VOL. XLII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 20, 1877.

\$3,15 Per Annum,

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Original Essays.

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SPIRITUALISM A LOGICAL NECESSITY.

BY GEORGE A. BACON.

The distinguishing feature between Spiritualism as a form or basis of religion, and the more popular systems of the historic religions; between the legitimate deductions of this later revelation and the familiar faiths of the earlier theologies, is practically this: one rests on facts, the other on fancy; one is a matter of science, the other of speculation. The difference is no less favorable than fundamental; revolutionary, but progressive in the direction of the heavens. The desire or dream of the ages, has been for a system of religious thought satisfactory to, and commensurate with, the highest demands of its growing intelligence; that which satisfies its scientific side and equally responds to man's spiritual aspirations. Failing to answer this vital demand, Materialism and its disciples have continued to flourish, despite all combinations of Church and despotisms of the State. The blood of its respective devotees becomes as fruitful without, as within the pale of the Church. Opposition stimulates activity. Destruction produces life. Martyrdom, whether in behalf of the Church or in defence of mental liberty, always ensures a mensure of success. Thus has there always been a sturdy, valiant band, ready to oppose every assumption or dogma which the Church has felt to adopt. Antagonisms, desperate and prolonged, mark the development of all progressive theological ideas. Born amid bloodshed, they have had to fight for a foothold and a continued existence. That spiritual truth, the utterance of religious convictions, upon and be maintained by the most carnal of weapons, is the appalling anomala of all time. Great truths, however, the wide world over, are bought at a costly price.

At a time when the average religious food, served up by the high stewards of the Church, failed to furnish the requisite sustenance necessary to maintain either mental or moral growth; when skepticism, relative to the fundamental principles of our spiritual nature and relationship, was increasing on all sides; when among representative thinkers, scientists and savants throughout the civilized world, belief in the Bible, or in Christian faith as an indispensable element of Church doctrine, was in an eclipse; when atheism, materialism and other phases of a general system of Negation were adding to its ranks constantly; in short, at a time when the need was most pressing, the sun of Spiritualism arose with its answering demands of the soul for "more light."

Unlike the religions of the past, it asks not assent or acceptance, save as it appeals with irresistible power to the highest reason and deepest | quently verified, that intelligence is imparted consciousness of the individual soul. It calls not for faith in insoluble mysteries, but for facts in nature and human experience. As the cry of the old was Believe, the mandate of the new is Investigate. Whatever speculations arise, must legitimately grow out of positive proof, and proceed from the domain of absolute knowledge. It damns not for doubt; on the contrary, recognizing the justice of its claims, it always welcomes a proper spirit of disbelief, forevermore saying, dissent, till the demonstrations conclusively con-

On what do the foundations of Spiritualism rest? What the nature and character of its evidence? Cicero says, "As the scale of the balance must give way to the weight that presses it down, so the mind must of necessity to demonstration." The authorities define Evidence as that which "includes all the means by which ing these proofs, who the losers and who the any alleged matter of fact, the truth of which is gainers are, the common sense of mankind will submitted to investigation, is established or disproved." (Greenleaf on Evidence.) "Any proof, be it the testimony of men, records, or writings." (Cowell.) "Evidence and proof are used as synonymous." (Blackstone.) Thus evidence may vary in kind as well as in degree. Intuitive evidence irresistibly demands and commands belief without any process of argumentation; "which perceives the truth as the eye doth the light, by being directed toward it." Thus, for instance, no number of words can make this fact more

real—that two are more than one. Inductive and deductive evidence respectively require for proof various consecutive steps of tality; a belief in the nearness of the immortal reasoning - the latter of course being chiefly available in the evolution of unknown, from known truths. Demonstrative evidence is mathematical in its character, and applies to necessary, while moral or probable evidence applies to

 contingent truth. The evidences of Christianity are usually classed, gods of the Greeks; the Druids of Celtic Europe; and cooperate in their aims and achievements."

their tendency to promote the happiness of men. Collateral evidence is drawn from the history of upon society, &c. Archbishop Paley classifies of Historical and Auxiliary.

