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# Foreign Correspondence.

INCIDENTS OF TRAVEL-MATERIAL "AND SPIRITUAL.

No. VI.

To the Editor of the Banner of Light:

"To abstract the mind from all local emotion," said Dr. Johnson in his." Tour in the Western Islands of Scotland," " would be impossible, were it endeavored; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignited by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of

Some such reflections seem to have predominated in my own mind as I wandered amid the numberless relics of past ages that are to be met with in this beautiful Ital and and its wonderful Metropolis, where modern eleganderests upon or mingles with the ruins of antecedent grandrests upon or mingles with the ruins of antecedent grand-eur, and where the culture and refinement of the pres-ent are so manifestly the outgrowth of bygone efforts after the beautiful and the true. My early love for antiquity, and the tendency of my thoughts in that direction, have been intensified more especially by the conviction that we of to day are indebted for all that we have, and all that we are, to the sorrows, the sufferings, and even the sins, as well as the genius and energy of our predecessors in the world's history. And if it be true, as certainly it is, that the law of cause and effect is the pivotal one through which the result of the Divine Economy are being outworked in the destiny of men and of nations, surely it is by no means a fruitless task to dwell occasionally with reverence upon the fading me-mentoes of the mental and physical activities of past ages, whilst we reflect upon the trials and the experiences of thos who have gone before us in the march of time. More partic-ularly does such a train of thought seem profitable, since we ularly does such a train of thought seem profitable, since we now know that our precursors stell live as individualized entities—that many of them are around and about us as we wander amid their former homes, and that they still feel an interest in the events of earth and in the progress of the race. Since our last letters from the Isle of Wight, circumstance—which Byron terms an "unspiritual god," and which is certainly the external master of us all—has caused a return to London for a brief period. The foggy, damp atmosphere of this perion however etill prayes deletarious to our health even in the short sojourn of less than four weeks; and we must again take our departure for a more congenial tempera-ture. During the present visit, nevertheless, I have been wandering amid relics, and looking with considerable interest into the archeological history of this "fast anchored isle," and especially of its ancient and majestic capital. A synop tical account of what I have seen, and read, and learned, I

trust will not prove uninteresting. ROMAN ANTIQUITIES-THE BAXON SHORE.

It is of course well-known that Julius Casar, with his Roman legions, gained foothold upon the Island of Great Britain B. C. 55. After the Romans had established their occupation, they organized a system of government, which, to tent at least, became the preserver and benefactor of the peo-ple whom they had themselves subjugated. The Roman rule continued for about four hundred and seventy six years: and the gigantic remains of these ancient civilizers lie scattered all over England, as well as over many other portions of what is known as the Old World. During their stay a high military officer was appointed, called "The Count of the Saxon Shore in Britain." He was the commander of the Saxon Shore in Britain. The was the compander of the castles which were caused to be erected on the coasts of Norfolk, of Essex, of Kent, of Sussex, and of Hampshire counties. These coasts formed the Saxon Shore—so termed from its being peculiarly exposed to the ravages of the Saxons and to resist whom these strongholds were built and kept garrisoned. These castles were originally nine in number two on the Norfolk Coast; one in Essex; four in Kent; one in Sussex; and one in Hampshire. With the exception of Portsmouth, in Hampshire, and Dover, in Kent, decay and solitude now prevail amid the majestic ruins of these silent witnesses of the physical prowess of past ages. And indeed all over this fair land, well-nigh, are scattered the remains—

more or less discernible to the eye of the antiquarian -of "High towers, fair temples, goodly theatres, Strong walls, rich porches, princely palaces, Large streets, brave houses, sacred sopulchres, Sure gares, sweet gardens, stately galleries, Wrought with fair pillars and fine imageries."

Besides, among other relics of these wonderful distributors of the seeds of civilization discovered in London, are to be seen specimens of beautifully tessellated pavements, excavated near St. Dunstan's in the East; in Long Lane; in Old Broad street; in Crutched Friars; in Northumberland Alley and in Crosby Square, some of which are still exceedingly beautiful, and afford interesting testimony of the skill of by-gone ages. The one found in Crosby Square was eleven feet beneath the surface when discovered. It has been work-ed into the inner wall of an apartment in Crosby Hall, where I saw it. Crosby Hall, it will be recollected, was the rest dence of Richard, Duke of Gloucester; afterwards Richard III. It was in the Council Chamber of this Hall that the Mayor and a deputation of the citizens of London offered him the crown A. D. 1483; and it is this pulace to which reference is made in the third act of Shakspeare's great play, wherein, whilst Richard, with terrible dissimulation, is plotting to win both a queen and a crown, he replies to Anne:

That it may please you leave these said designs. To him that has most cause to be a mourner, And presently repair to Crosby Place...

But perhaps I was particularly interested during my inves tigations in the relics which have been discovered from time

originally surrounding the Loudinium of these great Italian rulers of the world—associated as it necessarily is with the vast resources, majestic capabilities and undeviating energy vast resources, majestic capabilities and undeviating energy of Imperial Rome—once proud mistress of the world; now, alas! too much the slave of erclesiasticism. This wall, historians tell us, was erected by Constantine the Great, as he is termed in Christendom, at the request of his mother, Helena; containing in compass about three miles square, but not equilateral. (The present London, I need scarcely remark, has quadrupled "the city" in size centuries since.) That part of the original wall which ran along the bank of the

parts from time to time during the centuries which have me that the abstraction of my mind from its former engrosss a continuation of Un regret et une objection à Undersse du M. elapsed since its first erection; some were effected during the ing theme of thought as much as possible is absolutely necestary; "Having read in a paper that an old Professor, Dr. Furrely; "Having read in a paper that an old Professor, Dr. Sary for some time yet; or else, I am not assured of restorations and appear that an old Professor, Dr. Roux, was dangerously ill, my sister in law took the carb ille(I) Mayor of the city; and the Barons repaired that portion toward the east and west during their wars, from materials procured through the demolition of the houses of the Jews, who were the objects of terrible persecution during different periods of Facility bishers.

periods of English history.

But still, the entire wall has been more or less ruinous for years—buried beneath the accumulated dust of recurring centuries. This wonderful structure exists some ten feet or portions have been unearthed by the pickaxe and shovel of modern enterprise, it is found to be upwards of nine feet in thickness—composed alternately of layers of broad bricks and the these second or a transfer of a vers of broad prices and rag stones; whilst the mortar used is so firm and hard, that the stone itself is as easily broken—a peculiarity observable in Roman masonry, wherever found. The demolition of old buildings and excavations for the foundation of modern strucures, have been carried on to a considerable extent during the present century. As the result of these labors, the relies of age after age have been discovered; and in the formation of a deep sewer close by St. Paul's Cathedral, even the original peat-earth was reached, over which probably the waters of the Thames were flowing before confined within its present banks, and before the foot of civilization had found a resting place in the region of country through which its entered to place in the region of country through which it courses it way. Upon this sub-soll rests in part the Roman Loudinium. Upon the Roman town lies the Saxon; and the Norman city now stands upon the Saxon; at least that portion of it where the many gabled and-projecting fronts have not yet given place to the Mansard roof and modern pilastre. Referring again to the wall, however—during some extensive excava tions made between Lambeth Hill and Queenhithe, a remarkable peculiarity was discovered in this ancient structure. The wall in this part measured about ten feet in breadth. Its foundation was upon piles, upon which were laid a stratum o chalk and stones; then a course of ponderous hown sand stones held together by the well-known Roman cement; and upon this solid basis stood the wall itself, composed of layers of rag and flint stones between the layers of Roman tiles. The peculiarity referred to was described by Mr. Charles Roach Smith to the London Antiquarian Society as follows: "One of the most remarkable features of this wall is the evidence it of Society the well-known to Charles and the solid statement of the soli dence it affords of the existence of an anterior building, which from some cause or other must have been destroyed. Many of the large stones above mentioned are sculptured and orna mented with moldings, which denote their prior use in a frieze or entablature of an edifice, the magnitude of which may be conceived from the fact of these stones weighing in many instances upwards of half a ton! Whatever might have been the nature of this structure, its site, or cause of its overthrow, we have no means of determining." But enough of the wall, for the present.

OTHER RELICS OF ANTIQUITY.

At the close of the last century a sewer sixteen feet deep was made in Lombard street, when among other curiosities were found beautiful gold coin of the time of the Emperor Galba, whose reign commenced A. D. 68. During the process of this excavation, it was discovered that the soil underlying that portion of modern London is uniformly divided into four strata—the apparament of factitious earth, thirteen feet six inches thick; the second of brick, two feet thick—apparently the ruins of buildings; the third of wood ashes, three inches thick—seemingly the remains of a town built of wood and destroyed by fire; the fourth of Roman pavement, common and tessellated. On this pavement the coins referred to were discovered, together with several other coins and many articles of pottery. Again, in the comparatively recent construction of a sewer in Crooked Lane and Eastcheap, at a depth of seventeen feet were found the walls of former houses—covered with wood ashes; and about them were also found many portions of green molten glass, and of red ware discolored by action of fire. From these facts, and others that might be enumerated did space allow, it is evident to the antiquarian investigator that at the present day, seventeen feet under tupendous evidenc and action, are the traces of Roman life, covered by the ashes of a ruined city, and other walls built with the fragments of these ruins; whilst over all these are the accumulated debris of eighteen centuries of human occupation and human activity!

LEGITIMATE INFERENCES-PROGRESS Gazing upon the evidences of the presence of man and of the labor performed by him fifteen centuries since, it may be readily imagined that thoughts and feelings were aroused of deep and abiding interest. But when, in addition to such re more remote labor, which has been overthrown by the changes of time and the vicissitudes of successive exprisences during a period of years wholly beyond all just conception of the mind of to day, we can but realize, notwithstanding all the assumptions of the hour, how very little we have hitherto really known of the past! And, too, as archæological investigation continues its penetrating search amid the relics of the bygone operations of human minds and human hands, how sen-sibly do the deductions of ethnography harmonize with the leclarations of geology in regard to the age of the world we inhabit! And how worse than puerile seem the efforts of ecclesiasticism to confine and cramp the energies and purposes of past epochs within the brief limit of six thousand years! The Adamic account of the origin and age of our earth, with all its amazing activities, sinks indeed into the merest fable in comparison with the majestic truths and eloquent testimonies which science has excavated from beneath accumulated strata of the rolling centuries of our past planetary life. And, reasoning from analogy, the mind can but conclude that all the past evidences of aspiring thought and progressive tendency on the part of the human soul bave not been without an infinite purpose and design—a purpose and design commensurate with that vast series of educational processes to which the race has been subjected and privileged for immenorial and unimaginable centuries in the past, and

which still mark the career of our race.

Most assuredly such experiences were, and are, more than requisite to the preparation of man for the horrible hell of which we are told, or for an unattractive mental monotony, miscalled Heaven! May we not, rather, logically infer, from the operations of the law of progress, evident throughout the history both of mind and of matter, together with the ever expanding aspirations of man's interior or higher impulses, that the acme of human deserts cannot be attained by the lessons of this life alone, and, as a sequence, that his exit from it can in no wise determine his destiny forever; but, on the contrary, is it not eminently legitimate to conclude, as Spiritual sm teaches, that as he has ever been the creature of a generic law of progress in this sphere, he must necessarily continue the subject of the same law forever, since it is a fact that the laws of God-are immutable, and that the perpetuity of individual consciousness on the other side of the grave has been lemonstrated beyond the possibility of cavil? And should we not, as Spiritualists, learn to look with reverence upon the antiquities of the past, taking care not to render that past necessarily a precedent for the present, whilst we recall the fact that, by the disposition of Antinite Wisdom "molding together the great mysterious incorporation of the human together the great constitution in payor old or middle aved or race, the whole at one time is never old, or middle aged, or young, but in a condition of unchangeable constancy moves on through the varied tenor of perpetual decay, renovation, and progression"? And let us bend our energies toward the attainment of all that is ennobling and beatifying within the grasp of our own day and generation, remembering that, in all the past, the present, and the future.

'Nothing is foreign: parts relate to whole;
One all-extending, all-preserving soul
Connects each helf-og, greatest with the least;
Made beast in aid of man, and man of boast;
All served, all serving; nothing stands alond;
The chain holds on, and where it onls—unknown.

SPIRITUALISM-PERSONAL

Some of your readers, doubtless, have been disappointed that I have said so little of Spiritualistic Phenomen 1, and of Spiritualism generally, in my letters. For this I have various reasons, satisfactory to myself, at least. In the first place, I Thames has for many years been washed away by the beating of the river. Other portions were repaired in different sicians on both sides of the Niagara of Death have instructed

sary for some time yet; or else, I am not assured of restora-tion. From the great love that I bear the cause, in the serv-ice of which the best years of my life have been -passed, I have thus for been unable to withdraw my interest and reflections sufficiently; and hence, the slow progress of my re-covery. In the next place, I have had the opportunity of seeing but little of the Phenomena—owing to my continued iii health while in London; and for the same reason, have covery. In the next place, I have had the opportunity of seeing but little of the Phenomena—owing to my continued lift health while in London; and for the same reason, have heard no fectures upon the Philosophy. Consequently I cannot speak with definite knowledge as to the conditional details of either.—What knowledge I have is in a general way, and obtained mainly through the social intercourse we have enjoyed. From this I am inclined to the opinion that Bnglish Spiritualism is, in a great degree, confined to the observance of the Phenomena, with but slight regard, comparatively, to the philosophical deductions legitimately drawn therefrom. The facts of Splitualism appear to be considered to the open of the philosophical deductions to the considered to the open of the philosophical deductions begitimately drawn therefrom. The facts of Splitualism appear to be considered to the open of the philosophical deductions to the considered to the open of the philosophical deductions begitimately drawn therefore the philosophical deductions to the considered to the opinion that the philosophical deductions begitimately drawn that the philosophical deductions begitimately drawn that the point of the gently deal the philosophical deductions begitimately drawn that the good that the good the philosophical deductions begitimately drawn that the good that the good the philosophical deductions begitimately drawn that the good that therefrom. The facts of Spiritualism appear to be considered as the end of research—irrespective of the glorious truth of a demonstrated immortality, and the important corollaries, of thought and action incidental thereto. One branch of Spiritualists, indeed, I am informed, are avowedly investigating the Phenomena, as constituting a fact in nature—to be accounted for scientifically; and as having no bearing whatever upon any ethical system of life! There is another branch, however, but the smaller of the two, who are examining the matter with different views of its importance—booking upon it as a grand system of Moral Philosophy, sustained by m-controvertible facts; which is destined eventually to redeem the world from the errors of Materialism on the one hand, and religious fanaticism on the other. In this light—1 need scarcely assure your readers—have I held the subject-matter of Sparitualism for more than a quarter of a century—believed of Spiritualism for more than a quarter of a century—beneying as I do that its warm, sparkling waves of thought are even now widely spreading over the cold grey sea of Science, exerting an influence, as yet unperceived perhaps, but which will be ultimately recognized as unmistakable and irresistible! For the reasons above given—and others. I have not space to state—I am not capacitated to speak definitely, and am unwilling to speak more at length, as to the condition of the cause in England: I am indulging the hope, however, that I shall recover my health sufficiently to be able to resume the duties of the rostrum—as has been kindly and repeatedly urged—before turning my face homeward; and if so, shall naturally be brought into more general association with my

brethren on this side of the ocean than has thus far been possible, and may then have more to say as to my observasons of the condition of the cause so dear to all our hearts. THOS. GALES FORSTER.

Fraternally yours, Tr. No. 37 Powis Square, Bayswa'er, London, W.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITU-ALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

The January number of the Revue Spirite, Paris, devotes its first seven pages to a retrospective coup d'ail of the more Important Spiritualistic events of the past year, embracing particularly such publications as have more or less attracted public attention, and been the theme of admiring commentaors within the last twelve months. Quite a number of these literary productions referred to I have noticed in a recent review, but I may here add, Spiritismo practico, a résumé of conferences penned by the Baron Guittera da Bozzi, being a part of the work of the Academy of Pheumatology, of Fiorce : Ideologie et Psychologie, edited by M. Campana, member of the above named Academy; L'homme Sensatif, ar work (edited in Germany, two volumes) by the healing medium, Daniel Strang, whose powers I had occasion to notice several years ago; Sur les Phénomenes Spirites, published in Italy, and highly commended; Em nime veld voor do Wetenschop, by Mr. Rike, published at the Hague; and odds Unveiled," y Mme. Blavatsky, "an interesting work," says the editor, which our friend his had published in New York, throw ing remarkable light upon Oriental magic and ancient and modern mysteries." This article also states that heating me diums are multiplying everywhere ("a great good to our cause"), one of whom was called from France to attend, at Constantinople, a person of great distinction, given up by the most renowned of European physicians. It seems, also, the Baroness de Vay is a won-lerful and much loved healer as well as medium—seeing and conversing with those elementa-Among other items of interest here recorded is one which gratefully acknowledges the courtesy of a retired colonel of artillery, M. Devoluet, who admits to his scances all honest seekers for spiritual knowledge, he having Mile. Amélie for

Regarding the mediumship of Mile. Amélie, the R ruc gives further special notice, the seventh article in fact, which states that she often comprehends the language of the spirits; it being a kind of intuition which has its seat sometimes in the stomach, or in the throat, and sometimes directly in the ear, as words spoken by the spirits. Now, indeed, the latter have no need to call her attention to their wants by rapping upon the wall or furniture, for they speak to her as if in the flesh, but in a low voice. At a certain scance with her, "a hand was seen holding la musique, which it played in space. Soon she announced that near Mune. X. a cloud appeared, which increased to an indistinct form, but with a distinct hand, upon thereased to an indistinct form, but with a distinct mand, applied the third finger of which was a ring with a precious stone. This form," she said, "seated itself by Mme. X, and embraced her arm. By the ring and the manner of taking her arm, Mme. X recognized the spirit." Another lady was described as ill, and about fifty or fifty-five years of age, and habited in rather ancient costume, but passing her hand over her face, she seemed transformed into a lovely woman of about thirty, with naked arms and a superb head of hair. She announced herself as a relative of Mons. D., who recognized her. Furthermore, Mons. D., taking the medium's hands in his, and requesting the spirit to approach him, he felt a face pressing his moustache, and light fingers tapping upon his hands. Another incident connected with this stance is worthy hands. Another incident connected with this scance is worthy of note. Amélie saw something developing upon a large sheet of paper lying on the table. Presently she was able to describe it so accurately that Mone. X. recognized it as the "shade" of her little pet dog. The pattering of a dog's feet was also heard, and a noise like that produced by a dog when runnling and tearing paper. After leaping upon Mure. X's shoulder and back again, his feet being feit by his mistress, the plant tom disappeared. On making a light, it was found that the paper was twisted and torn, and bore the marks of the dog's claws. "Strange!" says the writer, (P. D., dog'tless Colonel Devoluet,) "on the following morning, at M no. X is, a dog that had had the greatest care died of old age. The spirits, being consulted about it, said that they had brought the dog the previous evening to console the Lidy for the loss she, was soon to suffer, and prove to us that animals survive after their mato suffer, and prove to us that animals survive after their material dissolution." At another gathering, direct writing was found upon paper placed on the table for the purpose. It was: "Pray for us; prayers always impart to us pleasure."

The Rerue gives also a number of pagesto Col. II. S. Occutt's People from the Other World," and promises further notice. So far as it goes it is an expellent exposition of the more prominent events at the Eddys', in Vermont. Following this is a learned article by Judg Rossi de Gustiniani, on matter and spirit. Mr. Slaie's me humship is also here noticed at length, the writer stating that he has a slate written upon in fice different languages in the usual manner for which

Mr. S. is so famous.

Though I have yet before me a number of foreign journals to notice, I ought here to find space for some extracts from the important contribution to the Revus by M. T. Tonoeph—

Fairely: 9 Having read in a paper that an old Professor, Dr. Roux, was dangerously ill, my sister in law took the corb ille(!) and wrote: 'Within two days he will be dead.' 'Of what complaint?' 'An uleer, with complications,' etc. 'What doctors attend him?' Names given. Events proved all this to be the exact truth." Mr. R. having hi oseif suffered disteen years with the gont, and had exhausted the whole list of

of "- a large book on the upper shelf of his father's thrary, of which he knew not even the title. "Immediately the corbeitle(?) wrote these lines: . . 'à b'riogn luy Cardond, de ce qu'il ling en arait dit'. By the aid of a ladder the beitle(2) wrote these lines: 'à térnoin luy Cardond, de ce qu'il luy en aroit dit'. By the aid of a Lidder tho book, Manubourg (Histoire de la Ligue) was reached, and the transcription found to be word for word as in that work. Again, one Mune. Carbillet, of Chaumont, obtained a servant who could hardly read or sign her name, but proved to be so good a medium that the planchette (I will call it) became a marvel under her bands. This making considerable stir in the viliage, the priest came to allay the devil and put to flight the evil genius of the "possessed." He came fortified with the good Latin of the sacristy, and the replies came to him the good Latin of the sacristy, and the replies came to him also In good Latin, and so instructive to him that he never returned. A woman, More Esculatter vard came, who, skeptically laughing, said: "To me, devitor spirit, have you nothing to say?" "Poor mother!" was the reply; "you lost your first infant, who was your Joy. Another was permitted you, whom you no less love. Prepare yourself for a new trial: within fifteen days the second will join the first." Mime, El tried to put a good face on the matter, returned home, found her child of eighteen months well and healthy. Thus he continued for fourteen days, but on the fitteenth was Thus be continued for fourteen days, but on the fitteenth was taken with convutsions and died.

very interesting circular has been issued by M. Z. J. Pierart announcing the publication of a new monthly at Saint Maur, to take the place of his Revue Speritoverste, which was suppressed by the government, under the pressure, he hes lieves, of the Jesuits. The able appeal which he toade in be-half of his rights, and which the so-called liberal pressig-nored, though sent to the editors, is one of the most stirring, manly, forcible documents, it has been my good fortune to I believe the Bauner will welcome with much heartiness Mons. Piérart's forthcoming magazine.

BELOIUM. The Messager, of Llege, of 15 h of December and Jumary 1st are at band. That of the former date has several valuable articles. Tearned disquisitions upon "Immort dity -Modern, Vicess," upon "God, the Infinite," &c., "Re mearnation" as ylewed by the English, and "Direct Writing" as reported by Mr. A. R. Wallace. The latter has an article from the pension MTP. G. Leymaric, on the "Year 1878 and the "times," and one still more important on the "Magistracy," when the and one still more important on the "Magistracy," which the writer, with much solicitude; regards as decining in dg alty in France: "Above all," he says, "it strikes us, it inspir s us with the most lively 'inquictude' for the future; the abasement of characters in the magistrature francisc." A second article on CA Proposed Congress at Gand, "Bresents some of the views of the materialists and what they tend to, and also those, more favorable, of the socialists. Vector Hugo is quoted as saying, "Do what you will, the condition of the great mass, the multitude, will always be relatively poor, unfortunate, sad. Give to the people for whom this world is bad, the people who work and suffer, the belief in a better world, there will be the same and suffer. they will be tranqual, they wall be patient; patience is made of hone. This is what Jesus knew." ... The writer dso says that "if Voltaire had lived in these days he would have been considered as a retard daire by our masters dacques, and ack to the school of Buchner, the Chronique the morning after a scance with the medium Saide there, where the intelligent force which giverns matter has become in some sort visible and tangible; and besides, some years since, Camille Flammarion, in the name of and with what positive science imparts, reduced to powder the edition materialists erected by the German school." A Replying naterialists of ceted by the German, school?" (1997). Replying 5 a senseless attack on Spiritualists in the *Echo de Beurelies*, his same writer has occasion to state that, "According to the ultramontanists there are five million Spiritualists in Europa. In the United States there are still more." And the writer in the Echo who proposes that we shall all be put in an asylum must have" (in view of what has just been stated) "great thin mast nave (in whe of what has just over states) great confidence in the light which he possesses. . . . And why is it less honorable to call oneself a Spiritualist than Panthe-ist, Atheist, or Free Mason, etc.? The word is new, it is true, is not of the bon lon, (tid revently) and this is its great wrong

with some people. . . . But progress is always arrayed against persistent prejudice, inertia and existing interests." The Messager quotes also a portion of Mr. Sargent's letter on slate-writing, as produced by Mr. Watkins, which appearon state writing, as produced by Mr. Watkins, which appeared in the *Psychiche Studien*. If space permitted I should be disposed to quote from the Viscount de Torres-Solanot's, "Catholicism before the time of Christ," particularly that valuable portion touching upon Oriental Spiritualism; but this favor, with notices of other writers, (on the "Spirite's Inconscients" for instance) must be foregone.

