon it we shall cultivate the spirit of devotion toward the Great Artist and Architect of immensity; and we shall find it to be, as it were, our armor-bearer in all the battles of life (since. indeed, the soul cannot progress without the ex perience of conflicts and agonies). In the various entanglements of earth-life (which are often called inexplicable because it seems so strange that the conditions and surroundings are as they are when so many prayers have been offered to God to change and bring about a different condition) there are suffering, struggling hearts imprisoned within, and each soul says mine is the deepest gloom and mine the darkest night; the clouds hang full and black with gloom, look this way and that, no ray of light is visible; truly that soul seems to sit in deepest darkness; hope, even, with her love-lamps, has been made to flee, and the once uplifted arm of faith droops and falls in this hour of direct night. But charity in her robes of purest white speaks to the stricken soul, and says, Sister, do not fear or doubt the wisdom of thy lot; I have come your heart to cheer, therefore let us bow our heads in prayer, for ere long the storm will be overspent, and you will don your spotless raiment, which has been washed made white in these waters of affliction. And this crushed spirit is comforted and strengthened by the tender voice of sympathy, and the lone heart becomes attuned to prayerful praise; hope returns with her love-flame rekindled, and faith stands erect in her beauty; while the song of the redeemed soul is sung by angel choirs, and the echo is heard in distant spheres: Praise God from whom all blessings flow, by whom all life in heaven or on earth is given! OAK LEAF, TO HELPING HAND.

To the Liberal-Minded.

As the "Banne; of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

The editor does not guarantee the return of manuscript Correspondents should always preserve copies of their

Newspapers sent for the editor should have the mportant passage marked in a conspicuous manner.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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Jan. 5.

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nuscript of their aportant Letter from Rome, by the Author of "Strange Visitors."

Introduct, fin banceret light The whole world seems to be pouring into Rome | Inish Niobe of Nations" appears des-'tined to be still the scene of many great dramas' in the bistory of man. While we were walking among the ruins of past centuries, and invoking a the heroes of remote cycles to people with the glorious page ants of vote the crumbling ruins of ancient Rome, behold at our very gates the angels were preparing an event destined to stir the heart of all the nations of the earth ! The king of Italy has been suddenly dethroned, not by the Papal mandates not by a revolting people, but, in the very vigor of late, by the ever mysterious hand of nature. While we were waiting to see the aged Pope carried through the door of the chapel in St. Peter's, where his sarcophagussalready awaits him, he' in his stend Victor Emannel, robust in lealth, a mighty soldier, a powerful king, is stricken by death and vanishes from our mids:

It is impossible to describe the awe and amaze ment that fill the public mode at this unlooked for event. He who founded the kingdom of Italy, the leading mirel which has restored to betnearly her pristing oberty, the trand of the pos-

For the past month, every attention, we have seen Victor Factor of contains the fanous Pin-rian Hell in a quest recent, with two impression-fionsesteeds, attached to his phaeton, bowing with their divigence to the local dest prayant. A powerful, brave leaving man was be, kildy. self-contagned satissiental onstand, in contract with all the Italians, possessing unative dignity, likegon North American Indians, of whom in no blo bearing they'd was remard me. He was said to be ever to remort in dailget, total of the but.

less form. We other with the crowd and pass our retained mean unit of a dwiting in it our just to the chambel of double bar it stony the form. New Spring come. Let me tell you what kind-blance of the King that we see setting the King to bary Indians we are. Our father he went out hearth a re val catory v, with his mothary decorations covering his tesseless hear? We see above and beyond all, his spirit at looks on with take care of us. Now the time come to fixed the glad surprise it belooks the cast multitude ground, to put corn in every patch long in the pouring in through the great doors of his bottom of the creek. Us young Indians pull the whitom Pulace, to look their last look upon weeds out with our hands help our mother to the shad King unknowing that he is already a remove them weeds like prairie dogs doings, then han. Prince at dipeasant take walk past. Then when the father come home and bring big in some it steppe the cannot salute them as was load of meat for us. Then we have a great time of his habit, but his spirit greats them, looking on with pleased wonder, while a mathey ground of we all help our mother to be the strong brought trong syrry change to some them. with preased wonder, while a noticy crowd of we all help our mother to by the ground to have been forethat speechless nonarche. Dark evel persons with and water melong the method of the object of the colored for the desired of the colored for the colored their helds, and wearing garments of their own weaving, wild-leoking to en like the fabled faunt in appearance, whalf it an, half animal, with shingly gort skins bound upon their lower limbs ladies in robo of sik and costly fits, gentlemen without number, speaking all the languages of, two or three month, then we have bonty to eat the earth block in some dense mass the sniemn bevery days. When we get in buildle country,