Practically, however, all the facts which evidence brings before us may be referred to two sources—through our own perceptive faculties, or the observation of others.

Direct evidence, then, is the result of personal experience; indirect, the evidence of testimony. The character of evidence depends upon the reliability or non-reliability of the witness. Naturally enough, each person feels to rely most strongly on the knowledge gained through the operation of his own faculties. The facts of consciousness form part of our existence; hence the greatest confidence is felt by each one concerning those matters which come, as it were, before the judgment-seat of his own reason, the Supreme Court of his individual soul. What are the evidences of the phenomena occurring through media being of spiritual origin? In other words: is the spiritual hypothesis the true one?

As evidence of the truthfulness of Spiritualism, and in verification of its claims, there are over twenty kinds of manifestations, which appeal to us objectively and subjectively, the facts of which, arising from each kind, not only warrant but neqessitate the acceptance of the spiritual theory. The aggregation of these indisputable facts, resulting from the various kinds of manifestations. overwhelm the mind in favor and support of the spiritual philosophy. The variety of these manifestations being familiar, their enumeration is unnecessary. But consider, for a moment, one phase of the physical manifestations—the moving or lifting of ponderable bodies without physical contact. Thousands have witnessed this kind of manifestation in every section of the country, under the severest and most crucial conditions. utterly precluding all possibility of deception. What does even one such unquestioned fact imhas been repeatedly produced in the writer's of the body was a common and publicly acknowlpresence, and no ordinary cause was visible, nor | edged belief five hundred years before the birth | had seen a soul in a bodily shape; that it appearthe voicing of man's deepest intuitions, should is any ordinary cause known whereby it can be of Christianity; yet Christians are ever boasting ed to be a spirit, but not empty or formless, and satisfactorily accounted for. It must therefore have been produced by an extraordinary cause, which, it is claimed, was no less than spiritual, and superintended by those who knew how to overcome, for the time being, the law of gravitation. What is the candid, impartial materialist going to do with facts of this character, for the evidence of which, reliable witnesses have the majority of their senses-sight, sound and feeling? Applying the principle of inductive reasoning, the source of which is founded in observation, to the myriad of genuine facts of every kind and class, growing out of physical manifestations, and how far short of the highest degree of moral certainty becomes that evidence which thus sustains the spiritual hypothesis?

With reference to another phase: It is an axiom in mental science that, intelligence must either come from mind in the form or from mind out of the form-the embodied, or the so-called disembodied. No other sources are recognized. Now it is a common experience, proven in numberless instances, that statements are made and subseand information given beyond all ordinary sources of knowledge, either of the party receiving it or the party through whom it is conveyed, and beyond the knowledge of any person living-it follows of necessity that this intelligence must proceed from a disembodied source. No other explanation will suffice, and this, moreover, is a perfectly rational one. Were mankind, concerning these things, free from all prejudice and untrammelled by educational bias. one well authenticated fact of this character would be sufficient. Yet many like facts are doubtless within the experience of every intelligent investigator; still the present popular voice, because of its superficial prejudice, seeks to put its condemnation upon those who, by virtue of these experiences, are gratefully obliged to receive these heaven descending proofs. In rejectone day gladly determine, only sorrowful then that they were not wiser long before.

The intuitional evidences of mankind each and all directly support, and are in entire harmony | piety." with, the spiritual hypothesis. As profoundly significant of the verity of Spiritualism, and in striking confirmation of the truthfulness of the distinctive teachings of the Spiritual Philosophy. is the fact that, amid the infinite variety of human beliefs as collective expressions of the religious element in man, we find that these simple, yet-grand, central and eternal truths, are common to the soul of man; namely, a belief in immorworld, and in some form of intercommunion between the two worlds. Hence the idea so nrevalent, among all people in every age and clime, of this instinctive faith. Hence the nymphs of divine supervision and interference in the affairs mythology; the priestesses of Pagan nations; the consulting of oracles; the thirty thousand by their counsels, but personally appear to men

