VOL. XLII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 23, 1878.

\$3,15 Per Annum,

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Versus Dr. Cnrpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. [Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

PROF. CROOKES AND FLORENCE COOK. 'The following materializations are related by Prof. Crookes, Ecb. 3.1, 1874, as occurring through the mediumship of Miss Florence Cook, through whom appeared the beautiful spirit

"The scance was held at the house of Mr. Luxmore, and the 'cabinet' was a back drawing room, separated from the

front room, in which the company sat, by a curtain, 'The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered

the cabinet. 1. After a little time the form of Katle appeared at the side of the curtain, but soon retreated, saying her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

"I was sitting within a few feet of the curtain, close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the scance. and once, when the form of Katie was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the scance, come from behind the curtain

where the young lady was supposed to be sitting." Under date of March 30th, 1874, Prof. Crookes writes:

"I have for some time past been experimenting with a phosphorus lamp, consisting of a six-ounce or eight-ounce bottle, containing a little phosphorized oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be renderto the same result.

"On March 12th, during a scance here, after Katle had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting from my library, which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, Come into the room and lift my medium's head up; she has slipped down. Katie was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me, and my raising Miss Cook on to the sofa from the position into which she had fallen.

"On returning to my post of observation by the curtain, Katie again appeared and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

"On resuming my place, Katie soon reappeared, and told me she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me, she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distintly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp.

"I pass on to a scance held last night at Hackney. Katie never appeared to greater proportion, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side instead of a visitor from the other world was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did-well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling,' however,) was as material a being as Miss Cook herself. . .

gas out, and then come with my phosphorus lamp into the | feeling perfectly sure he will not abuse the trust I place in | the nature of the act they had witness at. The man who had room now used as a cabinet. This I did, having previously him. He can act in any emergency better than I can myself, been a cripple from his birth, by regaining the use of his paraasked a friend who was skillful at short hand to take down any statement I might make when in the cabinet, knowing | Katie invited me into the cabinet with her, and allowed me to | ness of Paul's practice, no matter what explanation of it the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp I looked around and saw Katie standing close behind Miss Cook. She was clad in flowing white drapery, as we had seen her previously during the scance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did 1 turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last, Miss Cook moved slightly, and Katle instantly motioned me to go away. I went to another part of the cabinet, and then ceased to see Katle, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

"Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies: in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet, and not 'tip toeing,' she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth, both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided

KATIE KING PHOTOGRAPHED. The photographing of Katie King by-electric light is do

scribed by Prof. Crookes as follows:

"During the last six months Miss Cook has been a fre quent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself or some other member of my family, and not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katle King. I prepare and arrange my library as the dark cabinet, and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and L. at. her. request, lock its second door and keep possession of the key all through the scance; the gas is then turned out, and Miss Cook is left in darkness.

"On entering the cabinet Miss Cook lies down upon the floor with her head on a pillow, and is soon entranced. During the photographic scances Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katle was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not, on these occasions, actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly, as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting the anecdotes of her adventures in India.

> "Round her she made an atmosphere of life; The very air seemed lighter from her eyes, They were so soft and beautiful, and rife With all we can imagine of the skies; Her overpowering presence makes you feel It would not be idolatry to kneel.

"On one evening I timed Katie's pulse. It beat steadily at eventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart, when she allowed me to try a similar experiment after the scance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough. . . .

"When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. "Katie now said she thought she should be able this time | the following: 'Mr. Crookes has done very well throughout, to show herself and Miss Cook together. I was to turn the and I leave Florrie with the greatest confidence in his hands, part, consequent on a revulsion of feeling, in no wise altered

for he has more strength.' Having concluded her directions, lyzed limbs, continued to be a fiving destimony of the usefulremain there to the end

"After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her Katie touched her and said, 'Wake up, Florrie! wake up! I must leave you now.' Miss Cook then woke, and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; power manifested as a spiritual gift. Strange as this may my work is done. God bless you! Katie replied, and then continued talking to Miss Cook. For several minutes the two modern times; for the very same curative process applied by were conversing with each other, till at last Miss Cook's tears. Mesmer in 1776, although eventually admitted as a verity by prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the cabinet.

10 The almost daily séances with which Miss Cook has lately favored me have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist mein my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she s open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe that she could carry on a debe found out very quickly, for such a line of action is altogether foreign to her nature."

Forty-four negatives were taken for the photographs of the beautiful spirit, Katie King. Katie is not the only lovely and beautiful spirit who has been materialized and has given in the breast of the ascetic. European casts spiriest, baron to mortal eyes a conception of celestial beauty. A friend of and serf—capered in a social dance of death over which the the writer at Buffalo, N. Y., has been visited by two female spirits of exalted character, to whom the admiring language of Prof. Crookes might be as appropriately applied.

[To be continued.]

Original Essay.

THE NEW DISPENSATION.

BY GEORGE WENTZ. The narrative contained in Acts xiv: 8-18 is interesting to

the student of human vactors. Paul and Barnabas, itinerants of the early church, had been teaching and heating in Antioch, (where, according to Acts xi: 26, the disciples were first called Christians,) whence they departed for Cyprus and Iconium. They spoke in the synagogues; a proof that even the Jews in those days permitted freedom of speech, and were not too bigoted to be convinced, for "a great multitude both of the Jews and also of the Greeks believed." After a considerable sojourn at Iconium, during which so much interest attached to their ministrations that public sentiment became divided upon the matters thus nearly brought home to all, the fellow laborers passed on to Lystra, a city of Lycaonia, to avoid, if not to escape, the contending parties. This precauionary measure on their part may have been the result of some former experience of theirs with the populace. But at Lystra itself the fickleness of city crowds was to be still more strikingly exhibited. It seems that a man who "had been impotent in his feet from his birth," was one of the auditors seated to hear Paul deliver his first discourse to the people. Paul, regarding him as a fit subject for the exercise of his curative powers, fixed a steadfast gaze upon him and said to him in a loud voice, "Stand upright on thy feet!" "And the man leaped and walked." Now when the people of Lystra saw this astounding thing take place before their very eyes they were not prepared to judge of it otherwise than as a direct visitation of the gods, whom they concluded to be in their very midst in the persons of the two associates, designating Barnabas as Jupiter and Paul as Mercury. In proof of which they wished to do them divine honors, bringing oxen garlanded for sacrifice to the gates of the city. This superstitious intent so incensed Paul and his companion that they ran in among the crowd, rending their garments, and exclaiming, "Sirs, why do ye these things? We are men with passions like yourselves, and not gods; but have shown you this thing to convince you of the existence of the real God, the Creator of the universe, who has given this gift to man." But, not withstanding this protestation, the people were with difficulty restrained from offering sacrifice to the strangers, so impressed were they with a belief in their divine attributes. It is evident that the inhabitants of Lystra were not at all prepared for such an ultra change in their theological conceptions as to accept this modest explanation of the apostles, for they subsequently took counsel of certain factions Jews from neighboring towns, and, having stoned Paul, drew him out of the city, supposing him to be dead. Behold the end of hero wor-

Such was Paul's usual recention in the cities he visited. It was repeated at Thessalonica, Corinth and Jerusalem. Wherever he came it was his custom to enter into the synagogue and reason with the Jews out of their own scriptures as a basis for their acceptance of the realities of a spiritual nature which had been witnessed by them; and in every instance he was opposed by his countrymen, and his personal safety endangered by "lewd fellows of the baser sort," who 'set all the city on an uproar" upon the allegation that such as he had "turned the world upside down," and had visited them to "persuade men to worship God contrary to the law. (Acts xvii: 5, 6.) Precisely as in these modern times, in turbulent communities, "lewd fellows" are used in the interest of dogmatic leaders in religion and politics to stir up discontent and brand reform as subversive of law and order. Still, it is solacing to knew that this scene of virulent opposition and bigotry was relieved by the picture of "honorable women which were 'Greeks, and of men not a few" who accepted the philosophy of the facts with "readiness of mind," as we know to be also the case in more modern cities.

The treatment which Paul received at the hands of the Lystrans would be a disgrace to any community, ancient or modern. But always, and everywhere, have the "prophets" been stoned. Although the act by which Paul signalized his entrance into the city was one for which its inhabitants were anxious to do him divine honors, the rational explanation which he felt it his duty to give of it, was so opposed to their From these, which were taken down in short hand, I quote | preconceived opinions that their estimate of him and his work was at once entirely reversed. Yet personal violence on their

might be given. These people may not have known that Paul was a native of Tarsus, a city ranking next to Athens and Alexandria as a centre of learning; nor that he houself, destined to the study of Jewish laws, had had better opportunities than themselves to know whereof he spoke; but they witnessed the method made use of by him, and recognized the seem, it is by no mean, incredible, seen even in the light of the investigating committee of the French Academy, is still unused by science.

The powers exercised by Jesus were left as a legacy to his disciples, and the promise was given to them that they should do even greater things than he had done. A'though such a healing power is certainly a spiritual energizing, its application can only be by human incthods. In the case of the paralytic at Lystra, Paul "fixes his eyes upon him" and speaks to him in a loud voice, while the man is close beside him, evidently to concentrate his own will and impress the patient by a tone of command; for the will is the current on which the sanative force is conveyed.

It seems proper to notice here that during the Mildle Ages this mode of cure was apparently in abeyance, though spiritual manifestations were not wanting to show the persistence ception if she were to try; and if, she did she would certainly of spiritualistic methods. The clergy, to whom this practice came by inheritance or succession, were so deeply sunken in ignorance and sensuality as to have lo 1 this gift. The hands that had lifted the paralytic to his feet had perished in the fires of persecution. No helpful human sympathy pulsated angels wept. Mere bookish learning burned a sloventy taper under the narrowing hand of the monk, and no human arts. save those which foster the instrumentalities of war and greed, escaped from that fatal chasm of the ages. What wonder that a practice, whose foundation was ever on the spontaneous love of man for his fellow, should have retreated amid such general chaos only to reappear when, in 1776 the freeborn spirit of man was making another, and not altogether unsuccessful effort against the powers of darkness?

Paul and Barnabas were ministers of that New Dispensation which is ever old-missionary priests and physicians, legitimate representatives of the times when divinity and physic went hand in hand. In Acts xx:7-12 we are given a glimpise of their procedures in this wise: Paul arrives in Troas, where he is to remain even days. The contract of the contrac his departure he preaches to the followers, partaking with them of their frugal repast, in readiness to depart on the morrow, early; but has so much to say that it is midnight and he is still speaking; the account stating, quite as a matter of course, the astounding fact that "there were many lights (spirit lights?) in the upper chamber where they were gathered together." While this is going on a young man, who had seated himself in the window to listen to Paul, falls asleep during the lengthy discourse and is precipitated to the pavement below and taken up for dead. Paul goes down to him, talls on him; "embracing him," saying to the sympathizers around: "Trouble not yourselves, for his live is in him." The result of it all being that presently "they brought the young man alive and were not a little comforted."

Observe Paul's practice: He assures them at once that the man will regover; and the sudden shock to the nervous system is calmed and the returning wave of life assisted by the warm current of vital magnetism transmitted from himself; a not unknown nor incredible means of cure; if we believe what is stated (in Acts xix: 12) of Paul, that "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Such was the usual procedure by which, in New Testament phraseology, Paul and the apostles "preached Christ crucified," namely, the assertion of the resurrection of he dead (communion with spirits) and the healing of the sick by the laying on of hands (vital magnetism); for this was indeed the practice and teaching of Jesus. As to the latter, so strong was the belief of the early Christians in this mode of cure, that Tertullian, a convert of the second century after Christ, advised that "any persons calling themselves Christians who could not expel demons or heal the sick, should be put to death as impostors." The Church subsequently lost its cunning herein, in consequence of its want of that chaste living and holy aspiration by which such spiritual gifts are alone preserved and made effective, and between the sixth and seventh centuries prohibited the laity in solemn council from attempting the "rites of exoreism or the cure of disease by the laying on of hands."

We may see by this to what an extent the Church has been ecreant to her alleged trust as a conservator of spirituality. Spiritual gifts, admitted as essential to Christianity by its founders, are by her repudiated and prohibited. Here we have a repetition of the unreasonable conduct of the Lystrans.

What is preaching Christ crucified if it be not as Paul is nere represented to have acted? Hesus substantiated his doctrines by material proofs, and his apostles followed his examoles. Among those examples was the method of treating the sick by vital magnetism, or the laying on of hands. But is not this practice to-day proscribed by the Church? And has she not, therefore, abandoned somewhat of the gifts that were hers in primitive days? and has not the Cross lost the half of its true meaning to these modern times?

The agent of cure or relief in the process known as the laying on of hands, or the magnetic practice, is a force or power not originated by man, but concentred in him, and which may be directed upon or transferred, to other objects and belings by him. No one can doubt the existence and operation of this sanative force in man who studies the accounts which have reached us of the effects ascribed to it, from the timewhen the temple of Diana was filled with the offerings of thousands of grateful patients, through the days of the apostles, down to our own period, any more than he who sees the putting forth of bud and leaf in spring and the ripening of a the harvest in autumn can doubt the existence and operation of a vital force in nature, subject though it be to physical conditions. The reason why the former is not so familiar and realistic to us as the force that vitalizes nature is, as we have seen, because of its use having been forbidden by the Church of Rome, whose strong hand has been so influential in shaping human destiny through these thousand years. It was a perfectly natural mode of treatment, developed in the course of the spiritual education of the race, representations of which may still be seen outlined on the ruined temples of Egypt. Even the Pope's sign of blessing, made with the extended fin sers of the uplifted arm, is a relie of the methods of that liberties. Egyptian practice: methods which survive in the magnetic passes made uselet in ongoursely . Verily, the problem tions of early distinal government reach fur and

In its Jirg on this one feature in the New, Dispersators we do not torget as decime to all

life at 1 a citizent de at 2. Accepting sie werde. So where time. Then home is made becultiff, high home it verifies at the effect of the description of the captiste devices, pointings, engravated death to approximate the best at the every limit held the transfer of inforeign lands, sense [1, 22] at a total processor of the captal stressor. After decess, in home wis passed in pleasant The best of a few and the results of the results of

distriction out of demonstrated and a foreignful. There the strength of a 2 dominant idea."

Is the very cate in the many because income can in Many spirits came in succession, and by their we may soft done about the aspiration. Practical friend's greatiff religion bethe upper transfer the hader gower. A said to Mr. Billings in the early part of the of whether it decembers, to the good tops, and so time. "Abereand their sceles, do I desire to relation despute the Thors are con prober son, converse with a certain dear friends"

ter, assist meetic no I sampet; you serrow joined point about one, were my wishes granted. There, sel in all etien, topodistic for one should be the was a scaledy audible whisper, repeating a office of the eldepland later on water or thou have, growing londers until we distinguished mere perforative performed as of a corporate, "Ay co." Low, however, as was the sound, it soulless, and soluted for rately, whose assumps. "First diag with the well-remembered tones that than of the se trategral and social dates subverts, top years ago were first heard hadding me "Goodthe development of beautiful characters in sock, by." After repeated efforts, the voice said is er . Washing tickind and Ordrogal ty spor tage of This is my first attempt, and it is very deficult; fred, the mission ray spiret and practical will be a Tam at the dear old home every day. Give my spontaneous outgrowth of daily life.

The early his done, such as the Childen and Egyptlan, were the restricted knowledge, attained by patient and toxerest study, and never will after to avoid in position or mistake, I should this obligation be lessoned in any degree, because have been satisfied. otherwise religion is not a telligible to itself.

There are in man two tor less which from their effects are under table, and from their nature itsdestructible. The one is vital, and operates hame? changes of form in organization. Old other is psychie, and assures the in foldment of the intellectual gands emotional gions giousness. These, united and exp. vised by severce, are the mimovable bases of a religion which man discovers, not. nvents, which is thing takable, by ters of of be ther transmuted into knowledge, and as permas May, Israplied. neut as miture berself.

An Indian Legend.

It seems, Wat; Moon Mountain, in the southwestern part of the town of Monson, has a vertical my husband to legraphed you to come to Cincinble Indian legend attached to it, fantastic and romantic enough to suit (the most fanciful.' Of course, its state is ages and ages ago, and a most beautiful spatien is concerned, with an uppronounceable time, but realled, for short, Ke was goods the k kine cange we k, which means some thing about the top of a mountain and the bot tim of a piver, for she was born in the top of Moon Mountain, and termother who dead at the time, prophesial that in death her daughter should a strangeng the rooks at the bettom of Chicopea River. Shapers with voing womanhood, and became her father's daring and solves to give him a parting caress when he went to the chase or to har, and to welcome him on his re-

One day, when her fatter was gone, there came a terrible, that deristorie, and af its longert there are ared at the day of the wigner young Ind in brave, who is kedpand was granted shelter. The name outer field to poor and here ning to this had not suiten a white borse, desecond all from the skies in a flash of lightning and the thought that followed from gar a coal black stood shot then a few y gast of windlew and to the widwain, and the couple were let exposed to the elements. Then the white steed opened des mouth, and said: "Madden, your father is every, and sent not to carry you to think light?" Young brake, steed said: "Young brake, this may too's father sent me to carry you as cera pany for P is maiden." So they mounted the So they mounted the botses and tole away will the speed of the lightning toward the west. When they came to the place where ler fall or had been, he had been taken away, and they told her a spirit horse had. taken have to his home

So they turned their faces toward the east again, and when they came to where their wig-wam had stood they found an old man there, who said that her father had returned, but not finding her he had driven his horse down to the river; so toward the Chacopee this Indian maiden and the brave made their way, and, as they arrived on the bank, they saw her father in an airy boat on the dark waters, being forced by some invisible power up the stream. He saw her and said: "Come not to me, oh my daughter; I am going to the happy hunting-grounds. The Great Spirit has sent your a protector in the brave at your sided. Farewell, I will see you no more!! Then the airy heat disappeared, and her father with it. Frantic with grief, the moden urged her steed into the waters, and the brave followed. When they arrived at the spot a her father went down the horses vanished from under them, and they were left struzgling in the waters. Then her father again appeared, and said, "My children, receive my blessing," and they all went down together, and were never seen again -Springfield Report wan.

"Snipking refused to get his wife a rewhet, and so nafter, hislittle girl came in and said. " Mama a won't you have mea monk y to play with when you go down! way " Ne danling-west till you are older, and then searly one, as I did," replied the grief-stricken wife, with her tears burst. perceptible, ing forth afresh. . .

Spiritual Phenomena.

A VISIT TO MRS. HOLLIS-BILLINGS. poster rather the Benefit Plants.