I was fold that Florence Marryat, Mrs. Ross Church, movelest and Spervist, became entangled lary. New a days, the Indians, bunger and beg in the crowd and nearly less herelife. From because our game all gone, bufface, etc., bears,

In Oriental an guage, Vactor Emanuel has been "gathered to his fathers, and his son teighs in his stead." How poethers the sentence.

On Saturdal we joined the ron titude who went to proceed the new King. The ceremony teak place on one of the halfs of Alonie, distant from the city, where his father was wont to review his troops. The scene was one long to be remem-bered. The lifts and roads the were black with people, while in the distance rose the dark blue peaks of the Sabine and Albanian Mountains, while hearer by were two or three lovely lieman villas, with their profits guidens, and orange trees taken with fruit and from the billconies bring the national flog, droped in crape in memory of the ling so I they deceased. While we were garing upon this fruity Rahmu scene, our came the royal cavalcade, riding sadivity. To the front right Keig Humberto, a kingly booking specifically that with subdied lovers be-aspect. He had the hand of the sale of his head, the heldary taskens, and salided the people, who greeted thin, goody but with subdied lovers befitted the occasion. He was rebed in black vel vet, terms of with suser, and was accompenied by the reyal guard, magnificents of king sindlers, which six to the high, mounted on splendid chargers. King Many Priglish betsets expressed to me-then surprise that the King should "go into barracks" to be sworn, it was not the way their country, it was all new and if monarchial, it seemed quite republican also In England I am told on such an occasion the

soldiers would have managed the crowd at the point of the bayonet, but here the people seem to do as they will; I am sure in Republican Amerten the crowd would have been ordered about ina much more tyranmical way. We shall soon proceed to Naples, but as for me,

I never weary of Rome, her art and runs have a twemation for me beyond all other excite-

The spirits propose that I shall write a short description of the various places of note that I visit, and that the horses of those historical places shall communicate semething of interest regarding their spiritslife-for instance, describe the Golden House of Nero, and let him speak for himself: pictore the Palace of the Casars, and obtain an appropriate communication; describe the grotte of Egeria and the Temple of the Sibyl, and all the other wonderful temples and ancient ruins, to be tollowed by communications relating to the line in strict-world of all these mighty dead during past conturnes). While looking at the magnificant statue of Pompey in the Spada Palace, at whose identical base regreat Casar fell," I could not but think what an array of great names might fill with thought the humble pages of my "Sibylline Leaves." How interest-ing would be the revelation if I could be inspired to accomplish the great work with befitting Hotel Belredere, Jan. 19th, 1878.

Southwestern Missouri. By the Editor of the Banner of Light;

Having received a "call," to appear before the congregation regularly addressed by Mrs. Nettie Pease Fox, one of the most cultured speakers in the ranks of Spiritualism, in Springfield, Mo., in an elegant Opera House which would do credit to Boston itself, I responded to our sister's request to occupy the rostrum while she was filling an engagement in Carthage, this State.

Springfield is the metropolis of Southwest Mis-souri, containing eight thousand inhabitants. It is by railroad two hundred and forty-one miles Southwest of St. Louis, on the summit of the Ozark Mountains, fifteen hundred feet above the level of the sea. Walnut trees embower private se Fox sharing this labor with her husband, while he assists her in conducting public meet. first." Of course, this is so! Dr. Pond's inse ings. Through her highly inspirational and set. dixit is enough. But how, out of hell, does Dr. entific discourses, a fine congregation is being. Pond know so much about what is going on in built up. Thus by voice and pen are these earn—hell?—Boston Herald.

est workers advancing the cause of Spiritualism, winning bosts of triends.