under three heads-external, internal, and col- | the Undines of Germany; the Banshees of Ire- | The reader must remember that all this consislateral. The former seeks to demonstrate the land; the second sight of the Scotch Highlanders. | tent testimony was long anterior to Christianity, authenticity, credibility, and divine authority of | Hence the fairies and elfs of past ages; the medithe Scriptures. Internal evidence deals with the | cine men and prophet lodges of the Indians.; the | plement and confirm these views of the Pagaus. moral excellence of the doctrines taught, their ghosts and haunted places in our own day. Justin Martyr, of the first century, says: "With consistency with the character of Delty, and Whence all these, if they are not common to the us even hitherto are prophetic gifts for which nature of man? Whatever is common and in- you Jews ought to gather, that what formerly stinctive to the nature of man must have a foun-Christianity itself; from its diffusion; its effects dation in nature itself, is an axiom in mental with us may be seen both males and females science. Dr. Samuel Johnson says: "That the with gifts from the spirit of God," In his time his "Evidences of Christianity" under the heads | dead are seen no more, I will not undertake | the Christians sent a document to the Emperor to maintain against the concurrent and unvaried testimony of all ages and of all na | equal and worthy of human reason, oh ye Emtions. There is no people, rude or learned, among whom apparitions of the dead are not re- who moves the mouth of the prophets as his inlated and believed. This opinion, which prevails struments? . . . I call them prophets, who, beas far as human nature is diffused, could become | ing out of themselves and their own thoughts, universal only by its truth; those that never | did utter forth whatsoever by the impelling power heard of one another would not have agreed in a of the spirit he wrought in them; while the tale which nothing but experience could render | divine operator served himself of them, or their credible. That it *ad by single cavillers can very little weaken the general evidence; and through it." some who deny it with their tongues confess it by their fears." Verily the intuitions of man-

less emphatically than satisfactorily. The historical evidence in support of the spiritual hypothesis is overwhelming, both in quantity and quality; and extends uninterruptedly from the earliest records to the present hour. The Hindu religion, the oldest known to man, teaches the doctrine of attendant spirits, and also of a subtle invisible body within the material body. Homer and Hesiod, poets who flourished nearly one thousand years before Jesus, repeatedly avow their belief in guardian spirits, and none so well as poets know how to express the popular faiths of the people. Hesiod says:

oppular faiths of the people. Hesiod says:

'Invisible, the gods are ever nigh,
Pass through the midst and bend the all-sceing eye, . .
For thrice ten thousand holy demons rove.
This breathing world, the immortals sent from Jove.
Guardians of men, their glance alike surveys
The upright judgments and the unrighteous ways. . .
Earth-wandering spirits that their charge began,
The ministers of good, and guards of man.
Hovering they glide to earth's extremest bound,
A cloud wrial vells their forms around.
Mantled with mist of darkling air they glide,
And compass earth, and pass on every side;
And mark with carnest vigilance of eyes,
Where just deeds live or crocked wrongs arise.''
Horodobus who whisted fearent four hundred an

Herodotus, who visited Egypt four hundred and forty eight years before Christ, to collect materials from the priests who were celebrated for having carefully preserved the records of past f their system brought immortality to light centuries afterwards! Confucius, who lived about five hundred years anterior to spirits, and ceremonial observances to the souls of ancestors. And the highest moral truth which embodied in the so-called Golden Rule, we find Chinese philosopher and teacher. Æsculapius had a temple at Tarms, where it was common to make invocations to the dead. Socrates distinctly affirmed that he himself was crontrolled by disembodied intelligences. What can be plainer than these words of his? "I am m ved by a certain divine and spiritual influence. . . . this begun with me in childhood, being a kind of voice which, when present, always diverts me from what I am about to do. This has been enjoined me by the Deity, by oracles, by dreams, and by every mode by which any other divine decree has ever enjoined anything for man to