At most say that the communications I received at a private sitting with this world renowned We remember not only the wear spect life, medium, were agreempanied with circumstances but the death for principle, which is also the less and carried with them a moral consciousness of sound the Cross. Left describe per society over itrathfalness and reality I have never met with in In all that constitute speciality a hood and the many stances I have held with equally famous modules. No operations acquainted with The ment of Christian to a net only that it this penarkable hely would for a moment susdenonstrated in one confound existence for peet ber of deciving, as I there is no testive for over for forty dive her didness. Heads, disciption under the erafter the death Acts it that that also showed counstances is impossible. Mr. John C. Bundy, and general disease. The especially large practice, getmable wife and myself, recently accepted an had existed, the type, buy, before desure for the invitation to dine with Mr. and Mrs. Billings. temples of the street operates after with the Mr Billings is an English genthman, cultured offere and the graph of an analyther health argust the extensive travel in all parts of the world, and offerings of the got be at most one beginning of a weather the consequence of the world, and descend of the first of the consequence of the first of the consequence of the consequence

some Latt we still a still a constitution of the constitution. Alter these, we have the present in pleasant one He grows and the constitution of the Normal Property of the constitution o Pythagers and talled a treath of the first of strategies in we there were present the visitat Europe of the assertion and Europe to a way a critical will and only involved with present into the first of the season of the present the end of the rest of the re

to man by the good as we are relieved as the growth the general sections for any here he to their so, it is the property of the state of the with the enterty of the property of the second transfer of the state o time of the process and building as dettoyer night on my possis. It was a colosal and the west to meet the growing of the tipe of a raid but been obtained for this account. In the article of fife year the control designated. Seeing that my popeli was three hundred nides No word for we cover it specifies away, and those with altronounced only one might. bringles, miles repursue while its veries aby two week chefore, this was certainly evidence by

degrateurs ber dereckes a Richard worklip is communications lifentified themselves Among the recognition of a big or dardard of the inner, these was Mr. S. S. Jones, who freely conversed life which our judge but a set sanction before with 148 dirighter, Mrs. Blindy, and gave me

of these retained by a more expressed day. Then will not us fong as you so ardefely wish. The nois driver of religion, a what we it, she topical. The exert proved her words, meaning a more ground adverse, relief in disast for not any mind was diverted by the above

devoted love to Frama. "Had I loard nothing but the tow of that voice, without anything it want without any assur-

Another voice unfamiliar to the sald:

" Mr. Tuttle, do you not know me?" "How should I, as you have not given your

" Mrs. Green." I at once thought of a dear little girl who belonged to our Lyceum, and I replied:

20 Oh, certainly! It is May Green." No. Mrs. Green."

I was so delighted with the idea that it

"I do not know of any Mrs. Green. Are you

not mistake he You mean Miss Green." "No, no! Do you not remember how I selected yen to attend my funeral services, and how

What a grand revelation of spirit identity! The event occurred Jan. 5th, 1872-six years ago; and a'though I had often thought of the beautiful though sad circumstances of her death, she was the last one from whom I expected to receive a communication. In the Banner, in an article on her departure, I said: "She was surrounded by all that wealth or unbounded love could bestow, but wealth nor love availed. With serene calminess she made departing gifts to her To the Education Benefic Light; friends, remembering them all, and a week before her death she playfully said to a friend, 'I have reduced myself to hearly the same condition in which I entered the world for I have remaining only my thimble and wrapper." Then she selected her pall-bearers, and gave minute directions for her funeral obsequies. The hearers were to carry bouquets of white and purple slowers; a bonquet was to be placed in her hand. and flowers strinkled at her feet. She selected a poem to be read as expressive of her thoughts, and the writer to conduct the services. She was asked, Do you still retain your belief? Does it satisfy you at your near approach to the unseen world" She gazed at the inquirer with a look of mingled pity and astonishment, and replied: "I feel an absolute assurance; a profound conviction: I have not the least doubt."

"At the last, when seemingly unconscious, her husband, with the watchful care of a boundless love, sought to moisten her lips, *She slightly aroused and said, "Why did you disturb me in my conversation with my friends?" Then, after a pause, she murmured, 'Good by.' Slowly the curtain fell over the scenes of earth-life, but, as the spirit caught the sunlight of heaven, it reflected it on the expressionless countenance; the lips wreathed in smiles, and Joy stamped its impress on her marble features."

That beautiful spirit, with all her memories of earth life, now addressed me.

"Assuredly I do remember you," I replied. "I have never had an opportunity to thank you before for obeying my summons. I shall be always thankful,"

During the scance a spirit addressed Mrs. Johnson, who was sitting on my left. The voice was certainly not "more than two or three feet in front, and midway between us. I leaned slowly forward until it seemed to be uttered to my very face, yet there was not the least breath

At one time there came wafts of the most ex-.

quisite perfume, which I understand is quite a common occurrence

I regretted that Nolan, the principal spirit who manages the "Independent Voice" Department of the Religio Philosop) ical Journal, and whose answers are replete with intelligence, was not present. If he is only a "dominant idea" he ought to have come, for he was the "dominant" want of us all.

"Ski," on bidding good by, sald he would, to convince me of the spirits' ability to carry physical articles, bring senothing from Chicago to my study table at the first opportunity. Trecord this promise now, so that if it is fulfilled it may not be said the prophecy came after the event.

We cannot close without a word of praise bestawed on the paintings of Mrs. Johnson, althe approximated as yet allow to authorished relater of the Beligio Phot applical Journal, Fisheready mentioned. They are of themselves wonderful efforts, and far surpass and thing we have yet observed in spirit art. The portraits of Mrg. icals and Spiritualists generally need the help and Mrs. Billings, wheel she has just completed, seem almost pulsating with life, and are finished

HUBSON TUTTLE.

DE SPERIENCE OB DE REB'REND QUAKO STRONG.

Swing dat gate wide, 'Postle Peter, Bing de byg bell, toot de gong. Saints an' mortyrs den will see da'r Brudder Reb'ren t Qaako Strong. Sound dat heigh, Angel Gabriel, Tell de elders beid an' long. "Clar out dem legh seats ob Heaben, Here comes R b'rend Quako Strong." Turn de guard out, Gentel Michael, Arms present do and along, Let do band play "Converm" Hero," For de Rettread Q ako Strong.

Den let Moses bro 2 de crown, an't Palms an' weddin' gown along; . Here is de Rebirend Q ako Strong.

Tune yer harp strong, tight, King David, Sing yer good "1001 Hundred" song. Let de semple danced wet cymbals "Roun" de Rebberd Qarko Strong. Joseph, march down wid yer bredderen, Tribes an' fanners musterny strong-

Speech ob welco i.e from the Abr'am Answer, Reb'rend Qa cko strong. Angels, hear no vell Ho anna? !

Hear my dufcen, specifical song;
Hallelnyer, I in a con in.
I im de Ren'r nd Quako Strong.
Make dat white role rudder spacious,
An' de waist belt istonery long.
'Cause it will take mean room in glory
Kee de Palica I (hall Strone) For de Reb'read Quako Strong.

What! No one to de landin'? Teers like sail a modder's wrong; Guess I'll gib dat sleety Peter Fits—from Rebrand,Qaako Strong, How am dis? Dog ites all tastened, Out ob all de slamm' from, Not a miniatto charab even

What a narrer lift's gateway! Myl Dat gate am hard to move!
Whomm dat?" says Postle Peter,
From de paraje! above.
Uncle Peter, do n? you know me—
Mo, a shatin' high so long?
Why, de betry meg? es call me!
Good dat Robrigo O refe. Strong

Greets de Regher d Qarko Strong!

Good old Rob rend O take Strong. Dunno'me, do ston'no preacher, Reg!lar hull fee Wesleyan, too-

What in do woods you but a leafin'? Some ole rooster's bedderin' you, I reckon. Why I've a avarted Hundinds of darkies in a song— Dungo me, nor vet my masser, I'm de Reb'r) ad Qaako Serong.

Par away, but follow nigher; See de dreifal drigon flyin', Head like night, an' monf ob fire; "Tisde berry king ob debbels, An' he 'm rushin' right along,

Oh, dear Peter, ple e e to open To class leader Q iako Strong. Ole Nick's comin', I can feel it

Gettin' warmer all about Oh, no good, kind, Kurnul Peter, Let me in, I'm all too stout To go dong wid Major Safan Into dat warm climate, 'mmng Fire an' brimstone. Hear if e knockin', Ole church-member, Quako strong.

Dat loud noise am comin' nearer-Drefful snell like powder-smoke; Nudder screech - Good Hebben, help me! Lor' terab dis poor old moke. Allers wuz se berry holy,

Sing'n' an' prayin' extry long. Now de debboi 's goin' to cotch me, Poor old nieger, Quako Strong. Hi! Dit gate swing back a little; Mighty squeezin' to get froo, Ole Apoilyon bowlin' louder,

Eberyting aroun' am blue. Bang ' de gate goes, an' ole Belzebub, Bunch of wool upon his prong, Goes To g home widout de soul ob Mis abul singer name ob Strong. St. Louis Globe Democrat.

Message Verification.

The communication of "Mary" in the Banner of the 12th of January cannot but be recognized and acknowledged by those who have been residents of Providence for the last fifteen or twenty: It manistakably emunated from Mary Knight, or as she was more generally designated, Sister, or Sheker Mary, from her having once been a member of a Shaker community for a season. The communication possesses her characteristics in amendment degree. There is to be seen that persistent will power which never turned aside; let come a bat would. Her sharp-out person-anty runs the sugh every line, that marked indi-viduality which made her the one prominent centre of the time being, whether peasants, kings or queens were present. She was the peer of ail, and she had that bearing and diction which abled her to hold her position whatever the odds:

were Soon after the communication was published, I received a letter from an old friend, who recognized it most fully, and accorded it as a transcript of Mary's mentality and spiritual make At the same time, she expressed an opinion that Mary was obsessed, and wondered that she not condemn some of her own actions. On this point, as others perhaps may have similar thoughts, I would say, that I do not look for great and sudden changes after the spirit has shi filed off the mortal coil, especially if it has been of a distinctively positive type, and run a

career as aggressive as Sister Mary If she believed in life she was doing the angels' bidding, her entrance into spirit life would not tone down that impression in the least. I grant she was peculiar, and in outward seeming frequently fautastical, but after all, who shall say it was not all down in the programme? If she was obsessed, and much of her carrer the result of obsession, who can say the spirit thus controlling, thus struggling, may not have been outworking its destiny to go up higher? Spiritual laws are subtile and recondite, and the wisest of Could I, or any one, doubt the identity of that us know but little of their trend and ultimation. This fact, that, Mary justifies her own earth-life, is to me the very best evidence that the communication was her conception, sent through Mrs. Rudd, at the Banner Circle.

I might point out numerous allusions in the communication all unmistakably indicating their source, but your space is too valuable to be unnecessarily occupied with particulars when gen-

Fraternally. WILLIAM FOSTER, JR. Providence, R. I., Peb. 8, 1878.

Our Inceums.

Rockland, Mass.

Lanna Shaw writes: "The Children's Progressive Lyceum of this place is now in its eighth year, and although it has had the many drawbacks incident to all schools of reform, it is still in a prosperous condition. Considering the stringency of the times and the fact that the Lyceum s sustained wholly by voluntary contributions, both as to its financial and its literary standing, presents a remarkable case, and one which cought to encourage all other Lyceums. We think that we have done and are still doing a work for this place whose influence for good will be long felt. It has strengthened the weak and wavering, not only among Spiritualists, but those who are liberal in their belief. The mass of Radgiven by organization; there is a respectability in numbers that cannot be overlooked, and the strongest of us all are conscious of the magnetic strength given us by ecoperation. We have in our Lyceum many fine speakers of both sexes, and our exercises are varied by recitations, readings, and impromptu speeches. Sunday, Jan. 27th, we moved into a new hall, which we hired for our exclusive use. It is a step that we have long contemplated and have at last accomplished. We are now in a position to receive speakers, and will furnish hall, and entertain those who desire to treat of Spiritualism, Temperance, Woman Suffrage, and other subjects that are really reforms. We are supplied with good music, consisting of violin, cornet, bass-viol and organ, and the singing by the whole Lyceum is really good. Our officers are J. F. Lowell, Conductor: F. J. Gurney, Assistant Conductor; Maria Bennett, Guardian; Lydia Baker, Secretary; Brainerd Cushing, Treasurer; Mr. Mertill, Mrs. B. Newell, Mrs. A. G. Lowell, Amos Holbrook, Guards; Emily Holbrook, Minnie Lowell, Librarians; Noah Shaw, Musical Conductor, together with leaders of groups of both sexes; Mr. George Holbrook, Floor Manager; Mr. George Merrill, Deorkeeper.

An Open Letter to the President of the United States.

Stu- In the hope of premoting a better appreciation and a better protection of the Indians. I begleave to effer the following seggestions: It is assumed that the dark-skinned aborigines are the 't's wages, 't' and that the white-skinned Americans are the civilized, when the fact is that he is the most a savage who is the most selfish, and the more of art. and science he has, the greater is his power to oppress his fellowe; hence the man who acts like the dog in the mudger, grabble g that which does not belong to him, and which is needed by another. Is the most brutish, and the reat savage; and it is remarkable, that all the facts of history and the most authentic testimory assure us that the aggression of the whites, as illustrated by the deg, has broken every treaty and commenced every war which has ever oc-curred between the Indians and the whites. Gen. Harney effirms that he has been a frontiersman for fifty years, and that during that time, in every war against the Indians, they were in the right and the whites were in the wrong, Gen; John E. Weol: ffirmed that the Oregon Indian war of 24.5, which gost the country ten million dollars, 2 was got up by a set of white re-willes who were unworthy of the

The Right Rev. Blshop Clark said in a public speech, that there is not on the face of the earth a people who are more wrouged and rebbed of everything which is dear to humanity than are the aborigines of this continent.

The Rev. Dr. Sunderland (chaplain of the Senate) said

that "when our posterity shall read of the treatment of the Indians by their fathers, they will wonder why God did not cause the earth to open and swallow them up." did not cause the earth to open and swallow them up. "
Now if these statements are true, surely it is time that theterm "seavage" was applied to those to whom it belongs,
instead of shelter used as a cleak to cover the brutality
which they practice, and in confirmation of this view we
have the testiment of Webster's Dictionary (see under
the wood "savage") "the American Indians are remarkable for their hepticity to strangers, and for their fidelty to triends," and I will add, for their justice to thely
engines.

ty to friends, "Y and T will add, for their justice to their condition."

Mrs. Jessle Fremont llyed alone more or less for two years with the Irdfans, Gen. Houston lived six years, and the Right Rev. Bishop Widopple has lived fouriern years with them, and they all agree in the statement of the Hon. Felt A. Brunet, Chulian Commissioner, I that "when the Indians are kindly treated, they are quite tractable and gastly model in the right,"

When all the circumstances connected with the death of Gens. Cauby and Caster and many others are known, it will be seen that each of them fell in second with the law by which the crawling worm turns on the foot that crushes it.

And, str. I ask, was it not a needless and unjust waste of He and moreey in forch g the Sieux to the Missouri River last fail, against their will and against an existing freaty, and was not the pursuit of Stiffing Bull and the Chief dos ph a visible for their right to life. Burry and the pursuit of baptiness? I think if insteed could speak it would say that heaving as these Indius believe that they could be velocited in the protection in der a Queen than they had under a President, it was an outrage upen common instantity to waste life and money to prevent them from getting it. I think that the case is clear that the 1 dans being unjustive about "savages" have on that account been deprived of that regard which is done to them as equal fellow men.

deprived of that regard which isdue to them as equal fellow-men.

Another cause of difficulty grows out of the assumption that as the Indians are "savages" they have no true conception of food, and of goodiness, and it is therefore a Christian duty to pross upon them Christian creeds and cust ms, which many of them Instinctively read. Because of their inherent reverence for the Great Sylvit, whom they hear in the thougher, and feel in the smoslibus, and see in the stars above and in the flowers and truits of the earth, thus looking from nature up to nature's floot, they cannot arcept the missboarts's statement about the creation, and the fail, and the missboart of Christ. Some of the tribisches level that the Great Sylvit caused them to come from a pair of bears, and other tribes believe that they came from a pair of reagles; and It's as scientists affirm, man came from a pair of monkey-sand the Rible says that he was formed from the dust of Greath, it is no wonder that the Indians cannot see any Specifortity in the white man's origin over their own. They also say that it is not true that the serpent ever walked on bis tall, or that it now eats dust, for it cats what I can exten, and they say that shelp now as it always must have done, and they say that shelp now as it always must have done, and they say that skibough the white trace may have for another extended to the conceived in she ad-hape of by indeptly, the Indians are not, and that Christ did notcome to them, and if he had they would not have enterliest being and as the "percebed geospel" has not brongen to them. "Peace on each and clad things of great joy," but Instead they have suffered toldary, sorrow and destruction from the re-can had clad things of great joy, "I had not as supplied to them "peace on each and clad things of great joy," but less ad they have suffered toldary, sorrow and destruction from the room had not have contented to here. Now it seems to the writer that this is much life the thought of "a certification in the hought of the mini Another cause of difficulty grows out of the assumption that us the Indians are assumption

Our thanks are due to the editor and comiler, Mr. Giles B. Stebbins, for an exquisite entitled "POEMS OF THE LIFE BEYOND AND WITHIN," being a collection of choice gems gleaned from the writings of poets of all ages, full of yearnings and aspirations for "that life beyond "the flowing tide," where the waters of immortality quench the thirst of the spirit, where the love t and lost are met once more, and where the rude shock of severed ties no longer comes to mar the harmonies of the soul. To hearts that ache and bleed we would commend this beauti ful work; rarely have we met within our range of poetic reading with anything so comprehen-sive and so sweet, where we find much that we have garnered up as full of exquisite pathos, and much beside from various sources, translations from the old poets, choice utterances from writers inknown to fame, and some of the finest scraps from our most familiar poets, productions of their most inspired moments. The book can be obtained at wholesale or retail of Colby & Rich, publishers, Boston, Mass. For sale, also, at the bookstore of George B Brown, 115 Summit street, Toledo, Ohio.—The Ballot Box, Toledo, O.

[From the West Union (O.) Republican Gazette.]

What Is It? Mr. Epitor - Noticing that many of your readers are interested in matters of science, I beg teave to present the following inexplicable facts simply for reflection. To the writer there is not the slightest doubt of the occurrence of the phenomena, but no explanation is conceivable to

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him, nor is he aware that science offers any: It seems that in many cases amputated limbs have real (not imaginary) sensations, after the fact of amputation. The following are some of the facts which the writer has been enabled to collect. In December, 1850, the writer was in collect. In December, 1850, the writer was In San Francisco. I witnessed the amputation of Joseph Clark's leg by Dr. R. Wilson, of that city, at the "Hinois House." After the amputation the leg was rolled in linen and taken to the beach and buried, somewhere (1 think) between ten and eleven A. M. At about three P. M., Clark, with whom the writer was sitting, complained that a hard stick seemed pressing across the calf of his leg; the writer had heard of the class of phenomena above alluded to, but knew nothing about it. Dr. W. thought it nonsense, but two of us went to the beach, took up C.'s leg; and found that a cedar stick lay across it at the very point complained of. From the hour of removal the pain had left him; he said that it seemed as though some one had raised his leg and removed the stick. He experienced no further trouble of the kind alluded to.
On the 11th of March following, the writer hap

pened to meet with a case somewhat similar un-der circumstances equally as accidental as the

On board the barque "Russel," of New Bedford, en route to Sandwich Islands, the ship's cooper had his arm badly brulsed and mashed, so that an putation was necessary. The arm was amputated by the surgeon of the barque (she was a whaler), and for some reason a cord was fastened about the wrist, and it was hung upon a nail back of the top gallant forecastle. cooper soon complained of a feeling in the wrist of the amputated part which accorded with the facts. Suffice it to say that when the cord was removed the pain soon ceased; and that two other experiments with the amoutated hand were followed by similar results

Although twenty-six years have, passed from that period to this, the writer has had no opportunity of further personal investigation.

Steele & Jarv's mention the phenomena, but give us no light.

A correspondent of the Inter Ocean, writing from Delhi, Iowa, under date of Nov. 29, 1877, says: "A man living near here had the mistortune to lose a hand. . . . Whenever the hand was placed any distance from the fire he would complain of its being cold, and would constantly

affirm that it was freezing." The writer, having heard that a similar case had been noticed by Dr. Stannard, of Chagrin Falls, Ohio, wrote the doctor soliciting the facts, and is permitted to use it as he may desire. It is 20 full and lucid, we let it speak for itself:

"CHAGRIN FALLS Dec 23d, 1877,
"B. R. Anderson-Dear Sir: In reply to
cour letter of the 7th instant I acknowledge the act that I experimented on the arm of A. C. Van Dorn, of this place, which I amputated Oct. 13th, 877, about three inches above the elbow joint. Directly after amputation I carried the arm to ny office, and laid it down in a careless position. aring that night he complained of the thumb of the amputated member, saying that it felt as if there was a string-tied around it very tightly, the pain increasing until morning, when it be-came so severe that I made an examination of the hand unbeknown to the patient. I found a raveling (from the cloth which it was wrapped in) wound tightly around the thumb as he had described. I removed the raveling, and laid the hand in a more comfortable position, and after waiting a while I again visited my patient. He said his hand was feeling much better than it had during the night; he said it seemed as if some one had been handling the hand and removed the ligature from the thumb. This seemed very mysterious to me that such sensation could be re-tained after amputation, for before that time the life of the hand and forearm seemed who'ly de-stroyed—they were not sensitive to the touch, the cause of which was a compound fracture just above the elbow joint, severing the vulna nerve, as was found upon examination after amputa

"It was such a phenomenon that it led me to experiment further, and in the afternoon, when he was feeling quite comfortable, I went to my-office and tied a string fightly around the thumb and little finger, then brought them together in the palm of the band and tied them; then I shut the rest of the fingers over on to the thumb and little finger, and laid a heavy weight upon it, and in less than an hour he began to complain of it, and at times during the night the pain was intense. When I visited him the next morning I asked him how he felt. He said his hand had pained him very much during the night, which prevented him from getting any rest, and said it eemed as though the thumb was fastened to his finger. I asked which finger. He said his little finger; said they were all cramped up in the middle of the hand and a heavy weight laid on them. then told him what I had done! His having no knowledge of what I had done before this convinced me that there was nothing imaginary about it, but the fact that sensation still exists between the separated parts requires an explanation which I am unable to give. You are at liberty to publish this if you desire. Very respectfully, W. D. Stannard, M. D."