Never in the history of Spir tualism has there been presented to the Spiritualist public a more ably conducted Monthly, ner cae gotten up with better taste, and of more typographical neatness. It is, in every sense an honor to the eause which it has esponsed, "devoted to the interests of humanity from a spiritualistic and scientific stand-point." Its contributors are among the best; Prot. S. B. Brittan; Mrs. Kate Osborn, (St. Louis.) and your Bostonian unique writer, John Wetherbee; Henry Straub of Michigan; William Emmette Coleman, of Kansas; Ludlam; Mrs. Elizabeth Denton : Neilie B. Brigham.

Such a magazine cannot be otherwise than a helper to our other publications. Millions are yet to be reached by 'iberal literature—the more the better, if the quality be good.

W. F. JAMIESON.

From the San Jose (Cal.) Mercury, Jan. 24th. J. Pictures of Life among the Red Men.

The following letter, written by the son of an Indian chief in Nebraska to his friend Dr. Snowden of this city, will be read with interest:

Nebraska, dan. 6th, 1878.

Die Snowden-Dear Bro.: I did promise you to write a long letter. I shall write of something you never knew anything about -that is our In-So many whate people around you today say the Indians very ignorant, now I have no he-station in denying what they say about them. That Its ans too lazy and beg. We know there is one thing we are very ignorant about. that is the written language. We all believe the World Maker, who lives above the Heaven. He give us ail the Red people our own tongue to speak with, and very plain, too. Also, we all behave our World Maker. He made this Island for the American Indians. He put more wild animals in this land. And I will tell you so many things we all learn, without writing it. Jest confiniting to comery too, our parents what-ever they learned trade their father, and their tather they will learn to their chadren, so that Indian customs will not be lost. My poor tather, he is a great Indian spector, ever was among our tribe. We are three brothers, and our tather he and despiting in out door life. tribe. We are three brothers, and our tather he To day has body lies in states at the Quiring teach us to learn how to use all different kind of Taking has sword and grown at his feet; they medicine, and fever and ague and liver complaint klingly crimine thrown back to ever troin his diffuseared snake bute, there is no writing in it but just

birds away from our patches until beg enough to doe, to loosening the earth to let them grow fast And after foscing everything until at look good, then the whole tribe start off to buffalo hunting. and our mother she pack upenough provision for severy days. When we get in buffalo country, some Indians kill fifty or sixty buffalo. This don't look like the poor Indian was hungry and That is what rain the poor Indian. They make them poor Indians start on the war-path against their white brethren. We'don't blame our Great. Father at Washington, nor Indian Commissioner- they did not know anything about it, that we are bud treated by them Indian Agents. We all hope they will stop this bud treatment soon.
Respectfully, I am Yours,
NEETH UV.
Oloc Indian.

The "Call to Organize." The Director of the Satisfian I there the agree has specied ara to the english and the United States who deduces the tire cities, and towns on Washington's buthles, for the printing of organisms, themselves, rate Tech Liberth Lyazuer, Libras, what ariswet will you make to that a . . Wild you make give worths the pith of person profess. There person was a time before when we had so immenso enegatige us. The elementations are to teging to their carbinals back coast of North Carolina, Jan. 31st, and four laterials. The leaders remove that the old church algorithe horizontal of her passengers perished in the surf. and at its bodyleser, and are define all in their power to be bear to viol if minimum of the interprete are laboring with the here igherant to convince them that hell should folw. This great chard spower Is deferralised toxer to sur-Which waved seleming as they rode by, and heightened tree filter. They passed on with the Kirg and entered a field, where the soldiers were kirg and entered a field, where the soldiers were wearened by before the life wir, and they we may expect that the life by a further of these ways expect that the life wir, and they we may expect that the life wir, and they we may expect that the life wire of these ways expect that the life wire a further of the life ways and they we may expect that the life wire a further ways expect that the life ways and they we may expect that the life ways and they are the life with the life ways. ease of power, some of the wheet ones already perceive thereone is tripped to econflict, and have organized their to delibert our our traction to purty, we leading to their toyalty acted. But to me, both in a Republican a take not have the bringers but, but the Liberal of to Cay well, if ther only Inforse their uns American ideas.