SPAIN. The present (December) number of El Criterio Espiritesta of Madrid, closes the year with an Index and much valuable matter, including a long notice, in fine print, of Mr. Slate's mediumship, taken from E. Acenir, the liberal organ of Spa. Its introductory article, from which I will make a few extracts, is from the able pen of Sr. R. C. Berard, of Barcelona, grying as he says, profane testim my in fayor of contramon between the visible and invisible worlds: "The German historian, Juan Trithemo, on page 227 of his "Croni a Hissange," torian, Juan Trithemo, on page 227 of his "Croniza Hissunge," states that in the year 1013 the apparition of the Count do Spanher, who had died some time-before, was seen consing the fields with his dogs, where he had been accustoned to hunt.

The Buron de Conssey, a respectable French magistrate, was sixty leagues from Paris where his mother ded. At the time of her death, on the very night, a dog sleeping at the fost of the Baron's bed began to bark, and the Baron saw the heads of his mother, surrounded by a beautiful light, (una gran aurola, ) approach him from the window of his apartment.

In Roman history we read that when Seinio was at a country seat, occupied with the laftits of a battle in which he was to engage on the following day, he saw an anged, who imparted to hun words which he made known to the unit which he was to engage on the following a ty, he saw an angel, who imparted to hun words which he in the known to his army, attributing to the virtue of said or wion the victory, he obtained over the Enperor Cayo Julio Vero Mixenino, . . . In a work published in Amsterdien, in 1708, entitled, "A New Voyage in the Northern Linds," it is stated that the people of Ledard were nearly all in diams who had familiar spirits who surved them as any unit four who had familiar spirits, who served them as servants (our elementals?), and warned them of accidents and sickness that were to come upon them. The same demons or genitalso route, but that So grates, warned by his demon, took another, and was hence saved from the capture or death that overbok the former. . . . . The celebrated demonografo and poet of France, Pedro de Loyer, who flourished in the sixteenth century, affirms that when a law studyntat Toulouse, he lodged man a house in which, during the whole night struggenous Struckenshade, which a demand which forms a well and other were produced, such as drawing water from a well and other were projuced, such as drawing water from a well and other mechanical operations. Sometimes a heavy substance had apparently fallen upon the floor, but on searching the place nothing was found. . . . In mines, for example, it is very common to hear the hum ners, the locking and unlocking of barrows, &c., with out being able to discover the cause. This is testified to by thousands of American uniners; also by others in large unining districts in Garmany, as well as in Chili, Bolivia, Peru, and Mexico. . . . . The great pub-

[Continued on eighth page.]

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#### Written for the Bonner of Light. THE AFTERMATH.

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La Porte, to L

# Banner Correspondence.

#### New York.

Jan. 30th, as follows. "On the evenings of thecember 25th and 26th, and again on the evenings, of January 21th and 25th Rev. E. V. Wilson, of Illinois, was with us, giving feetures and charaster read ugs on each occasion to large and appreclative and hences. As Souther, stawe can beautily rejoice that Behas been our privilege to hear hlm; as his labors, interliging and phenomenal. have afforded a feast to our souls. To the libera's minded they have been the means of opening the vision, letting in new light and truth, which we hope will be the means of working some good. The bigoted Orthodox elass receive them as omens of much evil, and well they may, for their creeds and do t thes have been truthful y'shown up. A retired Methodist elergyman admits that Spiritualism is guinny ground, here, and says were the people what they ought to be that as, strictly church-going Christians - Brd Wilson awould never have been permitted to come here, as if was, the devil sent him. My greatest prayer is that he may continue to send such men, not only to us, but throughout, the length and breadth of our land, scattering truth and more ity as they go. Bro Wilson's lectures were deep and full of meaning every argument being brought forward with great force, backed up with substan-tial truths. Well may it be said that he plows deep and turns his furrows well. Those who heard him could not truthfully say aught against his statements, while those who did not hear him are the foremost in denouncing him as a blas-phemer of Christianity and the Bible. We, as Spiritualists, f.el to reforce that it has been our good fortune in procuring his services, and feel to thank the angels that good will come out of it, that the cause of truth, morality and progression may expand and numbers be added to a belief in our harmonial pholosophy,

Bro Wilson gave tests and glaracter realings two afternoons and one evening aside from those given after each lecture, almost all of which were certified as being correct. To one man he said. 'I see standing by you in spirit life a man who seems to be much interested in you, one with whom you had deadings in earth-life, and who at one time, by the interference of another, caused a change with you for a time. He then gave an accurate description of this man, who is also in spiritilife; also described fully a woman standing by him, saving she took much interest in his; welfare, and gave blin her name, Janey, refer ring him to a time a few works before sh away, when in conversation with him she she could she would come to him, identifying herself and giving her name, if he would promlse then to believe in Spiritualism. The individ uni addressed fully identified each spirit described and corresponded the statements as facts. In this manner he gave tests to about fifty different persons, and in almost every instance they were by the different ones admitted as facts. In my opinion these tests were enough to open the eyes of the most skeptical.

I now understand that our Methodist minister Intends, in the near future, to give two rebutting ( lectures showing the origin and fallacies of Spir-No doubt they will be highly entertaining and instructive the already admits that such a thing as Spiritualism does exist, but holds that it is of the devil

On Sunday, Jun. 20th, we were called upon to pay the last tribute of respect to the earthly form our sister Mrs. Marilda Olney, a member of our Society; a woman of many excellent quali ties, and for many years a zeatous advocate of our philosophy. The funeral services were held in the M. E. Church, and confineted by Bro. J. H. Harter, of Auburn, N. Y., it being the first funeral ever conducted by Spritualists in this place. The church was filled to its utmost cacity, while very many were obliged to remain outside unable to witness the ceremony. The relatives and our Society feel to praise God and the good angels that the last rites were strictly in harmony with her faith."

BUFFALO. E. J. Robbins writes, Feb. 3d: "In answer to the communication of Mr. E. L. Chamberlayne in your issue of Jan. 26th, I have only to say that I regret any trouble I may have caused him. Had he spoken to me on the subject I could have easily satisfied him. My mistake was in saying, 'The spirit walked a distance of one hundred and fifty feet from the medium." Had I said the spirit walked one hundred and fitty feet I should have been within the margin of truth, as the route taken by her was through a part of the house, and through a long shed, to the bottom of the lot, and back on the outside of the shed to the entrance to the back basement where the confpany were sitting. Mr. C. is wrong in his date; it was in 1876, not 1877. In justice to me I trust you will insert the above."

GLENS FALLS.-C. Fannie Allyn writes "Our cause goes marching on with a vigor and interest worthy of mention. My three months' engagement in Cleveland was successful. Lectures in Geneva, Trumbull, Mantua, and several other towns brought together crowded houses. Here in Quens Falls and neighboring towns I find a quiet, deep, and increasing interest. The summer residence of the late Jaidge Edmonds (Lake George and Bolton) is the Seat of much thought, and though the Presbyterians omitted to do the baly of Robert Dule Owen jus-tice and ignored his Spiritualistic friends in Calwell, yet they cannot blot out that inherent nobility and wisdom he gave to the world by life many a house, and in every case it is like an angel

# Ohio.

CLEVELAND.-Valentine Nicholson writes, Feb. 21: "The committee appointed to procure Feb. 24: "The committee appointed to procure | The photographer's soling up: "speakers for the society in this city for several | which i see before me?"—Com. Adv.

months past have been fortunate in securing those of great merit and marked ability, yet in no instance more fortunate in their selection than they were in precuring the services of Mrs. E. L. Watson for the month of January Just passed. She delivered a discourse in the morning and one in the evening of each of the four Sabbaths during that month, making eight addresses for the Spiritual Society in the half occupied by them, and twice on and week evenings, she spoke in the large New Tabernacle upon the subject of Tem-

It was my privilege to listen to nine of the discourses she gave in Cleveland - every one of them truly excellent in 'the superlative degree.' Her deportment conveys evidences of culture and of spiritual refinement, she has been chosen by the angels, and taught in their school, and is the subject of direct, divine, inspiring influence and power, at all times and in all places where there are public audiences assembled to listen to her ministrations. When speaking in public she is not in an unconscious trance, yet the inspiring force is so complete that her own mind is free from all care or tax upon her intellectual and reasoning faculties. I have heard discourses from many of the most eloquent orators and most gifted trance speakers of our day, and am certain I never heard one superior to Mrs. Watson.—The inspiring motive for writing this notice was a hope of interesting some of those who may read it in the 'gifts' of this divinely inspired speaker, so that they might induce her to visit some of their localities, where the lectures' could be correctly reported and published for the benefit of multitudes who might read them with lasting benefit if placed within their reach."

#### Massachusetts.

BOSTON:-P. C. Muls Writes: "My labors have for the past few months been confined mostly to New Hamp-hire, and have not been without some good results. I commenced my fectures In Portsmouth the second Sunday in November, and spoke on a Sunday through November and December - There was a deep interest manifest, and a Society was organized, placing Bro. Will im Cristicy in the chair, which was a wise of once, as the ds in earnest in the cause of truth Divided as Sun facougagement at Portsmouth, A gave well attended work evening fectures at Dover Great Fals and Scattrook. I spoke in Great Palls every Sanday in January, where a good or-garization of earnest workers was completed NUNDA STATION N G Upon writes, to keep the meetings going every Sunday. On account of a slight intenderstanding between the Society and the managers of the Reform Club in whose hall we held the meetings, the Society was unable to procure a hall for the two first Sundays in February, but its officers are taking measures to continue the meetings just as soon as they can fit up a hall and procure good speak-ers to keep the ball moving

At Scabrook I found Brother and Sister Tilton, who deserve especial notice for their earnest and unselfish labor for the cause. They have held regular meetings at their house for several years, Mr. Thon smeaking every Sunday, all these Mrs. Titon speaking every Sunday, all those incetings being free to as many as saw fit to come She is a good medium, one who has sought no no oriety, but in her quiet way has done much yord in the community where she resides. Bro Triton is a noble, outspoken defender of the cause on all occasions; and both are doing everything in their power to spread the truth. We miss Bro. Dearborn's form - the veter in who fell at his post-but in spirit he is still on duty, as he assured me transch Sister Tilton.

I betured at Amesbury, Mass, on the evenings of Jan 16th and 16th, and a movement toward establishing stated incetings was there inaugu-

Sunday, Feb 33, I had the pleasure of being at Lynn, Mass, and attending Brother and Sister Dringham searche, held at the ball of the City Guards. They also are doing a noble work, car rying on a meeting every Sunday, giving fine, tests, and having good speaking. This was the first time stree the second Sunday in November that I have had the pleasure of attending and ther meeting of Spiritualists exect my own, and it was a fine treat to me. Spiritualists of Lyun, Brother and Sister Dillingham are worthy your support. Stand by thom, and the angels will bless you. I spoke Sunday, the 10th, at Lyun in the evening. the evening.

I have worked earnestly and faithfully this winter: I have traveled over six hundred miles, and given fitty lectures since the first of last October. I desire to keep busy; I would like to give three lectures per week beside Sunday, while I am have England. I expect to go West in the spring. Let me hear from any and all who are interested in the dissemination of truth. My permanent address is 7 Montgomery Place, Boston."

GREENFIELD.-W. L. Jack, M. D., writes: "Mrs. Sarah A. Byrnes-Snow delivered two truely inspirational lectures here last Sunday (31), afternoon and evening, to appreciative audiences. She is one of the very best lecturers on

our rostrum J. F. Baxter lectured in this place a few Sundays ago to a crowded house.

I have visited Northampton, a beautiful but creed bound village where I found some living souls, who are weekly feasting on the Banner of

# Tennessee.

MEMPHIS .- Capt. H. H. Brown writes, Jan. 26th % "Nearly everywhere I go I meet the dear : humanity. old Banner of Light, and if I do not find that and the Religio Philosophical Journal I feel lost, even among Spiritualists; for there is a lack in. those who do not read them. During the last year I have been busily employed, and it may interest the Banner readers to know what work one of their missionaries has done. From Jan. 1st, 1877, to Jan. 1st, 1878, I speke 215 times. My audiences ranged from 16 (at Holly, Mich., in a severe snow storm) to 3500 -average, 160; total for the year, 33-470. I traveled nearly 6000 miles. Financially, I netted less than an average journeyman mechanic receives for the year. there is a pay in growth and power that (while I do not suffer physical want) compensates me

From the way this year has opened, there will be notic the less effort on my part. Up to present date I have spoken 16 times, and February's engagements will call for more effort. There is need of workers If they would come into the West, and be willing to suffer till they learned how to open up work, then there would be no otherwise wish to do when it is too late, more difficulty for them. I could easily find five times as much as I do if I could possibly do any more. There is a call for and a need of workers, but neither those who need nor those who have to give know how to open the way for a mutual exchange. Only experience can give this. If any of our speakers of known ability-would take Indiana, Illinois, Wisconsin or Iowa, I know, as soon as they learn how to look for work, they will have all they can do, and will be paid so as to be able to live equally as well as the average of men, and with that they should be content. was never a time of inquiry like the pres ent, and few are the lecturers in the West. great, rich, liberal State of Illinois has not one traveling lecturer. It ought to have five or six all the time. Michigan has now some ten well employed. Well, the papers go there and are

I am well received on my Southern trip, and so many are my calls that I shall not arrive at Austin, Texas, till well into March. The cause in the South is moving fast. Dr. Watson's Maga: zine has done much for it. The 'Voice of Truth will broaden the channel made by the magazine, and it deserves the kindly patronage of all lib-erals, particularly in the great South West. Success to the good old stand-by, the Banner.

Tokio, Japan, has ten important theatres, the largest of which accommodates about 300 people. The plays are not as long as those of the Chn se, but they are long enough, occupying a whole day in the representation.

Teach thy tongue to say "I do not know." Thy friend has a friend, and thy friend's friend has a friend; be discreet.—Talmud.

"Is this a Daguerre

# DYING SPIRITUALISTS.

#### BY WASH, A. DANSKIN.

To the Editor of the Banner of Light : Every few days we read in the public journals some liberal bequest which a religious man or plous woman has left to sustain the church to which they belonged-to-trengthen the hands of those who are laboring to disseminate the doctrines which they believed to be true. There is scarcely a week in Baltimore, that some rich legacy or handsome donation does not attest the earnestness and sir cerity of men and women who have been brought up under the shadows of the olden theology; and what a contrast is this to the action of Spiritualists who are abundantly able to build up the external manifestations of their beautiful religion in strength and symmetry.

There have been unselfish workers in this cause in Baltimore; a few men and women whose appreclation of the blessings enjoyed by them under the new dispensation has made all sacrifices seem insignificant in comparison, but these few have been left to struggle with the financial burdens, while the masses were delighted to listen to the inspirations of the rostrum, or enjoy the tests; of spirit-presence, without sharing any of the responsibilities. One gentleman, who was for years a regular attendant upon the lectures and circles, was heard to express his gratification that "he had been a Spiritualist seventeen years, and it had never cost him a cost,"

Now I do not wish to present this case as a fair representative one of Baltimoreans, nor of Baltimore Spiritualists, but it illustrates the difficulties which have to be encountered by those whose hearts and hands are given to the work. This, however, is wandering somewhat from the purpose of my article, which was to call the attention of men and women who have wealth, and desire freedom of thought and intercourse between the two worlds to become general, to the fact that they are not acting generously in this

Every man who has been set free from the gloomy influences of our ancient faiths should deem it a privilege to assist in supporting the cause to which he owes his freedon. And when about leaving earth, without fear, without doubt, without any of the gloomy forebodings that usually accompany the sectarian religionist, if possed of earthly wealth, he should appropriate at least a portion to extend to others that knowledge by which he has been so blessed. But how seldom is this done. Within the last few years three earnest, outspoken, and certainly sincere Spiritualists of Baltimore, having large fortunes,

of dollars. He was a thorough, out and out, aggressive Spiritualist. A retired merchant, having a large acquaintance among business men, he never let an opportunity slip when he could introduce the subject that he did not loudly proclaim its beauty and its truth, and maintain his position against all odds. On his death bed an E. iscopal clergyman, who was his neighbor, called to see him, stating that in that solemn hour he came to offer the consolations of the church. Our friend's reply was, "As I have no faith whatever in the teachings of your church, I do not see how I can receive any consolation from them." His last command-he did not make it a request-was that his burial should be entirely under my direction, and that I should pronounce the funeral discourse. His family were all decided in their antipathy to Spiritualism, yet they submitted to his will; but with all his wealth he omitted to bestow a dollar upon that cause which he held so dear to his heart.

Another case was that of an aged gentleman who for twenty years had been one of the boldest, freest and warmest adherents of our grand movement. He had been a prominent and most respected member of the Methodist church, had a very large and influential family connection, spirits that we had in our ranks. His last hours saying: "I have lived a Spiritualist, I will die a Spiritualist, and I wish to be buried as a Spiritualist." This gentleman left nearly half a million of dollars; but omitted to bequeath a few thousands, which would have procured us a permanent place of meeting, and ensured the continuous presentation of those views which he held so important to the progress of

Still another case was that of an old lady, who without the culture that was necessary to make her public speaking very acceptable, was yet ever ready to speak, in public or private, in defence of Spiritualism. She passed from earthlife some year or two since, leaving two hundred thousand dollars to be locked up in the courts and squabbled over by distant relatives, but did not devote a dollar to that cause for which, I believe, she would have freely shed her blood or given her life.

Would not each of these ardent Spiritualistslooking down from that, home of beauty which Spiritualism had prepared them for-be glad to do now what they left undone then? I am sure they would; and I present these thoughts now to Spiritualists who have the means; reminding them not to leave undone that which they will

#### [From the Boston Daily Globe.] Restrictive Laws.

# The Petition Asking that the Mayor of Boston be

Given Power to Regulate the Practice of Medicine and Pharmacy -- A Protest. To the Editor of the Globe:

SIR-As a great commotion has begun at the State House this year over the question of who shall and who shall not heal the sick, would it not be well for all citizens of the State to be in-terested in the subject? A petition has been presented to the Legislature by the Mayor of the. city of Boston for the power to be vested in him to regulate the practice of medicine and pharmacy in this city. The question may wisely be asked, what kind of practice does he employ or favor? How can he consistently decide for the citizens of Boston without he favors the one he employs in his own family? There are in Boston some ten distinct, different modes of eradicating diseases, and all of them have their share of patronage. No person is compelled to employ any ronage. No person is compelled to employ any person or any mode of practice. Success in any mode of practice is all that should be required to mode of practice is all that should be required to gain a strong hold upon public favor. uggestion I can make to the public is this: that all persons claiming to possess the power to heal the sick shall define their mode of treatment, by sign or otherwise, that the public may not be de-ceived by false representations. The M. D.'s title doubtless belongs to a class of persons who have passed through a regular study of medicine at some established college, and have meritori-ously obtained the title. It should be the same with all surgeons, and as there are many good

form surgical operations, it seems proper that those who have prepared themselves for the practice of surgery, or are by natural endowment gifted in surgery, should attach to their name surgeon. It should be the same with those practicing with electricity, magnetism, clairvoyance, or any other mode of practice. No person should hold out to the public any false colors or make any misrepresentations, but each mode of treat-ment should be equally responsible. In this way the public can employ the M. D.s if they think they are more competent to heal their infirmities than those who have or who have not a thorough medical education, but claim a natural "gift of healing the sick." It is not to be supposed that New-England people are so "thick headed" as not to know the mode of treatment they want whom sickness overtakes them. Nothers will when sickness overtakes them. Neither will they employ any persons they have not confidence in as being trustworty men and women.

There does not seem to me to be any particular need of restrictive laws enacted by the State which will deprive or restrict persons from using any means known to the world as a curative agency. In States where the medical restrictive laws have been enacted they are but seldom enforced or complied with, and it seems like slavery to say to any person gifted in healing the sick, thus far and no farther shall you go. The regu-lar M. D.s of this State cannot go to New Hampshire or Vermont and visit a friend professional ly without first going to their Board of Censors and getting a permit, and as the restrictive laws have been asked for in this State as a protection for a class of M. D.s who want all the and fishes" there are to be had, would it not be well to discover the cause of this commotion at this time and see whether it be for the best interest of humanity or is a selfish movement? A PHYSICIAN.

### (From the London Spiritualist.) THE SPIRITUAL BODY.

BY EPES SARGENT.

The old heathenish notion of the resurrection of the physical body, unhappily grafted on the most prevalent forms of Christianity, has had a mischievous influence through the ages in excluding those rational conceptions of a spiritual body, manifestly entertained by St. Paul, and which the present phenomena are doing so much corroborate. As soon as we get out of the close, unwholesome air of a merely dogmatic system of theology, it is surprising to see how naturally the human reason turns, instinctively, as it were, to this theory of a spiritual body, the counterpart of the external and visible—a theory which spiritual manifestations have impressed even on the minds of savage tribes.

Among the books very popular in its day, and not unworthy of republication even in these crowded times, is "The Religion of Nature Delineated," by William Wollaston, a native of Staffordshire, who died in London in the year 1724, at the age of sixty-five. A man of fortune and education, he devoted himself independently to the study of the angient languages, Greek, Hebrew and Arabic, and to meditations in theology have passed from earth without apparently considering the great needs of the movement.

One of them left about a quarter of a million of dollars. He regarded the soul is at dollars. He was a thorough out and out. fine material vehicle." He says:
"Though I understand not perfectly the man-

ner how a coglitative and spiritual substance can be thus closely united to such a material vehicle; yet I can understand this union as well as how it can be united to the body in general (perhaps as how the particles of the body itself cohere to-gether), and much better than how a thinking faculty can be superadded to matter; and beside, several phenomena may more easily be solved by this hypothesis; which (though I shall not perti-naciously maintain it) in short is this, namely: that the human soul is a cogitative substance, clothed in a material vehicle, or rather united to it, and, as it were, inseparably mixed-I had almost said-incorporated with it; that these act in conjunction, that which affects the one affect ing the other. "We are sensible of many material impres

sions (impressions made upon us by material causes, or bodies)—that there are such we are sure. Therefore there must be some matter within us which, being moved or pressed upon, the sou apprehends it immediately. And therefore, again, there must be some matter to which it is immediately and intimately united, and related in such a manner as it is not to any other. Let us now suppose this said matter to be some refined and spirituous vehicle, which the soul doth immediately inform; with which it sympathises; by which it acts and is acted upon; and to which it 

not the whole gross body, but some subtile body placed in the region of the brain. . . . So if we here were approaching, when he sent for me, should suppose the soul to be a being by nature and asked that I would officiate at his funeral, made to inform some body, and that it cannot exist and act in a state of total separation from all body, it would not follow from hence that call death must therefore reduce it to a state of absolute insensibility and inactivity which to it would be equal to non-existence. For that body, so necessary to it, may be some fine vehicle that dwells with it in the brain, and goes off with it at death."