Dr. Darnall, of this city, permits me to say that Dr. Dawson, professor of surgery (his tutor in that branch), cited many cases similar to the above, which had come under his immediate observation. Kindly yours,

From Spirit "Cousin Benja."

The following message from "Cousin Benja," (B. R. Mitchell), who passed to spirit life thirteen years ago, is so characteristic we give it publicity. It was received through the hand of he well known and excellent writing medium, Mrs. E. S. Twing, of Westfield, N. Y., unsolicited by any one. The medium had no knowledge whatever of the communicating spirit, but sent the message to us, as requested by him:

"Bro. Colby—The passage over to this better country and the blessed relief from all bodily suffering has given into my soul of souls a harmony I never knew there. It has shown me that, al though there is no premium on suffering, there is an eternal law of compensation that will follow as to the attermost. I hope to find some mediums that will let me use them, so I can take up the unfinished work of the past and go on. Then I had to feel around the edges of people's hearts; now I can look through them. You helped me; may the angels bless you for it. I was misunderstood; some called me crazy on account of my wearing my hair so long and parting it as I did but my long light hair does n't trouble any one now. The free country is reached; I saw the way open, and I stepped in. I will sign myself,

as oft of old, Cousin Benja.

Belvidere Seminary. The Principals of the Belvidere Seminary beg leave to

ffer the following announcement to the friends and parons of the Institution.

It is possibly quite generally known to those interested in the dissemination of liberal ideas, that we hope to demonstrate to the public the utility of an Industrial Home. wherein a practical education may be obtained by pupils unable to meet the demands for board and tuition, except through some useful department of labor. To further these plans, we desire to furnish the school

with a good Printing Press, the possession, of which will enable us to open at the commencement of another school rear, beginning in Spitember next, a class in journalism. We wish to invite some person or persons interested in the cause of liberal education to denate a press, or a sum of money sufficient to place this powerful auxiliary for good in the hands of those who are willing to aid others in se curing the elements essential to the unfoldment of a noble anhood, a pure and loving womanhood.

Persons disposed to favor this cause will please address the Principals, MISSES BUSH. Belvidere, Warren Co., N. J.

Manner Correspondence.

Vermont.
PROCTORSVILLE.—Luther O. Weeks writes: "Often during the past year I have felt strongly impressed to write a few times for your columns concerning that wonderfully gifted lady, Mrs. Nellie J. Kenyon, and the noble work she is doing, and has done for me and mine. I am a stranger to you, and to most of your army of readers, but I feel that we shall become better acquainted in the future, as I have become deeply interested in Spiritualism, and shall not let go my hold, as I have received, within the past year, light and knowledge which I firmly believe will be a safe-

guard for my feet and a ceaseless joy to my soul.

One word as to how this change in me has come about. Some three years ago I chanced to meet at the 'Wilder House' in Plymouth three meet at the 'Wilder House' in Plymouth three gentlemen, strangers to me. I listened to their conversation. You can judge of the result when I tell you that I had met with Thomas Middle ton, of Woodstock, Harvey Howes, of Bennington, and Isaac P. Greenleaf, of Boston. You, gentlemen, I have to thank for, perhaps unwittingly, sowing in my mind the seeds of investigation. Dear friends and laborers, do not tear or neglect to scatter the goal small times. or neglect to scatter the good seed at all times and in all places, for some of it may fall upon

good ground, and spring up and bear fruit!

Last June, at the Convention at Wilder's, we
(my wife and I) first met Mrs. Kenyon, and it is mainly through her wonderful and convincing powers as a test medium and trance speaker that our eyes have been opened to the beautiful realour eyes have been opened to the beautiful reality of spirit return, and our hearts made joyous and happy by the grand light and teaching of Modern Spirituaism. We feel that we cannot speak too highly of this exceedingly amiable and gifted lady; and our hearts are filled to overflowing with gratitude to her and her controlling with gratitude to her and her controlling with gratitude to her and to her here. spirits, whoever they may be, and to her husband, Edward J. Kenyon, who heartily sustains her in her efforts to spread the truth before the people of our county and State. Mr. K. is a farmer, and the duties of a farmer's wife are farmer, and the duties of a farmer's wife arehers, notwithstanding which she obeys the calls
to lecture almost every Sunday, they driving to
all parts of Windsor County, and even through
mud and storm across the Green Mountains to
Rutland and Addison Counties, she speaking
and giving tests at various places, (many of them
truly wonderful) and receiving but small compensation therefor. It has often been our good
fortune to listen to the discourses which are given
through her organism. It seems to me no one
could plead with greater eloquence and power for could plead with greater eloquence and power for every one-to leave the paths of error and darkevery one to leave the paths of error and dark-ness, and come out into the light of truth and knowledge, and live earnest, blameless, useful, prayerful lives, ever making the 'Golden Rule' our religion. Such teaching, accepted and lived up to, cannot but result in great good to every living soul. 'God speed' to all engaged in this noble cause."

Michigan.

LOWELL.-From a letter by E. A. Chapman we make the following extracts: "Dr. J. L. York, of California, recently gave us eight lectures, Bishop A. Beals two, and then we celebrated the birthday anniversary of Thos. Palne with a rousing meeting, which was a grand success. The enthusiasm of the people far and near was only equaled by the astonishment of our Orthodox opponents. The town and surrounding country fairly blazed with huge posters, on which was printed conspicuously the name of Thos. Paine. The writer was enabled to take in the whole situation at a glance on segment on the street was the street with the street was sensitive one place of the street was sensitive one place of the street was sensitive one place of the street was sensitive one sensitive one place of the street was sensitive one sensitive one place of the street was sensitive one sensitive of the street was sensitive one sensitive one sensitive one sensitive one sensitive one sensitive of the street was sensitive one sensitive one sensitive one sensitive one sensitive one sensitive one sensitive of the sensitiv ing one pious old 'hard-shell,' who stood reading it. Upon being asked how he liked it, he re-'It's awful! awful!! AWFUL!!! Years plied: 'It's awful! ang att! AWFUL!!! lears ago I read Tom Paine's "Age of Reason," and it's awful!' The hall, which is very large, was beautifully and profusely decorated with evergreens, flags, pictures and the motto, 'The world is my country; to do good, my religion;' it was filled at an early hour to its fullest capacity. Hon. J. M. Matthewson, a resident here, and an expellent leavest led off with a fine expect. Then excellent lawyer, led off with a fine speech. Then followed an original poem, 'In Memoriam,' by Mrs. E. A. Chapman, which was highly praised. This was succeeded by Bishop A. Beals, the well-known inspirational speaker and singer. His song and speak were arthusisetted by received songs and speech were enthusiastically received, as they truly deserved to be. His speech was an earnest, eloquent exhortation to profit by the lessons, the example and subsequent treatment of

Tennessee.

MEMPHIS. - A correspondent forwards us copies of the Avalanche and Appeal, of dates covering Jan. 22d-30th, wherein appear good notices of Capt. H. H. Brown's recent labors in that city. The Avalanche says in the course of its comments: "Capt. B. is a full-bearded and pleasant gentleman of medium build, expressive and intelligent face, an earnest and animated de livery, and fully posted in regard to the topics he discusses. His presentation of ideas is clear and impressive, and the ideas given forth are themselves quite original. He carried his audience with him, as was manifested by the closest attention and several subdued expressions of applause. Capt. Brown is a gentleman of culture and refinement, understands the subjects of

which he treats, and is a pronounced reformer in the broadest sense of the term. Those of our citizens who have never heard him should avail themselves of the opportunity of doing so when he visits Memphis again, which it is his intention to do at no distant day."

The Appeal says of him: "Captain Brown

presents his views in an attractive and spirited manner; free from dogmatism, but sparkling with bold and original ideas. The audience was held in the closest attention, and by frequent subdued bursts of applause manifested a marked appreciation of all that was said. . . . Capt. Brown is a gentleman of prepossessing appearance, animated delivery, a fine elecutionist, and decidedly bold and original in thought."

New Hampshire.

GREAT FALLS.-J. D. Jones writes: "In , justice to Bro. P. C. Mills, who closed his labors with us in this place Jan. 27th, I wish to say that he came here to lecture under very discouraging circumstances. No Society being organized and a very small interest manifested, his audiences (in Union Hall) for the first two Sab-baths were small; but during his last two Sab-bath evenings the hall would not hold the people. There were many who went away unable to get seats on the last night. He has organized a Socie-ty and RS left us in a condition whereby, with proper zeal and harmony, we can maintain pub-lic speaking most of the time. I would recommend his services to all towns and villages where there is a lukewarm feeling in regard to Spiritualism, whether there is a society formed or not.
Keep him moving; he is a good breaking-up
plow, and a large-sized rock fails to turn him from
the furrow." the furrow.

Minnesota.

ST. ANSGAR.-Thomas Wardall writes: "I esteem the Banner of Light the best present I can send the children, for it will furnish them, with good company all the year round. I do hope that many may help to increase your circulation in the same way.

Connecticut.

NORWICH. - J. E. Robbins writes: "Although, so far as public gatherings are concerned, Spiritualism is very quiet with us and has been for a long time, still it is alive and cherished by very many as fully and devoutly as in years gone by, when it had the charm of novelty. We have one good, trusty medium in the city, Mrs.

E. L. Williams, who for some four years past has devoted herself to examining and prescribing for the afflicted, and who is really—although making no pretension thereto—a very reliable and satisfactory test medium. We are cheered from week to week by the presence of the Banner, which grows stronger and better as it grows older."

Mississippi.

good cause. I take an interest and pleasure in circulating the Banner, of Light amongst my friends here, and the Banner is a very welcome messenger to me. So far, as, my knowledge extends, belief follows the full and fair investigation of the facts of the Spiritual Philosophy, enlisting the deep interest of the profound thinkers of the artifletance and acts white additional of this utilitarian age, and who hobly advocate the cause of truth elicited from the facts, substituting knowledge for unproved, blin i, irrational

> Written for the Banner of Light. RAIN-DROPS.

> > BY COUSIN MAY.

Patter, patter, come the rain drops 'Gainst my window pane, Chasing each the other downwards

'Till they meet again; Dim my window with the tear stains Left in rain-drops' ways, Stains that interrupt my vision

As I forth would gaze. Pure and pearly, God-sent rain-drops, Each a diamond seems,

As they glisten for a moment In the daylight's beams; And a face each one possesses As we gaze therein;

Whether pure, depends entirely On the soul within. But a mission have the rain-drops,

And each tiny sphere

Cheerfully its might contributes, Though 't is but a tear. Joyfully the flowers and grasses The small drops receive, While the grain-fields and the gardens Seem to smile and breathe.

And our life is like the rain-drops On the window-pane: Devious ways and marks we're leaving

Ling'ring in our train; And our vision seemeth cloudy As we try to view Those around us, through our markings

Left them to pursue. Happiness is like the rain drops-Glittering it appears, But whene'er we try to grasp it.

Melts away in tears; But, and if the soul is truly Peaceful and secure. All around us seemeth lovely, Everything is pure.

Charity is like the rain drops, As it scatters round In its pathway numerous blessings, With the which 't is crowned. Who can tell how great endeavor From small care may spring? Let us, like the cheerful rain-drops,

Each our small mite bring.

[From The Christian Register, Boston,] VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow. Boston: Colby &

Rich. Be our theory of spirit communication what it may, these spirit visions are a reading so pure and pleasant, that we would fain have their innocent procession take the place of most of the sen-sational tales which pile up the shelves of our cent processor take the prace of most of the sen-sational tales which pile up the shelves of our circulating libraries, and have their leaves worn out in the hands and under the kindling eyes of so many young men and women to-day. In whatever proportion fact and fancy may mingle in the scenes that pass through the imagination, and are pictured by the pen of our dear and well-remembered friend, now of San Francisco, there is doubtless often in them a clear shining of the earnest, eloquent example and subsequent treatment or sons, the example and subsequent treatment or Thos. Paine afforded us. Dr. York then closed with a most masterly address. His tribute to the memory of Thos. Paine was indeed eloquent and touching. Very much good has been done through this meeting, the first of the kind ever the content of the scenes that pass through the imagination, and are pictured by the pen of our dear and well-remembered friend, now of San Francisco, there moral and spiritual laws. Let us quote a single passage in illustration. C. A. B. passage in illustration.

THE LOVE TYRANT AND HIS VICTIM.

passage in illustration.

C. A. B.

The love tyrant and his victim.

This evening we had another leaf from the book of human lives, as fellows:

"I see before me, on a broad platform, a large, thick-set man, with a military cap upon his head, and a naked sword in his hand. Around alis neck are intwined life delicate arms of a gentle woman, who seems to be entreating him not to go away to the war as he had threatened. But no impression appears to be made upon the inan by her entreaties and tears. On the centrary, he seems to take a selfish delight in thus showing his power to wring her soul with anguish; and all because of her slayish love for him.

"She hears his selfish triumph for a walle, and then stands back—at first with bowed head and thoughtful brow; but now, with extended arm and significant gesture, she gives him to understand that his triumph has reached its limits, for that she is not entirely the weak and yleiding thing he had supposed. She says to him, "This has gone far enough. I will no longer submit to have my floor feelings so trampled upon and crushed. I have a hower within me of which you have no conception; a power that will now be fully mainfested; for a volce has revealed to me that my love, as well as yours, has been a selfish one; for it has been because of my fondness of being loved and petted, that I have thus far submitted to your selfish love whose great delight has been to play the tyrant master. It is this that we both learn the le-son of true love more wisely.

"At this unexpected and astounding declaration, the man first turns slightly pase, but still continues to speak with self-confidence and even derision to his companion. But soon, seeing how earnest and real is the scene before him, he begins now clearly to see. But she—passing upward in robes of pure white-seems to be wholly leaving him; and yet I can see that there is a bond still holding them together, though distantly for the present. As she is about to vanish from my vision, I see a look of unutterable swetness and real

God.

"But now I am made to be conscious that it is the same selfsh love that makes me feel and say this; and that I must learn to love her for her own sake, for her own well-being and happiness, even though mine should never coine. But can I thus let her pass wholly qut of my life? A reply comes to me, "Those who have once belonged to each other can never be wholly separated," But I am made to feel that it is for me, by kind and loving deeds to others, to grow up to her, and not for her to come back to my condition."

"And thus we leave him in a fair way truly to find himself, and, in thus doing, to form a real union with his conjugal and soul counterpart."

There can be no doubt in my mind that if we give up the doctrine of miracles and of prayer; but there is a power of influencing the divine nature by vehement and continuous prayer. Prayer never supersedes natural causes, and if it works results it works them out through them. No man ought to pray for things which it is his business to get. If a housewife, wishing bread and too lazy to make it, should think of the Lord's Prayer, and say, "Give us this day our daily bread," why, if God could come face to face with her he would say, "Get up; there is the barrel of flour, there is the kneading trough, there is the oven; get up and work out your own bread." The proud man prays for humility, and by-and-bye the sheriff comes and sells him out, by-and-bye the sheriff comes and sells him out, and he is humble enough then. God answers many prayers for humility in Wall street. Prayer to God is real, and answers to prayer are real; but when we pray to God he smiles, and answers the prayer in his own way.—Beecher.

A number of superb seal-skin sacques have been floating in Newport harbor. The seals had 'em on, and no furrier

Are Animals Immortal? Many good and learned men have oclieved and

taught that animals have an immortality as well as men. Among them were Theodore Parker, John Wesley, Jeremy Taylor, Coleridge, Lamar tine, Agassiz, and many others less known to fame. That they have thoughts, language, in-telligence, affection and gratitude, as well as the emotions of anger, revenge, and remotse, is cer-PASCAGOULA.—S. Moore, M. D., writes: a I tain. Where it en is the boundary line between mind and soul, in animals whose natures are so much like those of man? And what reason have we to assert that they are not, like hum, immortal? Is it at all unreasonable to suppose that in that other life, to which this is but the portal through which all animated nature must pass, we shall meet and welcome the animals we have loved here; our old familiar triends, the companions of our childhood and later years-Bobbin, Brindle, too, that beguiled with his melodious notes many a weary hour away? And why not? Can we imagine a place so dreaty, unhomelike, and de olate as a stend entirely bereft of animal life? w) ere no ladhful dog will welcome his master's step; no song of birds tipple the ambient waves of that upper are; no brave steed way to bear his master over the rolling hills of the beautiful "Sommer Land"; no white flocks deck the green hillside, and no lowing kine browse beneath the spleading branches of the evergreen trees of that peacetul landscape? Ah, no! Let us rather trust that in that better land these faithful triends may be compensated for the wrongs they have suffered here, and that the pen of poet and phi lanthropist no longer be called upon to chronicle the barbarous deeds of men upon them.—Mission Mirror, Sin Francisco.

Which is the Most Interior, Soul or Spirit?

To the Editor of the Banner of Light:

In a late number of the Banner of Light 1 noticed an inquiry, asking which we should understand to be the most interior germ of divinity, the soul or the spirit? I would say the spirit. Reason: spirits can't be seen by spirits without the clothing of the spirit-body; neither can they be seen by mortals without the physical body. In the New Testament the body, soul, and spirit are represented by three distinct entities: first, the body physical; second, the soul, or connecting link between the physical body and the spirit, and through which the spirit acts in moving the physical body while connected with it. On leaving the perishing body at death the spirit attracts to itself all the fine emanations and essences of the system which go to make up the spirit-body. The only use of the physical body is to aid in building up and organizing the spirit, as all spirits and angels save God were from the human races, and once had a lodgment in a human body on this planet

or some other.

I write this, hoping to call out other opinions on the subject, and eventually attain the true and clear solution of the question.

MADY ALLES

MARY ALLEN. Colosse, Ostocyo Co., N. Y., 1878.

An Interesting Book.

An Interesting Book.

**White Was He? ar. J. sust to the Light of the Nineteenth Century. By William Denton. ** - As we were going to press we received a volume of 220 pages, under the above title, contreously sent us by the author. We have only time and room now to nekrowbedge its reception, but intend to read it carefully the first equartments and mention the book somewhat at length. All of Prof. Denton's books that we have read—and he has wiften a nomber-we have though were able, interesting, and liberal, though somewhat tinetured, as we perceive this is, with Spiritualism. ** But that 's not much! 's of an obsertion with us, after all, for we have generally found that the man who is the friend of freedom and humanity in this world believes in a preity good world hereafter—suspensingthere is one; and for our part we don't care a straw how many worlds we are going to, if they are only piecsant and confortable residences and the people a eselect!

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

*For sale by Colle & Rich. No. 9 Montgomery Pface.

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

A Request to Liberal Editors.

At a meeting of the Directors of the National Liberal Loyne, held in Roston on Friday, Jon. 18th. It was Voted, To request the editors of the ral papers all over the country to publish the Directors. ***Call to Organize****
birthday—also the ***Card *** of the Financial Committee, as follows:

Call to Organize.

Bin, Societary, 231 Washington street, Boston, or from H. L. Green, Chaliman of the Executive Committee, Sala manca, N. Y.

HARCA, N. Y.

FRANCIS E. ABROT,
WILLIAM H. HAMLEN,
J. A. J. WILCOX,
H. L. GREEN,
D. H. CRANDON,

Boston, Jan. 19th, 1878.

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

PLATFORM OF THE NATIONAL LIBERAL LEAGUE.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Consiliuding the equilable taxation of church property, secularization of the public exchools, abrogation of Satolatarian laws, aboulton of church property, secularizations for religious purposes, and all other measures nécessary to the same general end.