Liberas of the Unite is lates, this new irrepressible conthat Is to ordinary. We apprehens your duty from your operation, and also present to reference, and not only for defence, but for aggressive warfare against the machinathous of the character stated, it is a very easy matter to

organize a Liberal League. It to gives but ton persons, male and temple, and where is there a flown that the regulasite number cannot be found? All that is necessary is that omedive man or woman lead the movement. Ho not excuse yourselves by saying "there is no half or public place. that can be obtained for the meeting. ". That is not necessary. Reader, invite ten er more persona to vour own home or to your place of business, and at once electra Presiden', Secretary and Treasurer, and order your charter of W. H. Hamben, Eq., Secretary National Liberal League, 20 Wastington street, Boston Horacy Greeky used to say that "The way to resume specie payment was to remale, " and the way to organize is to organize. Ever so much tolk would do it, but a little work will. Now we want that little work from each Liberal, which will produre a great to as of Liberarism.

Friends, surpose we shall learn bunnedlately after Feb while totall restert ourselves as Liberals as we hever have before "And will we not then command the respect of our opposition Success always brings respect, and any patty that has not real and earnestness enough to labor for success, deserves note, and will be very likely to receive what it deserves.

public, the thinking men and women of this age, the selnce of to day and the leaders of public thought on our side, and why is it that it many places the press treat us with contempt, or at least ignore our existence? It is because we are not brave enough to organize ourselves and

publicly defend the principles we profess,
And a general organization will bring results that we have never dreamed of. When a Liberal League is in working order in every-town, we can liberally maintain one hundred lecturers where we now lillberally maintain five. Our journals will not have to go begging for support. Then all over this land we can have "revivals" of all that is noblest and best in man, and be prepared to build up a true republic and a church of humanity. Let us unitedly work for so grand a result. H. L. GREEN.

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

The Rev. Dr. Enoch Pond; a venerable man, who has, for some centuries, more or less, been a professor in the Orthodox Theological level of the sea. Walnut trees embower private residences. Rich soil, high elevation, pure air, pure water, abundance of fruit, good wheat, excellent grass, enterprising and intelligent people, any good effects in hell, we might expect that cool summers, mild winters, all combine to make that desirable place for residence and business, devil and his angels, for they have been immured. Here, I found Bro, and Sister Fox, located the later for a location to there for at location and there for a location and there for at location and there for a location and the orthonograms. the desirable place for residence and business.

Here I found Bro. and Sister Fox located, the
Colonel busily working on the "Spiritual Offering," a very neat monthly magazine, Mrs. Nettle Pease Fox sharing this labor with her husband, as malicious, and as hateful as they were at the while he assists her in conducting public meet, first." Of course, this is so! Dr. Pond's tose

BRIEF PARAGRAPHS.

ATTEMPT TO BLOW UP A BUILDING. - An attempt was made in Mantreal, Canada, on a recent Monday night, 40 blow up the Institute Caradier, but aring, but a timely discovery of the explosive package in the main hall prevented its accompil-hundit. This is the same its fiture from which Guilo rd was excommunicated for belonging to.

Phasi rical, Metricise, For lead colle. Dr. Laramie says, soak a piece of flante-the two ounces of chloroform and lay it ever the bowels. Cover it with another piece wrong out of hot water. He says it relieves the pain at orce, and all that is necessary after is to take a mild application.

A wilding heart ades, the feather to the heel, and makes the clown a winged Mercury $\varphi(J)$ annul Buttler.

Parllamentary Government, as defined by Louis XVIII "I say sty my Ministers today, 'Well, gentlemen, have you a majority?' They say, 'Yes,' 'Then,' I say, 'I may as well take a walk'. Tomo row I return. 'Well, centlemen, have you a majority " They say, 'No." Then, I say, 'yoff may as well take a wa k. ' "

A WOMAS'S HASD. A WOYLAN'S HAND.