All this is substantially consistent with the deductions from the phenomena of Spiritualism. According to Chayce, the French physicist (who is not a Spiritualist), we contravene no known law of science, chemistry, physics or mechanics, in admitting the existence of an ethereal or electro luminous organism. He says: "There are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural and mesmeric somnainfulfied and trance. Thus observation leads us to conclude that there is a future life."

Another French physicist, Dr. Georget, who wrote a book on the "Physiology of the Nervous System," in which he expressed views similar to those which Vogt, Buechner, Haeckel, and other extreme materialists advocate now, was fully convinced by the phenomena of mesmerism that he had made a great mistake in limiting the life of man to its material earthly manifestations. He manfully retracted his whole materialistic philosophy, and, in his last will and testament, pro-claimed that he had arrived at a "profound conviction, founded upon incontestable facts," that there exists "an intelligent principle, altogether different from material existences; in a word, the soul and God."

If in their experience the light of Spiritualism had been added to the cognate facts of mesmer-ism and clairvoyance, the conclusions of both Chavee and Georget would have been still more

It was the opinion of Charles Bonnet, the great Swiss naturalist (1720-1793), that man's future body exists already with the body visible; and he believed that science would "some day and he believed that science would have instruments which would enable it to detect this body, formed as it probably is of the elements of their or of light." The experiments in spirit-photography point to the verification of this prediction; while the ferm-manifestations through Dr. Monck, as recorded by the Rev. M. Colley and M. A. Oscales. and M. A., Oxon, show what science may expect from further persistent investigations in this

Of the operation of an intelligent force, inde pendently of any visible organism, the slate writ-ing phenomenon gives us a most conclusive proof. This phenomenon is destined to be placed upon basis of testimony sufficient to meet the most rigorous domands of science. It will go far to confirm the theory of an invisible organism through which the veritable man survives the dissolution of his earthly body.

For a vast amount of learning and testimony on this subject of a spiritual body, see Raiph Cudworth's "Intellectual System of the Universe," first published in the year 1678. He tells us that "The luciform body can pass through any solid thing. It lieth in this mortal body, continually inspiring it with life. By it is the soul connected with the mortal body. Plato and physicians who are not naturally adapted to per- Aristotle concur in this idea of a luciform body.

The latter says, 'All souls seem to have another b dy and diviner than that of the elements. " In the North American Review, (May-June,

1877.) Mr. Thomas Hitchcock happily remarks, "The advantage of thus conceiving of the soul as a substantial organism analogous to the body, and affected by mediums similar to those which affect sight and hearing, is that it explains the mystery which surrounds the relations of mind and matter, and accounts for many things which now puzzle the scientific explorer. Allow the soul to be a real substance coextensive with the body, and intimately interwoven with it, and the difficulty expressed by Professor Tyndall and others in perceiving the connection between its operations and the molecular changes of the brain need been greater than that of perceiving the connection between magnetism and the motion of the magnetic needle.

I have but skimmed a fragment of a subject vast in its proportions and spreading out into the most ample fields of fact and of speculation; a subject on which much more has been written than we seem to be aware of, and the testimony n regard to which is coëxtensive with all extant

No. 68 Moreland street, Boston, U. S. A.

#### WEBSTERS REPLY.

To the Editor of the Banner of Light:

I saw in a recent number of the Boston Jour-nal, an article with the caption, "Webster's Im-promptu Oratory," in which the writer labors to make himself and others believe that Mr. Webster's reply to Hayne was not an impromptu production, but that the Northern champion had made every desirable preparation for his world-renowned effort. The writer concludes his dis-cussion with a poser: "Curran declared that there can be no such thing as impromptu oratory

of the first class."

A citizen of Boston, to whom I appealed for information on the subject, says: "Peter Harvey once told me, when I and some others were dining together, that Webster always thought he went home to his room after listening to Hayne's speech, to prepare during the evening his reply; that the whole thing was in his head, seemingly, like a ball, and he couldn't get at a single thread like a ball, and he could n't get at a single thread of it to unwind. . . . . The evening woreaway, night came on and he retired to his rest. In the morning the problem was still unsolved; the ball was still there; he could n't unwind it. He found a few scratches on several pieces of paper, the work of the evening before; but these were of no moment—neither head nor tail to them.

"He went into the Senate Chamber, crowded as it was with the beauty and chivalry assembled to hear him. He said he was never before so poorly prepared on a great occasion. His embarrassment was not relieved until he arose and ad-dressed the Speaker; then all was as clear as day. On coming out of the Chamber, he was fairly astonished at what he had accomplished under the circumstances, and he remarked: 'If men are ever inspired in these days, I was inspired!'" So the question as to inspiration seems to lie between Webster and Curran. H. N. S. North Plymouth, 1878.

### "Visions of the Beyond."

To the Editor of the Banner of Light: In the midst of all the pressure upon my time and attention which a speedy departure from the busy scenes of my present public life entails, I deem it my duty to record in few brief words the wealth of satisfaction, both in the form of pleasure and instruction, derived from my recent perusal of Herman Snow's charming little volume entitled "Visions of the Beyond," I am ready to edult that a great mass of the aforesaid literature would benefit as much by the process of condensation as would the ranks of the Spiritualists themselves, but in the midst of the chaff and twaddle which emanate from that rash multitude who think their first duty to any belief they advocate is to rush into print "with all their imperfections on their heads," there is still a residuum of noble thought, profound science, brilliant logic and exaited sentiment, which renders the study of our literature an imperative necessity to those who would really drink at the pure fountain of spiritual truth and knowledge. Second to no work of this nature n exalted sentiment and vivid rerception of spiritual truth, is the rare and unpretending volume put forth by Herman Snow. I have no time now for analysis, but I come fresh from the perusal of this gem of our literature, and I should be guilty of injustice to the gentle and gifted secross, Mrs. Loucks, and the scholarly and accomplished editor, Mr. Snow, if I failed to render even this poor tribthe of thanks for the gratification I have derived from their charming publication. From long years of personal experience in seership, no less than from the testimony of a wast number of my spiritualistic associates. I can bear witness to the harmony of thought and similitude of representation which exist between Mrs. Loucks's visions and the general tone of the most reliable mediumistic revelations; still there is no monotony, plagiarism, or sameness, in this work, and the reader is insensibly impressed nearly all of whom were Methodists, and yet he was one of the most outspoken and independent by present, and in which is its true Shekinah, is many of them are suggestive of startling innovations upon opularly received opinions. From so small and attainable a volume, it would be

bsolute injustice to make quotations. I may sum up by saying, however, that the carnest inquirer cannot upon one single page which is not fraught with wise and invaluable lessons.

ductory chapter by the talented editor himself, in which he relates in his own modest way characteristics concerning his own and his medium's experiences, which form an episode no less agrecable than instructive in the collection of narratives that follow. Mr. Snow, as a college-bred student of Theology, a profound thinker, and a highly spiritualized worker in the best phases of the movement, has indeed been wisely selected by the medium's invisible guides both as the scribe and editor of her revelations. The execution of this delicate task has been worthy of its and the volume is one which should be in the hands of every earnest inquirer in and out of our ranks concerning the actualities of the life beyond.

Figh. Hardinge Britten.

San Francisco, Jan. 14th. 1878.

ing the actualities of the life beyond.

San Francisco, Jan. 14th. 18f3.

Isis Unvriled. A Master-key to the Mysteries of Ancient and Modern Schenee, and Theology. By, H. P. Bravatsky. (Bernard Quartich.)

This is one of the most extraordinary works of the nine-tenth century. The auther has brought to bear on the investigation of a very difficult subject the knowledge of one versed in most of the modern and ancient languages, and especially of the religions and practices of the Buddhistic nations. A precise knowledge of the mysteries of the Cabababa; an accurate perception of the real signification of En-S-ph; and an acquantance with the existing tensts of the religions of India, China, and especially Ceylon, are not qualities usually unified in one writer. To these are added the graces of a polished literary style, though much which the author has ventured to publish to the world can of course only be understood by some persons. Freemathers on this of the course of t

To the Editor of the Banner of Light:

# Spiritual Phenomena.

PHENOMENA WITNESSED IN PRES-ENCE OF MRS. ANDREWS. 4

In complying with your request for an account of the phenomena manifest in Mrs. Andrews's séances held some time since in this city, I will say that in giving a description of such I will simply report what transpired, as it appeared to me.

I was a constant attendant for the six scances she held. The cabinet used was an improvised frame of wood covered with thick paper. It was in size 2 by 5 feet, and 6 feet high, was without floor, and rested upon the carpet of the room ; it was movable, and all could see and inspect its construction, thereby convincing themselves that it was not made for deception or fraud.

Mrs. Andrews's method of holding her séances is probably familiar to many of your readers; but to be clearly understood in my remarks it will be well for me to say that the first portion of the séance is devoted to what she calls a "dark sitting," she seating herself in front of the others, who form a half-circle before the cabinet.

In this dark scance the medium claims that the "spirit controls" gather force or material for future exhibit in the light, as well as for the present manifestations. I observed in the first part of her séance that there were lights produced, of a globular form, and varying in diameter from one-sixteenth to three eighths of an inch. These lights appeared at times when Mrs. Andrews was singing, and at points in the room which precluded the possibility of their being produced by her.

There was also conversation by what purport ed to be the "spirit controls," and this, too, was in different parts of the room; which satisfied me that it was not the medium who spoke.

At one time, when Mrs. Andrews was singing with the most of those present, the chandelier was tapped in time with the music, and this, too, when the chandelier was over the audience and beyond the reach of the medium. At the same time there were taps on the globe of a lamp at my side, and beyond the reach of any one in the room but myself. The taps upon this lampglobe were in regular rhythm, as to time and accent of the measure of the music, and each blow, as it touched the globe, seemed to be varied on the surface of the globe, for the sound given was always in harmony with the other parts, which is evidence that the globe must have been struck at the top for high notes, and gradually nearer its bearing on the lamp to produce lower notes. This was so neatly and accurately done that I was satisfied it did not emanate from the efforts of any one of those persons in the room. The sounds were consecutive, and ran through a strain of music consisting of several measures which would take a whole line of poetry to cover. Names were spoken, and messages given to the parties whose names had been called, which were accepted as from those who announced themselves as from the spirit-world.

After an hour or so the "controls" would call, verbally, for a light. When the room was lighted up Mrs. Andrews would go into the cabinet and then materializations occurred. Faces appeared at the aperture in the cabinet and would talk with those present. These faces were refined in texture and humanized in expression. The masklike countenance so often seen was entirely absent. Mr. Jackson spoke naturally, intelligently, and even fluently. The flesh as well as the hair looked natural, and the clothing about the bust and neck seemed to be real. I think there were some twelve different faces which showed themselves, and all spoke; they varied in looks as much as any twelve persons would usually vary in their features.

I did not see any face that I had ever seen before, but there were some who said they had seen relatives. These persons I do not name for the reason that they might not wish me to thus carry them into print, and also because it is not necessary to the methodic character of my narrative.

But where I personally am a part of the drama, and also my wife, I will speak more particularly. In connection with one of the materializations, there was presented at the opening an aged woman's face, whom my wife has often said she knew she should recognize if the relative would appear with her peculiar white cap and black ribbon over her head. This woman called my wife by name and gave her evidence that she had knowledge of events in my wife's history which occurred more than forty years ago.

To convince us that she was our relative she put her head forward, dropping it and exhibiting the ancient cap and black ribbon so constantly worn in her lifetime. Never having seen her in this life I could not speak as to the features, but my wife feels that she can speak positively in this regard, while a dozen of us can bear testimony as to the white cap and black ribbon, and the speaking of my wife's name.

I am fully satisfied that neither the medium nor any other person present knew my wife's Christian name but ourselves.

These phenomena were produced under condi tions which preclude the possibility of the medium's being the operator and talking at the aperture. The facts are there. The source from whence all these came is to me unknown, save as they purported to be from the spirit world. The readers of this must form their own opinions: they cannot see through my eyes, and if they could they might be no better prepared to solve the problem; for although seeing the fact and witnessing the phenomena, both mental and physical, I am as yet unable to realize or comprehend the subject. Both force and intelligence accompanied the manifestations. I await further evidence which may be conclusive to me of its spiritual origin. A. B. Brown.

### Worcester, Mass. SEANCE WITH MRS, PICKERING.

To the Editor of the Banner of Light:

during which time we had music, the forms comnenced to appear. To save the reader's patience, I will not describe each separate manifestation, but will speak only of some of the most promi-nent. There was a little strip of light ribbon fastened on the extrinct fastened on the curtain at just the height of the medium, in order that the spectators could notice the difference between the height of the medium and of the forms.

One of the most noticeable spirits was that of a young lady, who manifests quite often to the circle. She gives her name as Nellie Bliss. She seemed perfectly at ease, danced gracefully to the music of the piano, then pulled the curtain one side, disclosing Mrs. Pickering in an unconscious state in her chair. At one time a little child appeared in the opening of the curtain, and back of it stood a lady spirit supporting or holding the little one up to the opening.

The tall Indian spirit who often comes, ap-peared and stepped out in his full paraphernalia of feathers, ornamented clothing, &c., picked up a chair and set it down with a solid thump. Next a young lady, a beautiful spirit, came out; she was two or three inches shorter than the medium; she sat down in a chair, kneeled down to it; rested her arm on the mantel, and assumed various beautiful and graceful attitudes. I would say here, that the movements of all the spirits, par-ticularly the females, were graceful in the ex-treme. All were clad in a lace like gauzy drapry, yet each one had a different arrangement of dress; one in particular had a long trail; she walked around the room, stopping once or twice to lift her dress so as to show her slippers, and the movement of her feet; she also stepped up to the mirror and arranged the drapery a little differently across her shoulders. I noted the reflec-tion of the spirit in the glass. An old lady came out, bowed over, with a slow, moderate walk, presenting a remarkable contrast to the young lithe figure that preceded her. Mr. J. S. Hobbs asked if the spirit was that of his mother, and was answered by an affirmative bow, and two or three steps toward him; she then retired for a moment to the cabinet to gain new strength, and then came out and advanced nearer to Mr. Hobbs and was fully recognized by him as his mother. She was so intent on giving him proof of her identity, that she stayed too long from the medium, and it was with great difficulty she got back; she staggered, threw up her arms, and almost

feil into the cabinet.
This was to me a beautiful manifestation. The love of the mother was so strong, her anxiety was so great for her son to recognize her, that she had no thought for her own or the medium's safety.

A young lady came out next into the room, leaned on the plano, and whispered to Mr. Pickering the name, "Almira." This spirit could bear a great deal of light. Mr. P. at her sign turned up the blaze of the lamp as high as he could, and then she was not satisfied; retiring to the cabinet, she looked out through the aperture and allowed the light to stream directly upon her face. This spirit was followed by a tall man with heavy whiskers and perfectly natural and lifelike appearance. No person could have told but that a living mortal stood before him. There appeared at one time a lady with a little child, who pulled away the curtain and remained until all present saw the two spirits and the medium at one and the same time. The slate was pushed by Mr. P. under the curtain at another time, and after the communication was written upon it, when all were expecting it to come back as usual, under the curtain, there appeared at the opening a little child, who, holding the slate with both hands, passed it to Mr. P.

The cabinet was thoroughly examined, before the scance, by nearly all the gentlemen present, and also at the close of the scance, when the cur tains and supports were all taken down and the place examined by gentlemen who would not have concealed the faintest evidence of trickery had they found it. I have not described all the spirits who were present and plainly seen by every one, but merely the most remarkable cases.

In all there were over twenty spirits seen.

The scance was a perfect success, thoroughly demonstrating to any Spiritualist the truth of our belief, and evidencing to every other candid, intelligent, investigating mind that it was either spirits or something which could not be accounted for either by the confederacy of others or any ed for either by the confederacy of others or any deception by the medium. Either Spiritualism or mystery—one of these two conclusions must be reached by any honest man. Yours for the truth, J. D. Jones.

Great Falls, N. II.

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

Having lately assumed the Secretaryship of the "Good Samaritan Relief Society? of this city, I thought I would write you its objects, etc. The lady members meet every alternate Wednesday afternoon for the purpose of sewing for the needy: such as making clothes, bed-quilts, etc. and it is the duty of all members to report to the President any person or family they may know of who really needs assistance; after which we immediately endeavor to relieve the suffering creatures, either by sewing for them or sending provisions, as the case may be.

We meet at the residences of the different ladies, and each lady carries a basket of refreshments for supper. We invite all interested in the cause to join us in the afternoon, or to sup-per, and we always have a fair attendance, the

verage being about forty or fifty.

In the evening the meeting is called to order by the President; the minutes of the previous meeting are read, and business generally occupies about an hour. A collection is taken up, after which a good social time is enjoyed by the ladies and

The Society is an auxiliary to the Children's Progressive Lyceum, and has done a good work in preparing children of humble parents for appearance in this school. The following is a list of officers for the next six months: President, Mrs. P. T. Rich; Vice President, Mrs. Batchelder; Secretary, Miss Tillie H. Lees; Treasurer, Mrs. TILLIE H. LEES, Sec.

A correspondent, "Mabel Wallace," writes us from Cleveland urging the necessity of Spiritualists taking more interest in educating their children in the way of truth as they have accepted it. In vain will such parents rejoice over their own deliverance, and make grand prophecles for the future of Spiritualism, if they allow their children to attend the Evangelical Sabbathschools and become imbued with the ideas which their progenitors claim, and with cause, to be erroneous. It is, she says, considered bad domestic management to allow a bevy of young children to gratify their childish curiosity by invading premises where they would be exposed to physical contagion; how much more to willingly allow them to enter the confines of a creedal Sundayschool, and in a mental sense become inoculated with the seeds of future trouble by being regularly indoctrinated into the dogmas from whose dominion the parents claim to have escaped.

# A Proposal.

A Proposal.

In company with two gentlemen, both of them unprejudiced, and having no fear or favor for Spiritualism, I visited a scance at Mrs. Pickering's residence, Rochester, N. H., on the evening of Jan. 24th. There were twenty persons present, viz: Mr. G. H. Horney and wife, Mr. J. R. Goodwin, Mr. W. M. Wentworth, Paul A. Hurd, Charles B. Gaffney, E-q., all of Rochester; Mr. Philander Varney, Mr. Micajah H. Wentworth and S. H. Wentworth, (proprietor Mansion House, Gonic), Miss Waterhouse, Miss Emma Wentworth, Mrs. Lewis, of Massachusetts; Mr. J. S. Hobbs, Boston; Charles Howe and wife, Methuen; Enoch Whitehouse, James A. Locke (Solethmen; Enoch Whitehouse, James A. Locke (Solethmen; Enoch Whitehouse, James A. Locke (Solethmen; Enoch Whitehouse, Mrs. Pickering taking her place inside the cabinet. After To the Editor of the Banner of Light:

# OF SCIENCE.

The seers of old in cheering visions saw. The day when man lost E-ten should regain. When wars should cease-love's "Goden Rulo" be law. And righteousness from "sea to sea" should reign.

The seers of science see that coming day, Not in symbolic visions of the night, But in the chearer light of reason's ray, Which brings the blessed Paradise in sight.

Historic truth is a prophetic page, Nature's past coarse a pledge of what shall come; From progress past, man study can presage The giornes of his new reliferantal home.

Had Newton stood in some vold realm of space, In those dim ages of the ''l ang ago,'' Ero comets' tails and gammering Miky Ways To suns and solid worlds began to grow

And gazed afar upon the shiring baze. Floating in seeming choos through the skies. Could be have dreamed that from that rangled maze. This beauteous world of order would arise?

And who, when earth was one vast lava sea, From its white contro to tre flaming poles, Could hope to see it bloom a flowering lea, Its smoking billows dewy, grassy knotis?

Who in the rank, primeval, flowerless fern Could, see a promise of the country rose? Or in old slimy dragon forms discern Types of the heavy modern progress shows?

n Darwin's Eve, with ape-like, bearded face, "Long, upright ears," and half carnivorous jaw, How faint the type of modern female grace Which scarce the sunbeam's magic art can draw!

Had Darwin seen his pre-historic sire, Clad in his robes of shaggy native halr With rude stone hatchet (f rg-d without Contending with hyenas for his lair,

Could his hold gentus dream or prophesy. That man would learn to weigh and measure stars, To talk by lighthing 'meath broad seas, or ity. In swift balloons, or ride in ''palace cars''?

But, reading backward, through the book of years, We learn that progress is creation's plan; Lito's first, faint type in distance disappears, Till siges doubt where being first began.

But ever upward works eternal law, (Whether termed "plastic nature," fate, or God,) Struggling to build a world without a flaw, Fitted for angels, fashtoned from a cod;

From viewless as condensed the solid spheres; From potsorious germs the healthful peach arose; From savage hearts evolved the tender tears. That start so quickly now for others' woes. Thought creates thought, "wirtne on virtue grows." Such is progression's self-entarcing code; Science makes steps of every truth it knows To scale still higher summits on its read.

Developed heads have weighed and measured stars, To which as Gods our savage fathers prayed; Developed hearts have Christianized our wars, Till chloroform supplants the scalping blade.

Be perfect! Pts the heavenly mand ste given To plant, and beast, and bind, as well as man, And toward that shining mark has nature striven, Through all the ages since her course began.

"The fittest shall survive," the worthless die, Is changeless law through Nature's wide don The noblest forms that walk, or swim, or fly, Assert their right divine to five and reign, And raise successors to a higher plane.

Science has led man to an Eden's gate, Her skill has bribed the guarding cherubim, And soon the exited heir will rein state In all the glory heaven designed for him.

Wind, steam, and gravitation's tireless power Now wipe the "sweat for bread" from labor's brow. And keen-eyed science sees at hand the hour When cries for bread will not be heard as now. The chemist finds in every clod and rock,

In sea and air, the elements of bread; His key will soon these precious loaves unlock, And from exhaustless ovens all be fed. The sun's free fuel, lavished at our door In generous beams of heat and cheering light,

Art with her glass will gather in and store To cheer the poor man's weary winter night. E'en Arctic winds that long have scourged the earth And made "night hideous" with their howlings dire. Shall lay their tribute on our cheerful hearth, Their force by science changed to genial fire.

Then from debasing want and fear set free,
(Like buds released from winter's frozen ties.)
The chilled, dwarfed germs of MAN's Divinity
Shall bloom, and earth become a Pradice.

—[S. L. Tyrrell, in the Fox Luke (Wis.) R-presentative.

#### The Vermont State Spiritualist Convention.

To the Editor of the Banner of Light: The Vermont State Spiritualist Association convened at Waterbury Jan. 18th, at 12 o'clock P. M., and was called to order by the President, Mrs. Lizzie S. Manchester, of Randolph. The first business was the appointing of the necessary committees: Committee on Business, W. B. Parish, A. B. Manchester and Mrs. Edza Turner; Committee on Finance, J. D. Powers and Dr. S. N. Gould. Convention opened in conference. Remarks by Dr. Gould and Charles Crane.

Voted, That the Committee appointed to ascertain the legal condition of our organization be empowered to act in that direction, and report at the Annual Convention to be held at P15 mouth in June next.

Bro. Geo. F. Baker, of East Calais, spoke in regard to the education of our children, so they may become better men and women. Bro. Sabin Scott, of Eden Mills, urged the importance of all giving their individual experiences in conference. Bro. Crane, of Hyde Park, spoke of mediums and their sufferings in consequence of what they might say or do whife under spirit influence. Dr. Gould thought we should develop angels on earth.