2. NATIONAL FIDTECTION FOR NATIONAL CITIZENS, in their equal civit, political and religious rights; to be guaranteed by amendment to the United States Consiliudion, and afforded through the United States Constitution, and afforded through the United States Constitution, and afforded through the United States Constitution, and particularly and the United States Constitution requiring every State to maintain a thoroughly secularized public school system, and to permit no guid within its limits to grow up without a good elementary education.

N. R.—The nomination of candidates upon the above platform 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 ongst to be done, appear to all lovers of iberty for financial hep to enable them to publish and disseminant the views of the able writers in behalf of the principles of the Rechester Platform, and to advance the common gause in other equally proper ways.

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

DANIEL G. CRANDON,) Framerial Liberal League, they will furnish the requisite taid, and the work shall be done.

Harland P. Hype, } Committee

Convention of Spiritualists and Liberglists.

Convention of Spiritualists and Liberglists.

"The Twelfth Ananai Meeting of the Mrebigan State Association of Sofritualists will be held at Union Hall. K damazoo, commonchizon Thursday evening. March 283, and closing Sunday, the 24th. A condial myltation is extended to Liberaists to meet with us and participate in the deliberations of this meeting.

Among the speavers expected to be present are Hudson Tuttle, of Ohio, Rev. J. H. Burnham, (Independent and Liberaist) of Sarinaw, Dr. J. L. York, of Callfornia, (Hles B. Stehbins and Sude M. Johnson, of Detroit, Mrs. R. Shephard, of Chicago, Mrs. L. A. Persall and T. H. Stewart; also others well known in our spiritual-site ranks, including the officers of the Association and State missionaries.

A. B. SPINNEY, M. D., President, Mrs. L. E. BALLEY, Secretary.

Passed to Spirit-Life: From her home in Cardington, Ohio, Jan. 26th, Mr

Frances Pollard Sutliff, of long fever.

She had been gradually failing in strength for a year or more, but continued in the discharge of her household duties until five days before her decase. She was a firm and consistent believer in the Harmonial Philosophy, and had been cheered by its beaufful teachlongs for more than twenty-five years. And when about to cross the mystic river she asked them to read a poem, and while they read she gently passed on to the land of homortal life, "where the holls are ever vernal, and the spilogs of youth elemal," to join her many frends and kindred already gathered there. Mr. A. B. French, of Chyde, officiated at the Inneral, and gave a very able and impressive discourse, which was highly appreciated by all who heard it.

M. B. P. Frances Pollard Sutliff, of lung fever.

From Stoneham, Mass., Jan. 25th, Rosa Hayes, only daughter of Mrs. Solon A. Bryant, aged 15 years 10 months

and 24 days.

Only a few months have passed since Mrs. Bryant laid away the material form of a good and kind husband, and now the angels have received her young and be uitful daughter, making the seventh child she has parted with on earth to meet on the evergeen shore. Although so sally stricken, she weeps not as the symbol have no hope, but rejoices to the light and confort that only Spiritua ism can give. May the consciousoes of the presence of her angelound give her strength to bear their great loss, and pottently wait untit she too is called 'a meet mem where no farewells are spoken; and in this hour of her trial may she hear their gentic whispers breathing "We are with you still." Funeral services conducted by Mrs. N. J. Willis,

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out toward major tangers and will be read with especial interest lova? Whe love fine letters and the best quickenting their perticular and perturbation of the best and his selections from the best pecture of dry, as well as from ancient authors. On B. Mells in Symente Stan lorgh.

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The selections are well in clear feat of the varyanged, and the most is well after the selection.

Prof.

Post,
It is unique, bill of videcess, phinosoperadic as well as preferred, Deteral Perferon.

I find in increase which have gladdened my life, and main rate and tredition as I have never new before, Wo kness in the web sects the treature is special activity in the web sects that the videx is special activity in the web sects a volume. Man, Mary L. Breits, to Remove of Light.

Promised in teath who has been life as meetal affect in a good coverage to gather thom into this sense in thom, an universally good coloredon, and to improve does not go similated in use wild oring to two diments. Chief supports Reporter.

Boston.

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SEER OF TO-DAY;

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Barner of Light.

BOSTON, SATURDAY, FEIRVARY 23, 1878.

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Manager Section of the Miller School of my derive the section of the section

per live in all persons of the weed, a western village and by Mr. defail. V Radiouph on Olivard.

WITH LIFE AND WOOKSOF WNEFFW JACESON DATES OR THE RANGE STATE OF HELOSOPHY, AND PER RES LATION TO SPIEBLIQUEM?

Bloomingdate Asylum.

ready then be to take making a second explaining enablight the earling of the holomical second the are to possible the later to transport the tetandeler when requested to the people is kind. moster on feet to thirty valent on of these poin. Rejediet, were taken from members of there mill than implementations to be from I at New York opanied but purposed but the parties and care address of its President to a State Medical Socie-Over, six years ago agoning would, who was to ried to persons in other parts of the girele; tings by holding its annual session in Harrisburg, Page become an helfers, was in suffer ited in the Whem were triated in a similar manner, being somes the present months Ingulate Asylva, on the strength of a certainate times placed quickly upon an indicated finger of "Neither the self-styled regular school of medimade out by a play form who row conferges that some before mentioned person: Several ladics cine, with all its accumulated store of three thousand personally knew no Sangaron the victim, but and pertinent were quite roughly shaken by said years of knowledge, experience and experience to the control of the victim, but all other than the latter than the latter than the latter of the control of the victim, and the latter than the latter of the control of the victim and the latter of the victim and the victim and the latter of the victim and the victim and the latter of the victim and the victim and the latter of the victim and victim and the victim and victim took the word of her interested relatives, and large and sinewy hands and the little masic box three years of medical reformation, have, as fall Who refuses to tell what tee was paid hom for at "which dealt out its strains through the persuas as I know, as yet struck at the proper object of the ng his mame to such a cytowate. After all ston of an easily turned crank was carried around gain. In saving, in the aggregate, human life these years of suffering the time touch this the room, being played upon at the same time. What disease has ever yet been blotted out of these years of suffering in aliving touth, this the room, being played upon at the same time, young woman, agains' whom her relatives can and was held in the hands of nigmbers of the Banday that she was peopler and ner of Light party, being in this condition was also placed within the number has largely increased, and some of the number has largely increased. a court on a writ of I bere corporated have her the vest front of the contleman, and, thus eir-

that she is not a sang and rover background are maintained in with its swittly moving fingers; weeks, has been made. Physicians and battling ther approach to have been accounting to been perform wessenttered open bandkerchiefs, and a disease with the small end of the club while they or bired.) There Astr. to be a sixtee penalty, wentleman received a flewer had from one of the warting for her persecutors. Merely to on many family. What are known as electric lights were pare beginnes, not meet the requirements of, so, to be seen in profusion - several, times attaining attrictions a wrong. Stockies contorfor for Sy and to a large Stock Sallaff years of secret selecting with no affectal During all these striking and sometimes decide passed to the spirit world from Philadelphia, their yearm has passed. It is the unstreamed of all (around) the sitters, and the rendition of univer-Hard to flightness itself must be the hearts of the give to their friends present. The scance was those who could consent even to be cognizant of in every way a success pair excellence. the entombraent of a relative in one of these asy lums, so called, and say not a syllable about it for the space of more than six years.

But still another side of this nefatious system of burying human souls in prison walls is now! She will hold public scances at this address, on being brought out into the light of free disc the evenings of Wednesday, Friday and Sunday cussion. At its at last being asked whether a of each week, commencing Wednesday, Feb. physician's certificate of a person's insanity, no 27th. She will answer calls to hold sittings at matter how procured or whether based on actual places either in New York City or vicinity, where knowledge or not, is to hold good for the imprise the services may be required, on Tuesday, Thursonment of a patient in one of these a sylums with day and Saturday of each week. We wish her out any limit of time, if It is ever to be the duty levery success in her valuable work of demonof the managers of these places to report on the strating beyond cavil to the physical senses the condition of their patients, saying whether they power of spirit return and the fact of continued are getting better of their alleged mental malady or not; if the single act of commitment is to hold good for the patient's lifetime, with no investigation into the fact of his improvement or the contrary. It is on the supposition that the allegation contained in such a certificate can never be modified or changed that a case like that of this young woman rests, and rests alone.

It is no matter whether she was disagreeable or otherwise to her relatives; if these asylums are instituted for the purpose of getting rid permanently of disagreeable members of families, the sooner the purpose is openly avowed the better. If the verdict of the sheriff's jury in the present case condemns the entire proceeding, then these asylums ought all of them to be blown to the moon. No such establishments ought to be tolerated for another day, after they have been proved capable of committing a helinous wrong like this. Let the prejudices against nunneries and convents melt entirely away in the light of revelations like the one we are now con-

templating. We give the judicial remarks of Judge Brady on the case of this lady on the occasion of granting her discharge. They are better than any we could make of our own. He said that her long confinement in the asylum, if the verdet of the jury pronouncing her sane was worth anything, was a disgrace to our boa-ted civilization, intelligence, science and justice, and imposes upon us the duty of creating every possible preventive against a similar outrage and disgrace. It is impossible almost to believe that it was the result , of design, singly or by combination, but if it were, the persons engaged in it should be severely tional College, Paris. punished. He expressed the hope that there would be an immediate revision of the laws, and a wiser and more practical system adopted. The time had arrived, too, when the public League movement and its interests, will receive was fully recognized at a recent scance, by her should speak of our system relative to the exam- attention at an early day.

ination, commitment, treatment, and care of the imbecile and insane.

It is well known; continued Judge Brady, that physicians in care of lunatics have themselves lost their reason from the effect of the duties incombent on them and, the associations that surround them; and thus a discuss I min I has had the saperiaten tence and superior control of the Smith and, the infirmity is discovered. The surrour dangs of a person out them as thin should. be of some and not insance persons, because the 3. It terefores is tarriy warranted that temporary in-Consents is not besented by contact with insanc parsons. It is also got to apparent that some system. of personal supervision should be devised, by which persons not fined as lungters should be exlimited by competent persons other than those who, accustomed foregard them as insane, would approach them with attled convictions or deand distinctions of their mental condition This providere should be at stated intervals. If the work a texture of our asylum system, the revelations of the Bible others from the teach-Letters postion never could have remained so there of Mahomet, Contactas and Buddha. Spir-

Senuce with Mrs. Band F. Lord.

On Friday, evening Feb. 19heMr. Face Bt. Red Mr. and Mrs. John Wetherbee, the brother of Mr. Epsk Surgery and our representative, erists held by this estimable tady and reliable alone. Men and women, eminent in the various my dome at bett residence, No. 20 Miltord street,
Boston, a The a tree was held in a front parlor,
been earnest, patient investigators,
only one (double), door opening into it, which
In England many of the leading men of science was locked and further secured by placing a Lehar against it. The door of a movable closet which formed part of the furniture of the room; was also securely tastened and sentineled by a avow their belief in its reality and genuineness chairs. The circle was then formed after the and as demonstrating the fact of a continued matther so often described in these columns, Mrs., conscious existence of the soil after the death of the body, and its power to in ke itself manifest Lord being scated in the centre, and the extingar-binent of the light-was the signal for the rapid presentation on the part of the invisible, they have nothing to do; but they simply promote a straight to the invisible which could caum to the world what seems to them to be weekers of remarkable phenomena which could not far to convince and satisfy those present. Without specifying individuals by name, at may knowledge, be mentioned that a lady and gentlemen, vistories. Spiritualism has made inner a strides within et the citele, pro ived from direct spirit voices and recognized tests of the personal idea toy or tribusts becaused, one temporary by the period to the personal idea to your

a placely entries timbere at the respirit collism is trued muchy correction depeatable; "Spiritualism is type! comming to such writers as Wahare, Carpenter if is type ", repair in an of a promise she had made, and Buchaman, to first the buttles of this renewed them, white, he had that the would report the versty of the New 16 persation dal her experiout and the following spring of the field and profit of the first and the first section without the connistanced, was played by a numble hand which

then of it by relative, or tried can be now these edly forceful occurrences, the hands of Mrs. Jun. 19th. He was a young man of broad and who were the conspiring cause of it ought to be. Lord could be heard continually clapping, and made to bear their share also, they this can never, her voice, scarcely conced for a m<u>emont (in</u> its be made as sente and do p as that through which descriptions of the spirit forms which she saw loving and intentiting care. Dr. Schenkel, a outrages that can be visited upon a human being. Saily recognized nessages which they wishedsher

Mrs. Lord leaves Boston in company with the delegates of the Children's Lyceum, Saturday, Feb. 23d, and will be in New York City during our ascended brother. March, making her home at 222 W. 37th street individuality beyond what the past has been accustomed to denominate "the last great change."

147 Mrs. Lydia Maria Child is seventy-six years old. Not long ago she wrote to a friend: Life has been tather dreary to me Singe Thist my kind, good companion; for I have no children. The friends of old times have nearly all gone hence; and with the present generation I meet only as marbles touch each other; here and there a point somes in contact, but the spheres | a few lines to that well-known advocate of Spir- | will be spared for many years, that he may see roll apart. Nevertheless, I have much to be itualism, the Banner of Light, and say that Mr. thankful for; and I am thankful. I have a sane B. gave some very remarkable tests-tests that mind in a healthy body; and neither of these the most skeptical could not pass by. In fact he precious gifts is universal at the present day. 1 was a perfect success. He gave great satisfachave a few friends who are very kind. And in | tion in his communications, lectures and songs, my view of things I grow more and more unland remarks were made by some of the bitterest shackled.

In an article in the Orange (N. J.) Journal, in which are blended extracts from the utterances of Prof. Morse and from an essay in airecent number of the Popular Science Monthly, occurs the following enthusiastic language re-

garding the Japanese: "If some of the indications of civilization are... to treat each other kindly, to treat their children with unvarying kindness, to treat the animals below them with tenderness, to honor their fa ther and mother, to be scrupulously clean in their ther and mother, to be scrupinously to do in their persons, to be frugal and temperate in their habits—if these features be recognized as civil-his subjects appears to be absolute, they being ized, then this pagan nation is as far ahead of us as we are ahead of the Terra del Fuegans,'

Master Alvah Willis Fletcher passed examination at the Howard House School, Thame, England, preparatory to entering the Interna-

The correspondential favors of H. L Green, Salamanca, N. Y., in re the Liberal

Spiritualism.

It gives us great pleasure to place before our thousands of readers the following remarks, under the above heading, of the editor of the Merrimae (Mass.) Journal, for the reason that they do Justice to our cause, and because it is so seldom that the secular press vouchsafes a single word in behalf of our beautiful philosophy:

"If a man die shall he live again?" question has lost none of its absorbing Interest street it was asked by Job. It is a question which must be answered by each individual for him-There is no formulated solution of it which will be accepted by mankind generally; no proof that will do more thin sat 3y those to whom it comes as a revelation. Throughout the human race, civilized and uncivilized, the belief in immortality seems implanted, and all reach forth to take hold upon a life beyond the grave. Memories of the departed custer around us, and the tears which unbidden course down the cheek, bespeak the longings of the soul for the lost companionship of earth. The Christian claims to derive satisfactory proof of una ortality from the Let the continuous to the following tenained so that the following profession is the following tension of the following t

tion; in all ages or t in all nations there have on believers in its and amental ideas. It is any years since these slight raps, known as believester kneedings, put in motion the pul-A. That was a regulation a power in the A. That was a regulated a faith which now

a blod two to the namber of attendants at the populars its believers by millions in this country

have long been testing the phenomena of Spirit-galism, applying such tests as seem to preclude the possibility of fraud or imposture, and obtain-ing such satisfactory results as to lead them to to those still in the desh. With the many colfateral Isms, that attach themselves to Spiritualism true --while thousands betwee who four that it will not be popular or expedient for them to no

that tow years, part, leading that it has and four fills to acknowledge this power by the space they devote to the alisens here of its position. The Popular Science Montilly I is recently opened its

Buy A. J. Davis's new work. It gives a care after death warrant r. The guitar sided grand idea of the leadily of life in the Summer

A Nut for the Medicos to Cruck.

We copy the following honest avowal from the

them have become infinitely more prevalent and ta'al. These may be unprofessional ideas; but ase inequired into equivalent have both decibed resisted every attempt on his part to form closer in which so comparatively little real visible prohold the large, unwieldy butt."

Another Worker Gone.

Dr. W. H. Young, the well-known healer, ualist. His wife soothed his closing hours with young and talented physician kindly bestower all that medical skill could offer in his case, which was consumption. The funeral was largely attended, Mrs. Katy Robinson and Mr. C. B. Lynn officiating. We tender our most affectionate sympathies to the widow and young daughter of

New Books Announced.

We bearn by mail from London that Dr. J. M Peebles has in press a book entitled * Buddhism and Christianity Face to Face.". It will be in the market before the end of February.

He also intends as soon as possible to bring out a large volume-probably two-under the title of "History of the First Thirty Years of] Spiritualism in America."

Our Public Free Circles

Will be resumed on Tuesday afternoon, Feb. Fridays, at 3 P. M., to which the public are cordially invited.

F. A. Ernest writes from Ballston Spa, N. Y., Feb. 8th: "Having had the good fortune to hear Mr. J. Frank Baxter last Tuesday and sophical Journal; he has done, and is doing, a Wednesday evenings, I feel it my duty to write opponents to Spiritualism, such as "Wonderful!" Surprising!" "There must be something in it!" &c., showing that at last their hearts have been touched. It is a grand, glorious work that Mr. B. is engaged in, and God speed him on his mission, as well as the Banner of Light."

Prof. Cadwell has been giving successful mesmeric exhibitions at Beethoven Hall, this city, for the past four weeks. The entertainments have been well attended, and have created much enthusiasm among his auditors. Prof. C.'s power entirely subservient to his will while under the Influence. This week Prof. Cadwell is continuing his experiments at Rochester Hall, 700 Washington street, (every evening except Friday,) and introducing new apparatus, Heller's "second sight" mystery, etc.

Mrs. Mary Andrews is holding materializing séances at Cascade, N. Y. A Quaker lady

Amory Hall, Boston.

Henry C. Lull lectured in this place Sunday afternoon, Feb. 17th, on "The Spiritualistic ldea of Hell." His remarks, which were well received, were prefaced by an introductory word from Robert Cooper, who briefly traced the cause which had combined to awaken the present widespread discussion on this hitherto supposed-to-bespread discussion on this intherto supposed to be playing on the guitar with the feet of Mrs. Pickfirmly grounded evangelical dogmar. Mr. Cooper ering, as he thinks, and of making parafline criticised Col. Ingersoli's expressed views in this molds by having gloves stuffed and attached to regard, in that the impetus of this celebrated leeturer carried him too far: not only did he do away with "hell" but also immortal life itself. In this Col. Ingersoil voiced a feeling which in con- it on the evening of Jan. 31st. He says the mesequence of the well-known shortcomings of the churches was widespread in this age, and which, had it not been for the opportune advent of Spiritualism, with its revealments from the beyond, would have resulted in overslaughing the whole world of thought with a flood of materialistic conviction.

Mr. Luli's discourse was mainly devoted to a consideration of the unreasonableness of the old views concerning a fixed place of eternal happiness and a corre-ponding one of forment, the entering into either of which depended entirely on mere belief or disbelief of certain tenets. Hell and heaven were conditions, not localities; individual folded by Spiritualism.

Next Sunday afternoon Mr. Cooper will speak in this hall, subject, "Materialization," to be followed by a social conference in continued consideration of this theme.

TA. J. Davis's new Book should be in the ibrary of every Spiritualist in the world.

> Written for the Banner of Light. WHO WILL BELIEVE?

BY MILTON H. MARBLE. Who will believe that I heard her say In a soft, low voice, but yesterday: T is strange I see you, your voice I hear, And my kiss is answered but by a tear! Why do you weep, and refuse to speak, When, in the old place upon your cheek, The kisses are raining from off my lips, With a love that never bath known eclipse?" For her home is across the river, cold, In that world of rapture all untold; And doubting hearts, it I said to day That I talked with her in the twilight gray Last eve, as I talked so long ago, With skeptical look would tell you "No!" But what with my own good eyes I see,

Is belief and knowledge both to me! Who, when they received the promised test, Would harbor longer Sir Doubt in the breast? And the compact made so long ago, When both of us walked together below, And never breathed to another one, Is answered, and all my doubting is gone! Yet who will believe that I heard her say-Such soft, low words but yesterday? February, 1878.