Only an earnest, useful floig
To which the hearts of the needy cling;
To which the hearts of the needy cling;
To which they turn who have learned the worth
Of a wom m's hind on this weary earth;
Made for heating, for an orbing o'er
The hearts of those who are fallit and sore;
Made for honest work each day.
For driving the shadows o' life away,
For holding the trape o'wher' to fall
Who, faint and theyer's weet' to fall
Who, faint and theyer, for succor call;
Made for heading she timed on.
For hiessing all to may rest upon;
Made to be worn by a bear a part;
Made to be compared to a bear head.
Which for sech the best mad the bud,
Writh oh, double its weight hig da!
(1) suseful have the according grow off.

The following "fancy contile" of a new town wile be grade refed ed incontain contents:

ich relief of incertain (arters). A boat it specific became, We had a savings Bank thin two works a Nerge at Credit office within four, of to new than three jets i most has bouses were in but entropy within as many one this four that it was burned with a tew days after at was constructed; five reputation fields were disclayed by a profunct before their reputation was established; a traston flower Commissioner away with the receipts of first five on the motrow of coincilous and we had ever a right consider officeives and was constituted and ever are left. "A beat it speedily be Phile two weeks a Ne

until g so threeasingly, and fix thy evelatmed, " Hang it, man, I believe you would make a purion your way to be burjed if you had a charee, " "Well, !! drawled out dones, "maybe I might ask for a troche to stop that

According to Bret Harte, Chinese hating Chilfornia is now wrestling with the greatest problem; **Can the work of a mean, Degraded, unclean, Believer in Buddha Be held as a then?**

A for-two-itous remark ... Zwei lagor, " - New York

THE MAGAZINE OF AMERICAN HISTORY for January 382ah important numbers et ap., R. M. Potter contributes a description of the CFA') of the Alamsia' Gen. De Peysor writes a critical account of . The Battle of Orlskany ?! The Portraiture of Washington, " is the subject of an interesting paper by Isaac Greenwood. Other matter of paterest appears under the "Biographical," and kindred adings. The subscription list of this magazine, which is Plashed by A. S. Barnes A.Cor, New York Pitty, ought be a large one. In view of the fact, that the Centennial period through which we are passing is awakening the hisorto sense in many Americans, in whom, before, it lay uttorly dormant. We contrally no momental to their support. It is very ably edited by John Austin Stevens, Esq.

There is a good deal of ges up in London, just now, over the eccentric actions of a large eagle, which persists in lovering around Windsor Castle, keeping close about the agartments of the Queen, and often perching on the edge of the roof and resting quietly. The Queen knows what

WAR NEWS, Peace is set decayed. Russia and Turkey seria to have conce to some understanding, but the terms pay the time spent in its permat. Awkwardness is shown of the treaty have been so often given and contradicted that up by bad pre licaments caused thereby. Selfishness and It is impossible at time of our going to press for us to state anything with certainty. From what has transpired it would seem that Englar I, A is ria, II armanta and Greece at least are not phased with the proposed outcome of the strite, and that France is en havering to break Italy's aillance with Germany. Litzers in his surrendered. Montenexto and Servia have been notified of the armistice by glorious work of reform and good-will to man in the high-Russia, and requested to cease Jostili tes with the Turks, Russians to ported as massing factor men in the interfer of Roumania, as a hirt to Austria to keep quiet. Greese has becominated a hill trouble of its lown, having captured Donosco at the point of the bayonet with a loss of 450 men. Five Linktsh increof-way pass of the Dardane les Sunday, 1-5, 34, on their way to the Hellente ceast. The total Rus-

The coast whate the disfated Huron went down has just received another dange installment of victims of thesea, The Sean et Metropolis, from Philadelphia fer Para, Bracorrange a was about, was obliged to be run a hore on

Miss Part v Fatthful Las made a success of ther Victoria wemen. Faithful Fuelly!