At the close of the conference Mrs. Manchester gave synopsis of her experience in Spiritualism, which was very interesting. Adjourned to 6½ o'clock P. M.
Convention was called to order and opened with a song

by Mrs. Manchester, improvised on a subject given by the idience, "We have met again." Opened in conference, the Bible was discussed as understood by Spiritualists. At the close of conference Dr. T. B. Taylor, of Waterville, N. Y., sat at the organ and sang the "Old Musician to His Harp. Mrs. Woods, of Burlington, gave the regular address of the evening. A song by Mrs. Manchester followed. Dr. Taylor made some very timely remarks. Ad-

Saturday Morning, 914 o'clock .- Opened with an improvised poem by Miss Jenny B. Hagan, of South Royalton, the wonderful "child medium," who, when called upon, without any forethought or preparation, gives poems on any suitable subject that may be given her, full of beautiful sentiments. Dr. Taylor spoke in relation to his expuision from the Methodist Episcopal Church, called out by some remarks made by a Methodist lady the evening be fore. Messrs. Powers, Scott and Howes alluded to the power of clairvoyance in detecting and prescribing for diseases. Mrs. Eliza Blossom, of East Granville, N. Y., lady seventy-two years of age, made some good and practical remarks.

Bros. Gould and Howes called up the subject of the odious "Medical Law" passed by the Legislature of Vermont, which was pretty thoroughly ventilated. An improvised song was given on the present Medical Law in Vermont, followed by a poem by Miss Hagan entitled "The A. E. Simmons, of South Woodstock, was the regular

speaker of the morning. He took for his subject, "Man and his Relations," and handled it with masterly ability, holding his audlence's attention for upwards of an hou Afternoon Session .- Opened in conference of one hour.

The Medical Law being the subject for discussion, was finally disposed of by voting to have petitions for its repeal circulated in every town in the State before the session of the next Legislature. Song by Mrs. Manchester and poem by Miss Hagan. Dr. Taylor then addressed the people un-

il adjournment. Evening Session.-Opened in conference. Bros. Taylor, Grane and Scott spoke on "Materialism." Bro, Powers followed on the subject of "Charity." A poem by Lizzie Doten was read by Mrs. Manchester, entitled " The Good Plme Now." Song by Mrs. Eliza Furner, entitled "This sour Happiest Hour," Mrs. Fanny Davis Smith, prefacing her remarks with a most devout and earnest prayer, took for her subject "The Progress of the Age," and by many this was thought to be one of the very best speeches of the Convention. A.E. Simmons followed, taking for a subject, "Salvation," arguing that we must be our own

saviours. Adjourned.

Sunday Morning.—The Convention was called to order by the President, and a short conference was held. Bro. Howes called attention to the "Vermont Liberal Institute," Remarks were made in reference to it by Bros.
Powers and Wilder. Reading of Lizzie Doten's poem, en-

titled "Peter McGuire," closed the conference.

Mrs. Abble W. Tanner of Montpeller gave the regular discourse of the morning. At the close, the audience joined in singing "Sweet By-and-Bye." Adjourned to 114 P. M. Called to order, and opened on business connected with our Finances, after which Mrs. Paul of Stowe addressed the Convention, choosing for her subject "Spiritualism." showing that although born among the peasantry, it had penetrated to the court-circles of royalty, and found favor there, and had established its claims all over the civilized world. At the close of Mrs. Paul's most excellent discourse, a quartette club sang beautifully, "Over There." Miss Hagan delivered a poem on "Creation," the subject being furnished by a gentlem in the an Hence, an entire stranger. Dr. Taylor than spoke on the subject, "Physical Phenome na. '- But before entering up in his discour-e, he asked the gentleman who gave Miss Hagan the subject for the poem, ("Creation,") if he had had an interview with her in regard to the subject of the poem previous to her coming upon the platform, and he positively affirmed that he had not-never spoke with her before. The Doctor then proceeded to give some of his experiences in physical phenom .

walting perhaps twenty or twenty-five minutes, A GOOD TIME COMING-THE PROPHECY | cost presenting among a variety of other things a specimen of slate-writing by Dr. Stade. He also presented a spirit-picture, together with other wonderful specimens of

spirit power. Adjourned.

Evening Sension, -Called to order by Vice President Ciane. Pseur by Miss Hagan, subject given by Mr. Whe let, (a behever in the Second Advent doctrine.) <sup>99</sup> What Is God?? Miss Aften of Rando ph sang a song entitled of the Saffor's Grave,? followed by a beautiful invocation by Wis, Paul. Dr. Faylor made the closing address. of the Convention. Before entering uson his main sub-ject, he answered briefly some questions that had been handed him during the Convention. He took each question sonable ground for an appeal. Dr. Taylor then proceeded with his regular address, taking for his subject, "What Caused the Bottom to Fall Out of my Theology?" His deliberate and comprehensive thought and incontrovertible argument held the entire audience in rapt attention for nearly two hours.

At the close, a vote of thanks was extended to the rallroad companies for their courtesy in granting free return checks to those passing over their roads to attend this Convention. Also to the host and hostess of the Waterbury Hotel, and their as-istants, for the kindness shown their

guests while attending this Convention.

Thus ended another very successful Convention of the Vermont State Spiritualist Association, all feeling grate-ful to the speakers, mediums, and others, who had so largely contributed to their endryment.

Z. GLAZIER, Sec'y. Gouldwille, Vt., Jan. 234, 1878.

### Encouraging Words from a True -Worker.

To the Editor of the Banner of Light : I have been a regular subscriber for your paper ever shot its commencement, and I must say it is among the best published in the country- a consistent, true, and faithful exponent of the Spiritual Philosophy, and worthy the patromage of all Sphilmalists everywhere. I have tell whiting to do all in my power to promote its interests by increasing its circulation

To that end I have made it a practice for the last twelve years to procure what names I could during the year, and ad the amount of subscription to your address. Now I would suggest that in every town and village in the country where there are Spiritualists, some one vol-unteer to obtain a list of names of sub-cribers, and send

them to the publishers. By so doing they will greatly advance the cause of Spirit alism, and become instrumental in propagating its truth throughout their several localities, and thereby greatly strengthen and sustain the hands of the proprietors of the

Banner of Light. Spiritualism is evidently on the increase in this country. There is a great and unusual in flux of spirit power and in fluence in the world to day, and the people are feeling its quickening breath. Circles should be formed everywhere, so that we may more easily come in rapport with the angel-world, thus establishing conditions that will enable our spirit-friends to commune with us, bringing those higher and holler intelligences that tend to elevate, enlighten, and strengthen mankind. Let us invite such influences as will aid us in cultivating and q dekening our

In the circle lies the great strength and power of Spiritgallsm. Let mediums be developed. Send them forth to preach the gospel of immortality and spirit-communion. And in so doing sustain them in this work. Contribute to their necessities, extend to them our sympathy. Guard their characters against the slanders and misrepresentations of our enemies. Give them employment, and thus aid them in developing those mediumistic qualities which seem most prominent in their natures and that promise the greatest good to the cause. In this connection I would call the attention of Spiritual-

lsts, of Connecticut to a lady medium, Mrs. L. L. Pasco, No. 353 Main street. Hartford, who is desirous of laboring in the cause of Spiritualism. She has spoken before our society in Bristola few times, and given good satisfaction, Sho speaks under influence, and supplements her discourses with many convincing fests of spirit-identity and prescure, thus making her lectiles, viceoffield interesting and profitable. In addition to these gifts she is one of the most powerful magnetizers I ever came in contact with Those desiring this kind of treatment for disease will do well to give her a trial. She is a willing and industrious worker, her charges are moderate, and I feel sure she will give satisfaction wherever she may be called to labor. Bristol, Conn. A. T. ROBINSON.

### An Interesting Book.

An Interesting Book.

"What Was He? or, J. sus in the Light of the Nineteenth Century. By William Denton," As we were going to press we received a volume of 229 pages, under the above title, confreously sent us by the nathor. We have only time and room now to acknowledge its reception, but intend to read it carefully the first opportunity and mention the book somewhat at length. All of Pfol. Benton's books that we have read—and he has written a number—we have thought were able, interesting, and liberal, though somewhat the trade, as we perceive titls is, with Spiritualism. "But that's not much' of an objection with us, after all, for we have generally found that the man whols the friend of freedom and himmally in this world believes in a preity good world hereafter—supposing there is one; and for our part we don't care a straw how many worlds we are going to, if they are only beasant and confortable residences and the people fire select!

The history of Jesus, given as a rational and natural being, and divested entirely of the miraculous, might be useful.—Boston Investigator.

\* For sale by Colby & Rich, No. 9 Montgomery' Place,

At a meeting of the Directors of the National Liberal Legges, held in Boston on Friday, Jan. 18th. it was Foted, To request the editors of the ral papers all over the country to publish the Directors "Call to Organize" new Local Auxiliary Liberal Leagues, on Washington's birthday—also the "Card" of the Financial Committee, as follows: Call to Organize.

Call to Organize.

Cilizens of the United States who inderse the appended political platform adopted in convention by the National Liberal League at Roche-ter, N. Y., Oct 25th, 1877, are requested to meet in their respective eithes and towns on Washington's Firthday, Feb. 224, 1878, for the purpose of organizing themselves into Local Auxiliary Liberal Leagues in accordance with the provisions of the National Liberal League Constitution. Copies of the latter and blanks for organization can be obtained from W#H. Hamlla, Sertelary, 231 Washington street, Boston, or from IL. Green, Chaliman of the Executive Committee, Salamanca, N. Y.

FRANCIS E. ABBOT,
WILLIAM H. HAMLEN,
J. A. J. WILCOX,
H. L. GREEN,
D. G. CRANDON, Boston; Jan. 1-th, 1878,

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

1. TOTAL SEPARATION OF CHERCH AND STATE, to be guaranteed by amendment of the United States Constitution: Including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbitatian laws, abolition of chaplaincies, prohibition of public appr-priations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civit, bolitical and religious rights; to be guaranteed by amendment to the United States Constitution, aid afforded through the United States Constitution, aid afforded through the United States Constitution, and afforded through the United States Constitution, and the property of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary checation.

N. B.—The nomination of candidates upon the above p'atform was postponed to a future Congress of the National Liberal League. A Card.

The Finance Committee of the National Liberal League, in consequence of the lack of funds in the Treasury, and of the fact that the Directors are able to do so little of the important work that ought to be done, appeal to all lovers of liberty for financial help to enable them to publish and disseminate the views of the able writers in behalf of the principles of the Rochester Platform, and to advance the common cause in other equally proper ways.

It carnest liberals throughout the United States will contribute one dollar apiece (with as much more as their generodly shall prompt or their means permit), in order to become Annual Members of the National Liberal League, they will furnish the requisite aid, and the work shall be done.

DANIEL G. CRANDON, ) Financial HARLAN P. HYDE. (Committee SARAH B. OTIS, N. L. L.

RECEIVED FROM ENGLAND.

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The selections are well in de and carefully arranged, and the book is well filled to so are a large reading.—Detroit Post.

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assert themselves. "
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#### MPECIAL SOFICES, #

# Banner of Light.

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No. 9 Montgomery Place, corner of Province SOWHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY,

THE AMERICAN NEWS COMPANY, NOS, ICAND RUHAMBERS STREET, NEW YORK COLBY & RICH.

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IF Latters and combinate arrows to the solutions the art nearly filled appearance of the construction of t part nent of this paper, and the movement of the modern and the subtreason to be true as which as the subtreason to be a self-defined by the subtreason of t

Monkey Spinish arise. The key which missks the mysterles of the Part, explains the Present, and demon-strates the Future existence of man.

#### "Regulation" of the Practice of Medicine.

The efforts of the medicos to force a proscriptive med-are upon the attention of the Massachuwetts law makers with a hope to gain its admission to the statute books of this Commonwealth; continue but as we have previously stated the regular doctors who will receive the benefit of the enjetment of present are consponents to a marked degreedly their absence from the hear Inter either fremeprodent of reasons, or because their own apar clay on of their fastlescop the proposed mercure to a keen, that their sense of hopor forbids them to appear as parties to a transaction which they profes to have in the hands of their moledings. Yet another locating, this time on the State Law, but he en held by the Committee by whom the natter was referred by the proper as their ties, and we said on the following report of the doings there's from the columps of the Hoston doctory of Peti 11th, pref. acting it with the month of of the fact that when It was discovered that the won'd be medicaledic tators had again failed do make an appearance, and had left the field clear to the friends of his-Sicola remedial matters, the majority of the representatives of the daily press precipitately withdrow, not caring out least it has that appearance, a to rehearse to the pirkles the overpowering tests mony against, the regulars which They evidently felt.was about to be given

. The Con matter on Water Supely and Drainage gave a hearing this foren son upon the fell introdured by Sourtor Exing a raviting for the Sregulation of the practice of mode ne by law, and that practitioners shall be licensed by Boards of Consors appointed by the regularly chartered. medical secteties. The remonstrant-against the bill were present in large numbers, and as no one appeared to be Reard an experience the ball, the time nezo to the removeteur te

Charles W. Emerson, of Chelsea, stated that he had been a pastor for a number of years, and wished to steak in behalf of his pa-rishiopers, who would be cut- of from many priv Heges they bad long enjoyed by the passage of the processed bill. He thought more cures had been performed by those outside of the medical profession than by those within, and he believed hat certain men had natural gifts, out of which they were prepared to prescribe remedies which had succeeded where those of the regular school had failed. He argued at some length that the practice of medicine depended to a great degree upons objects as ton, and that the present laws against malpractice were sufficient protection against these who were unfilled for the practice of the leaving art. He argued that those who were not M. De used more cateful and harm less remeiltes than the regular profession. The bill grew out of the fact that the people were becoming too, intelligent to suit certain physiclans of the set only, who wanted to get rich rapidly. They'ret by wreary, the world or in the diplo missible of the believed it was nothing but, an outrageous persecution to give a small class a monopoly for which the people did not ask. It was simply a proposition for class legislation, and was an inhuman bill

Dr. William Thompson read the endorsement of Dr. S. S. Fitch and others of his system of practice, and amused the committee for some time with his peculiar manner of deta ling the incidents of his practice,

Mr. Tooliev and two or three clairvoyant physiclans followed Dr. Thompson, and at one o'clock Issistant City Solicitor Kittredge was given a hearing in behalf of the bill he proposed to regulate the practice of medicine in the city of Boston.

We are informed that the remarks of Rev. Charles W. Emerson, which extended over a period of three quarters of an hour, were elicquent, logical and conclusive, and created a marked sensation. The liberals in medicine indeed owe a debt of gratitude to this gentleman, who has freely nade it a point to attend the hearings thus far, to the exclusion of other matters which naturally would consume his time. Prof J. H. W. Toohey's speech was to the point. Several persons attended the hearing and acknowledged the benefit experienced by them from the treatment of undiplomatized physicians, after they had exhausted the skill of the regular M. D.s.

The matter, up to time of our going to press, was still in the hands of the Committee. The result of their deliberations will be looked for with much interest.

this city and a devoted Spiritual st, passed to the practice of medicine. higher life from her residence in the Dorchester District, Feb. 7th, at the age of 7114 years. She the pleasure of her acquaintance.

It will be seen by his advertisement elsewhere that Wm. H. Eddy intends making Albany his future home.

Andrew Jackson Davis's New Work, Entitled "Views of our Heavenly Home." which was long promised as a " Sequel to the Steller Key," has just been published in handwill be found on our tittle page. The author in structures." He replied: "T was but the ruin of Peyers of this New Gospel: the bad, the wasting of the wrong and ili." But 1 for Harmonial philosophers, as all reflective he here presents a volume devoted mainly to Spiritualists must, in the order of things, nat-"building up," by means of a revelation of facts urally aspire to be, have often to face, in the he here presents a volume devoted mainly to and principles existing in the immost constitution of Nature. A new heaven and a new universe are Construction to the remaining and principles existing in the inmost constitution now offered in place of the old and erroneous, which, however tottering and untenable from i base to turret, are still occupied by numerous talented and learned families. "If you tear down our sacred dwellings," say the conservatives, "why don't you give us something better in which to live and die " Thus you emphatically exclaim; but I ask : Are you in carnest? Are you ready for the question? prepared in your hearts for reformation and reconstruction? When our modest, tender hearted, clear-eyed Whittier "woke as from a dream," during which he had witnessed the ruthless overthrow of Sa-

cred temples, he said: The Kell and both the training trades The Wastern connect the Bardon to Up transfer of the Chemical 1971 The Season

have always been, regarded as the most subtime, the most elevating and inspiring, of all objects and questions known to the mind of man.

As much as possible the author has avoided technical terms, and employed such language i minated on the 30th of January by a commenceand illustrations as would be most intelligible and require the least study. But he would have his readers accustom themselves to thoughtful meditation upon these ennobling themes.

The first part of this work is deemed a necessary, preparation for an understanding of disclosures made in the second part, and the third and concluding portion, being an "explanatory dienssion of important questions," is submitted as a necessary supplement to this and to parts of preceding volumes.

The telescope, as practically applied, has been in the world only two hundred years. Seventyfive years later, which brings the time very near our day, Newton discovered gravitation. The printing press is a comparatively recent invention; that is, mankind lived upon this earth thousands and thousands of years before the power to print and publish a book was discovered and applied. In fact, with this stretch of time in view, it seems but a few weeks since the first appearance of the printing press, the steamergine, the electric telegraph, the spectroscope, and the telephone. The religious darkness, the the total stagnation, and the material poverty of mankerd, prior to these inventions, need not here be mentioned.

Along with these material developments -in a manner and segons to them in order, and importande came magnétism, clurvovance, psycholoey, psichometry, and spritted intercourse. Just In proportion as the physical discoveries have wited playscal freed in and commercial brotherhood, so have intellectual and religious liberti, and the overthrow of despotism and tyranny, succeeded the application of the abovemet tioned mental disc veries.

But these mental discoveries are capable of accomplishing more good for mankind than is vet, conceived , for, as yet, we but stand upon the threshold of the boundless domains to which they point the looking millions.

The author hopes that the readers of this volume will perceive at least some of these prom-Ised benefits, and be encouraged thereby and en-Eightened sufficiently to enter upon the new universe and into the see heavens of harmony consist of a concert, in which talented vocalists

# The Decease of the Pope.

By reference to our eighth page an article will be found which is the vehicle of much information conterning the recently deceased Pontiff; Pius IX. This primate has filled the longest episcopate in history in the Roman Catholic Church, and many matters of importance have during his time come up for adjistment. But in this locality have proved so pressing that it notwithstanding the argumentative conflicts which characterized his rule, and in half the States of Europe led to changes of one oft and another in the attitude of the governments toward the Catholic Church, together with the loss of temporal authority which ultimated in his dying a voluntary prisoner in the city where he had been for so many years supreme, his was not the most disturbed pontificate in history.

If Pius the Ninth was driven from Rome, so were Paus the Sixth and Pius the Seventh. No ened times Pius the Ninth might have fallen a victim to violence, but the suggestion of personal taltied.

and benignant, though as to matters concerning his Church he was justly described by Archbishop Manning as inflexible.

Several correspondents have written us recently, requesting that we put into tract form sanity, and was calculated to drive his partner the lectures of Mrs. Cora L. V. Richmond, which are now running through the columns of the Banner of Light. We are happy to be able to inform these friends that at the conclusion of the series-as we have several yet awaiting publica-

147 John Tyerman writes us from his home, 147 Wooloomooloo street, Sidney, N. S. W., under date of Jan 31, that he purposes to visit America within a few months. We shall refer to his letter more fully next week.

147 Read the article on our second page (trans-Mrs. Mary B. Marsh, widow of the late; ferred from the columns of the Boston Globe) Bela Marsh, the well known book publisher of concerning "Restrictive Laws" in regard to the

For every cross there is a crown. Knowhas long been a firm believer in the Spiritual Phi- ing this, we shall do our duty to the best of our in Brooklyn, where he had, repeatedly, full delosophy, and was highly esteemed by all who had ability, without fear or favor, ever keeping in scriptions of their appearance, which coincided mind truth and morality.

The London "Human Nature" for Janutensively circulated in this country.

#### " Harmonial Philosophers,"

called forth the praise of many correspondents. some took for a and is for sale at the BANNER (In obedience to the earnest request of several or LIGHT POOKSTOKE. The table of contents, who have written us on the subject we reproduce it below, hoping that the sentiments therein conhis introductory says he has been persistently italized may continue, as time passes, to be more i pearing in shadow behind the star. The statecharged with "tearing down many time-honored and more appreciated by the disciples and be-

erings invade the platform, the scance, the spir itual press; columns of space which could be put to a much better use, are wrested from their legitimate work of dispensing among men a knowledge of the new truth as it is in na-ture, and are forced to furnish a vehicle to the public eye of the lucubrations of these warring controversialists.

Controversialists.

How sorrowful is this spectacle to the well-wisher of the cause. How earnestly should all seek to bring in, if only in anticipation, the era of good feeling; how we long for the induction of the time when all the friends in the spiritual vineyard—mediums, speakers, editors and believ ers-shall join in appreciating that the imperfec-tions of humanity are shared by us all in common, and that the best results can be obtained by resolutely 'agreeing to disagree' on mooted individual points, and by uniting their best energies for the advancement of the cause in general The stellar heavens have interested mankind, whereon the disciples of the spiritual movement from the earliest periods. They are, and they can harmoniously rally and do good service for the world of men.

#### Prof. Buchanan in New York.

The session of the Edectic Medical College terment at Chickering Hall, New York, before a large audience, on which occasion twenty-six graduates received the degree of M. D., eight of whom were ladies.

The New York Herald says: "The exercises of the evening were very interesting, the music excellent, and the intellectual part of the programme of a very high order." The "intellectual part" referred to was the address of Prof. Buchanan, which set forth in a bold and eloquent manner the claims, of Edecticism as the American contribution to medical science, more valuable in a practical way and more novel in science based on the experiments of Prof. B.:

We learn that these experiments were made on the majority of the class in attendance, and that they were received with great enthusiasm.

The "Credentials of Anthropology," an eightpage circular which has just reached us, shows the unvarying approbation with which Prof. Buchanlast thirty-five years.

#### Amory Ball, Boston.

Robert Cooper addressed a good audience which, not withstanding the inclemency of the weather, convened at this place Sunday af emoon, Feb. 10th, on "Romanism, Prote tantism and Spiritualism." In the course of his remarks, after giving a graphic description of Catholicism as one of the powers that ruled the world, he endeavored to show that Protestantism, the outcome of Catholicism, must necessarily ultimate in Spirit. ualism and individualism, and that consistently no middle ground could be taken. The lecture was attentively listened to. The meeting was rendered additionally pleasant by the rendition of good music by Mrs. Mattle Medar and Henry

Next Sunday afternoon Mr. Lull will lecture in this hall, on "The Spiritualistic View of Hell," and in the evening the exercises will will participate, and a brief lecture on Sabbath observance, by Robert Cooper.

# Mrs. Maud E. Lord.

The announcement was made by us in our last issue that this celebrated physical medium would leave Boston for New York during the present week, but we have since received from her the statement that her business engagements will be some time yet-perhaps a week or ten days-ere she can feel at liberty to take up her departure. We are pleased to chronicle this change of p'an, as evidence of the continued appreciation in which she is held by the Spiritualists of Boston and vicinity.