A Word of Warning.

Spiritualism came five hundred years ago to renew its at mpt to spiritualize the masses, but it was too soon: the vorid was not ready for it, and the mediums were burned as witches, etc., and this was a dark stain on the Elizabethan era. Later on, Luther and Melantthon, Huss, Whitfield and Wesley, and many others were mediums, all working to their various thought spheres. Now comes materializ ition, but the people are not yet developed sufficiently, Int-liectually, to receive the mighty fact, hence the materiallzing mediums of fooday are being martyred, and that too by some foods or knaves who call themselves Splfitual-1sts, "We hope that the spirit-world will shut the avenue, through which spirits are seen and recognized, for a time at least, or until our mediums of this class are properly protected against zealous Ignorance.

On our 8th page will be found the first half of a semi-biographical sketch of Charles H. Foster, the concluding portion of which account we shall print next week. This article has been on hand since August last (materials for it being obtained while Mr. F. was enjoying his summer rest at Salem, Mass.), but we have never found the available space to give it to our readers till now. Several sketches of a similar nature and in relation to other media still remain on file at this office for publication, and we shall give them from time to time as opportunity affords. Mr. Foster is at present in Memphis, Tenn., making his home at the Peabody House. He deserves the fullest countenance on the part of the friends in the South, and we hope to hear (as has always been the case in the past) a favorable report of his work and journeyings in that portion of the country.

A correspondent writes: "Dr. H. P. Fairfield is now in Utica, N. Y., where he has a month's lengagement with the Spiritual Society at Progressive Hall. He has also taken rooms at the Dudley House, where he will hold circles for spiritual manifestations and heal the sick in body 26th, and continued Tuesdays, Thursdays and and mind, and answer calls to lecture. Address him as above for three weeks. Permanent address, Greenwich Village, Mass.

> We learn with regret that Bro. Samuel Watson is in poor health, says the Religio-Philogood work for Spiritualism; let us hope that he the fruition of his untiring efforts.

> The restrictive medical bills-both State and city-which are before the Drainage and Water Supply Committee of the Massachusetts Legislature, yet remain unheard from. It is understood that the doctors ask further time.

> Mrs. Susie Fletcher lectured the last two Sabbaths in January before the Marylebone Association of Spiritualists in London, Eng. She meeting with great success in healing.

> The Questions and Answers in our Message Department on the sixth page are uncommonly interesting the present week. Peruse them, dear reader.

> The Central Society of Spiritualists in Paris is to establish a permanent Circle at the Exposition, calling in the most noted mediums.

> (which article was put in type for this issue,) is anavoidably deferred to our next number,

The promised letter from John Tyerman

Mr. Jefferson Cutter, of Medford, Mass., passed to the higher life, on the 18th Feb., aged 74 years.

A letter to our columns from H. A. Moore, concerning the Galveston (Tex.) Spiritual Society, will appear next week.

[From the Haverhill Publisher, Feb. 16th.] Another Witness.

In the last issue of the Rochester (N. H.) Courier and Advertiser, Mr. George G. Berry, of Rochester, has appeared in a long article in which he describes several instances of unpleasantness which he had with an old circle some time ago, and of which he, of course, gives only one side of the story. He then relates certain occurrences of her ject, and is quite free to give his opinion that these and certain other things are frauds. In reference to materialization he again gives it as "his own opinion" that it is a fraud, as he saw dium was searched by "Miss Abby Dodge and Mrs. Martha Jones, and when she entered the cabinet was said not to have a single bit of white

clothing on her person," and yet forms dressed in purest white made their appearance. Does Mr. Berry intend to throw distrust upon the hon-esty of those ladies? He concludes his long article by asking several questions about the whys and wherefores of the cances, which, whether answered or not, cannot effect the matters of fact in the case one way or the other. We cannot tell what Mr. Berry did or did not see, with one exception, which is this: If he saw a figure come out in male costume and walk before that audience, appearing manifestly taller than Mrs. Pickering, it is plain enough that it was not the medium personating a man, pregress was the law of individual salvation, and no place for the efficacy of vicarious sacrifice was to be found in the grand philosophy of life as unor investigating the phenomenon. Whatever of facts there are in this matter are not to be disturbed in the least by so gauzy things as the opinions of Mr. Berry and Mr. Greenfield, and their *opinions* are all they offer to the public. We have from time to time given facts, leaving peo-ple to find their own deductions, and shall con-

tinue to do so.

In this connection we may state that we have received a letter from parties in Portland, Me., who affirm that after visiting the materializing medium Mrs. Pickering, of Rochester, N. H., and attending one of her scances, they are of the opinion that all the manifestations they witnessed there were of a fraudulent character. They say a thorough examination of the room in which was the cabinet, and of the cellar below, satisfied them there was no means of communication except through the open room in which they sat; but the several forms, males and Temales, Indians and others, which appeared, were not satisfactory, and might have been represented by the medium. They complain of being obliged to sit in the rear of the "home circle," which gave them not the best opportunity to judge of the genuineness of the manifestations. All of which ls no evidence whatever, in our opinion, against the genuine character of the manifestations in the presence of Mrs. Pickering.

Movements of Lecturers and Mediums. (Speakers baving matter for this Department are reminded that the Banner of Light goes to press on The sday of each week, but bears the date of Saturday. Their in the of therefore, to tustice prompt fuserilon must be lowarded to this office on the Monday preceding the day of golyg to

Mrs. S. A. Rogers-Heyder spoke in Sacramento, Cal., on Sunday, Feb. 3d. Her forenoon discourse was on psychometry, which, with her delineations of character, gave very general satisfaction; and in the evening she spoke on Progressive Ideas and their liberalizing effect. She was to speak in the same place on the following Sunday. Mrs. Rogers-Heyder is well known in the New England States, where she has been a successful trance lecturer on Spiritualism and test and business medium for many years. Our California friends will do well to keep this worthy and esteemed lady actively employed. Her address is Grass Valley, Nevada Co., Cal. Mrs. Carrie E. S. Twing, of Westfield, N. Y.,

was at last accounts at Limestone (that State); on a professional visit.

Mrs. Abbie! N. Burnham spoke in North Adams, Mass., Jan. 27th, Feb. 1st, 2d, 4th, 5th and 6th; in Milford, N. II., Feb. 10th; in Athol, Mass., Feb. 13th and 14th; in Great Falls, N. II., Feb. 16th. She lectures in Athol, Feb. 20th. She has called together large audiences wherever she has been, much interest being awakened by her Inhors The following, from writes in the name and under the sanction of the Spiritualist Society of Great Falls-tells the story of her work there in crisp and concise diction:

"Mrs. Abbie N. Burnham spoke in the Town Hall, Sunday afternoon and evening, Feb. 16th; in the afternoon to a gathering of between four and five hundred persons, and in the evening to an audience of between six and seven hundred. The hall was literally packed, aisles full and no standing room. The janitor informed me there were at least two hundred who went away una-ble to even get into the hall. We had splendid lectures, public tests given and recognized, etc. She is a power in the field."

Laura Kendrick's present address is 329 Tremont street, Boston, Mass.

The present address of Frank T. Ripley is 123 W. Eagle street, Buffalo, N. Y. He is reported as meeting with creditable success in that city. He would like to make engagements to speak and to give public tests at points on the route between Buffalo and Chicago, Ill., the Sundays of March. Address him as above.

Capt. II. H. Brown and Mr. Vandercook were at Clarendon, Ark., from Feb. 1st to 6th, where the Captain gave five addresses upon Spiritual-ism to full houses. They were at Brinkley the Here Capt. B. gave a literary address. At Little Rock he spoke on Finance three evenings to crowded houses; on Sunday, the 10th, he lectured upon "Money and Muscle." He will visit Pine Bluff, Fort Smith, and Hot Springs, to give financial and literary addresses, and be in Shreveport, La., about March 1st, for a course of ten lectures upon Spiritualism. Address him there, care of Col. J. W. Fuller. He can accept no more calls for February, or up to March 20th.

Mrs. Clara A. Field, No. 7 Montgomery Place, Boston, would be pleased to make engagements to speak at points not too far distant from the city. Her lectures, which have been much admired wherever she has been, are made still more interesting by which the proposition of which the beautiful to the contract of the co interesting by exhibitions of what is known as the ballot test, given as a continuation of the services on the platform before the audience at the conclusion of her remarks. Keep her at work, friends.

Mrs. George A. Amidon writes 'from Oxford, Mass., Feb. 16th: "We had a bright light among us Feb. 11th, in the form of J. Frank Baxter. He delivered a very able lecture, besides singing some of his beautiful songs and giving a number of satisfactory tests. May he long remain upon this earth-plane, to bring joy and truth to hungering souls from the angelic home beyond.'

Dr. W. L. Jack has returned to his office at 60 Merrimac street, Haverhill, where he will attend to the wishes of his patrons. He desires to tender his thanks to his friends in Springfield for their kind remembrances, and for the handome pecuniary donations with which they so 'surprisingly presented him while in that city.

Dr. I. P. Greenleaf, one of the very best as well as among the oldest of the trance speakers called out by the spiritual movement, is, now located at No. 834, Room 4, Montgomery Place, Boston, and would be pleased to make engage-ments to lecture within a circuit of two hundred

A correspondent of the Public Ledger, Memphis, Tenn., speaks highly of the lectures delivered there recently by Mrs. Dr. Cutter.

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BRIEF PARAGRAPHS.

"VIEWS OF OUR HEAVENLY HOME," by A. J. Davis, illustrated, is for sale at this office.

SHORT SERMON .- As a goose is not alarmed by hissing. nor a sheep by bleating, so neither be you terrified by the voice of a senseless multitude. - Maximus.

People who valuly imagino that they can succeed by conlate what fools they have made of themselves.

The best way to prevent apples from rotting: eat them.

The Catholic children of Boston attend church early Sunday mornings, and are locked out of their homes during the regular services to roam the streets while their parents are at their devotions.

The March-April number of the North American Rethe March April manner of the Subject of "Eleman Rylew will contain a discussion of the subject of "Eleman Punishment," written by six of the most prominent clergymen in the country, representing as many sects,

Two consins, who married in Georgia, eighty years ago, and who are now dead, raised twelve children, all of whom lived to be sixty years of age and upward. Alternately a deaf and dumb infant was born, making six of sound body and six afflicted. Another singular fact is that every one of the six deaf and dumb children lost their sight at the age of about sixty years. Three of the unfortunate were girls and three boys.

The Grosvenor picture gallery in London is now open on Sundays-not to the many, but to the invited few. One step gained.

England is perferming "The Lady of Lyons" in the East just now.

A new society of laboring people, which is said to be rapidly extending through the States and Territories of the Pacific slope, is called the "Order of the Janissaries of Light." Its object is defined as the moral and social amelioration of the condition of the poorer classes,

To what use serves learning if the understanding be away?-Stobacus. Rev. Joseph Cook is lecturing just now on hereditary de-

scent. His recent marriage may account for this fact. A tooth the size of a small ham, and similar in shape,

weighing twelve pounds, was recently extracted from the jaw of one of the King of Slam's white elephants, while the animal was under the influence of chloroform. This operation was performed to relieve the animal of the great pain caused by the exposure of a nerve caused by the decay of a portion of the bone.

Ben. P. Shillaber, one of New England's finest poets, is

Says Deacon Sharp to neighbor Gray,
"You've done your job and here's your pay—
Ten silver dollars, new and bright;
Here, count it, and you'll find it right,"
Now helighbor Gray, a workman good
As ever put a plane to wood,
Too shrewd and houest he to piller,
Takes up the shining rounds of silver;
"Deacon, my bill is ten, you know,
And though your plees make a show
Of ten in count, yet all this coin."
In reafr adue is but thue;
So, wten I pay our friend, the grocer,
In cafin like this, he 'll answer, 'No, sir;
It does not take a wondrous scholar
To test of ten sold for a dollar,
It ten ber cent, from that he taken, TARE AND TRET.

Mr. Zenas T. Haynes's foreign lotters in the Boston Sunday Herald are quite entertaining. This gentleman is graceful writer.

They reckon without their host who count on the cowardice or feebleness of England as against Russia, and al- cross will be a strip of colored ribbon mounted though it is a pardonable pique to wish some of that insular arrogance reduced, there is no question on which side the sympathy of the American people should lie. With all her faults, England is still the best, wisest and most generous of the European powers.

Trouble and twins never come singly.

It is said the reason why women don't oftener come to add much to the pleasure of all. the front is on account of their pull-backs.

Plus IX, left quite a respectable fortune, for a poor Fisherman—about \$20,000,000. The Jews have most of it, for it is in the hands of the Rothschilds. Queer, is n't it, that the head of the Catholic Church should have placed his funds for safety in the hands of Jows? Query: Are Jews more honest than Christians?

There is a sliding scale in love, from dainty face down to

"Two little girls were comparing progress in catechism study. "I have get to original sin," said one. "How far have you get?" "Oh I 'm beyond redemption," said the

DR. CHAPIN ON HELL .- "The one great thing is not to get people out of hell, but to get hell out of the people."

When a member of Plymouth Church kicks a hat that he had taken to be unloaded, he remarks, "Sheet " "Gehenna, " " Hades, " or " Tartarus, " according to taste.

WAR NEWS .- England last week forced the Dardanelles. In the face of a Turkish protest, and Russia cecupied the advanced redoubt of Constantineple's line of defence, and a collision seemed imminent between the Bull and the Bear; but diplomaticink, which "takes more cities than gunpowder, " has sent the British fleet (at time of our going to press,) back to Mandania Bay, forty miles south of Constantinople, and the Russians have abandoned the Samldle redoubt aforesaid, and agreed not to occupy the sub urbs of Constantinople, neither will they advance on Gallipell. Negotiations for a peace Congress at Baden-Baden have been concluded, all the powers consenting. England and Russia will maintain their respective military and naval positions during the deliberations. The insurrection in Thessaly continues, several small engagements having occurred recently. Platana was captured by the insurgents on Saturday, but'it is not expected they are strong enough

A woman being told that some tables in the Russian Department were being made of malachite, exclaimed: "My goodness ! I thought Malachite was one of the prophets!

THE REVOLUTION. There is no pause. Still blow resounds on blow, The order old making to shake and reel From base to pinnacie. To dust brought low, Crescent and Cross the shock of ruin feel. Shallow Reaction tries in vain to stem. The Bayabutton's surge wild be more and more Shallow Reaction tries in vain to stem
The Revolution's surge, which more and more,
Drowning tiara, throne and diadem,
Spreads undulating wide from shore to shore,
What though Priest, Kaiser, Sultan, King still sit
Sceptred and crowned above the encroaching flood?
Beishazar's legend is above them writ,
And they grow pale before Man's altered mood.
Voices of Revolution, trumpet-clear,
Byron and Shelley, lo, your day is near!
—[B. W. Ball, in the Radical Review for February.

Clara Louise Kellogg sang at a concert in Titusville, Pa. the other night, and the Herald of that place, describing her performance, says: "Like the smooth, unctuous trick ling of the oleaginous commodity from a hundred-barrel well were the liquid, oily notes of the handsome, bediamonded Kellogg to the enraptured Titusvillers."

"Truth lies at the bottom of a well," We have often verified this by looking down into a well and seeing Truth's, honest countenance in the smooth water.—Worcester Press. [How can truth lie?

What ten inch spikes would be to veneering, profane language is to conversation-splitting, shivering and defacing it. It is in bad taste, offensive to a majority, and

A smart girl in Vassar claims that Phtholognyrth should be pronounced Turner, and gives this little table to explain

The first thing is to make your sermon plain. Mr. Blomfield preached on the text, "The fool hath said in his heart, "There is no God."" Wishing to find out how it pleased his people, he called a poor foolish man to the pulpit and asked him how he liked the sermon. The reply, which made Blomfield a sadder and a wiser man, was: "Well, sir, I must say I can't agree with you. In spite of all you 've said I think there must be a God."

Steamer Old Colony, of the Fall River line, broke her walking-heam at one o'clock Sunday morning, Feb. 17th. when between Watch Hill and Point Judith, and was towed into Newport, R. I., by the City of Fitchburg. The damage is estimated at from \$50,000 to \$75,000. The beam crushed its way to the very keelson of the ship, and her escape from total loss, which must have involved the drown

Spiritualist Meetings in Boston.

AMORY HALL. - Children's Progressive Lycenia. No. 1 holds its sessions every Sunday morning at this hall.

is known as the literary programme at the session of the Children's Progressive Lyceum last Sunday morning: Remarks by Mr. Hatch; song by Nellie Thomas; recitations, by Ella Carr, Lizzie Bond and Annie Jacobs; song by Jennie Shuman; recitations by Eva Folsom and Maud A. Lord; plano solo, by Jennie Beal; duct, Miss Cora Hastings and Miss Fannie Dolbeare; reci-Assertion by Jennie Miller; song by Miss Alden, accompanied by Mr. Whittemore: reading by Miss Helen M. Dill; song by Miss Florence Dauforth, accompanied at the plano by Miss Helen M. Dill; reading by Miss Suzena M. Adams; song by Mr. Fairbanks, accompanied by Mr. and Mrs. Russell. Mrs. Russell.

Saturday evening, Feb. 23d, at seven P. M., the delegates from the Children's Progressive Lyceum will start upon their trip to New York, and we wish them a pleasant journey. The party will comprise about twenty people. The following ladies and gentlemen will accompany the Lyceum delegates as their guests: Dr. John H. Currier, Dr. Charles Main, Mr. J. M. Foster, Mrs. Maud E. Lord, Mrs. Union and Mrs. Thomas. We understand that a grand reception awaits them upon their arrival. A committee composed of officers of both the New York and Brooklyn Lyceums will be present upon the arrival of the boat; taking the pilgrims under es-cort they will proceed direct to Brooklyn, where they will partake of breakfast, at the conclusion of which they will-attend the Lyceum, paticipat-ing in the exercises of the morning. In the afing in the exercises of the morning. In the af-ternoon they will return to New York, assisting in the evolutions at the school in that city. During their stay they will be the guests of both Lyceums, who, together with ladies residing in both cities, have left nothing undone which will have a tendency to make their "Boston

cousins" happy,. After remaining away from Boston about five days, the tourists will return home once more, and it is pretty strongly whispered that upon-their return, a Committee of the stay-at-homes will meet them at the depôt, escorting them to Amory Hall, where a welcome will be in waiting for them in the shape of a hearty breakfast.

The Lyceum has adopted a new badge, which they will wear upon this occasion. This badge was designed by one of the young members of the school, therefore it is worthy of mention. It is in shape of a Maltese cross, in silver plate, the upper arm bearing the word Boston, while upon the other three arms may be found the letters, C. P. L.; drooping from the lower part of the with silver fringe and tassels—the whole being a very tasty affair.

Next week we hope to be able to give a full re-

port of the Journey. Since the above was written, a letter has been received from A. J. Davis and wife, stating that they will both be present and meet the Lyceum in New York, which will add may be the research of all.

Lyceum Entertainment.—Our Boston readers must not forget the entertainment to be given at Amory Hall, Thursday eve, Feb. 21st, prior the departure of the Lyceum delegates. A Many volunteers besides those announced in the regular programme will take part in the exercises, Tickets only twenty five cents, for sale at the

Rochester Hall .- A friend informs us that last Sunday the services at this place were exceedingly interesting—among the points of value being tests given through the instrumentality of Mrs. Nelson, and remarks from Dr. Ira Davenport and others.

Eagle Hall.—J. S. Loucks, of Potsdam, N. Y., gave a fine inspirational address last Sunday morning, subject, "Universal Progressive Scientific Law," "What is the Soul?" was the subject of the afternoon conference. Mrs. Leslie read an original essay upon the question, which was well received by the audience. Mrs. H. Clark (entranced) gave a short but very comprehensive address, also several strangers took part in the debate. Mrs. A. W. Wilds opened the evening service gel Ministration." gel Ministration." Dr. Loucks followed with an address upon the "Threefold Embodiment of Man." Remarks by Dr. McLellan, Mrs. Nickerson, and a fine inspirational poem by Father Davenport, closed the interesting exercises. The meetings throughout the day were instructive, and a good degree of inspiration pervaded each session. Subject for the afternoon conference next Sunday, "Preëxistence," or "Re incarna-

Dr. Slade in Russia.