The libbe, while it as furnished a text for every little cote-rie of redgit to assure at was first printed, has been lately brought it to be the settle fib veved question of finance. And with its costs now elasticity it is made to serve equal-by well the parts sets of both the gold and sliver men, a flow to the parts sets of both the gold and sliver men, a flow

Some wonder-grader reports that a Vermont girl has just been discovered, even years old, with changeable eyes, windy weather they change to red.

Summer that "Proyets, but attended recitations regularly when at Harvard."

"The Percents a Thought - That People is the Thought of God,"

Infilelity notice, explonyms with mere disbellet. Infidelity is synonymous with the knowledge and acceptance of the general rules of science.—W. S. Bell.

According to the latest statistics, Rome has now 280,000 Inhabitants, 147 (atholic and 4 Protestant churches, and Jewish synagogues; 16 public schools, attended by 8008 boys and 7000 gires; 430 splitals, containing altogether 3500 fields; 1990 backing carriages with 1 horse, and 200 with 2, beside 11) conjectated we are thuses; 3 steamboats ply, on the Tiber, and there are ist places of refreshment.

AN ODE OF PROPERTY QUALIFICATION.

Part was an ass, and had No) enny to his name. Peter a judgass owned. And voted put that same. Parl stole the beast, and gained? A interest in the State. Distraction Peter walked. And groundled at his fate.

The base of that of disease
The rockass down and died,
As man and Jackass then
Were all disqualified.

No piled-up weath, no social station, no throne creaches as high as that spiritual plane upon which every human being stands by vietne of his humanity. - Chapin.

Gleodollis belog asked why he sought not to be advanced o honor and prefetment, made this reply: "Oh friends, is long as 1 stort and practice humility. I know where I mir but who it stail hum after dignities and promotion, i am afraid I star hose myself."—John Bate. Humfaty major the man.

Secretary school, so say the dallies, has discharged another clerk in the Indian Bureau, one J. H. Mills, for inattention to his duties,

The Caffre rebellion is still disturbing the souls of the British in South Africa, while the Cuban insurrection yet erects "its herrol front" before the terrified gaze of the Spanish hedalges. "KERtes-an" is the name they sell it by in some sec-

tions of the coastry.

The Dake of Connaught is to marry the Princess Louise of Prussia, unless her papa says she Connaught.

The reporters of the New York papers are profoundly la-norant of theology. Henry Ward Beecher. They ought to be glad. Since believe his a myth, theology is foundationless. What is home without a mother? - Boston Herald.

The snow storm of this and several seasons past occurred all along the New England coast line last week, blocking rallroads and street car lines, unroofing and demolishing ouses and barns at will, and causing a considerable loss of

No well regulated newspaper seems to be complete, now-a-days, without an eternal punisment department. -Boston

At the leginning of the present century Napoleon had a return made of the probable number of Jews in the world. It was computed that there were 1,000,000 in the Turkish Empire; in Persia, China, India, 300,000; in Europe, Africa and America, 1,700,0.0, 1

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and aspiring mediums, ... While we are desirous that all persons who read this volume should also peruse its successor, "The Unscaled Book or Sequesto Masundarstond, Wa Would say to those who may have an Inclination to read either, that they are each complete volumes in themselves, neither being essen-tial to the good understanding of the other; and the second

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Charles A. Frazier, E-q., in his introduction to the work. remarks: "This book treats of facts in simplicity, diversity and benevolence. It leads you on in an every-day style of life, taking up all the stations in the line of march. moves forward, gathering a little here, a fact there, and a solemn trath beyond. Sagacity and Love rule the roast, and Good Feeling do sthe basting. The instruction to be gained from a perusal of its pages, in a general way, will amply reup by bad pre licaments caused thereby. Selfishness and want of charity come in ham ungodly air to suit. Love and benevolence shine brightly over its pages, while Christ and of the world, and call on man to resurrect, regenerate, and reinform himself to meet the exigencies of the times; and to rehabiliment himself to push forward the great and est, leaving no stone usturned that may be brought up to help aid and finish his spiritual temple, whereby he may appear in "due forto" when he throws off this mortal earth ly coil, and habiliments binaself with the new spiritual form of righteousness, in order to enjoy all that is great, good, and elernal in the heavens."

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