Every new and then some case arises where really sane persons are wrongfully incarcerated in insane asylums through the conniless than five and forty of the two hundred and false and interested friends. Many of these with violent deaths. In other and less enlight, since a clergyman in Massachusetts, together ther. with the lady's father, endeavored to obtain the imprisonment of his (the minister's) wife because evil to him, which once might have been not she had changed her religious views. The family only made but acted upon, has never been enter-, physician and other physicians, legally required in such cases, were summoned, and the lady was His life appears to have been one of singular examined carefully. The verdict of the compurity and his temper and disposition mild, even mission du bunatico, was not only that the woman was perfectly sane, but the family physi cian then and there proceeded, and with justice, to rebuke the husband in the most stinging terms for his treatment of his wife, and told him that he was the one whose conduct surveed of ininto that state.

Fred. Haslam, Esq., of Brooklyn, N. Y., informs us that on Sunday evening, Feb. 10th, a select circle of ladies and gentlemen (nine in tion-we shall issue the whole in substantial number) convened at the residence of Mrs. Flynn, 484 Tremont street, Boston, and during the scance at least twenty spirit forms were rendered visible, varying in stature from four feet ten inches to five feet seven inches-their weight (judging of course only approximately by reasonable comparison to their apparent dimenslows) varying from eighty to one hundred and forty pounds. All the shapes seen were female, with the exception of two. Among those manifesting were two Indian squaws and three Sisters of Charity, which last were attracted to the sitting by the presence of Mr. Haslam, he having known of them through having visited a medium exactly with their dress and bearing as viewed by him at this scance. Several of the party present recognized spirit-friends among the materiary is received at this office. It should be ex- alized forms, and all were well pleased with the result of the evening's experiment.

#### The Spiritual Scientist,

Under the above heading we printed in our E. Gerry Brown, editor, has made its appearsome of Feb. 24, an editorial article which has ance for February in the form—as previously announced-of a monthly magazine. The present number is bound in a yellow cover, which is charged with a six-pointed star-four points of which present the letters I N R I-a cross apment is also made that the work may be obtained at 15 cents for a single copy, or \$1,50 per year, at its publication office, Room 6, No. 50-Bromfield street. The following citations from its table of

contents for February will serve to give an earnest of the field of its operations: "What Spiritualism Needs," "The Astral Fluid," "Materialization 'Seen and Described," "Direct Voice, Form Manifestations, Strength and Agility Exhibited," "Poetry," George Wentz; "Antiquity and Universality of Astrology," "Direct Writing -a Slate Explodes," "Ancient Greece Excavations," "Apparitions in British Columbia," "What Posterity will Think of Us: a Prophecy," "History of Cleopatra's Needle," "The Rector's "Editor's Notices and Comments," 'Editor's Record - Physical Manifestations, Editor's Record-Materializations," "Editor's Record-The Trance," "General Mention and Gossip," "Books Received."

In further explanation of its plan we quote the following from the Notes and Comments of its

"Each one of the spiritualistic papers contains interesting items and articles that the others do not. Each one contains an account of some manifestations which the others do not. All of them publish articles, the purport of which can be given in a few words. The Spiritual Scientist will glean the good things from them all, and condense the ordinary into a few words. In addi-tion to this it will have all the news from its correspondents, friends and secular journals, besides original articles from its contributors.'

The magazine will be found on sale at the Ban ner of Light Bookstore, No. 9 Montgomery Place

#### Testimonial to Mr. P. Robinson.

A goodly number of the friends of this gentleman, learning of his intention to permanently leave Boston, resolved to give him a complimentary good-bye in the shape of a public meeting and testimonial, which came off last Sunday evening at Rochester Hall, in this city. Notwithstanding the stormy weather and admission than all that had been done by contemporaries, as | tickets of twenty five cents, the hall was full of it embraced large contributions to the material personal friends of the beneficiary. A varied medica, a new practice and a new physiology programmic of literary exercises, songs, instrumental music, etc., filled up the measure of the evening's performance.

Mr. George A. Bacon officiated as chairman, and in addition to remarks apropos to the occasion from Mr. M. V. Lincoln, Dr. Samuel Grover, Mrs. Folsom, Mrs. Richards, Moses Hull, Dr. Richardson, Mattie Sawyer, Mrs. Agan's discoveries have been received during the gie Davis Hall, Mr. W. H. Brown and Mrs. Nelson, there were also readings by the popular elocutionist Mrs. E. B. Parkhurst, which were received with the greatest favor; and the presentation by Dr. Currier of a massive gold watchchain to Mr. Robinson, the latter responding in a very feeling nanner.

The hearty good wishes of all the public mediums of Boston and elsewhere, who have had business dealings with Mr. Robinson in his management of public meetings in this city for the past five years, will accompany him, as a prayer for his success, wherever his footsteps tend.

The Boston Post of Feb 11th says: "The question of future punishment, its character and duration, was pretty thoroughly ventilated yesterday in the various pulpits of the city and ing. Next Sunday A. M. a lecture by Professor by our leading divines. The most significant | Wethereil will be the order of service observed. fact of the discussion was that no two systems of belief or sets of views were in entire harmony, and the man who had up to this time remained. neutral as to creeds and doctrines, waiting for an illumination of the straight and narrow way by the bright blaze of truth fed by many con- ued the following week. verging jets, would have been puzzled and disappointed. Yet we would not deny the ministers the privilege of differing, which belongs by of Light Bookstore, No. 9 Montgomery Piace, natural right to all rational beings. The fact | Buston, copies of that fine work, Intuition, by that they do thus differ only shows that inflexi- Mrs. Frances Kingman. See advertisement elseble beliefs are breaking up in the march of more liberal ideas, and dogmatism is melting away before the magic touch of science."

People cannot be too careful whilst crossing railroad tracks, especially when in the vicinity of dépôts in cities, where trains are being "made up" almost constantly. Among the many accidents which the press daily chronicles we notice with deep regret the case of Moses C. P. Lynn, (father of the well-known lecturer, C. B. Lynn,) who was run over by a car in Boston, Jan. 30th, narrowly escaping death. Mr. Lynn is now in the Massachusetts General Hospital, vance of designing enemies, or the treachery of where he is receiving the best of care. His left foot was so severely crushed that amputation fifty-seven popes were either never installed at cases owe their cause to a wish for the property was necessary. Fortunately our young friend, Rome or were expelled from the city, Nine of the incarcerated, or a desire to escape a social C. B. Lynn, is in this vicinity just now, and is have been thrust out by mobs and several met hindrance of some shape; but it is not so long thus enabled to minister to the needs of his fa-

The Universalist Register for 1878-a copy of which we have received from the Universalist Publishing House, 37 Cornhill, Boston-shows a small percentage of increase in the denomination. The number of State Conventions is increased to 23 by the formation of the Convention of Canada this year; there are 912 parishes re ported, as against 880 last year: 44 000 families connected therewith, instead of 41,029; 691 church organizations with 35 395 members, against 656 and 32,947 last year; the ministry has increased by 16, now numbering 722. The church buildings have increased six, numbering 765, but some of the new ones must be heavily in debt, as there is half a million dollars less of church property above indebtedness.

Have we a reliable Post Office Department? This is a question which is agitating many business firms in this city at the present time. Letters are often missed altogether, while others are delayed, and some are said to be opened by unknown hands and then re-sealed and boxed to their respective addresses. If these rumors have any foundation in fact, the sooner an investigation is instituted by the proper authorities the better it will be for the community.

We are extremely sorry to learn that those levoted Spiritualists Thos. Gales Forster and wife have not improved in health by their voyage across the Atlantic; but we still entertain the hope that their pilgrim ge in the Old World will bring them home in due time fully restored, for we cannot at present spare such devoted champions of our cause. Their useful services are needed more than ever at this time.

See Mrs. Kendall's card in another column. | Cutter, at Harmonial Hall, that city.

### A Message from "Owassoo."

J. Simmons, writing us from Hotel Kronprinz,

Berlin, Jan. 19th, says: "In the Banner of Light for D c. 29 h, the message signed O—e is claimed by Owassoo [one of Dr. Slade's controls] to be his. He says he could not express himself through that chan nel as he can through his own medium, and that he was not well understood in giving his initials. He says, however, that his object was to prove the genuineness of the medium, and not that he had anything in particular that he wished to say -he having promised us privately to visit your

scance room and control your medium if possible—which promise he has kept.

Let me say to Americans visiting Berlin that they will find the Hotel Kronprinz a desirable stopping place. The house is new, centrally located, and well kept, with moderate charges. Mr. Brieze, and well kept, with moderate charges. the proprietor, is a Spiritualist, who never saw a single manifestation before sitting with Dr. Slade. Since then he has purchased books and devoted much time to the study of the Spiritual Philosophy; is not ashamed to say he is a Spiritualist in the presence of his guests, or wherever there is any occasion for such a declaration."

According to the New Orleans Picayune of Feb. 31, Col. Eldridge and his estimable lady are doing good work in the Crescent City. The Colonel is announced by Ansel Edwards, Secretary of the New Orleans Association of Spiritualists, as having been engaged to lecture for that Society at Minerva Hall, during the Sundays of February. The phenomena-such as independent slate-writing, test-giving, etc.-which occur in the presence of Mrs. Eldridge, are pronounced as truthful and startling in the extreme. She makes her office and residence at 193 Camp street. but visits families at their homes when desired.

Mrs. Clara Neyman, a German lady of New York, will give a lecture upon "What is Religion?" at Parker Fraternity Rooms, Appleton street, on Wednesday evening, Feb. 20th, at 71/2 o'clock. Mrs. Neyman is one of the most finished and eloquent\_lady speakers in the country, and is sure to please all who may attend. Tickets can be procured at The Index office, 231 Washington street.

Cornelia Gardner writes from Rochester, N. Y., under date of Feb. 7th: "Our Lockport Convention closed Sabbath evening, after two days of interest such as has not been felt there before. The sessions were well attended, and an increasing harmony and oneness of purpose pervaded all present. It was a revival season to us all."

At last accounts the "exposer" (?) Bishop was in Jackson, Mich., and Baldwin, ditto, had just gone from thence. A correspondent assures us that the recent efforts to throw discredit on the cause there, have resulted in a reawakening of public interest on the subject to such a degree that Spiritualism has been benefited instead of injured thereby.

We are pleased to learn that the talents of Bro. Peebles are not allowed to rust, but that he is lecturing each Sunday to the best acceptance in London. The members of the Spiritual Lastitute have already given him a fine public reception, as also have those of the British National Association of Spiritualists-the latter soirée taking place Feb. 6th.

A social conference, in which Horace Seaver, E-q., John S. Verity, Profs. Wetherell and Wright, Messrs. R. Cooper, Sawtelle and others participated, occupied the time at the meeting of the Paine Hall Liberal League, last Sunday morn-

Owing to the illness of Mrs. Rudd, no Public Circles will be held at this office the present week; neither will the Circle-Room be open next week. Probably the Circles will be contin-

Colby & Rich have for sale at the Banner where for particulars concerning the book.

The installment of matter from Dr. Buchanan intended for publication in this issue had not reached this office when we put our type-forms to press. We shall continue his favors in our next issue.

Files of the Davenport Gazette inform us that the question of the regulation of the practice of medicine by law in that State is now up for discussion in Iowa.

Movements of Lecturers and Mediums. (Speakers baying matter for this Department are remind-d that the Banner of Light goes to press on The sday of each work, but bears the date of Saturday. Their notices, herefore, to "house prompt insertion must be forwarded of the office que the Monday preceding the day of going to Insure prompt insertion must be forwarded on the Monday preceding the day of going to

Warren Chase gave seven lectures in Sacramento, Cal., closing Sunday, Jan. 27th; lectured in San Francisco Feb. 31, and goes to fill a threemonths' engagement in Santa Barbara, Cal., which will be his permanent address until further notice. He has been very successful, we learn, in his lectures on the Pacific coast.

C. Fannie Allyn will speak in Ballston Spa, N. Y., Feb. 24th; in Philadelphia during March; in Vineland, N. J., during April; in Springfield, Mass., during May. Will speak week evenings, if desired, in neighboring towns.

Dr. H. P. Fairfield is engaged to lecture for the Spiritual Society in Utica, N. Y., Sundays, Feb. 7th and 24th; also Sundays, March 31 and 10th. He would like to make engagements to speak week-evenings anywhere within a hundred miles of Utica, and for the two last Sundays in March and the month of April. Address him for the next three weeks care Mr. D. Jones. 49 Ruyter street, Utica, N. Y., or Greenwich Village, Mass. (his permanent address.) Mrs. Coombs, test medium, has arrived in Mem-

phis, Tenn., and is spoken well of by the " Voice of Truth."

Mrs. S. A. Byrnes-Snow will 'lecture in Greenfield, Mass., Feb. 17th and 24th. Would be pleased to make further engagements.

Chas. II. Foster was expected to arrive in Memphis Feb. 7th.

Cephas B. Lynn lectured in South Dennis. Mass., on Sunday, Feb. 10th, and again on the evening of Monday, 11th. He will be in Stoneham, Mass., the next two Sundays of this month His Philadelphia engagement was a grand success.

The Memphis Avalanche, for Feb. 5th, speaks in terms of commendation concerning a lecture delivered on the previous evening by Mrs. Dr. castle arrani lectur vear i of Bro Hor savs h licatio Psych Pass bourn day, t Spiritu know about

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#### Foreign Items.

As the second year of Mr. J. J. Morse's engagement at Newcastle on-Tyne will shortly terminate, says the London Spiritualist, the Newcastle Psychological Society has entered into an arrangement with him for a similar course of lectures during another year, making the third year in succession. This is conclusive evidence of Bro. Morse's ability as a lecturer.

Hon. A. Aksakof, of St. Petersburg, Russia, says he has resolved not to discontinue the publication of his German Spiritualistic periodical, Psychic Studies, Leipzig.

Passed to spirit life at 10 Addison Place, Melbourne Square, Brixton, S.W., England, on Monday, the 7th Jan., at 5:30 A. M., Mr. Joseph Cotterell, in the 67th year of his life. For the last four years he has been a stanch and devoted Spiritualist, having received some of the best known evidences of spirit-presence and identity

But I also wish to speak to Spiritualists about the effects of drink upon mediums and sensitives. As a medium, I may say, there is nothing I abhor so much as the breath of a person who has been taking intoxicating drinks. It perverts ing I-abhor so much as the breath of a person who has been taking intoxicating drinks. It perverts all the magnetic sphere, turning the wholesome emanations of the system into poison, and laying the drinker open to evil spirits, besides degrading his own spirit in its operation through the body. It is utterly impossible for a person who drinks to attain to his highest attainable degree of spiritual development. The more spiritually developed a man or woman is, the more obnoxious does alcohol become.—Amy Ivy Burns.

Our affections, thoughts, and dreams are spir-

Our affections, thoughts and dreams are spiritual manifestations; our good thoughts arise from the presence of celestial comrades, and our evil thoughts are due to our infernal acquaintance. We are, therefore, one and all, "mediums"; and a disciple of Swedenborg would maintain that "spiritual manifestations" are coëxtensive with human activity. What is specially new in Spiritualism over Swedenborgianism, is the action of spirits externa; to the human medium—a possibility of which is included a possibility of which is all included as the included and activity. sibility of which I incline to think Swedenborg was ignorant. If I move a chair, Swelenborg would say that I do so in conjunction with the spirits to whom I am related; but that spirits should move a chair whilst I remain passive, is a phenomenon which, so far as I am aware, he never contemplated. That such phenomenon, however, is not devoid of human agency is proved by the presence of what is called "a medium," through whose aura, or emanations, the spirits operate but with dimentions the spirits operate, but with difficulty, as imperfect and unsatisfactory operations frequently attest.

In the course of the past twenty years I have seen numerous attempts to explain Spiritualism without spirits, but one and all have been just such failures as the still more numerous attempts to account for creation without an omnipresent and incessant Creator.—Wm. White, author of Life of Swedenborg.

The Harbinger of Light, Melbourne, Austra-

"The desire for information concerning Spirit ualism, or rather ocular demonstration of its phenomena, appears to be on the increase. We are frequently waited upon by persons whose interest has been more or less aroused, and who are anxious to obtain introduction to media or admission to some circle where phenomena may be witnessed, or messages received from their departed friends; in fact to obtain without trouble or delay (and in many instances without pecuniary outlay) conclusive evidence of a stupendous fact which many would give, and have in numerous instances given—a lifetime to demonstrate.'

The same paper says: "Mr. Thomas Walker, the trance speaking medium, has returned to Sydney, after a successful course of lectures at Brisbane. Arrangements are being made for him to deliver a course of lectures here. Mr. W. has made a very favorable impression in Sydney, his lectures there were largely attended, and he is spoken of, by competent authorities, as one of the best speakers (when in trance) that has ever occupied a Sydney platform."

Dr. Carpenter, so far from accepting his opponent's [Mr. Wallace's] estimate of himself, "honestly believes" that he has "unusual nower of dealing with this subject;" and Mr. Wallace thinks it strange indeed that he and his friends should be pronounced "psychological curiosities" because they rely upon what philosophers assure them is their "sole and ultimate test of truth—perception and reason." Whatever one truth—perception and reason." Whatever one was think of the results of Mr. Wallace's "per
Stickney and Miss L. J. Thompson.

Beveloping Circles.—For the information of those who desire legitimate directions in spiritual development, we would state that we have for sale two pamphlets upon the subject—neck, of the results of the results of the results of the results of Mr. Wallace's "per
MEDICATED AND MARKET LEGIT ception and reason," it is not possible to doubt his entire honesty of purpose. It is probable that the meeting in the morning, making some well-timed and practical remarks upon "Charity," supplementing the same by several tests. Dr. J. S. Loucks, of Potsdam, gave a short inspiraopinion would carry more weight if he confined himself to the legitimate business of investigation, and withheld his gratuitous arraignment of such men as Wallace, Crookes, and others as men afflicted with an "epidemic." It is not a personal con-troversy that is desired, but a close-sticking to the facts and the argument.—Sidney Morse, in The Radical Review.

# Buried Alive.

A Citizen of Medford Entombed while Living. There is a story, which has gained considerable credence, regarding the burial alive of a Mr. Davis, of Medford. It is said that Mr. Davis, a short time ago, while shaving, fell backward upon the floor, and was pronounced dead. He having expressed fears that he might be buried alive, the body was kept several days in the house and carefully watched. The funeral finally took place and the remains were buried at Malden. After the funeral the widow of the deceased and her daughter, who reside in different houses on a cartein with the data. ent houses, on a certain night had dreams to the effect that the deceased was buried alive, and was trying to release himself from the grave. The mother and daughter told their dreams to one another, and the mother was so much affected that she visited a clergyman and told him her story. He tried to dissuade her from believing that her husband was buried alive, but she would not listen to him, and finally caused the grave to be opened. To the horror of all, the corpse was found lying on its side, one side of the face being badly bruised and the top of the casket broken, showing unmistakably that the man had used strenuous efforts to escape death by suffocation. -Boston Herald, Feb. 9th.

WAR NEWS .- As we go to press the complica tions of the Eastern question seem on the in-crease. The Russian Turkish treaty rapidly developed secret points, and the Czar's forces advanced to the exterior lines of Constantinople. Prince Gortschakoff officially informed the pow ers that, as Great Britain and other countries had resolved on sending ships of war to Constantinople for the protection of their subjects, Russia also felt constrained to order a portion of her troops to enter the Turkish capital for the purpose of protecting the Christians. Instructions in accordance with this determination were sent to the Grand Duke Nicholas, and report hath it that the Muscovite troops are even now within that city. Austria has applied to the Porte for a firman permitting her squadron to enter the Dardanelles. The British fleet, which setout last week for the Dardanelles, remains at anchor in Besika Bay, Turkey having declined to permit an entrance into the Straits. It is intimated that Russia's bold step was influenced by a secret understanding with other European powers, and that Turkey, holding England responsible for her defeat, is indifferent. England is busy with preparations for

Spiritualist Meetings in Boston. AMORY HALL, - Children's Progressive Luceum to, I holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 102 pelock. The public cordially invited. J. B. Harch, Con-

EAGLE BALL, 616 Washington Street, -T st Circle every Sunday moreting at 10°2 A. M. Inspirational speaking at 2°2 and 7°2 r. M. Good mediums and speakers draws forms

aways present.

ROCHESTER HALL, 730 Washington Street.

-Pushe Citcles for jests and speaking are field in this ball every Sunday at 10½ A.M. and 2½ and 7½ P.M. Several reliable meatings always in attendance. Good quartetisinging provided.

PYTHIAN HALL, "The Ladles' Aid Society holds its. meetings regularly on transfermoon of Friday of eachwook, at this half, 75 Tremont street. Sociable in the eventual to which the public are tayted. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN - EVENING STAR HALL, -Spiritualist Meetings are held at this place on Sanday after-noon of each week at 3 o'clock. C. B. Marsh, Manager, Amory Hall.—On Sunday morning, Feb. 10th, at the session of the Children's Progressive Ly-

ceum, the following literary and musical exercises were presented: Select Rending, Helen M. Dill; Recitations, Gracte Fairbanks, Alice Bond, Vira Jacobs, Daisy Hollis, Annie Jacobs; Song, Nellie Thomas: Recitation, Mand Alberta Lord; Songs, Florence Danforth, accompanied at the piano by Miss and Mrs. Hatch; Recitations, Ella Carr, Jennie Miller; Cornet solo, Mr. Henry; Song, Mr. Berry, accompanied at the piano by Mr. Burroughs; Remarks by John Wetherbee, Esc.

J. B. Hatch, Conductor of this-Lyceum, writes:
"The principal topic of conversation at the
present time among our young people, is the an
ticipated visit of our school to Brooklyn and New York City. Those who are to participate are actively at work perfecting all the little details for the trip. They will take with them, I know, the best wishes of all Spiritualists of this city, and I am equally certain they will meet with a hearty reception at the hands of all friends wherever they may visit.

Great credit is due Mrs. C. E. Smith, of Brook lyn, for the active interest she has manifested in making the necessary arrangements for the com-

fort of all during their visit.

In consequence of the destruction of the hall in Putnam by fire, the Boston Lyceum will not make any stop at that place, but will proceed directly through to New York, via N. Y. and N. E. R. R., leaving dépôt foot of Summer street at 7 P. M. on Saturday, the 23d inst. Our Lyceum delegates will visit the different Lyceums on Sunday. On Monday evening, they will give their first entertainment at Everett Hall, Brooklyn. It was the intention of those in charge to commence in New York City on Sunday eve, but as arrangements could not be made, the officers are now considering the matter of remaining over are now considering the matter of remaining over one day. If they conclude to do so, the Lyceum will give an entire change of programme on Tuesday eve. They are in hopes of giving an exhibition in that city, as it was the birth place of the Lyceum movement, and also for the reason that A. J. Davis and lady have been invited to

Previous to leaving Boston, the Lyceum will give an entertainment at Amory Hall, to be an exact counterpart of the one to be held at Everett This exhibition will take place on Thursday evening, the 21st. We hope to see the place filled to its utmost capacity upon that occasion, thereby proving the statement made above, that the Boston Lyceum has many friends." We are informed that in the course of a letter from Conductor Lees, of Ohio, Conductor Hatch has been ductor Lees, of Ohio, Conductor Hatch has been uiged to extend his trip to Cleveland, where a most hearty reception would await the Boston school. This letter has occasioned great pleasure to the Boston little ones, and at some future day the effort may be made, but for the present it is thought that pilgrimage to New York must suffice. The following is the programme for the entertainment to be given in Amory Hall, Boston, likewise in Everett Hall, Brooklyn: Pano Duett, Miss Helen M. Dill and Nellie Thomas; "Scenes from Ingomar." Mr. J. Endress, it., and Duett, Miss Relen M. Dill and Nellie Thomas; "Scenes from Ingomar," Mr. J. Endress, jr., and Lizzle J. Thompson; "A Few Stray Thoughts," Miss Elia Carr; Song, Miss Florence Danforth; "I Sat Alone with my Conscience." George Pratt; Select Reading, Miss Lizzle J. Thompson; Song, Miss Nellie Thomas; "Scenes from Honey-Moon," Mr. E. D. Stickney and Miss Carrie Honkins: Physical Evergiese conducted by Mr. Moon," Mr. E. D. Stickney and Miss Carrie Hopkins; Physical Exercises, conducted by Mr. B. Weaver; Piano Solo, Miss Annie Folsom; "The Engineer's Story," Mr. E. D. Stickney; "Little Mary's Wish," Song, Little Maud A. Lord; "Over the Hill to the Poor-House," Gracie Fairbanks; "The World," L. Allyn; "Polish Boy," Mr. J. Endress, jr.; Song, Mrs. Russell; "Scenes from School for Scandal," Mr. E. D. Stickney and Miss L. J. Thompson. Stickney and Miss L. J. Thompson.