To the Editor of the Banner of Light: We left Berlin on the 23d, at 11:15 P. M., and after a ride of forty-six hours arrived in St. Petersburg. At the railway station we were met by Mr. Aksakof, who accompanied us to the Hotel de la Paix, where he had secured rooms for us.
Yesterday Dr. Slade gave his first sitting to

Mr. Aksakof, and a friend of his who is a reporter for some journal.

Prof. Boutlerof and Mr. Aksakof had a sitting

in the evening, and to-day Mr. Aksakof sat with his son-in-law. So far the manifestations have not been very strong, but very satisfactory.

Mr. Aksakof handed me the following names of persons who contributed to the fund raised to of persons who contributed to the fund raised to secure Dr. Sinde's visit here: Prof. Boutlerof, Gen. Solovzóf, Gen. Mélnikof, Prince Paské-vitsch, Mr. Balashóf, Mr. Bashmakóf. By letter from Leipsic I am informed that the

first volume of the report of the Professors is nearly ready.

Very truly yours, J. SIMMONS. Hotel de la Paix, St. Petersburg,

Jan. 28th, 1878.

Dr. Thomas's Spiritualistic Experi-

Rev. Dr. Thomas recently undertook an investigation of Spiritualism, and visited a medium named functon for that purpose. Hunton and his wife proposed to obtain a spiritual communication, which was to be written inside of two slates that were joined together with hinges on one side, and locked on the other. The communication was found inside the slates, to the Doctor's astonishment, signed. Theodore Parker, though it was not a grammatical composition. It turns out that the mediums had another pair of slates, just like those belonging to Dr. Thomas, and that the whole thing was a fraud. These facts were revealed at the Presbyterlan ministers meeting, yesterday, by a Dr. Witheford, of the West Side, who was formerly a Spiritualist, has become disgusted with it, and now proposes to expose it. He claims to be able to lay bare all their pretended mysterles. The Presbyterlans appointed Dr. Patterson, Rev. C. L. Thompson, and Rev. James McLaughlin a committee to investigate Dr. Witheford's offer. ences.

To the Editor of the Banner of Light: The enclosed from the Chicago Evening Journal may open an interesting investigation, and illustrates the willingness of the pulpitto listen eagerly to Dr. Witheford in denunciation of a great truth, when he himself would have received and life giving power of Electricity, Magnetism no notice from them under other circumstances.

cape from total loss, which must have involved the drowning of the majority of her passengers, is considered as touching the verge of "the miraculous."

Sixty-one cardinals have arrived at Rome, and the conclave for the election of a successor to Plus IX. assembled Tuesday, Feb. 19th. Two ballots will be taken daily, at ten o'clock in the morning and at four o'clock P. M.

Mark Twain calls his dog Jo. Somebody asked, "Is your dog's name Joseph!" "Yes, I call him Jo Cook because I can't quite understand him. There are depths in that dog's nature that I have a't fathomed."—Ex.

Day by day the evidence of remarkable manifest thens occurring in the presence of Dr. AMORY HALL. - Children's Progressive Luceum No. 1 holds its sessions every Sunday morning at this hall, o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington Street, -Tal Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% p. M. Good mediums and speakers always present.

Hall, Conductor of the public cordially invited. J. B. Hatch, Conductor of the public cordially invited of the pages by a college witness, while Dr. Monek has been fully visible at one part of a room in Mr. Cranstour's house, a full-sized living and breathing materialized form has always present. ROCHESTER HALL, 730 Washington Street.

-Public Circles for tests and specking a cheld in this had been proved that such materializations take place; byery smolar at log a, m, and 2½ and 7½ r, n, several reliable mediums always in attendance. Good quartette the first of the medium has allowed invariably been in the darkness of a cabinet at the time, or distributed for the medium of a cabinet at the first of the medium of a cabinet at the first of the medium of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of the darkness of a cabinet at the first of the medium of t Bent research, extending over many years, it has PYTHEAN HALL.—The Ladies' Ald Society household its meetings regularly on the afternoon of Fiftay of each wied, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President, Miss M. L. Barrett, Secretary. CHARLESTOWN - EVENING STAR HALL.

Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

understand to have been the case at Mr. Cranstoun's house.—London Spiritualist, Feb. 8th.

Witheford, who was exposed here at a Amory Hall.—The following constituted what bogus ghost medium, is now exposing Spiritualism in Chicago. Withering, very!—Charles II. Reed is exposing Spiritualism in Colorado. The Spirifuntists exposed him white sojourning as a "medium" here some flire years since.—Wash-Ington Irving Bishop is his name. Exposed Spiritualism again. Awful, aunt it?—Cincin-

peats itself, and to-day those who desire to pry into the unseen and the future are wont to go to Dr. J. V. Mansfield, 61 West 42d street, New York, who is said to be eminent among the ora-

Mr. Lacroix, the Canadian Spiritualist, who recently studied all the aspects of the move-ment in London; has reached his home in Mon-treal, and returns his thanks to those who assisted him in his researches here. - London Spiritual-

A bill to regulate the practice of medicine has been introduced into the Legislature of Min-

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hood their meetings every Sanday morning and evening at Republican Had, No. 23 West 33d street, near Broadway. Lycoum meets at 245 F. M.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to spiritualism. Published weekly in Chicago, iii, Prices cents per copy. §3, 15 per year.

Voice of ANGELS. A Semi-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per amount, Single copies Scents.

THE SPIRITUAL OPPERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1,55. Single copies, 55 cents.

cents. FURITUAL SCIENTIST, Published in Boston, Monthly.

SPIRITUAL SCIENTIST, Published in Boston, Monthly, \$1.50 per year, Single cephes 15 cents.
THE SPIRITUALIST: A Weekly-Journal of Psychological Science, London, Eng. Price secuts percept, \$5.00 per year, postage \$1.00.
THE MEDIUM AND DAYBIEAK: A Weekly Journal devoted to Spiritualism, Price 5 cents percept, \$2.00 per year, postage 50 cents.
HIMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London, Price 5 cents percopy, \$2.00 per year, postage 52 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York, Price 10 cents. cents.
The Evolution. Published monthly in New York.
Price 15 cents per copy. \$1,50 per year.

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43" 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.

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THE WONDERFUL HEALER AND CLAIRVOYANT!—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. MANSPIELD, 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.

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

HALF A PACKAGE OF DR. QUAIN'S MAGIC CONDITION PILLS cured the wife of Rev. John Davis, of East Tilton, N. H., of Kidney Com-plaint, of long standing. Write Mr. Davis for proof.

Mrs. H. N. Read, Business and Medical Clair-voyant, Test and Developing Medium, gives names, dates, &c. No. 204 8th avenue, near 20th street, New York. Circles for ladies every Thursday afternoon, 2½ o'clock.

Clairvoyant Examinations from Lock of Hair.

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

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SEALED LETTERS ANSWERED by R. W. FLINT. 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded is letters sent are not answered. 4w*.Ja.26.

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 Dr. Thomas can and will take care of himself and the truth. Yours truly, Geo. S. Bowen.

Chicago, Ill., Feb. 13th, 1878.

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

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. NOTICE TO OUR EXCLUSION AND ANALYSIS.

J. J. MORSE, the well-known Engisch betterer, will act us our agent, and receive subscriptions for the Brunner of Light at fifteen, stillings persyear. Parties destring to so subscribe can address Mr. Mor e at this red heave, Elm Free Perrace, Uttoveter Road, Derly, England.

ROCHESTER, N. V., BOOK DEPOT, WILLIAMSON & HIGHER, Bocksetter, C. West Walter, Rochester, N. V., Kerlore and the Spiritual and Reform Works published at the Bankskii of Light Publishing House, Bottom Wass,

ROCHESTER, S. Y., ROOK DEPOT, WELDA JAUESON, Bonkschers, Arcade Hall, Rochester, N. Y., Keep for sale the Spiritual and Reform Works published by Cothy & Rich.

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DR. J. H. KHODES, 20 North Ninth Streets Put a felphts, Pas, has been appointed ugent for 30 Hummer of
Light, and will fake corders for all of Colly 2-00 (80%). Spiritual and Liberal Books on sace as shave
at Lineal Hall, corner Broad and Coates streets, undaait the Spiritual meetings. Parties in Physiolophylia, Padeshing to advertise in the Rainer of Light, can consDig Rhooks.

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S. M. HOWARD, A tent. Book edge, at East Ewelfth street, New York City, accepts carming to our the Bunner of Light.

NEW YORK HOOK AND PAPER AGENCY, CHANNING D. MILLES keeps for safe the Bunner of English and other Sun 1570 Uppers and Bedom Books your isshed by Colon & Bloth, at the Harvard Reone, Editors and oth avenue, and Republican Hail, 55 West 64 street, and oth avenue, and Republican Hail, 55 West 64 street, and oth avenue, and Republican Hail, 55 West 64 street, and oth avenue, and Republican Hail, 55 West 64 street, and other ways are street.

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Andrew Jackson Davis,

"VIEWS

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The Ronnar of Light Lies tirele Meetings

REPORTS OF SPIRIT MESSAGES

MRS, JESSIE S. RUDD.

Invocation.

Ours Patter, we would tog to the hand we would hear thy whisper in our cats seving, 250s. up higher " we would do out work well, feelingthat then art ever near to. What then guide and guard the earth pound, will thou keep these per-Ale, with thou hold them and do their good, is our prayer as we come from the spirit land.

Questions and Answers.

woman 2. Cost the indirect styles of extrang C. I. T. Parvelled note than a car recome, but I are from an interference of the Tayleben of aside from time to time. To day earth at 10, cases of nather, copyrightly in open. Though a view that is there was an angel presention of the styles of the story of creation as related time. I would be heartfund I have given my interference sessifiable. We do not believe that the message.

Ancients main to decrease you they simply tell.

take alwantage of jis to low-bed as, and locconstones out of ten that medium is a weman. Now stantsy to only our warb a yr esping hand, what I have not the slightest objection to women, or look be do to louised. He ents Emiself off. from e.e. to the splitteral world and from the sympather of humanely, and cannot be as useful by to too but truther by either good or bad, Sady to do all he could for bumatety. Look around your city and con may find some reds who walks a very straight path, whom: no i dividual can say aught against, 'who trouders must bear the things which are the arts, fixed thinks that be renders unto that the flators ("C are God's, begains he sits in a resportable of atch! Now if you go to this individ-ual and ask in un for his Kunpathy, ask him for Affective. You may find, if he is an individual such as we have described, that he will bud you begone, quick y, out of his way. Then again, perhaps at the yery door of the same church you may freet some poor-sel ow called a "tramp," with helt ten cents in his pocket, who if appealed to would open his heart, and give you nine tenths. Which of the two, think you, can be best approached by spiritual indiaence, he who led the best life according to ontoot appearance, or he who fed the "tramp's "life and gave whatever he had to spare ". We tell you'lf you try to overteach, you not only shut up your heart from sympathy with your fellow beings, but you shut yourselves out from sympathy with the angelworld. He who has a good heast, full of love for all God's children, can be most easily approached by spiritual beings.
4 Q -Is there a variety of employments in the

next life similar to what obtains here -viz: carpenters, misons, tailors, surveyors, florists, are 1. A — There are various employments in the lawyer, spirit would. Every department of life is represented there. The farmer would not be happy unless he could find something in the way of agricultural employment; the carpenter would be miserable if there was not activity in spiritbe miserable if there was not activity in spiri-ife corresponding to what by had been engaged in during his earth life. The florist cannot for-zet the love of his flowers, and would miss them solly were he deprived of them. All these interests continue in a spiritual sense, yet we cannot make it clear to your comprehension so long as you are in the material life; spiritual things can only be spiritually understood.

Q-Are competition and self-interest, the inspiring unallyes there as here "or are there regular organizations for each rative work?

A.—There is no competition in the spiritaworld; cach one realizes and feels the spiritual power, which is God given, and all do their work to develop the spiritual, not for purposes of pain. Your earth life is represented. of gain. Your earth life is represented as a com petitive life, because competition gains a few pents or dollars; but in spirit-life we work for the spiritual and for the benefit of humanity. There is no necessity for competition,

-Does a higher development involve more or less of mutual interdep indence than exists

among us at present?

A.-Let me tell you, friends, that in a higher levelopment you do become more dependent upon your neighbors, upon your friends, upon the spirit-world. Your great cry or motto is, "Highspirit-world. Your great cry or motto is, "Higher, still higher." The higher you reach the more you gather to yourself of spiritual influence, but, at the same time, there is a power which keeps you down to earth and which says, "Thus far shalt thou go and no farther," until you break the thread of life and go upward and onward.

Q .- Often our friends, in their last moments of

Message Department. Specification of the second is and in our very midstraction of the second is an outenance of the second is ten is chawn, aside and the model of all eas not only that when is an arrivate by the poets be read the contained before the less that the spiritual realing the relief by the rivers that the

or many speciments of the control of the great power in the dving hour, and he was a control of the great power in the dving hour, and he was a control of the control of the great, while at the same time has a tracked of the control of the same time.

exists beyond the grave, while at the same time here breethings fere. S.

Q. As it any advantage to a person on entering spirit Lie to have been a cell urch memora in: this life, of a professor of Olthodox religion as illimits food at the intesent day?

A. All you would thou under a great disadvantage in the technic, it is the Orthodox Church, become a member of it. Och, when you come to specifife, you will first you got a under a bunk of the procedure, it is not below you.

which percentes you from the environt the traffic that may be harded for you. You will not then be reply to act, for yourself, but will find your-art codes the direction of the old Church. We a open her aig the Orthodox Church one of the strates in statues travers, tappen to a man

of a woman.

A yen speak of it in your world, "Orlindexy". A year spear on him year with a continuous may in an one though the forest carbonalism. I may make in another a further before, to the be-railed October a threshold is a misterial of to those who constitute apart May

William G. Angell.

Though repeatedly told by different individ-uals in sport of e that I must not speak through this channel, I have made a vow that Liwill speak, It is the term of Eave as much inferest on the institution which I gooded whole on earth as I ever had, all and away and that I am dead. I still possess a power, away and visit 1 am dead; I still possess a power,
I do not wish to wie d that power for any purpose which shall be an injury to these when I
golded duty. I find to place my hand-upon my
son's logid and to do what I felt to be the best for him. I fined to grade him morning, noon and night. My youngest one is with may; it was adjourn the best. Cast not one thought on the Questions and Answers

Covered the Secret Mr. Comman, we will
now is the country Mr. Comman, we will
now is the country Mr. Comman, we will
not be the constant of postates and the country of the countr Is not long to the expect of the experimental probability of t

Most for essistation. We do not believe that the attention is said to the series of the tribular and the sample of the series of the tribular and the said to the series of the series of the said to the series of the series of the series of the said to the series of th If the wishes to exerteach every body, and tholef some individual called a medium, and time to woman's rights, but I don't believe the sub et before me can represent me as Lum. I don't believe she can give my character; I don't be-heve she can fortray me as a man, as I was while here, yet I find you turnish me no other channel, therefore I must accept of this one. There is an old saying that "a beggar must not look a gift horse in the mouth." I have no fee to present to you, I have no means by which I can recompense you all that I had that was earthly has returned to friends of mine, while I am of the spirit, spiritual. For this reason I have no means such as I desire to communicate

with earth. Is this thing to last forever? Are we not some time to walk out and present ourselves to humanity as we are ' [You spirits ought to know best about that,] I have not been heredong enough. I do n't know. I know that I wish to return to earth, and I wish my friends to know that I have not lost my interest in public affairs. I never shirked whatever came to me, but I stood valiantly for the cause of truth, whatever I thought it was, and I will stand by it now and forevermore. I have found that the spiritual-return is true, and although I am obliged to return through a small channel, yet I trust I may do my duty, whatever it may be.

Tell my friends I am not dead, but that, I am alive to every wave of conflict which rolls over them, and I will do whatever seems to be right. Be not discouraged, I will be with you.
You can say my name is Lewis V. Bogy, 1

have stood in various walks of life-in the ate Chamber, as a private individual, and as a

Emma Foss Martin.

Lam Euma Foss Martin | Leame from New Brunswick, N. J. | Leel as if Lwas unsettled. | It seems as if the world was gliding away from me-as if I had been trying to hold on to it while it whirled me round and round. I tear to be lost in the whirlpool; yet I make this effort because I teel it to be due to myself to proclaim that I still live and that I have a mission to perform for myfriends, and they will hear from me before long, not with the tiny rap, but by impression by the hand laid on the shoulder.

Eunice Bliss.

I long to say my say, if 'taint so bright. I've got a good many here who are as close to me as those I call my boys. They aint my boys, but I lived with 'em'a good many years, and with their father and mother before 'em. There 's James and William and Henry—close to me; they wanted me to come, they thought I should feel so much better than I do now. I did think they bamboozled Henry tremendonsly. It's all past now. After Heny went William went, and I was sorry for that, think just as that man does who has been here: is best to make all the good out of life that you can; it is no use making a fuss, you are born and you've got to live. If somebody don't kiss you and love you, never mind; love somebody else and do good to 'em. I tried to do all the good I

- could. I've got brothers and sisters; they 're up here. I had some nephews and nicres; I tried to do all I could for 'em, and just as I got right into the best of it, and thought I was going to enjoy life, out I went! I was sorry to go for a little while, but I am glad now. I've been telling some time earth life, speak of hearing music, of seeing but I am glad now. I've been telling some time trees, birds, flowers, rivers, &c., which are not that I wanted to come back and talk, no matter heard or seen by those around the bed of the de- if I have been before. I want you to say it is

High street.

George W. Babbitt.

My name is George W. Babbitt. I went out from New Orieans's one fitteen years ago. Thave triends who live in New York City, whom I would reach. I want to send 'em my love, and say to 'em I am come gright along -running my boat down stream all the time, finding out all I can. I am trying to do all I can for others; that will make me happer. I suppose. I got cut with a sort of a malarial rever. I felt as it I had been dicked from one end of the square to the other. I've got a baskettil obsects, and I'm going to plant 'em, and get some new thoughts, too. I'm not going to look through a glass darkly, but I am going to make others see the colors of life, and make use of 'em for the healing of the na-Nov. 2.

Katie B · Sewell.

South Boston. There been gone a long time." I don't know as anybody will know me, but I've got an aunt that sometimes reads your paper, and she said if I'd jonly come or send somebody then she should thank something about it; as it was, she didn't see why somebody she knew about home didn't come, so I thought I'd come. Nov. 2.

William Pritchard,

My name is Waliam Pritchard. I came from 8). Louis, Missouri - I desire to manifest my presence to the triends who once knew me in the torm, that they may know I still live. I have no desire to injure anybody, but I come for the purforce of doing some good. I long very much to identify myself, to speak the words that come to me from day to day, and it my friends will listen to me I shall be glad to speak to them. If they don't, then they must take that which is next best-give a word of warning in the Banner of

Bahner of Light! what does that mean? It is Eke a candle set upon a hill, which gives light to ail around—a small if ckering, to be sure, but I tell you, to the spirit world it is a centre of attrac-

Mary F. Collins.

Mr. Chairman, I would like to have you say that Mary F. Counts, who passed away some little time ago in factor (Charlestown District), cailed here. My adopted parent's name was Winslow.' I bees the day that Spiritualism came to me! I have the day that the Great Father of All sent a spiritual being to hold my hand and to show me the way of right, the path-way of truth and lafe everlasting. Dear ones, ocar father, dear mother, dear friends, all that I have left helded, let me say God bless you, and angels attend you! Far beyond your expectation, far beyond mine, are the beautiful homes, which you may inherit. I know all that has passed; I feel the power that has come among and the second you, that has removed some from your midst; yet I know I still live, and I am still yours, dear yea a know i sun ive, and I am still yours, dear ones. Will you real ze it? On, believe that when the "evening lamps are lighted "I am there be-side you. May we still live and love, and may our hopes be true. Nev. 8.

Elvira Sawin.

Please say, Mr. Chairman, that Elvira Sawin, from stordan, Greene Co., Wis., rapped upon your table and said to her friends that she is now teady to communicate with them. Not but that I have communicated before, but it has been a great desire of my friends that I should return to be to Boston and give my name, and say to them I have come, then fore I am here.
I am het minch of a speech maker; I will say

Lam true to myself, true to my friends, true to the angel world. Late has been very much as I expected, only, as the old saying is, "there was more of it." Home in the spirit life was much as I expected, only there was more of it. God rave me glimpers of similarly before Light the earth. Thave had very many glimpses of the ferential for the beyond where I am now in this

I don't want you to think, Mr. Chairman, nor do I want by triends to think that this little sphere round here where we control is all there is of spirit life. Nay, nay; I tell you the spirit troduced here by a lady whom I knew as a mediworld is large and grand and beautiful. I can un when called sometimes to administer to her not really comprehend it. My love to all. God health. She purported at those times to be bless, them.

Nov. 8. controlled by my old friend Dr. Graves. I had

Wellman B. Owen.

I wish you would say that my name is Wellnun B Owen. I died in New York City seven years ago last lanuary—the twentieth day. Not many triends followed me to the grave.

My body was sent on away from New York,

yet at the same time I was there, I realized all.
I only regret one thing—that I could not have sent my body to the dissecting room, that it might be of use to some one in the form. I have never been of great use in life, and it did seem to me that if the body that contained my spirit could have been of use to anybody, I should ould have been of use to anybody, I have been glad .- That was my wish, but I was not able to utter it, no medium being present. Now it has gone the same way that others have gone. I am glad; I never want to behold it again. I have occasionally looked on the base bones, seen the formation of the head—the for nation and malformation of the body—and I have said to myself, it was curious that I ever fixed in it so long as I did. I was about fifty years old. I send my love to anybody that wants it; for those that don't want it I do n't care. Nov. 8.

George E. Melrose.

Please say that Grorge E. Melrose called, and sends word to his triends in Chicago and Cleveland that he still lives and has a being, that no matter what they think, he is not a dead individual, and never will be Charlie, though you think I am not round, remember that I know what you are doing. Though you shuftly the eards, though you make heavy dice, still I am with you, I know what you are doing. Listen, now, while the light can come. Remember I tell you to stop; it is bad work-your work and mine! Let us take a new track. You take a new track, and I will, too. Let us be true to ourselves as men, and no longer break down others; let us build up ourselves and build up those that are with us. Remember poor, poor A.—. Remember our poor Fanny. Let us help both all we can. May God help us, may angels assist us, is my prayer. is my prayer. 🕌

William M. Tolman.

The question you read, Mr. Chairman, comes very near home to me, as to whether it i same in spirit-life as it is in earth-life. How often do'spirits come to earth, and tell people it is the same yet not the same, for whereas individuals care only for themselves, that is, for wife, self, and children; and if they have any in spirit-life they all belong to one great family. Those who are very antagonistic never approach very near each other. But love draws soul to soul. Then again, if they could n't occupy them-selves something after the manner they did in earth life, for Heaven's sake what sort of a home would it be to them! Would they be happy if all they had to do was to say prayers and sing some little song? Not a bit of it. I believe each of you would want to, do that which your spirit dictated. We all do something we like. Many of us, it is said, are vile and wicked. Yes, there are very many vile spirits, because you send them from the earth in that condition. But we have n't got any hell to kick 'em into, nor any jail-houses to put 'em in, but

partity one. Are we't creat from this that the state of the flowers that grow by the wayside their personal world is around us and mour very midst?

A. You are to suppose the shell the evening to passive to all the society to which the soci make 'em feel me, if I don't do anything else. I try to stand beside, the scholar who understands been from Providence, R. L. I used to live on Litin and Greek. He would feel contoundedly Nov. 2. Out of place in such society. Your homes are being built and furnished, and your lite work to day is making your future, so look out for your selves. Please say it is William M. Tolman.

Ezra Syms.

Mr. Chairman, I am an old gentleman, seven-ty-nine years of age, almost eighty. My name is Ezra Syms. I came from Amherst, Mass. 1 tell choked up, somehow. I do n't know why, unless it is because I take on peculiar feelings just as all others do on coming in contact with a medium. We don't feel as we do when we're in spirit life, we feel just as weak as we did

afore we went away.

I want to send my love to everybody. I loved everybody. Yes, sir, I did. I know they called me cross, they called me irritable. I tried to do the bost I could. They scolded at me and found tault, with me; they were some of 'em glad when I was "dead," as they call it. But you see I am alive, do n't you? Now I 've got a pleasant home, Say it is Kathe B Sewell, who once lived in and they are all with me. I was going to tell outh Boston. There is en gone a long time. I you all about it, but I can't, because I feel so disagreeable while in control of the medium; and it's no use trying to do what you can't do, can say I've come, that's all. Nov

William Adams.

I wish you'would say that William Adams, who left New York City about four years ago last July, somewhere about the 10th, has returned here to Boston, and sends his love and respects to those friends that were round him while he slept. He thanks them for their kindness and love, and will do all he can for them. Remember me kindly; do not judge me harshiy; all will be well. Nov. 9.

Lizzie M. Southern.

I am Lizzie M. Southern. I want to say that if there is anybody that would be glad to see me. I should be most happy to talk to them. Tell Aunt Mary the needle still moves in the shuttle. 'ell her I have n't forgotten the last conversation we had, but I will be ready when she calls to say to her all that is best to say on that sub-Nov. 9.

· Sophia B. Lynes.

My name is Sorbhis B. Lynes. I came from Frankfort, Ky.: Yes, the evening lamps were lighted, the shadows were upon the wall, ere I went to spirit life. God bless the dear ones! Frankle, sometimes I'll come and let you feel my presence. I am glad you've got the watch and chain, because you deserved it. Auntie, yes, I was there. I did touch the guitar, I did send the words forth which you heard, only just two, "I am." The flowers are blooming brightly, the Summer-Land is beaut ful, you need not worry, tor there is no darkness there. I am doing my work, thanks to your instruction, thanks to all the powers that gave me strength. Only let me come close by home and speak to you. Nov. 9.

Mariposa.

Me come, white man; can mg come? [You are welcome.] Me no fight you; the no like pale-taces anyway? Me be Kickapoo. Me like redskins." Me no brave; me be squaw; me be Mari-posa. Me want to come to send love to the brave that do let I come sometimes, for most everybody poke I out; no care for I; hate I. Me no come good, they say. Me come just as good as me can. Everybody hate I, cause me no talk polite. Me going to be good to-day. Me feel as if me was pretty much big when me get here into the "talking-sheet" office. Me no going to say no bad words; me say to pale-faces, me be just as good as they be; me want to be good. Me tell the Great Father, if he no like it, Injun be on his trail; they do be speaking mighty much. The moceasin be close to his heel. If he no look out and do Justice to the red braves, Injuns will bring hom much mischief. Me didn't want to come. They tell me to come; they say, Marlposa, you go, you feel better when you go away. Me no said one bad word, has me? Me be much polite. Nov. 9.

Dr. George Barrows.

I have only been away a short time. I hardly expect to be able to make myself understood. I come with my old friend Dr. Graves. Lam inmy ideas in regard to the matter; I did feel as if there must be something in it.

It is so few hours, as I might say, since I have awakened, that I do not realize all that I might; still, let me say to the friends I have left, and to those connected with me in business, I still live. shall do my work and I shall be with you. I had not been well for some time, but kept it as much as possible to myself. The summons which called me away from earth came rather unexpectedly to me, and also to my friends, but I do not reel that I am sorry. I know that It is all for the best. I shall finish my work in the spiritual life. Please say it is from Dr. George Jan. 25.

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

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

. BY WASH, A. DANSKIN,

Young mediums, those only partially under spirit-control, frequently interrupt or retard development by their strong desire for some special phase of mediumship. When spirits select an in-strument they scan minutely the interior condition, and determine what portion of the physical structure or what faculties of the mental organism they can best employ; and if we wish to become co workers with the spirit world, in its effort to enlighten humanity, we must not dictate to those under whose guidance we are to labor.

No man can make himself a medium. He may adopt such habits of life or cultivate such phases of thought as will best fit him for companionship with the advanced intelligences of the higher life but they must do the work. He is but the channel through which the manifestation comes. musical instrument in the hands of the performer might with almost as much propriety attempt to dietate the airs which should be played upon it. The skillful master understands the capacity of the instrument, and will judiciously select that which is best suited to its structure. We have the power, which the instrument has not, to resist or reject any control that may be offensive to our self-respect. We have the right, and it is our highest duty, to repel any influence that would lower our moral standard; but, in our ignorance of physical, mental, and spiritual laws, we must permit those wise spirits who have grad uated in the higher schools of immortal life to determine the phase of mediumship for which we are best adapted. As an illustration I will give an incident that occurred in our own early expe

About twenty years ago a number of friends were seated around the table in our pleasant "spirit room," when I was strongly impressed to write the words, "He is a man of courage." This was intended for Major D—n; U.S. A., who was at the table, and I objected to writing it for the test was not only apparent in his face. it, for the fact was not only apparent in his face, but in both the Florida and Mexican wars he had received the encomiums of his superior officers, and been breveted for his gallantry.

After Mrs. Danskin became entranced, and we were all deeply interested in the "communica tions," I took up the pencil almost unconsciously and wrote, "He is a man of courage—physical, mental, and moral courage. Lead him in the paths of spiritual knowledge, and as he plucks

Soldenly I felt as if my brain was paralyzed. Thought had instabley ceased. Then Mrs. Danskin handed me across the table a slip of paper, upon which was written, through her hand, by my spirit father: "My child, we are unfolding you for philosophical teachings, not for personal communications, and any influence, no matter how pure, how gentle it may be, interferes with our work. We have, therefore, intercepted the thoughts which a spirit father was transmitting

through you to his son."

Neither Mrs. Danskin nor any one at the table knew of what I had been writing.

Miss Susan Coulton.

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I died in Philadelphia. My name was Miss Susan Coulton. I was the daughter of John Coulton, who died years gone by. The name of our Father, who art in heaven, is sacred to me, and ever was. His ways are my ways. The sun has not always shone brightly, nor can I say it

has always been dim.
There are times in one's life when all things do. not glide very smoothly; but when we analyze critically, we find there is a cause, that is in the material life; but the spirit-life brings no windings, no doubts, no fears; all things blend harmoniously for my peace and comfort. I do not traverse back toward earth to make any complaint. I only come in joyousness of my heart to let the living know there are no dead. Life is perpetual. Age is not known here, neither pains nor sorrows; but all things are passing upward and onward toward the more beautiful worlds that are seen in the distance.

that are seen in the distance.

1 say glory, glory, to the spirit-world, for it has such beautiful lights and colors. If one should ask the question: Would you return to earth and clothe yourself again in flesh? my answer would be, No. For this life which now I like her as trief, no inharmance to his large. live has no strife, no inharmony, no bickering, no fault finding. This is the heaven unto which I have gone. Let each one tell the story for him-self; this is mine.

Thomas Gifford.

I am not numbered with the dead. Everything has its season to die, and then to bud again into life. Such has been my case. Thomas Gifford is my name, bordering into years seventy-two. Short Illness; living in Baltimore, on Orlean's street.

This is a matter into which, one must search; in searching you will find its intrinsic yalug. Not only to yourselves, but to others. I had no comprehensive idea of the mode or existence of a law that gave the dead the power of speaking with the living; but having found it I accept it. I see no flaw in it, nor do I find any power to injure any one from its teachings. It appears to be a universal law for each and, all to come and visit their friends, and make known their wants. My wants-have been supplied, both materially and spiritually, consequently I come, for it is good for me to be here, giving that part of knowledge that I have learned on the other side of life, which is, Though a man die, and his body be covered with the dust, still by the divine will of the Omnipotent Creator he has power to manifest to all who need to hear him. Those who do not need should neither read this nor seek for

Being a part of the divine mind I have only gone hence to get my inheritance, for which I am thankful. Youth has many pleasant days, but old age brings its infirmities, both of body and mind. I now go about the work of my Master, and I trust I shall be a faithful worker. I am feeling happy, feeling content.

George Hinks.

Meet me not as if I was a stranger or a wanderer; my mame is George Hinks. I died in Brooklyn, New York. Twenty two years old, in the very budding of my manhood; but I ask the Divine Mind not to meet me as a stranger or as a wanderer, for I feel the birthright within me of that grand inheritance that giveth peace and wisdom, Soul, thou art fathomless, boundless, and it is

thee I offer to the Davine Mind to culture and instruct. Heaven to me is a place in which scholar-ship can be given; with that scholarship we start w in life, doing good that can never have an

ending.

It tooks hard when we see the young die, but there is nothing hard in death. It is most interesting to see the particles of matter breaking up here and there, going forth to claim kindred with the elements that have gone before. When these particles or atoms have performed their work, they are all closed in again, accurately and minutely forming the structure of the spirit. No one who has ever witnessed this can call it death, one who has ever whitesed this can can be dearly for every faculty is quickened into positive activity, and with this quickening it goes forth to perform its work or mission. Oh, how beautiful it is to be thus occupied in doing that which you

know will benefit yourself as well as others.

I ask to return? No, not I. Things of earth have lost all charm for me. I am rich now in the treasures of the eternal home, which no one has given me, which no one can take from me. Neither my days nor my years are numbered. I am and ever will be in youth, in activity, so I will not say, seal this letter. I say, let it be open, for unto it from time to time I will add my thoughts.

To those in kindred who knew me, loved me and respected me, let my voice sound and raise them from the dead lethargy of earth unto the living plane of the heavens.

Harriet Schuyler.

At Philman, West Chester, County, Penn. Harriet Schuyler was my name. I was the daughter of the late Philip Schuyler. I was buried from Christ Church, at Philman. What stronger corroboration does any one wish than the converse of the spirit that has left the body? The body is only the prison-house for the spirit. When that decays the spirit comes forth bright, gay and elastic, bounding here and there with the grand anticipations of a new and fruitful Doubts, fears and tremblings have the mortals, but when mortality is laid aside, doubts, fears and tremblings are all cast out, for then we

see ourselves tust as we are. There is no fiction or successful falsifying in the land of spirits. All must be truth. When we recognize this we enjoy our blessedness on the other side of life. It is our birthright. It can neither be given nor taken away. It is in the record of our birth, then cometh death, and with this death cometh life; with this life cometh freedom to the soul; freedom of thought and freedom of will.

So you see, friends of earth, it is only stepping from the one platform on to another; and that other offers you no idleness. You must work. You must exercise every faculty of the mind; bringing them into use for yourselves and use for

This is my life in the spirit-world, where there are worlds upon worlds. No spirit has capacity to number them. On and on we go, forever and forever. There is no ending to eternity. This is my experience of heaven and heavenly things. It was in November I departed.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIES, RUDD. H. W.; Rev. Joseph Ritchie. Ida Palmer; Mary Ann Tobias; Lorenzo Jacobs; Wel-come Arnobi; William Darius Gregory; A Minister; Pat-rick Mellomaid.

ick McDonaid. Ralph Farnsworth, M. D.; Dea. Peter Talbot; William IcDavitt; Mary A. D. Daniel; Jim Williamson; Aaron Ezra Reed Frizzel; John Buck; Lewis Perry; Dallas . tle Gladden; James L. Favor; Lizzie V. Hood; Herbert Lorg; Emilee A. Civide; Daniel.
William F. Smith; Sarah M. Willis; Julia McIntyre;
George D. Brewn.
William Wallace Whiting; Jane C. Burns; John Devine;
Ur. Grinnell; Samuel M.—n; Ella B. Butters.
[Owing to our limited space, the remainder of our list of

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

GIVEN THROUGH THE MEDIUMSHIP OF MRS. BARAH A. DANSKIN. Amanda Faulkner; Ann Green; Thomas Jackson; Hugh Fadley; Daniel Clough; Anna Edith Thompson.

Advertisements.

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Jan. 5.

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Jan. 17. - *

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2x* Feb. 18.

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Dec. 23.

Susie Nickerson-White, TRANCE and MEDICAL MEDICM, 130 West Brook-ing street, St. Elmo, Suite 1, Roston. Hours 9 to 4, Aug. 18.—6m*

I. P. CREENLEAF,
Medical Chairvoyant and Homeopathic Physician. Office at S¹4 Montgomery Place, Room 4, Boston, Mass, Feb. 2.

MRS. JENNIE POTTER, M EDHBM-Test, Medical and Business-136 Castle st, hear 300 Tremont st, Hours 9 to 9, Sundays 2 to 3, aut. 5, +138°

Miss Lottie Fowler,

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Feb. 9.—4w*

HEALING and Business Medium, has returned to her fold rooms, No. 28 Winter street, Boston, where she will be happy to see friends and patrons. Pathents treated at their homes if desired.

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their homes of desired, 4w*- F-6, 46

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NRS. JENNIE CROSSE, Test, Clairvoyant, Bustness and Healing Medium. Six questions by mail 59 cents and stamp. Whole life-reading, 4),00 and 2 stamps, 37 Kendall street, Boston. 1w - Feb. 2. MRS. J. C. EWELL, Inspirational and Healing, sutte 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5, Jan. 5.

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SAMUEL GROVER, THALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 1. - 26w* DR. F. HATCH, Magnetic Physician, has removed to 35 Roylston street, where he would be pleased to see his patrons as usual.

MRS. C. H. WILDES, 52 Oak street. Mondays, J.A. Tuesdays, Wednesdays and Thursdays, 9:30 to 4. Feb. 23 -2w.

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April 7.

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Mr. Poster has since the commen ement of his medial I'd of sin a public gapacit, been a coshibpotstan traveler. The has carried the demonstrate sented from a work entitled "Notes and Studies tion of the chair on a Blayblantion to the princithe North Wiquetan centing of the 101, 100.1 has made the enterest of the globe, sessions the Surface of lands, Australia, etc., indus wanders age, and this igstopished allke the emints, the not lity out the leading society people of Europe. by his side, as being hever abashed in the prestence of the Lighest in the social scale into whose company his profession has thrown him, and hever losing through all his experiences wherever he has been that simplicity of manner and unstudied, outspoken method of expression which has marked bym from the first. 'As has been frequently said of him: "There is nothing mysterious about him. He is a man any one would be proud to call a brother," and his honesty of purpose regarding the phenomena is so self-evident as once to lave called out from the Boston Daily Herald a sentence which seems to be universally endersed by all doubters who visit him: "The spirits may not have any part in the wonderful" things done by Foster, 'the medium', but any manwho sees his performances and thinks they are done by any sort we jugglery is an intot of the MOST HOPELESS KIND "

Instead of soliciting patronage, or resorting to any means to arouse public attent on, his society wherever he has been has been eagerly sought after, and his marvelous gifts have been the "open sesame" to the doors of the oldest, proudest, most wealthy and exclusive families of this and the European continent. In Paris he was the object of distinguished attention. He was an invited guest and had frequent sittings with the which you exhibit in the education of your children which you exhibit in the education which you exhibit in the education which you exhibit in the education which your exhibit in the education which you exhibi Emperor Napoleon, the Empress and members of the imperial household. Among his patrons and friends were the Duke and Duchess Persigny, Duke d'Aumale and others of the nobility. In Belgium he was equally favored, receiving from ex-King Leopold a magnificent diamond pin as a token of his regard. In England he was the recipient of numberless personal and social favors. One of his scances the Queen graciously honored with her presence.

PORTFOLIO OF AUTOGRAPHS.

ters from distinguished personages is of rare value. Scattered loosely through a plethoric volume (the seals on their envelopes bearing the crests, bars and shields of dukes, earls, lords, etc.) are plentiful evidences from foreign nobility of their friendly regard. Turning over its pages we find such names as the following: Stuart Hobbouse (of the Byron family), Lady Me-Ruskin (the famous art critic), Lady Elizabeth Bryan, J. Milner Gibson, Thomas Brown, Mrs. Frederick Milbank, Sir Greville Smyth, Lord Napier, T. S. T. Sinclair, Bulwer (then Sir Edward, only), Edward Montague Manning, William Howitt, Sir Emerson Tennant, Robert Chambers Mr. and Mrs. S. C. Hall, and many other celebrities.