S. Loucks, of Potsdam, gave a short inspira-

tional address. The afternoon service was opened by invoca-tion by Miss Jennie Rhind, followed by the readtion by Miss Jennie Ratina, followed by the reading of a poem, and remarks, by the manager of the meeting, David Brown, Dr. Loucks, Mr. Day, of Detroit, Mich., Judge Ladd and others.

In the evening Mrs. A. W. Wilds read a fine essay upon "Spiritual Culture," which was highly appreciated. Remarks were made by Dr. Mr. Louce (who also highly appreciated. Remarks were mane by M. McLellan, Mr. Lee, and Mr. Jones (who also read a poem). Subject for consideration next Sunday afternoon, "What is the Soul?"

F. W. J.

Charlestown District — Evening Star Hall.— On Sunday afternoon, Feb. 10th, a very interesting meeting was held in this place. The exercises consisted of singing by the choir, tests by Mrs Stanwood, speaking and tests by Mr. Bickford, and a few remarks by Mr. Dowling, all which were very satisfactory to the audience. Next Sunday, Feb. 17th, Mrs. Susie Nickerson White will speak and give tests in this hall at

Rockland Lyceum notes will appear next week.

It is in the home circle that we have always found the most interesting manifestations. is here friends and loved ones meet in sweet communion, feeling, as Jacob expressed it, to be the gate of heaven. There are hundreds of fami-lies in our country who have all that they need n their own households, hence they take but little interest in any of the phenomenal phases of Spiritualism. It is here that silent leaven is making its way, permeating every class of socie-ty, and shedding light upon the most important subjects that have been wrapt in mystery by their former teachings. Let every family erect its Bethel and thus open communion with the loved ones gone before.—Rev. Dr. Watson, in Voice of Truth.

The Banner of Light will please accept our thanks for publishing notices of our meetings. We are not able, as yet, to agree in regard to doctrine with our Spiritual neighbors, but their kindness and generosity in giving us occasional help, in the manner alluded to, is not excelled by any Liberal journal, and we are greatly obliged to them for their unsolicited favors to us, which we always observe and sensibly appreciate.—Boston Investigator.

137 I am not an atheist. I do not claim to know anything about God. God must be infinite, and man is finite-hence, from his constitution it is impossible for him to comprehend the attributes of the Delty. My-efforts are directed to gain an understanding of the world, its principles and laws. These are all we know. The law- are modes of action growing out of the constitution of matter itself. By the limitation we can know paths beautiful these Tuttles.

We call the attention of our readers to the advertisement in another column of the "Banner of Light," the oldest journal in the world devoted to the discussion of the Spiritual Philosophy.

The Ashley (O.) Enterprise.

Dr. J. V. Mansfield, the celebrated writing medium, will not go to the Russian capital this winter. He may visit Washington later in the season, but for the present may be found at his residence, No. 61 West 42d street, New York.

Spiritualist Meetings in New York. THE FIRST ROCLETY OF RPHRITUALISTS of New York Book to be meeting severy Social months and eventing at Henri Book Ha N. No. 5 West 334 Spreet, four Broadway. Lycomm meets 30 25 p. M.

For Sale at this Office:

THERELIGIO-PHILOSOPTICAL JOTENAL: Do ofed to Surfitualism. Published weekly in Chicago, 14. Prices cents per copy. \$4.15 per year. Volce of Avikls. A Semi-Monthly Journal, edited and managed by spirits, in Roston. \$4.65 per assum, Sin-gly copies vee 4.8. gis copies see 48.

THESPERITYAL OFFRITSG. A Monthly Megazine, pub-ilshed in Springfield, Mo. Persunum, \$0.25. Single copies, 15 cents.
SPIRITYAL SCIENTIST, Published in Boston, Monthly,
\$1,50 per year, Single copies 15 cents.

\*1.50 per year. Single copies 15 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price Scents per copy. \$2.00 per year, postage \$1.00.
THE MEDIUM AND DAYBHRAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage \$0 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 2 cents per copy. \$3.00 per year, postage \$2 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents,
THE EVOLUTION. Published wouldly in New York,
Price is cents per copy. \$1,50 per year,

# RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-

NPECIAL NOTICES. - Forty cents per line Minion, each insertion, BUSINESS CARDS.—Thirty cents per line. Agnte, each inscribe.

Payments in all cases in advance.

48° For all advertisements printed on the 5th page, 20 cents per line for each insertion. 47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

#### SPECIAL NOTICES.

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.5.

### Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ja.5.

Poverty is Bad, but the worst kind of poverty is poverty of the blood; this makes a man "poor indeed," for it takes away his strength, courage and energy; but enrich the blood with its vital element, Iron, by taking the Peruvian Syrup, (a protoxide of iron) and you will feel rich and "as good as anybody." Try it. F.16.2w

STOP THAT COUCH, not by swallowing medicines containing opium, which most so-called cough remedies do, inducing a long train of ills worse than the original disease, but try DR. QUAIN'S COMPOUND SPRUCE ELIXIR, which is sure in its effects, and perfectly safe, its healing virtues coming from the spruce, the pine, and other medicinal trees and plants, which strengthen and sense the wanter rowers of the body and and renew the waning powers of the body and restore lost vitality.

#### Clairvoyant Examinations from Lock of Hair.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERSTELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.
CURES EVERY CASE OF PILES. 9w\*.Ja.19.

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

Ja.5.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. F.2.4w\*

Its Laws and Conditions, with brief Instruction for the Formation of Spirit-Circles." The other, "The Spirituelle, or Directions in Development," by Abby M. Laffin Ferree. Sent to any address on receipt of price, 25 cents each.

# Removal of Prof. Brittan.

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

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION, OF SPIBITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

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WILLIAMSON & HIGBEE, Booksellers, 62 West Main
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# Message Department. the alphabet; then I will give them all I can.

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These Missages in feare that spirits earry with them the characteristic of their earries de tool at be could whether for goest or exit source, northy the while pass from the earth spiders on an in except dynamic eventually progress to a higher condition.

We next the reader to receive no doctrine put for his parents in the form

we see the reason and that does not comport with his or her reason. An express a much of truth as they perceived

### The Banner of Light Free-tircle Meetings

as an ing treat Denoe. Those teal to argenie by the Chalman, are sen in

Bar rowers for the trade Bosto tally are so totted. Exwis E. Williams, Continues.

#### REPORTS OF SPIRIT MESSAGES GIVEN THESE OR THE MADE MARIE OF MRS. JENNIE S. RUDD.

#### Invocation.

On thou Divine Light that permeates the darkest caverns of earth, thou who art from everlasting to everlasting, thou Fither and Mother of all, we bow our heads before thee as we come from the spirit world to the earth life, and we ask that those in the material may recognize thy divine influences as they are brought to earth through the lips of mortals. Oh Father, oh Mother God, preparejus, he'p jus for the time that is coming, when the new-born day Shall be ushered. in, when light and druth shall prevail, when the seales of Justice st. Cl not be set uside, but justit shall ever be might wherefer it is found. Oh-Pather and Mother God, with thou be with us to for my own sake especially. didebt and protect us as we come to earth. Send the benign list iences with as that we may touch the hearts of mortals, and they may turn from materiality to spirituality.

#### Questions and Answers.

Control fine Scient -Mr. Chairman, we are

tendy for your questions.

QUES - There are some people who, no matter norm to have a sported meaning all that their men, above or earth beneath. Say to them 4 am ver tal capacity can comprehend. What will be the happy, and I love them very much. Oct. 30. condition of such when freed from the physilear healy

Ass. If the physical, body retards the spiritnal—as it does sometimes, when they are freed from the body, and ascend, to the spiritual (fe, they will be able to comprehend all that their ambition desires, but if it is not the result of the physical erganism, then they will not comprehend. any more misperit life than they do in earth-life. Q = After using our best padgment and consult is 1, who we before doing an act, is it right or just that we should suffer mentally or otherwise when the result is deferrent from what we authorpated?

\* A -Probably John Wokes Booth, when he murdered President Lincoln, consulted his Judg. ment, and thought be was doing food serve-tee. In fact, he was doing a work that was assigned to him, Just ass Julias performed the work which was assigned to him when he betrayed Const. Possed the above to determine care a snap, for T know here is freedom, and T whether you are doing your duty, whether you can come from time to time and make myself Are performing the service that is required of you, unless you live time, spiritual lives. If you live so near the spiritual that the spigit world can whisper words of wisdom to you, then you live time, spiritual that the spigit world anything there is no time and make mayoff the service that is required of manifest. I care not for anything there is in the have triends who are interested in this philosophy. I know I can demonstrate it. I want the world to know that I still live. Nay. 1. need not fear. But if you have a life which draws. spiritual, and voi care not for it, but only for the gain of life, then beware. If you fisten to what comes fo voi frogs stimulated time, and care always be careful always for with spiritual ways for what the population of the spiritual ways here, and I give my message for what it is not proved the content of the provided and always for an always for always for an always for an always for an always for an always for be careful always to sitt what may be said.

Q Is marriage like ly? o occur between any of the members of two fam, es who are very strongly magnetically attracted to each other salliday. other as though they were one family, and to complete the competing link in the chain of affraction there is one in each family who is very unfels like the other in walk, conversation, and appearance, yet they are not blood relations?

Is this attraction a good one, or not A -I cannot see why I should not be a good relation - it is a very singular connection. We understand in the sperit life that magnetic relations are stronger than blood ties. If each member of the different families is true to himself or herself, if they love each other, care for each other, we should consider them relations spiritually, whether born from the same source or not, and It can do them no harm if they are true to them-

Q -Do somechildren come into the world in a more advanced state speritually than others?

A -We should say, Mr. Chairman, that if life strue to itself, that must really be the case, since pre natal existence, pre natal influence has far more to do with molding a child's character than have all the influences after birth, off a child is born right, the parents are right, and it is surrounded with loving influences before its birth; all things are done to make the birth of that child a happy one; then will it be further advanced in spirituality than one born hap haz-You celebrate the birthdays of your children, you make a great effort to have everything

live, or the many years that may come to them? We drop these thoughts; receive them kindly, you who are bound to be parents in the future. Education does not begin at once after the birth of the child into life, but it begins with its earliest germ. Therefore be careful what you do.

pleasant, but do you celebrate the first hour they

# Thomas S. S. Havens.

Mr. Chalrman, I have come from quite a long distance that I might visit this place. I am glad I did so, for I find that by coming here I shall be able to enter into communion with other spheres. I shall know more of the spiritual than I have done before. Please say that my name is Thomas . S. Havens: I came from Exton Rapids, Mich. I desire to send my love, regard and friendship to all who have ever heard of me in the past, and hope to be with them in the future. Oct. 30.

# Ann Wood.

Mr. Chairman, I desire to send word to my friends at home that I still live. I have made a happy change and wish to communicate with them, if they will only try and communicate with me. I have got my work to do, and will do it, in spite of all things. My name is Ann Wood. Please say to John, God bless him! I will do for him whatever I can. I come from Fall River,

# William Hoffman.

I am William Hoffman, of Jersey City, N. J. I desire to thank the friends who ministered to me in the past for all they have done for me. I desire to help them all I can. They seem to me to be like little children who want to be armised; they are "pleased with a rattle and tickled with a straw." I don't propose to give them all the phenomena, but I wish them to understand the

### Thomas Polhuanus.

Mr. Chairman, I did not intend to communi cate here to day. I drifted here impelled by curosity, and I stood-behind the medium with fear and trembling, not knowing what the consequence might be, feating I might give her the peculiar feelings which I had when I passed away.

I would that I could portray to you the beautiful scenes in the spirit world which I have witnessed to-day. As you walk in the country and look about you, you see the glory of the autumn leaves. They are getting sete and yellow now, I know, but they cannot compare with the beauty of what we have here in the spiritual realms. I wish you could see the life, the light and the sunshine that pervade the spiritual world. Why is it that so many are dumb, and blind? . Why is is to care so many are numb and blind? Why is it that you are like moles crawling on the earth, blind to the spiritual? Why will you not culti-vate spirituality, till you can behold us as we are?

I have no regrets for the past, though I passed cert with a hadeous disease, yellow fever. Let It go for what it is worth. I mean to do whatefer I can for the dear ones. God bless them! They have been very dear to my heart; my soul has gone forth to them many times. I shall bless, re-ward and gue by you for the good, that you may do. Thomas Polhuanus, U.S. Revenue Steward.

#### George W. Aldrich.

I am George W. Aldrich . The last home I knew was in Chicago, since then I have been a wanderer. The last I knew of my mother she was there, and I desire to teach her if it is possible. She is a Spiritualist, a "fanate," as I was went to call her. I used to tell her she believed anybody touched her it was a manifestation. She told me if I went the Journey I was going, I would surely most with disaster. I brughed in her face, but you see I am a spirit. If I to divided where'er the power drives us. There is a power behind us -- there may be two paths, and we may be able to take one or the other, but God knows when we are in one path at is hard to change. All I have to say is that fate has driven me upon the stores of monotal life, and I know all things are right. I have longed to speak to the dear ones whom I have so often held in my arms. Passes say to them, God bless you now and for-ever! Amena. Not for the sake of Christ, but Oct. 30,

#### Susan Maria Messer.

My name is Susan Maria Messer. I am ten years old. I went out from New York City. My mother and father have gone out West now. They always get a copy of your paper whenever they can. I want 'em to know that baint dead, sure, and if they had stayed a bitle longer where they were P would have manifested myself to them. Next summer it, they go to the soil shore how hard they may strive, or how earnest their they shall hear from me, just as sure as there is a desire for advancement in truth and knowledge, rock on the shore, a wave on the beach, a heaven above or earth beneath. Say to them I am very

#### Julia M. Stearns.

Lam Julia M. Stearns, of Macon, Ga. I desire to reach friends of mone. If my mother, my fa-ther, my brothers and sisters will interest themselves enough to go and visit some medium who may be sent down there. I will give them such information that they will be obliged to believe Oct. 30,

### Lemuel M. Smith.

My name is Lemmel M. Smith. Tonce belonged in Montpelier, Vt. I now belong to the whole United States—the whole world, in fact. I lived by my wits. If there are any friends that would like to loar from me, they will know me by my peculiar name. If they do n't call for me I do n't care a snap, for I know here is freedom, and I Mr. Chairman, blessings don't come without asking for 'em, b'essings don't come without desire. I often think when I desire to bless humansage for what it is worth.

# S. C. C.

Mr. Chairman, I would send my dower of knowledge far out into your world, and I would tell the people of my abode in spirit life, of my home upon the full side, where the summer-land where I meet with kindred hearts that passed on the little will only visit some medium I can where I meet with kindred hearts that passed on the little will have runderstand. Now 1 long before I did. I would bid you look well into the crystal of life, that you may understand that your work is not the work of some little band of spirits, but the work of mighty wisdomsouls. Oh, would that I could spread the panorama before you, and let you see what I see pic-tured here. Would you could step into our halls of learning, and in our theatres of light; would you could feel the presence of those that have gone on before, ages and ages ago, who have gathered wisdom on the grand old soil of the summer land, and brought it back, while we in our own way send it forth to you as fast as you require it. Remember that all of you have a work to perform that none other can do. There are those who are calling for this truth, who live in the higher, in the middle classes, and in the low-er walks of life. Go into some of the dens in your cities and see the little children that are sent forth into life to be half\_clothed and half starved-to be made criminals, and then inmates of your State Prisons, or swing on the gallows! Who is to blame? Ye who are engaged in sending forth little sectarian tracts had better send out loaves of bread! ye who talk and preach of the Nazarene had better do his bidding, and send out some spiritual light and love in the form of flowers or pictures, clothing or food. Remember that, no matter how humble you may be, each has a work to do that none other can do and you will be praised or blamed as you do it or neglect it. You carry with you your own balances. Shall they be true? or will you find yourselves wanting when the bridegroom comes? Please sign my name S. C. C., Boston, Mass.

# Inez Preston Riley.

"Oct. 30.

Mr. Chalrman, if consistent with your rules and regulations. I would be most happy to send a letter through your post-office. It is quite an effort for me to make. I don't like to appear in public, neither do I like to send forth a message which must be printed, yet I am willing to acknowledge whatever I find to be right, therefore I have entered your room this afternoon. I was attracted here by your music, by the flowers, by a feeling which seemed to say, "Come with me," and I came. I desire to reach the beloved ones and tell them that I still live; that I have met fa-ther, and that he is here with me to day. We have a home, and it is a happy home; the woodbine climbs our windows, the sun shines brightly through the rooms; we have music, birds, and flowers; we have dear ones that nestle closely. and we fear not that the bird-nest will be disturb-

Please say it is linez Preston Riley, of Compton, R. I. My father's name was Job. I was twenty-two years old.

# Jane Eliza Clough.

be contented.

### William M. Saunders.

I went out in the days of the war. I was not shot out, but I went out because I was sick and

#### Robert M. Leighman.

Please say that Robert M. Leighman has crossed the water and rapped at the door of the Banner of Light. He says to his friend, John, I have done what you told me to do, what you asked me to do. I am on hand I shall never back out. I know what you would have, I know what you said, I have accomplished my purpose. I am not dead, remember that, but I am living one of the liveliest lives you ever thought of. I shall be round, about, above and beneath; do your duty well, or I shall call you to order.

#### Charles D. Fox.

You can say, if you like, that Charles D. Fox, from Adrian, Mich., called here and left his card of admission, and says to his friends that he is not in hell, but in a place fitted to him. Heaven! what is heaven? Heaven's where our home is, where our heart is. I have found many here that love me more than I ever knew before; I receive more affection than ever before, consequently I face but you see I am a spirit. If I but minded her I should have been on earth to day, yet fate days say I am in heaven! Then I may say I am in heaven! There is no hell for me. I am happy, doing all I personal free will. I don't believe in'it; we go the black spots. I can bring the heart, with its whether the power drives us. There is a nower. ruddy glow, close up to my very soul and make it strong. I will bring nothing that shall resemble antagonistic feelings. I will bring the pure spirit of love. Tell them they shall hear from me often, and I will do alt I can for them.

#### Tobey.

My name, sir, is Tobey. I hall from Rhode. Island—from Providence. I communicated very many times with spirits while in the form. I have often listened to one who now stands here, and who used to be called crazy. I always found there was more or less method in her mad-ness. Very many times she said things to me which struck me so strangely I would think of them for hours afterwards. When earth life was ended I came into the spiritual world, to find much that she had told me was really truthful; to find that what I had dreamed of thought of, hoped for, was a real, veritable fact. It was pleasure unspeakable. I longed to tell my story; "the old, old story," as the Christians say, is this, and nothing more: I still live beyond the river: I stand on the shore of time, and am able to do good to others by helping them on their way. Thave met in spirit life the crazy woman. and shaken hands with her. Notwithstanding all the darkness that came to her, and all the darkness which I experienced in earth-life, still I know that for every cross there is a crown. I feel that within me which tells me I am going onward and upward. I see the mountain of hope before me. I know that Spiritualism is to do a world of work in itself, that there is a power here which no one can withstand; it works silently, to be sure, but it is powerful, notwith-standing. It does not break out like the volcano, but creeps silently into every department of life. (Oh, I have stood by the side of our professional men when they have sworn they would put down every medium, and clairvoyant in the land, and by the toneh of my spiritual hand I have changed the tone of their feelings and caused them to think and speak-differently. I have triends who are interested in this philoso-

# Minnie J. Joy.

Prease say that Minnle J. Joy, who passed reach, consequently she has come to put a letter in your post office. I desire them to know that I have met father, Uncle William and my brother George, and that it seems to me I must have old Mose, the dog, with me. I have a horse which seems just like the one I used to ride— old Katie. Say to them I enjoy life very much, and if they will only visit some medium I can pose they will never understand.

# Ebenezer G. Waldo.

I again stand here upon your platform, Mr Chairman, an individual wishing to communicate with the friends of earth. I feel a weakness as I draw near to earth, yet I am sustained by the controlling band, who ald me as I speak. I sup-pose 1 may speak as many times as I choose, therefore l'approach this throne of truth again.
I passed out of this life in New York City. My name is Evenezer G. Waldo. I would like to communicate with friends of mine and tell them, just as I said I would like to, of my whereabouts where I live and what I am doing, of my home. I would like to direct them in some affairs of my own. I have triends in Tolland, Conn., that I desire to communicate with. I have very many dear triends in New York and Brooklyn whom I would like to speak to, and I know of no better way than to come here.
I shall rap at the door once, twice, and I do n't

know but a dozen times. Unless they give me a hearing they certainly will hear a noise. Now, dear triends, idease let me come again. I ask that you will let me come nearer home, that you will give me strength that I may visit you and you my experience in the spirit-world. Dec. 27.

# Thomas Balch.

I am from New York City. My name is Thomas Balch. I am fifty-six years old, or rather was. I have been gone seven years. I died in the month of May; I think it was somewhere about the sixth day. I desire to speak here at the Ban-ner of Light, because I don't know any other place to speak. This, if I understand aright, is free to everybody. I don't expect my friends to acknowledge at once that I have come, but I trust that they will have a feeling that it is so, that they will "understand that it is I, and send forth a power which will reach even your place. I would desire my sister Frances, my brother Jo-seph and my brother in law Josiah, to look well to this thing. Please meet me somewhere, and I will give you greater satisfaction than 1 do here. I try to do the best I can to day. Jan. 24,

# Samuel Gerry.

I have but little to say, Mr. Chairman. I am an old man. I do not expect that you are going to get out your paper for my benefit; I do not expect that you are going to give me the greatest favors in the world as I come here. I know you do much. I rea ize there is a power at work. I see to money coming in to you. I realize and believe you are doing this as a charitable object. I cannot rest easy in spirit life, believing as I do that we should all work for the truth, whatever that truth seems to be. I never flinched from speaking my word. I never set myself on one side and felt that I was better than anybody philosophy of Spiritualism; to know something to reach my friends. I know no other way to it simply remains for me to tell you what I am

more than the A B C; to g to little further into the alphabet; then I will give them all I can.

Oct. 30.

Teach them, except to come here. I went to Baltimore, and someway got pushed out or shut out. I saw those that I knew, but I did n't get the right hold, consequently I lost the power to do organism, and yet I understand it not in its fullmy work. I return here to try to accomplish my purpose. I have friends in New York State, I have friends in the places at the West. I hope they will, some of them, listen to me, and let me hear from them; let me do my work, then I will be neglected. friends, if they will only listen to me. Jan. 24.

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

could n't stay here any longer. I send my love to my friends. I want to say to my father and mother that I know all things. I understand all, but it is impossible for me to change it at present. I will, by aid-bye, do for them all that it is possible for me to do. They need not feel so worried, for I shall be there and do my work.

Noy. 1.

Ecoma Fess Martin; Eunice nois; George N. Daving Sawin; William B. Owen; George E. Melrose; William M. Tolmin.

Fira Syms; William Adams; Hand Weng; Lizzle M. Southern; Sophia B. Lyne; Martposa; Joseph Ritche, Ida Palmer, Marty M. Tollas; Lor not Jacobs; Welcone A mold; William Darius Gregory; A Minister; Patrick MeDonaid.

Ruph, Farnsworth, M. D.; Dea. Peter Tablot; William McDaylit; Mary A. D. Daniel; Jim Williamson; Aaron Nite. Emma Fess Martin; Eunice Bilss; George W. Babbitt;

Ntte,
Ezra Reed Frizzel; John Buck; Lewis Perry; Dallas D. Lore.
Bertle Gladden; James L. Pavor; Lizzle V. Hood; Herbert Loog; Edislee A. Clyde; Dailel;
William F. Smith; Sarah Mr-Willis; Julia McIntyre; George D. Brown,
William Wallace Whiting; Jane C. Burns; John Devine; Dr. Grinnell; Samuel Mr-m: Eda B. Butters.
Caroline Oakes; Commoder James Madison Frailby; Isaac Niles; Dr. John Wilcox; A. B. Child; Lewis V. Bobson; William Baxter Riggs; Sarah K. P. N.; Walter Wells ells Charlie Krelssman; Edward C. Burdick; Alpheus D. raocis; Wealthy Munroe; Josephine Wilcoxson; Ezra

Wells
Charlie Krei-sonan; Fdward C, Burdick; Alphene' D.
Fraochs; Wealthy Munroe; Josephine Wilcoxson; Ezra
D. Adden.
Char es Sampson; Charles Chase; Alexander McCluster;
Daniel Durkin; L.—; Joel W. Herd.
Abber Holbrosk; Hermy all. Bowers; Helen Maria Gustin; George L. Jenes; Samael D. Smith; Julia M. Morse;
William M. Daniels.
Lewis D. Massey; John F. C. Smith; Julia M. Morse;
William M. Daniels.
Lewis D. Massey; John F. C. Smith; John C. Johnson;
George B. Gowand; Helen Shaw; Nancy Remington.
Sarah A. Gunnison; William Henry McNiet; Lify Percival; Joel D. House; George E. D. King; Mary Elizabeth
Upton; William C. Sylvester.
Charlotte B. M.; Lather Brown; George W. Maxwell;
Mistress Maha; L. R.——;
John Do Wolf; Hanoah Wildamson; J. Palfrey Bossen;
Sarah Ann Whae; Horace Silies; Lizzle Atherton; George
N. Affen; Mary Emily Fariridge.
Darius Briggs; Dr. Marsh; Emily E. Wilde; William
L. Watson,
James Haley; Ella N. Curtis; Mattakeesit; Hattle H.
Hale; Emma J. Nortis.
William Grav; Henry B. Smith; Julia Sables; Lucinda
Alger; George B. Ott; Silas D. Brown.
Caroline Isrbel Aery; George B. Fernald; Allee M. Gerald; Edwin B. Simpson; Haunch; Adam M. Masson; Dr.
M.—; George L. Welster; Mary N. Syrlng.
Levi S. Joseph; Solomon S. L. He; Emma S. Crossen;
Agn's M. Fetchus; Abnien N. Sherman.
Fiwin Garfi-bl; O'ive Fairfield; Joel Bradford; Joseph
Bush; Marla N. Deering; Thomas Kelsey; Allston Graham; James Finlay,
Mary M. Perkin; George W. Davls; Bartholomew M.
Duncan; Darlus N. Bizelow; Dinah; George Mendum.
Cot. Thomas Wright; William Halt; John Merriman;
J. T. A.; Alonzo Clarke,
Sarah J. Foole; Martha M. Whitug; Dr. George Barrows: Hanna' Donghty; Frank Frink,
Mary A. B.; Thomas A. Jeneks; Thomas Fox Bailey;
George D. Freeman; James W. Ingraham; Mary A-len;
George D. Freeman; James W. Ingraham; Mary A-len;
George D. Freeman; George M., eathe; Lizzie B. Webber;
Daniel Saffort; Richel Collamore; Zenas Bags,
Tridor F. Holcombi; Emily B. Mason; Claret ce Rogers
Smith; William Boyd; Charl s M. Osborne; C. B.

#### PRE-EXISTENCE,

While sauntering through the crowded street Some half-remembered face I meet, Albeit upon no mortal shore, That face, methinks, bath smilled before. Lost in a gay and festal throng, I tremble at some tender song-Set to an air whose golden bars I must have heard in other stars. In sacred aisles I pause to share

The blessing of a priestly prayer-When the whole scene which greets mine eyes In some strange mode 1 recognize,

As one whose every mystic part I feel prefigured in my heart. At sunset, as I calmly stand, A stranger on an alien strand-

Familiar as my childhood's home Seems the long stretch of wave and foam. One sails toward me o'er the bay, And what he comes to do and say

I can foretell. A prescient lore Springs from some life outlived of yore. Oh! swift, instinctive, startling gleams! Oh! deep soul knowledge! not as dreams! For aye ye vaguely dawn and die, But off with lightning certainty

Pierce through the dark, oblivious brain, To make old thoughts and memories plain-Thoughts which, perchance, must travel back Across the wild, bewildered track

Of countiess mons; memories far, High-reaching as you pallid star, Unknown, scarce seen, whose flickering grace Faints on the outmost rings of space.

# LIST OF LECTURERS.

[To be useful, this List should be reliable. It therefore chooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. 1

REV. WILLIAM ALCOTT, Buckland, FrankHil'Co., Ms. J. MADISON ALLEN, Matfield, Mass., box 26, Mus., N. K. Andross, trance speaker, Delton, Wis. C. FANNIE ALLEN, wild speak in Bullston Spa. N. Y., Feb. 21; In Pholadelphia, Pa., during March; in Vineland, N. J., during april; in Springfield, Mass., during May. STEPIFES PEARL ANDREWS, 75 West 54thst., New York, Mus., M. A. Adams, trance speaker, Brattleboro, VI, MRS. DR. M. A. AMPHLEIT, care Dr. C. Bradley, Daylon, Oblio. Mis, R. Augusta Anthony (née Whiting), Albion,

MIS. M. A. ADAMS, trance speaker, Brattleboro, Vt.
MIS. D.B. M. A. AMPHLEIT, care Dr. C. Bradley, Dayton, Ohlo.
MIS. R. AUGUSTA ANTHONY (née Whiting), Alblon, Mich.
MIS. M. C. ALLBEX, Inspirational, Derby Line, Vt.
W. H. ANDEWS, M. D., Jowa Falls, La., care of E. Higgins.
MIS. EMMA HARDINGE BRITTEN. Address, care W. H. Perly, Si Rass Histreet, Methourne, Aus.
REV. J. O. BARRETT, Glen Beulah, Wis.
MIS. NELLIE J. T. BRIGHAM, Colorain, Mass.
MIS. R. W. SCOTT BRIGGS, West Winfield, N. Y.
REV. DR. BARNARD, Battle Creek, Mich.
BISHOP A. BEALS, Versailles, Cattaranges Co., N. Y.
MIS. PRISCILLA DOTY BRADBURLY, Fairfield, Mo.
CAPT, H. H. BROWN, NOX 32, Austin, Texas.
MIS. E. BURL, Inspirational, box 7, Southford, Ct.
Dit. JAS. K. BAILEY, care of Religio-Philosophical Journal Cheage, H. Dox 66, San Francisco, Cal.
MIS. H. F. M., BROWN, National City, Cal.
PROF. S. B. BRITTAN, No. 2 Yan Nest Place, Charles street, gover th, New York.
HERVEY BARBER, Warwick, Mass.
WM. S. BELL, No. 55 Fester St., New Bedford, Mass.
MIS. E. B. BRITTAN, No. 22 Yan New Haven, Conn. Lectures free.
J. FRANK BAXTER will speak Feb. 17 in Brockton, JENNE BUTLER BROWN, B. BUELL, Indianapolis, Ind. JENNIE BUTLER BROWN, B. BOY 44, Stony Creek, Ct.
PROF. C. C. BENNETT, M. D., New Haven, Conn. Lectures free.
J. FRANK BAXTER will speak Feb. 17 in Brockton, Mass.; Feb. 24, New Haven, Ct.; Sundays of March, Cleve land, O., probobly; Sundays of April, Stoneham, Mass.
Address, Box 131, Winchester, Mass.
MIS. A. BROWN, D., Pollosophical, Whitesboro, Texas, Mis. A. BROWN, D., Pollosophical, Whitesboro, Texas, Mis. ABBY N. BERNHAM, No. 27 Federal street, West Lynn, M.-S.
D. S. CADWALLADER, 525 West Seventhst., Wilming-ton, bel.
Warner, C. C. BENNETT, M. D., Stoneham, Mass.
A. J. BROWN, M. D., Pollosophical, Whitesboro, Texas, Mis. A. B. Brown, M. D., Pilosophical, Whitesboro, Texas, Mis. A. B. Brown, M. D., Pilosophical, Whitesboro, Texas, Mis. Lett. Rev. Deventer of Religion, Dec.
Warner, C. C. Castlery, Bertine, G. Boston, Mass.
O. S. CADWALLADER, S25 West Se

MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal. A. B. FRENCH, Clyde, O. Dr. H. F. GARDNER, Pavilion, 57 Tremont street, Boston, Mass.

Dr. Roht, Greer, Chicago, 10
Dr. C. D. Grimes, P. O. Box 452, Sturgts, Mich. Kersey Grayes, Richmond, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, 85 Montgomery Place, Boston, Mr. J. G. Gilles, Princeton, Mo.
Sarah Grayes, unspirational speaker, Berlin, Mich. Miss Lessie Newell, Goodell, box 87, Amberst, Ms. Mrs. Cornella Gardner, 68 Jones 81., Rochester, N. Y.

MISS LESSIE NEWELL GOODELL, BOX S. A. ABBIETS, MIS. CONNELLA GARDNER, 68 JOHES ET., Rochester, N. Y.
E. ANNE HINMAN, West Winsted, Conn., Box 323.
LYMAN C. Howe, Fredonia, N. Y.
MRS. S. A. HORTON, Galveston, Tex.
DE. R. T. HALLOCK, 140 East 15th street, New York,
MRS. AGES M. HALL, 399 Main St., CambridgeBott, Ms.
MRS. S. A. ROGERS HEYDER, trance and inspirational,
Grass Valley, Nevada Co., Cal., care Wim. Heyder, Esq.,
AMANDA HARTHAN, M. D., Hillside Home, Carversville, Bucks Co., På.
MRS. M. J. Uphlah Hender, 325½ Bush street, San
Francisco, Cal.
CHARLES HOLT, Clinton, Onelda Co., N. Y.
WM. A. D. Heme, West Side P. O., Cleveland, O.
R. W. HUME, Long Island City, N. Y., will lecture
on the reforms connected with Spiritualism.
REV. J. H. HARTER, Auburn, N. Y.
DR. E. R. HOLDEN, Inspirational, North Clarendon, Vt,
MRS. F. O. HYZER, 435 E. Raltimore St., Baltimore, Md.,
MRS. F. O. HYZER, 435 E. Raltimore St., Baltimore, Md.,
MRS. L. HUTCHISON, Inspirational, Owenswille, Cal.
DR. ADELIA HULL, 29 FIT t street, Detroit, Mich.
HENRY HITC. 2005. 620 North 5th St., St. Louis, Mo.
MRS. M. A. C. HEATH, Bethel, Vt.
ANTHONY HIGGINS, JR., 239 Stewart street, Philadelphia, P.
Moses Hull, Is Ellot street, Boston, Mass.

ANTHONY HIGGINS, JR., 230 Stewart Street, Fanca-leibila, Pt.,
Moses Hell, 18 Ellot street, Boston, Mass,
D. W. HULL, 515/2 Congress street, Portland, Me,
ANNIE C. TORREY HAWKS, trance, Inspirational, 206
Julion Street, Memphis, Tenn.
Prior, William H. Hollses, Sait Lake City, Utah,
Miss Style M. Johnson, 161 Warren av., Chicago, Ill.
Mary L. Jewett, M. D., trance, Austin, Minn.
W. F. Jameson, 172 and 174 Clark street, Chicago, Ill.
W. L. Jack, Haverbill, Mass,
Hanvey A. Jones, Esq., Sycamore, Ill.
Mrs. S. A. Jesmer, Upper Falls, Vt.
Dr. WILLIAM R. JOSCELYN, Santa Cruz, Cal.
Mrs L. E. Hadden Jackson, Bartonville Silver Spring,
Vt.

DR. WILLIAM R. JOSCÉLYN, Santa Cruz, Cal. MRS. L. E. HADEN JACKSON, Bartonville Silver Spring, VI. D. P. KAYNER, M. D., St. Charles, III.
O. P. KAYNER, M. D., St. Charles, III.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O. MRS. R. G. KIMBALL, Lebanon, N. H.
MRS. R. G. KIMBALL, Lebanon, N. H.
MRS. DR. H. R. KNAGOS, box 277, Traverse City, Mich., MRS. DR. H. R. KNAGOS, box 277, Traverse City, Mich., MRS. DR. H. R. KNAGOS, box 277, Traverse City, Mich., MRS. DR. H. R. KNAGOS, box 277, Traverse City, Mich., MRS. DR. LUEJ, KENYON, ITARICK, WOOGSTOCK, VI.
MRS. DR. LUES, KENYON, ITARICK, BOSGON, N. Y.
DR. J. S. LOUCKS, P. Josdam, N. Y.
MISS JENNIE LEYS, Inspirational, Los Angeles, Cal.
WM. F. LYON, Adrian, Mich.
HENRY C. LULB, 914 Washington street, Boston, Mass., DR. GEORGE W. LUSK, lecturer, Eatof Rapius, Mich.
MRS. F. A. LOGAN, Oakhand, Cal.
CEPHAS B. LYNN will lecture in Stonelgam, Mass. Fob., 17 and 21; in Springled, Mass., durin, March.; m Ballston
Spa. N. Y., durling April and Mry. Address, Sturgis, Mich.
CHARLES H. LELAND, Sherborn, Mass.
P. C. MILLS, T. Mon'gomery Place, Boston, Mass.
ANNAM, MIDDLEMGON, M. D., box 778, Bridgeport, Ct.
MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.
F. H. MASON, Inspirational speaker, No. Conway, N. H.
MRS. LIZZIE MANCHESTER, West Randolphi, V. M.
MILLESON, Care Banner of Light, Boston, Mass.
J. WM. VAN NAMEE, M. D., Ancora, N. J.
VALENTINE NICITOLSON, Si Rockwell St., Cleveland, O.
J. M. PEBLES, Hammonton, N. J.
MRS. A. M. L. POTTS, M. D., lecturer, Adrian, Mich.
LYDIA PEARSALL, DISCO, Mich.
MISS DORCAS E. PRAY, Augusta, Me.
DR. G. ANOS PEIRCE, inspirational, trance, box 87, Auburn, Me.
JOHN G. PHRICE, inspirational, trance, box 87, Auburn, Me.
JOHN G. PRICE, inspirational, trance, box 87, Auburn, Me.
JOHN G. PRICE, inspirational, Augusta, Me.

MISS DORGAS E. PRAY, AUGUSTA, ME.

MISS DORGAS E. PRAY, AUGUSTA, MO.

DR. G. AMOS PERICE, Inspirational, trance, box 87, Auburn, Me.

JOIN G. PRIEGEL. Plattsburg, Mo.

F. L. RICHARDSON, trance, Augusta, Me.

REV, A. B. RANDALL, Appleton, Wis.

MRS. PALINA J. ROBERITS, Carpenterville, III.

DR. H. REED, Chicopee, Mass.

J. H. RANDALL, trance, Clyde, O., till further notice,
WM. ROSE, M. D., No. 230 Perry street, Cleveland, O.

LYSANDER S. RICHARDS, East Marshfield, Mass.

MRS. ELVIRA WHEELOCK REGGLES, Janesville, Wis.
MRS. CORAL, V. RICHMOND, 38 Ogden av., Chicago, III.

GEORGE I. ROSS in pirational, Atlea, 1nd.

BARAH HELEN M. ROUNDY, Springfield, V.

M. L. SHERMAN, trance speaket/Flox 1205, Adrian, Mich.
MRS. ADDIEM, STEVENS, inspirational, Claremont, N. P.

E. W. SHERMAN, trance speaket/Flox 1205, Adrian, Mich.
MRS. R. K. STODDARD, becturer, and her son, DeWitt

C. Hough, physical medium, 219 North 10th st., Philadelphia, Pa.

OLIVER SAWYER, inspirational, Fitzwilliam, N. H.

ALBERT STEGEMAN, Allegan, Mich.
MRS. FANNIE DAVIS SMITH, Brandon, Vt.

MRS. P. W. STEPPENS, CAYSON City, Nev.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia,
MRS. S. A. SMITH, trance speaker, Athol, Mass.

GILES B. STEBBHINS, Deltoit, Mich.
DR. O. CLARK SPILAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San JOSÓ, Cal.

DR. H. R. STOMER, SNITH, Amherst, Mass.

JAMES H. SHEPARD, South Acworth, N. H.

MRS, M. S. SEVERUNCE, M. D., Milwackee, Wis,
MRS, J. M. S. SAWYER, 18 Eliot street, Boston,
MRS, J. A. S. SAWYER, 18 Eliot street, Boston,
MRS, M. A. B. SEYVER, Houston, Florida,
JOHN BROWN SMITH, Amherst, Mass.

JAMES H. SHEPARD, South Acworth, N. H.

MRS, M. E. B. STRONG, Lock Box 65, Danbury, Conn.

J. W. SEAVER, inspirational speaker, Byron, N. Y.

JOS, D. STILES, Woymouth, Mass.

C. D. STRONG, Lock Box 65, Danbury, Conn.

J. W. SLONSON, Alburgh, Franklin Co., N. Y.

MRS, C. L. STRONG, Lock Box 65, Danbury, Conn.

J. W. SLONSON, Alburgh, Franklin Co., N. Y.

AUSTEN E. SIMMONS, WOODStock, VI.
MRS. JULIA A. SPAULDING, 238 Main st., opposite Bay
State House, Auguster, Mass.
C. W. Stewart, Geneva Lake, Wis.
E. W. SLOSSON, Alburgh, Franklin Co., N. Y.
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MR. B. JULIETTE YEAW, Northboro', Mass.
MR. AND MRS. M. J. YOUNG, Boise City, Idaho,
DR. J. L. YORK, Ionia, Mich.
DR. JOHNS, ZELLERY, Germantown, Philadelphia, Pa.

# Passed to Spirit-Life:

From Lyle, Minn., at the residence of his son, W. L. Barnum, Tuesday, Jan. 29th, 1878, with apoplexy, in the 71st year of his age, Orren Barnum, formerly a resident of

71st year of his age, Orren Barnum, formerly a resident of Franklin County, N. Y.

Being temperate and uniform in his habits, he enjoyed good health in his advanced age to the day of his release from the body. The past twelve or more years of his life were to him made loyful and happy in the knowledge of spirit-communion with near friends and dear relatives who had preceded him to the immortal shore. He was respected and loved for his strict integrity, justice, and love of truth, which was evidenced by a large attendance of his heighboring citizens and near frients at his funeral, the services of which were performed by the writer.

St. Ansgar, Feb. 4th, 1878.

S. BATES.

From his residence, in Philadelphia, Jan. 30th, William

From his residence, in Philadelphia, Jan. 30th, William H. Young, in the 3th year of his age.

Mr. Young was known as a healing medium. He devoted himself to this calling for a time, and was frequently successful. Within the past two years his heath his failed, and he died of consumption. He was a very fine sluger, and often added to the interest of the spiritual meetings by his vocal powers. His funeral took place from the Hall at 8th and Spring-Gerden streets. The services were conducted by Cephas B. Lynn, Katle B. Robinson also making an elequent address.

J. H. RHODES, M. D. From Greensburg, Ind., Jan. 17th, Edward Ricketts, in

For the past twenty years he had been a true believer and astanch advocate of Spiritualism; and while we miss his dear face in the home circle, yet we feel his presence with us always.

M. S.

From Quinebrug, Conn., Jan. 12th, Willie I. Allard, aged 5 years and 5 months.

From New Boston, Conn., Jan. 22d, Frankie, only son of Horace and Eilen Steer, aged 8 years 1 month and 22

[ Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty tents for each additional line is required. A line of agate type averages ten words.]

Convention of Spiritualists and Liberalists, 3

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For a Fe Thousand nor profit calling. I time of bi Dr. Jen part of hi ness, and planetary clans are i The moshis alm b with the rests of all. INCR

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person, or an accurat and peculi future life what busin successful tending m ried. Ful Address Jan. 5. В

MRS. A

April 7. A six questic ter from I age, or the day; if sir ly confident Suffolk Pl AN THE V pages, will Boston, M

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Msher, Bodin, favor to of the Dinke de Abereon in one of his works (I) resonabled (ib II.) speaks of a well-known neither a who from the age of thirty seven years had a familiar spirit who give him got a hope another used, uniting to careet his further spirit with a spirit with a spirit with a spirit with the virtue. It tapped another his door to awake him, at three or to a collaboration the morning, to bold communion. He heard its voice in his ear and when he was in danger it was vesible to him."

Excellent comments are made upon these man 'festations, confirmed by what we carselves daily experience or are cognizant of; but space torbuls

ny further extracts. From the "Notices," for, which E. Criteriolis. famous I williextract the to lowing " The celebrated medicin Watkins is Laving grand trium the in varous towns in Massich setts; the Baroness Adelma de Vay writes from Gomoletz, Austria, that she witnessed the material zation of John King in the presence of the medium Will ams; in Dopenhagen various spiritual erretes had been formed ar sing from the visit of Mr Slade Sr Dn. Ramon A ba, of Santapola, a noted and able defender of our cause, chabbages Dn. J. Santos, who has publicly denounced Spiritualism even to its fundamental principle, to a discussion in any paper he may select, the Barrier of Light's spirit communication regarding Mr. Larrabee had been confirmed, and under the direction of the Vis-count Solund important studies are being proceout diagrading the physical phenomina of Spir-gualism, in a private burdle in Madrid."

MEXICO

Crowled fall of expellent and important arti-tles or less the Jandary much to 6 Lot I psteller of Egyptism. I will have the more important object. Equation I will have the two temportant chass, but fear I can, do justice to measure the short space terms using to me in The Digns of the Resources on sofetic First, The Day Laure Cordenous Penning Double, Thom Product at attack; to The Vital Fund, I a lefter y position to a transfer to The Vital Fund, I a lefter y position of the including sofety and the including appropriate for place of the cool of the product of the following from a person derivated by a pitest. Destruction of the product of San Destruction of beautiful to the sofety of the part of the sofety of the product of San Destruction of the sofety of the sofety. in the charch of San Diego, an heavorage to business Catheliusm, now attacked trein alwides, and the acts of the Cathere therarchy of the Int In post ages of it has middly and advanced from a second science "The said, This evidenced by the asyidative and extend study of the marks who did so cuted themselves to the study of astronomy, and wholeoserved in their airlights arguments, and probed a the most if then in thy senerge Copernous was a member of the Church, and quapernious was a member of the Chingh, and Galife chold been easing tod native for his bod theory Crun his good estimatory (The Crunch, In fact, 1988, a good native, hald-rendered the gratest services for science? Presently the langer of our largement Franciscon, and sayof that the was a figures specificules, that is a street by me and of frenzy the remodered ideas the most about such as the set of the survivious of souls. ideas ske these of Pythog ass. that the Spirita allsts believed that the soul, aspathing from world to world, from perfection to perfection, came to be absorbed in the D visity itself," etc.