Among those who attended his scances may also be mentioned Sir Henry Rawlinson, Lady Wm. Poweett; Mrs. Disraeli (wife of the present premier), the Dake of Wellington, Dr. De Mussey (physician to the queen of Louis Phillipe, then with her husband exiles in England), the brother of Lord Brougham, Sir Greville Suith, H. W. Wedgwood (of Wedgwood ware celebrity), Cromwell F. Varley, Dr. Ashburner, and

In the United States he has repeatedly been the gulest of Longfellow, Agassiz, and others white names are best known to society, litera-

CHARLES OF KESS AND SPIRGITALISM

The portrologabove teletral to telesceverywhere the story that Mr. Foster has been uniformly ready to declare his fidelity to the spiritual world, and in no case more clearly than that tion of Charles Dickens to the scances of this need um. The stroller through its pages will encounter a letter signed H Spicer, wherein it is briefly set forth, by that confleman that "As it segmed to be my friend Mr. Sargent's [Epes] wish that I should call Mr. Charles Dickens's attention to your interesting phenomena, I did so, with a strong recommendation that he should sie and Judge for himself. I enclose his repty. I am welfined to their their the fact or they semena besit apposts a verification sparitual. on will be softwent to prolishing Mr. Dickens, ds, well as range others, against them "; which proved to be the fact, as Mr. D.'s letter, on perual by Mr. Roster, was found to be exheedingly braf, politic and cool, but non-committal in the

THE CARY SISTERS.

Also and Plabe, were for years warm triends of Mr. Poster, as Well as steading behavers in the werity of the placementaries mirring in his presonce. The sysweet singer on the field of poersy were well. on after heart, of the pre-shes of that there; in her klouraphy of the gifted pair chose in what seems a work dep tence to bigoted partic opinion. to entirely ignore the fact of their convictions.

B. this regards. Mr. Roster's portion is bontains.

Avral I thus from the estalented laterary works discretionals from two of which epistics Geretotogo upprobleded) we dere uppend a Those missives, bur date in New York City, amid the final hours of Alice in this sphere of exceptione. Probe writes, in view of the continued lilness of her sister; "Life begins to wear a pretty serious emokari matriculents with have utilized thereader as post somet mas, even to underthough I think I version on an obedience, to the earlief, the higher have the faculty of seeing the bright side generally, if there be one." The tollowing letter is supposed to be the last connected piece of penamanolish becaused by Alice, provious to her de-Associatived actory promote to what is official colors, and was, written, by her to Mr. F., out of in the and selection will be well for their after to operationle for his continued, friendship and kinds bear cound that Mr. Foster was born in Salon, I ness at a time when others from whom she had

had East 20th Sticket, Jan. 12th that he had no elucate maladvantages other than Dryn Mr. Foster - I am able to come to my though to be found in the common school a known disk this morning and find, the first thing, your on New England, that he has an very in his bide didted Jan 5th, accompanying some wine. and cannot retrain from sending a word of thanks both for that and for all your favors. I but you can refreeive them for your self . Though some whom I thought friends have tallen away during my sad affliction, others have been more than true. My room his rarely been without some token of your kind remembrance. Sincerely, ALICE CARY.

: Monday. I wrote the lines inside three days ago, but for two days past I have not been so well, and the note did n't get sent. I am better again. Come and see me. Tam better again.

Come and see me. Theard last evening of some of your wonderful manifestations, and gold Mr. Greeley [Horace] about it. The Lord keep you in good health and heart.

DR ASHBURNLE'S TESTIMONY. A (a specimen of the impression made by Mr. Foster during his European four, which was made in 1862 3, the fellowing extracts are prein the Philosophy of Animal Magnetism and Spiritualism: By John Ashburner, M. D., Member of the Royal Trish Academy. London: II.

Baillig of 219 Regent Street "1" "I have myself so often with seed spiritual manifestations that I could not, if I were in-clined, put aside the evidences which have dome before one. When Mr. Charles Foster was in before me. When Mr. Charles Foster was in London in 1863, he was often in my house, and namerous friends had opportunities of witnessing the phonomena which occurred in his pres-It is not necessary to enlarge this volume by a long list of names of witnesses. It may, however, be stated that many of them were persens of rank and of consideration in the higher walks of London society. They came, not many at the time, and thus had better opportunity for investigation. The second morning that Mr. Foster called upon me was about two weeks after his arrival in England. Accidentally, at the same time arrived at my door Lady C. H. and her aunt, the wife of the Rev. A. E. I urged them to come in, and placed them on chairs at the sides of my dining table. Their names had not been mentioned. Mr. Foster having retired to the further extremity of the room, so as not to be able to see what the ladies wrote, I induced them each to write upon separate slips of paper six names of friends who had departed this world. These they folded into pellets, which were placed together. Mr. Foster coming back to the table, immediately picked up a pellet, and addressing himself to Mrs. A. E., 'Alice,' he said, which made the lady start, and ask how he knew her name. He replied, 'Your cousin, John Whitney, whose name you wrote on that little piece of paper, stands by your side, and desires me to say that he often watches over you, and reads your thoughts, which are always pure and ren.' Then he turned toward me and said, Alice's uncle is smiling benignantly, as he is

will appear on my right arm.'
The arm was bared, and there appeared in red letters, fully one inch and a quarter long, the the back drawing room. It was behind a flower-name William, raised on the skin of his arm, pot. Mrs. W. C. went up-stairs and found the Certainly, William Gaven was my dear old friend, and the uncle of the lady whose name is Alice. How, without yielding to the truth of the assertion of Mr. Foster that he was a discerner

looking toward you. He says you and he were yery intimate friends.' I said, 'I should like to

know the name of my friend, and Mr. Foster instantly replied, Gaven. His Christian name

stranger, who had all his life resided in the United States of America, and could know nothing, even of the names of the ladies whom I had brought into my dining room from the street door, where I had accosted them, their names not having been known to my servants, is a phenomenon well calculated to puzzle the intellect of any one not having faith in Spiritualism. Mr. Foster's arm retained, on the surface of his skin, the raised red letters for fully five minutes. I ap-Donald Lockhart (niece of Sir Walter Scott), plied a powerful magnifying lens over them, and plied a powerful magnifying lens over them, and my two young friends and I watched them until they subsided and disappeared. It has been said that the skin was scratched by a pointed lead pencil, and I knew some persons who wrote on their arms, and succeeded in raising red letters; but the letters did not so quickly subside, and in some instances left sore scratches, marks or tokens of the want of common sense.

Mr. Restor was raidened himself to Indy C. Mr. Foster next addressed himself to Lady C.

whom he had never seen before in his life until he met her in my dining-room. 'Your mother,' said he, 'the Marchimess of —, stands by your side, and desires to give you her fond blessing and very affectionate love.' He added, 'Lady C., you wrote on a piece of paper I hold here the name of Miss Stuart. She stands by the side of your mother, and is beaming with delight at the sight of her pupil. She was your governess, and was much attached to you. He added, that charming, handsome person, the Marchioness, was a great friend of the Doctor's. She is so pleased to find you all here. Her christened name is to appear on my arm "Mr. Foster drew up his eye, and there appeared in raised red letters on the skin the name 'Bubara,' which subsided and disappeared gradually, as the former name * William "had done. Hery were cases in which it was quite impossible that the medium could have known any single fact relating to the famihes or to the intimacies of any of the persons present. I had myself formed his acquaintance oly two days, and the ladies had arrived from a part of the country with which he could not possibly be acquainted. It may be inquired very wherein and flogt was made to secure the atten-tion of Charles Dickens to the scances of this rative with any philosophical view of our mental functions? One road he at no loss for a reply but it is more advisable at present to multiply

> putsuit of knowledge, and besides physics and chemistry, although he never proposed to become a professional physician, he studied anatomy at the Borough Hospitals, and had the late Mr. Cline for his, teacher, and Sri Astey Cooper for his fellow student. Mr. Foster had passed his life of twenty four years in America. The son of a captain in a merchant ship, sailing from and to the port of Salem, in Massachusetts, he had never heard of Sir Astley Cooper. One evening, in my dining room, a Land, as pulpable as my own hand, appeared a little above the table, and soon rested gently upon the thomb and four fingots on the surface of P. Several persons were coated around the 1855. Mr. Foster, addressing the, said, "the person to whom that hand belongs is a triend of years. He is a hand-some mun, with a partly presented in Lis very much gratified to see you and to renew his negatintance with on Before he mentions he mane he would like to i now it von ner emberths eading your lather his old friend, and von self his young frien l.' I wit S.r. Astley Competitional Mr. Foster, fund wishes me to ted you that a cain spirits have. the power, by the tores or will of creating, from elements of digrees netter in the atmosphere. constant wife the band thoy possessed on earth be shortly the band method into air. Then Mr. Poster said: 'two times do of yours desire to be remetabered to you. They accompany Sir Ast-cy Cooper; one was a military surgeon, and went to Canada. He was at Edinburgh your fellow student. He calls himself Bransby The other was your intimate friend, George oung, who has communicated with you once before since he left your sole to.

would not be defined too multiply facts relating to the spiritual manifestations of this very extraordinary medium. My friend Sir William Popham, well known among all who have inves tizated mesmerie phenomena as the person who tidu red on Woenhell, at the Wellow Hospital, that profound unconscious sleep, which enabled Mg Spaire Ward to amputate a most exprudiate ingly printal limb above the knee, without the spationly's knowledge, asked me to give him the opportinity of inquiring minutely into the phenomeral, respecting which our friend Ediotson and I were so completely divided in opinion. by unseen and unsinscious muscular energy, and the Moderator Luap did not fall from its place on the centre of the table. The decanters, salt-cellars, wine-glasses, knives and forks, water unconscious muscular force, or some correlative, or conserve i agency, prevented the slightest change among the correlative ratios of the table furniture, although the top sloped to very nearly an angle of torty-five degrees. There was a wonderful conservation of my glass, china, and lamp. The servant who was waiting upon us stared, letting up both arms, exclaimed: Law! well. In ver! and the next minute he cried out, Do, do look at the pictures I' which, with their ten heavy thures, had appeared to strive how for they could quit the wall and endeavor to reach the dinner table.

The appearance of hands was by no means an unusual phenomenon. One evening I witnessed the presence of nine hands floating over the din-

On one occasion the Hon, Mrs. W. C. and her sister in law desired to try some experiments in my dunker k immer, a room the Baron von Reichenbach had taught me how to darken properly for experiments on the od force and the odic light emanating from living organized bodies. This room afforded opportunities for marvelous manifestations. When the light was excluded the two ladies were seated on one side of a heavy rosewood octagonal table with drawers, weighing at least seventy or eighty pounds; Mr. Foster and I were on chairs opposite to them. Sudden ly a great alarm seized Mr. Foster; he grasped my right hand, and beseeched me not to quit my hold of him, for he said there was no knowing noid of him, for he said there was no knowing where the spirits might convey him. I held his hand, and he was thoated in the air toward the ceiling. At one time Mrs. W. C. fell a substance on her head, and putting up her hands discovered a pair of boots above her head. At last Mr. Foster's aerial voyage ceased, and a new phenomenon presented itself. Some busts, as large, as life recting upon boots curphoards seven feet. as life, testing upon book cupboards seven feet high, were taken from their places. One was suddenly put upon Mrs. W. C.'s lap; others, on my obtaining a light, were found on the table. I removed these to a corner of the room and put out the light. Then the table was lifted into the air, and there remained for some seconds. Then it gently descended into the place it had before occupied, with the difference that the top was turned downwards, and rested on the carpet. The ladies were the first to perceive that the brass castors were upwards.

One of these ladies had missed, on another occasion, her pocket handkerchief; Mr. Foster told her she would find it in the conservatory behind handkerchief in the spot indicated. A similar event happened a second time. The question was how the pocket-handkerchief could travel PORTFOLIO OF AUTOGRAPHS.

assertion of Mr. Foster that he was a discerner from the dining-room, all doors being shut, to sense to commend it to confidence.—Dr. Evans, Mr. Foster's book of original autographic let., of spirits, the fact could be known to a complete the floor above, where it was deposited on a shelf F. R. C. S., London, England.

in the conservatory. Mr. Faraday would aver that my facts were corroborative of his conserva tion of force.

In that back drawing room stands a heavy Broadwood's semi-grand piano. Mr. Foster, who is possessed of a fine voice, was accompanying himself while he sang. Both feet were on the pedals, when the planoforte rose into the air, and was gracefully swung in the air from side to side, for at least five or six minutes. During this time the castors were about at the height of a foot from the carpet."

On one occasion, Mr. Foster being ill, Dr. Ashburner was summoned to attend him. He found him wrapped in a profound and insensible slumber. The Doctor administered a restorative, and soon after the following occurrence took place:

"Suddenly, Mr. Adams [the gentleman who summoned the physician] and I being present, the bed clothes were tightly rolled downwards as far as his groins. The shirt was then rolled tightly, like a cord, exposing to our view the skin of the chest and abdomen. Soon there appeared in large red letters raised on the surface the word Development, which extended from the right groin to the left shoulder, dividing the surface into two triangular compartments. These were filled up with sprigs of flowers, resembling fleurs-de lis. The phenomenon lasted nearly ten minutes, when the shirt and bed-clothes were unrolled gently and replaced as they were at

"One evening [continues Dr. Ashburner] Mr. late triend, Lord Arthur Lennox. Among those present were the Duke of Wellington and the present were the Duke of Wellington and the present were the Duke of Wellington and the remarks: "This book treats of facts in simplicity, diversitions of offering a test to Mr. Charles Foster; and the name of the spirit selected by Mr. D. was and the name of the spirit selected by Mr. D. was another than the line of march. It moves forward, gathering a little here, a fact there, and a moves forward, gathering a little here, a fact there, and a moves forward, gathering a little here, a fact there, and a moves forward. slip of paper and properly folded so as to conwas correctly stated by Mr. Foster before the paper was unfolded. Various other similar pheour lacts.

My father was, in his youth, addicted to the pursuit of knowledge, and tesides physics and the truly important branch of human knowledge known as Mesmerism, or Animal Magnetism, however proposed to become known as Mesmerism, or Animal Magnetism, the contemporal data of the acquisition of a power new to us, of communicating with our tormer beloved friends who now enjoy happiness under improved conditions in other spheres of existence, are we, the cultivators of this knowledge, who have been always actuated by high and honorable motives, to quail before the sordid ignorance, the ignoble slander, the vile social persecutions of those who cater for the lowest prejudices of mankind? Trisquite absurd to shut our eyes to facts. These

either are facts, or they are not facts. If they be truths, no power on earth can put them aside. If they be not, they ought to have falled into contempt or oblivion long ago. But they are d ally occurring. What is to be done then? Let us be as obstinate in denying intelligent agency as my good old friend Sir David Brewster, or Lord Brougham, that will not mend the matter. We do not consent to bow to the dictum of either of these men. Why should we be guided in our conviction by their dogmatism, however eminent they may be in their respective positions? Lord Brougham's felling me that all dogs are wolves would not make me believe them to be so, nor would my old friend Sir David's assertion, that the last thing he would consent to conclude should be that the intelligent agents were unseen spirits, make me yield my common sense that they could be no other."

[Concluded in our next.]

More Persecution.

To the Editor of the Ranner of Light: You doubtless have heard that Wm. Eddy has been arrested on a charge of exhibiting as "a juggler and mountebank" without a license. This is true: but the complaint was made by an individual, it is said, in pure spite, because, on account of his exacting and somewhat violent disposition, he had been refused admission to the ances. It is a curious fact that he who makes the charge has never seen the Eddy exhibition, never paid his money at any of the Eddy gatherings, but has complained simply on hearsay. The first and second days of the trial amounted to this: Several testified that they sat in a semi circle of men and women before a cabinet which Sit Whiting, with the concurrence of Foster, they had examined to their satisfaction; that fixed an early day for dinner. There were only quite a number of figures came out, but they the three of us at the dinner table. The servant could not be recognized on account of a poor placed the soup tureen on the table. No sooner light; that all these, including children, might had I belied my triends to soup than Sir Will have been. Wm. Eddy, and that though they flam, who had preferred the seat with his back could not swear to a single thing as fraudulent, to the fire, requested permission to alter his they simply believed it might be. Others swor mind, as the fire, was too much for him. He positively to the effect that they had so thoroughly went to the opposite side of the table, forgetting examined the cabinet they were certain no huto take his naplen with him. Immediately a hand, apparently as real as the hand of any one of us, appeared, and lifted the napkin into the air gently and gracefully, and then dropped it himself entered it; that after Wm. Eddy came carefully on the table. Almost simultaneously, but of the cabinet he had been thoroughly while we were still engaged over our soup, one searched, even to his stockings and to the inside searched, even to his stockings and to the inside side of the dining table was lifted up, as our of his pocket book, and nothing found upon him philosophic triend Mr. Faraday would conclude, but his ordinary clothing, except a key and a chestnut, an I that during his sitting in the cabi net several forms had appeared which were unmistakably recognized as those of relatives—not then for the first time, but perhaps for the twencarafes, tumblers, all remained as they were in tieth or thirtieth time. The trial has been ad-their place; no soup was spilled, and Faraday's journed to Monday next.

2 Piense allow me to add a few remarks. One of the party testifying against Wm. Eddy is a much-respected citizen, a Mr. Parsons. In his zeal to make the thing ridiculous, he made statements which he could not substantiate. For instance: He said in substance that, the room was so dark he could not distinguish the figure (of the woman or man) that came out, from an ele phant. This, according to the testimony, he soon after denied. He said again in substance that (though all hands were joined) each one arose and eagerly thrust forth his right arm and fore-finger as he earnestly asked: "Is it for me? Is it for me?" when the several forms appeared. This was also incorrect, as is well known to those who attended these scances. Such statements show how far people will go to throw discredit upon a faith and trust reposed in by millions of worthy people, simply because they themselves do not believe in it, knowing in fact nothing about it. But can this individual suppose that his silly strictures concerning the exhibition he attended will have a feather's weight in the balance against the published, reiterated testimony of those who have thoroughly (ay, for twenty-five years, some of those I shall name) examined these phenomena, including the Rev. Dr. Davies, the Rev. Dr. Monck, the Rev. Thos. Colley, the Rev. Stainton Moses, and Messrs. Crookes, Wallace and Varley, Fellows of the Royal Society of England?

This age, says a distinguished Russian author ess, when referring to the age of stone and of bronze, "may be called the age of brass."*

G. L. DITSON. Albany, N. Y., Fib. 16th, 1878.

*I can and ought further to say that last evening at the Eddy scance two of the Packard family appeared as clothed stilling, and were at once fully recognized by relatives; that my father-in-law appeared in nearly a complete navy uniform, and was at once greeted by his daugnter with a thrill of joy the expressible. He wore his epaulets and belt, which were particularly conspicuous; and as his frame was large, his presence commanding, he could easily be recognized.

The Northern Wisconsin Spiritual Conference Will hold a Three-Days Meeting in Spiritual Lan, Omro, Wils., on the 15th, 16th and 17th of March. Prof. R. G. Eccaes will be the only engaged speaker. Other speakers are invited to participate. The reputation of Prof. Eccles is sufficient guranty that the meeting will be an interesting one. Let there be a full attendance. Meals served in the disting-room adjoining Hall.

The meeting will be called to order on Friday, 15th, at 10 o'clock A. M. Sharp. Don't wait until Saturday, but be on han the first day. Did. J. H. SEVERANCE, President, Du. J. U. PHILLIPS, Secretary, Worthern Wisconskin Spiritual Conference, Omro, Wils., Feb. 18th, 1878.

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Good Feeling do s the basting. The instruction to be gained ceal it completely. Mr. Foster mentioned certain from a persuant of the death of Mr. Bowlby which by the time spent in its persuant. Awkwardness is shown were not only highly probable, but which gave the assurance that the name of the individual manufacture of the individual want of charity come in in an ungodly air to suit. Love and benevolence shine brightly over its pages, while Christ and the spiritual communion throw their mantle over the sins of the world, and call on man to resurrect, regenerate, and reinform himself to meet the exigencies of the times; and to reliabilitinent himself to push forward the great and glorious work of reform and good-will to man in the highest, heaving no stone unturned that may be brought up to help aid and finish his spiritual temple, whereby he may appear in ' due form' when he throws off this mortal earthly coll, and habiliments himself with the new spiritual form of righteousness, in order to enjoy all that is great, good, and eternal in the heavens."

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