The most severe mastration between which the Call size process from Large Latterness is the Request minutes for the Popes. The present minutes jave bare some of the popes. grant acts of Congory XII and dig and III. His ferrisg to the national the switter have under the one could give an interime, where Ave Sala one could give an interimental the importance which we be commuted to the encounted by an interior and interior and the could be a superior and interior process as so well to ed. The tast article, in the

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1 The Residu Espirituti of Montevideo, Noc-vember and December to tabers, are also at hand, but I must defer further notice till my

Last though not least, I take up the About : Deta Gritisimo of Turin, to make a few brief some N. S. Ethlete has some line diges marks on the coinions of Signor Maury, in which magnetism and hypnotism are discussed -the former, once denied, now made to explain Spiritmalism: Signor Analdo Mateos iffustrates also m a clear manner our dreams, with a curious table showing their stages and nature. Signor Rinablo Dall' Argine, writing from Florence, gives an account of a young woman dying of tons unption, and having a spirit appear to her and a mounce the hour and day of her departure. Previous to this, however, a dear lady friend who had kindly attended her during her illness. being a Spiritualist, had earnestly prayed for her and begged to know if it were really true that the sick woman was to depart: "At 8 o'clock in the morning, twelve days hence, she will cease to live," was the response. The communications were alike in both cases, and on the day and hour named the sick lady gave her last sigh. The Annali quotes from the Bruner Warren Chase's notice of the child two years old, Essie Mott, who wrote mediumi-tically without knowing a letter of the alphabet. Dr. Peebles, as a voyager, and Mr. Foster and Simoni are also May another year add to the beauty and value of this ever attractive magazine of fair

# GERMANY

The Psychische Studien, that valuable exponent of German Spiritualism, has for several months failed to reach me. Its contents, I am aware, have not been sufficiently noticed, have not received that attention their scholarly contributors has a right to demand.

The Berlin Germania gives a part of a column to Mr. Slade, in connection with Prof. Witing's experience and the prestaligitateur Hermann's.

\*It is maded to the address of that piper regularly, ED. B. OF L.

# "The Banner of Light" for 1878.

Subscriptions for the Banner of Light, Boston, United States, for the year 1878, can now be received at the branch office of The Spiritualist newspaper in London. It brings the earliest news of Spiritualism in America. The Religio-Philosophical Journal, published further inland, at Chicago, can also be supplied. Price of either fournal, free by post to any part of the United Kingdom, filteen shillings a year.-London Spir-

#### BRIEF PARAGRAPHS.

SHOLD STEEMS .- He that does a base plang in real for one the coden shread that hes their hearts to-Jero & Tast r.

for AN DIAMPIAN STATER, of a first More than More than the work of a state of the s Sopatrost parametal, calm-As this has chief wrought ?

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F. H. Rusey, No. 210 Federa, Street, Portland, Me.,

wishes to kie withe present, address of blesch, Frank T.

Spir, maries should be other most happy people; they everyld be the most more "Hadron Kuitle."

The Baptist eliter of the Lawrence American repolees. because dustin D. Fu too has it rished not to come to Bos-

A man who dares to greated with another man for the way he does a thing which both profess to want done, has profess to want done, has profess to want done, has the control of that thing,—Rev. Profflyer Brooks.

tells on Welles, U.S. Secretary of the Navy during the late civil war, died to Hardord, Cohn., Monday evening, Feb. 11th, aged 76 years.

OUR COUNTRY.

OUR COUNTRY.

My country: O'er her mountains, plains and streams, tool soft the intributest algeby to prepare A habitation, withly of the prime Alabitation, withly of the prime Alabitation and the last Figsteinent of time. The ages tend My for the few and Stipe, and tear afar The fode extant of human hope, the skies Most peticle in the fin nee energies.

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In this new dand and on the verge of years. The horsest will send that we yet on the soul Leapto its follness gand the race unfold. Its possibilities of grace a lipower.

Ret. F. R. Abbe.

A Montana justice of the peake doesn't make any display

Hitched! Six dollars. " I say be of good cheer. The winter of our Past is melting away, and the sunty beams of the Present are revivilying to the soil. The Future is before us, rodiant with beauty; labor, and it shall be yours. Our cremies are numerous, but their wapler save weeker than straws; their armor is made of a spider's web that a babe can pierce. Live the true five, every bottent to your nodest thought. Walk the pich of duty, however steep or ardinous. Be mill as a summer's breatt, firm as then epercoted mountain, pineas a ray of light and the truth ye teach and live shall triumph over all.—William Benton.

then be marries a couple. He says, "Arlse! Grab hands

M I werdenly puntshed For all the puns I 've shed, I'd hie me to's me puny shed. To hide my puntsh'd head. "Jones.

From the lowest deptus there is a path to the loftlest heights, - Carlyle.

MGNS OF A GOOD COW. The qualities and shape of a good cow are thus given in thyme by Dr. Anderson:

me by Dr. Anderson;
Sho's long in her face, Sho's time in her horn;
She bloquekly get fat with at cake or coro;
She is ceen in her jaws, she [3] in it in her spine;
She is heavy in flank and white in her horn;
She is heavy in flank and long in her rump;
A straight and fit hack, with never a hump;
She is broad in her blys, and caim in her eyes;
She is wide in her blys, and caim in her eyes;
She is firm in her smodders, and tim in her thighs;
She is firm in her breast, and smill in her talt;
She is fine in her hore, and sliky of skin;
She a grazier's without, and a butcher's within.

New Music. - P. W. Heimick, publisher, 50 West-4th street, Cincinuari, O., sends us a copy of "Always Keep a Smile for Mother," song and chorus, by the popular writer, Tharlie Baker, D. P. Faolds, 1654th Avenue, Louisville, Ky., furni-hes "Al. the World 's a Stage," words by Edward Oxenford, music by Circ Pinsuti; also a copy of · King Bibler Shall Perish, words and music by T. P. | called upon the Pope to give his blessing to modern civiliza-

#### Pope Pius the Ninth.

LIFE AND DEATH OF THE HEAD OF THE CATH-OLIC CHURCH.

The telegraph amounces the death of one who has allied a large place in the world's history, who has himself experienced most startling mutations of fortune, who has exercised a potent influence in the affairs of countries which he never saw, who has drawn down the hestillty of States and statemen, but who has died without a personal enemy in the world.

Glovanni Maria Mastai Berretti was bern in the Italian town of Sirigoglia, then in papal territory, on May 13, 1792. He was one of several sons of Count fittoolamo Solazzi Mastai Ferretti. When cloven years od he was sent to the college of Volterra, and remained there about five years. During this period to was subject to eplication. and this caused a temporary abandonment of the idea of educating bim for the church. However, after a time be sum a rock and the sword, which he carried a short time to 1812, and, after some time passed in exclesiast the drawn a doctrine of faith or morsis. The council may short time to 1812, and, after some time passed in exclesiast the drawn a doctrine of faith or morsis. The council may the drawn a doctrine of faith or morsis. The council may the drawn to break up before the public sess on of the 18th July, 1870, at which this decree was promulgated. The war be the drawn of small standard associated as a second standard to the same time to the drawn of the 18th July. was sent in company with Monseigneur Muzi, the apostolto delegate, on a mission to Chile, which duty he per-formed with singular discretion and fidelity. On his return he was nominated by Pepe Lee XII, president of the hespital, of St. Michael, one of the most important positions in the ecclesiastico-civil administration. At the end f a year and a half he was appointed archbishep of Spoleto, in December, 1827, and in 1832 he was translated to dilipersist. From the decision of the council sprang the the archiepiscopal see of Imola. Pope Gregory XVI, old Catholic party of South Germany, and the secession nade bim a cardinal in 1-10. On the death of Pope Gregory, in June, 1846, there was

severe contest between the conservative and the liberal Intiles in the Catholic charch. The Catholic countries were deeply interested in the constitution of the pipalsuccession. To order to avoid the veto, the right to which was poses of br teveral of the "Christian majestles," the to glas traisferred to the college of cardinals. Mastal Fer-tetti was energle everal cardinates of the reforming party, and it is said that one of the sovering is bore, but too late the veto of his name. The concluse lasted forty-eight hours. How many ballets were cast, aid thow the several cutable experied and here is a secret. Many wilters Lave assemble to describe the secret to tell the story of a basiot virtaled by harepearling, have to deplet the astonishment of Ferretti as it became existent than he was elected to the highest place in their cit, be church. One writer relates thist when the earding' who read off the ballots annonneed one after another us til he mally arrived at the thirty-eighth follot, while's give him the necessary twothirds, the elected Pope rights 1, 0.5 the 16 hot June he was elected, proclaimed the next day, and crowned on the

The beginning of his pontificine was, distinguished by numerous feferms which gave to to the liberal party. tioneral amnesty was prestanted, concessions for initionals were given, and the Swiss great dismissed. The enthuobsin of the R man people was raised to the highest pitch, will be yielded throughout have and infected even the republicate leaders. As he did not move fast enough his poputarity coon began-to-decisies, and the disturbances of 1818 put an end to the Pope's trees a sail to the liberals' toleration of him. He would ad you be the campaign against Austria, although the Pincer rapid in 1847 been gullry of as a particulable breached no creational has negative femplications arose between time and his minister, Mamiand and after one or two charge of adding, Count Rossl. a star the actionist, was placed at the head of the injuristry. Reseawas a sessioned at the door of the council chamber, Nonelisher 15th, 1818, and so victorit was the popular holighilthou that not only was there no after pt made to discover and pand bette murdorer, but the P problem elf was com-pelled to floe. Boine was a venioner to mobility, The Represented in the disguise flapriest, and mally reached the Negro Han town of Galace, the 2ch of Nevember, He was visited by the King and Queen of Nigles and con-Acted to the royal patiencia the critical Naples

the departure of the Popolarity of last long. The Pope sent a togrest to the Catholic contries to restore his authority, and the French responded. As a riny landed at Casha Vers clota in April, 1819, and the Joy Rome sarriedered after a sloge that fisted nearly a noigh. The Pope, who had refurned to Gueta, sent a commission of cardinals to govern the cognitry, and did not homeed return to Rome until The first permanent blow to the temporal power of the

Pope was given by the war for Palian matry. It left the Superistates but a quitier of the population and with little more than a quitter of the torrivory they leaf formerly in-bods of. The Pope series and and refused to be reconciled. to Victor Europal, who had so seeded to his authority over the detailed or legate, set and to delegations. ? The From history of securation management to papel authority th Ramonaring agnest. On whose period of the Emperor Surface Course, Apreso by treaty with Italy the foreign soldner's were to be removed, the lying of Italy agreeing to Tratect the Pope," Refere the soldiers had embarked there was a record of the people index Gardwali, with the design of segargeston Rome. The Italian fiberators were defeatorder Meetera, New, Ish, 1867, and the occupation was no those to the account when the outbreak of the Franco-Ger-man, our of 1878 compelled the French Emperor to call home for its at active tractive service. This expir was

is a system unit of the earth o by no action with species, the bleathat Italy was rightful-"And when, but a few weeks ago," Victor, Emanyel was taken away and Humbert his son rapid court sent thalithe courts with which if his regions a protest against the acknowledgment of the test sing as King of Italy. Although there have been after ast few years many rumors, some of which so in to be well anthentleated, that he was considering the question of the eving Rome, we believe he never ering the questioners left the palace grow disafter the Italian flag was holsted in

the city. We turn how to the ecclesiastical history of Pope Plus the Ninth, which has been not less stormy and eventful than his politica history. I pro the year 1850 he had adopted no measure that cave affence, either within or without the church. In that year he restored the Roman Catholic hierarchy in Figure 1 an act which caused such an outburst of indignation in that country that Parilament passed phylabitics the dishops appointed from assuming their titles. In the cary part of his reight the Pope sent letters to all the ecclesias less of the church in all countries, asking their views as to the advisability of defining the doctrine of the time culate conception. Of six hundred and twenty-four answers received all but four were in favor of the step. Accordingly the Pope invited the epis-copate of the Catholic church throughout the world to assist at the core newly, which took place with great pomp or the 8th of December, 1851. This addition to the Catholic faith was greeted with a chorus of disapproval by all outside the communions f that church, but the protests against it within the church were few, and were soon silenced. The next great act of the Pope was neither so exclusively

matter for the church, nor so speedily acquiesced in by the church, as the downs defined in 1854. After a ver long period of preparation, the Pope Issued on the 8 frof December, 1864, the feast of the immaculate conception, an encyclical letter to all the hierarchy of the church, ac companied by a sy labus, or collection, of errors condemned by the pontiff. To se documents, which have been read we presume, by very few of those who know what a commotion they created, were received with a storm of protests, not only from the governments of Catholic countries, but by some among the highest ecclesiastics of the charch. The sylvalus condemned, among other verrors, the ideas that vin the case of conflicting laws between the two powers [civil and religious], the civil law ought to prevail \*\*: that popular schools ought to be fully under the control of the civil authority; that kings and princes " are superior to the church in litigated questions of jurisdicdon't that it is not expedient that the Catholic religion shall be the religion of the State to the exclusion of all other religious: that " it has been wisely provided by law, In some countries, called Catholic, that persons coming to eside therein shall enjoy the public exercise of their own worship, " and that " the Roman pontiff can and ought to reconcile himself to, and agree with, progress, liberalism

and civitization, as lately introduced." The storm areased by these documents has not yet wholly absided. Only lately, and in consequence of another act, have they led to any acts, but when they were first promulgated they caused many hot words and sharp debates, Searly all the clergy acquiesced in the sentiments put Cardinal d'Andrea, however, openly dissented from them, declared in favor of Italian unity, was practi-cally bandshed, and died in disgrace. Many ecclesiastics only adepted the sentiments advanced with their own interpreta The archb shop of Baltimore declared in a pastoral letter that the encyclical was written against European and not American civilization. The archbishop of Paris tion, having pointed out its errors, as though he had not

attacked all there was distinctive in modern civilization. Austria allowed the encyclical to be published, but disclaimed assent to the sentiments advanced. In France its reception was generally unfavorable, and the same is true of Ray. Sprin protested, but too late, against the publica-tion of the documents. In Belgium there was a violent agricultura against the doctrines of the encyclical and syllabus Everywhere it was recognized that the legitimate interpretation of the syllabus would strike at all religious tolerance, and would require pious Catholics to obey the Church rather than the State in case of any conflict by

tween the two. The commotion had begun to subside when in June, 186 Pope Pius i-suod a buil convoking an ecumenical council of the Catholic church to meet in Rome on his favorite anniversary, the 8th of December of the next year, 1869. The main object of the council was to discuss the dogma of pa pal infallibility. It'met on the appointed day, and after a iong discussion issued the degmatic decree which declared journment was made to November, but the sittings were never resumed.

We need hardly recapitulate the events that have followed the council. There was not one of the seven hundred an beighty-three members of the council who persisted by refusing to submit to the new dogma, but very many of the brightest lights in the Catholic church outside the council of Father Hyacinthe is to be attributed to the same cause. To it is chargeable the vigorous and perhaps unwise movement in Germany against the Jesuits and the eccles istic-who obeyed the Pope rather than the civil government. It has pot every Catholic country. In the world on its guard, and has proved that the assertion of the dogma is tolerated posses of for reversit of the "Christian majesnes," one only so rong as it does not can trian open connect. A is concerned was bastily similared, and the contest referred early, as yet, to predict the consequences if a new religious to year effected to the college of cardinals. Mastal Ferward should break out. only so long as it does not lead to an open conflict. It is too-About from his character, as a temporal sovereign and a

head of a great church, Paus the Ninth had a third character as a man. However diverse the views of men regarding his public and occlesiastical career, there is no dispute as to his personal qualities. In private and in his of the oarse with those who sought his presence, he appears to have been one of the mildest and most amiable of men, tender hearted, thoroughly stacere and open, and, although so hold in deflance of the enemies of his church, personally a timed and retiring man. He is called by some "the best-beloved of the paper," and perhaps there is no better thing that can be said of him by Protestants than this. - Boston Daily Advertiser.

#### New Publications.

THE INTERNATIONAL REVIEW, for January February, Hes on our table. We approach it with a veneration born of that lack-leisure state of mind which forces writers for the daily and weekly press to skim swallow-like along the surface of things in general, and in too great a degree refuses to allow them to probe the profounder depths or meastre the subfuner heights of subjects brought before them for treatm lit. To a casual observer the present issue might well be termed a phil-hellenic one, as two articles, "The Second Harvest at Olympia," by Ernst Curtius; of Berlin, and "First Impressions of Athens," by Ed. A. Freeman, D. C. L., occupy much space in treating of Greece and her belongings, ancient and modern. Maj. Ben Peries Poore sets forth in a clear light Charles "Sumnot's Place in History; (\*) Imperial Federalism in Germany (\*) is discoursed upon by Baron Von Hotzendorff, of Miraich; Alex. H. Stevens details "The Count of the Electoral Vote," and other articles and brief essays of nerit are to be found on its pages. We fear, however, that the homolie reviewers who preside over its "Contempo-Tary Li crature" department, have in the "American" section over hot the mark when they bestow such fulsome adulation on Rev. Joseph Cooke's "Blology," Adulters of foreign literature will find in the "Recent English," "German," "French" and "Italian Books," are extended account of the current literature of those countries. A. S. Barnes & Co., of New York City, bring out this Re-Allow in excellent shape.

THE ATLANTIC MOSTILLY for February - H | O Boughton & Co., publishers, corner Beacon and Somerset streets, Boston-comes before the public in the new character of a consolidation of two favorites. The Atlantic and The Galaxy. We are assured by its publishers that these two magazi es have ever appealed to kindred tastes, and bave endeavored through the path of literature—unaided by the sister art of illustration—to reach the popular estim vion, and that therefore their consolidation is a matter of eminent propriety. Messrs, Heughton & Co. further inform their old and new friends that the freshness, the hightness, the alertness, that gave tone of The Galaxy will not coasg, in the alliance which makes. The Galaxy and The Atlantic one--and The Atlantic that one--but will bereafter be constantly recognized and enjoyed in its page 47 " Certain features of the former necessarily disappear; but, retaining its chief writers, we shall aim to perpetuate the finest characteristics of a magazine which for eleven years has been a presence in our periodical literaftire so distinctly agreeable and useful that It could not In our field, now embrace it, and the specific lass and instances of the field interest and the specific lass and instances of the field interest and the specific lass and instances of the field interest and instances of the field instance of the field interest and instances of the city under a field interest and instances of the city under a field interest and instances of the city under a field interest and instances of the field interest and instances of the city under a field interest and instances of the city of the field interest and instances of the city under a field interest and instances of the field interest and interest and instances of the field interest an A consisting A section which. A reagions regimal to the content demand was to be as times to Defined to State State State State State does not be made until the law dets to a content of the content of the which in order to signify the present of the content of vice and the Public, " etc., together with the departments, make up a splendld array of good things walting only th act of perusal to win an assured appreciation. A. Williams & Co., 283 Washington street, Boston, favor

us with the February numbers of SCRIBNER'S ILLUSTRATED and ST. NICHOLAS, which they have on sale, The issue of the first named magazine, to which has been given the life of "The Midwinter Scribner," has reached the extraordinary figure of 100.00 conies in circulation Among the notable features is a full-page portrait of Lincoln, by Wyatt Eaton, from the last and little-known photograph. This view of Linco'n is here engraved for the first time, by Cole, to accompany Noah Brooks's "Personal Reminiscences of Lincoln " A sonnet to Lincoln, by R. H. Stoddard, faces the frontispiece. Among the illustrated articles may be mentioned "Moose Hunting." "A California Mining Camp," "Recent Church Decoration," "The Majolica of Castelli," etc. Among the unillustrated papers are "A Sunday in Limeburgh,"
"Following the Haleyon to Canada," "Washington's
Only Sister," "The College Rank of Distinguished Men," "Twenty-Six Hours a Day," the first of several practical papers on subjects of interest-to women, by Mary Blake, "The Palmer's Vision," a short poem by Dr. Holland, and poem by Charles T. Dazey, Charles de Ray and R. W. Gilder. The serials by Miss Trafton and Edward Eg gleston are continued, and the departments are of sustained interest.

St. Nicholas for February has for a frontispiece, "After the Snow Storm," supported by a simple home-poem "The Shepherd Roy," by Emily S. Oakey: "A Trip to the Tea Country." (illustrated) will be found worth taking -in:o con ideration: "Under the Lilacs" is continued The Little Old M in and the Nervous Cow " cannot fall of convulsing the young reader with well-timed laughter "sollmin, a Ship of the Desert." is a touching sketch and meets with appropriate filustration; "The London Dustman' is a portraiture from life; and the boys wil find a sea ta'e of marked attractiveness in " How Sir William Phips found the Treasure, " (illustrated.) The fore going, with other articles not mentioned, make up a capi tal humber. SUNDAY AFTERNOON, a magazine for the household

published at Springfield, Mass., by a company of the same name, reaches us for February. This is a new claimant to popular favor, and makes a demand which has a good back ing of reason behind it. Among the writers for the pres ent number may be enumerated John Habberton, Charle L. Brace, Elaine Goodale, Howard Cro by, Rebecca Harding Davis, Borden P. Bowne, Josephine R. Baker, Annie A. Preston, Horace E. Scudder, Charles Caverno, Marian Doug as, S. G. W. Bentamin, John Esten Cooke, Edward Rand, Elizabeth W. Dentson and Edward Abbott. Those desiring to know more concerning this new venture, can address "Sunday Afternoon," Springfield, Mass.

THE RADICAL REVIEW for February, edited by Benj. Tucker, and issue I quarterly at 45 Purchase street, New Bedford, Mass., presents the following as its table of contents: "The Decline of Churches," by J. Vila Blake; 'Musings upon Delty," by Christopher P. Cranch: Work and Wealth," by J. K. Ingalls; "The Ethics of Jesus," by John L. Stoddard; "To a Man about Town; a Reproach," by Emily E. Ford; "Chauncey Wright," by John Fiske; "Some Considerations in Ethics," by T. F. Brownell; "The Revolution," by B. W. Ball; "System of Economical Contradictions; Chapter III-The Division of Labor, " by P. J. Proudhon. Editor's translation; Gold and Silver as Standards of Value: The Flagrant Cheat in Regard to them," by Lysander Spooner; "The Martyr's Vision," by John L. Stoddard; "Current Literature," "Chips from my Studio," by Sidney H. Morse,

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THE SPIRITUAL OFFERING for February, a monthly nagazine devoted to the interests of humanity, and published by its proprietor, Nettle M. Pease Fex, at Spring-field, Mo., has the following table of contents: "New Year Song," by Mrs. E. G. Planck; "Money," by J. S. Loveland: "Fragmentary Thoughts," by John Wetherbeet "Is Jesus the Spiritual Leader of Men?" by Wm. Emnette Coleman; \*\* What the People Demand of Congress, \*\* by Warren Chase; "Justice to Labor," by A.W. St John; The Gallows Moloch, " by S. B. Brittan, M. D.; "Meditations " (poem), by Nellie B. Brigham; "The Haunted Forest," by Mrs. Kate Osborn; "There's an Angel in the Forest, " (poem), by Mrs. Kate Osborn; "Instinct and Reason," "Editoral Department," etc.

RECEIVED: -VICK'S ILLUSTRATED MONTHLY MAGA-ONE, and VICK'S ILLUSTRATED CATALOGUE AND PLO-RAL GUIDE, published by James Vick, Rochester, N. Y. EVANS'S ADVERTISING HAND-BOOK, FOR 1878. T. C. ivans, general advertising agent, 252 Washington street,

TYPOGRAPHIC MESSENGER, James Conner's Sons, publishers, Nos. 28, 30 and 32 Centre street, New York

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