Plato says, that between God and man are the spirits who are always near us, though commonly invisible to us, and know all our thoughts. They totle says: All these invisible beings are as substantial as the material beings-that is, in the spiritual realm spirit existence is as real as physical existence is in this life. Pythagoras, Apollonius and many others, might be quoted as teaching substantially the same doctrines. Pythagoras, in fact, declares "the intelligent soul has a subtile body of its own, which protects it from the gross outer body;" and the greatest orator of ancient times thus testifies to the spiritual facts of his day, and which are so plentifully duplicated in our day. Cicero says: "They whose minds, scorning the limitations of the body, behold things which they predict." And again: "The worship of the gods is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves. Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be hardened in stupidity or im-

Titus, he who destroyed Jerusalem, in a speech to his soldiers, encouraging them to deeds of valor, as reported by Josephus, says: "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, and received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards." Our evidence on this point really becomes burdensome. "The whole system of the ancients," says Howitt, "is one of of man. The gods not only direct human events

belonged to your race is transferred to us. . . of Rome, in which these words occur: "Is it not peror, to yield up our faith to the Divine Spirit, organs, even as men do of a trumpet, blowing

Irenaeus, another of the Christian fathers, and Bishop of Lyons, who suffered martyrdom in kind favor and support the spiritual theory no 202, as quoted by Euseblus, says: "Some most truly and certainly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health." Again he says: "We hear of many. brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."

We omit, for lack of space, to quote similar passages from St. Ignatius, St. Polycarp, Montanus, Eusebius, St. Cyprian, Origen and others, concluding this branch of our evidence by the testimony of Tertulian, the most celebrated Father of his age for eloquence, &c. He says: "There is at this day, living among us, a sister who is a partaker of the gift of revelation, which she receives under ecstacy in the spirit, in the public congregation. During our religious service on the Sabbath, she commonly falls into a crisis or trance, wherein she converses with angels, and years since, that the writer left his study, which

had seen in her ecstacy. She informed us she appeared as substantial that you might touch or hold it. It was tender, shining, of the color of the Christian era, inculcates the worship of the air, but in everything resembling the human form." How singularly happy this description of a spirit-form, written fifteen centuries ago, Jesus taught, as recorded in the Gospels-that corresponds with those seen to-day by so many of our media, by many of our personal friends, was enunciated five centuries before, by this and finally by ourself. But these spiritual gifts and manifestations are not only affirmed by representative Pagans and confirmed by the Christian Fathers, but the history of the Catholic and Protestant churches are replete with them. Enough, however, historically.

Under the head of collateral evidence, may be mentioned the unparalleled fact that, in less than three decades of time, since it had its modern advent. Spiritualism has extended its name and knowledge around the entire habitable globe. In this country alone it numbers its media by thousands, and its believers by millions. Ecclesiastical history knows nothing approximating to this. It is entirely unprecedented. Its acceptors belong to no one grade of life. Representatives of each and every class of mind are among its adherents and supporters, who are mainly characterized by a spirit of free inquiry, theological independence, impartiality and love of truth. While the greatest variety of opinion exists on the part of its believers touching every other issue, the cardinal points of Spiritualism are fully accepted by all of its acknowledged adherents. What is too often a matter of faith with the popular religionist, becomes by means of experiment an item of knowledge to the Spiritualist. The pure, simple, unquestioned morality and practical bearing of the main doctrines of Spiritualism have never been exceeded, cannot be overthrown, or result in aught else but present and future well-being. The more its great truths are realized, appreciated and consistently exemplified, the better and nobler the individual, the community and society generally. Inevitably, as "Creation feels through each minutest pore the genial, influence of the seasons," so civilization feels," permeating its entire circuit, the higher impulses born of Spiritualism.

By the established laws of evidence, it is irresistibly held as one of the strongest proofs in favor of any hypothesis, when all the relative phenomena are in harmony with it. Now if it has been shown that, with reference to the spiritual manifestations occurring all around us, a consistency, a similarity with those of former times, clearly deducible from the same general causes, we claim your logical acceptance, whether they happen to agree with your preconceived notions. your educational bias and theological conceits, or

Spiritualism then becomes a logical necessity, 1st. Because the facts themselves, their obvious origin and necessary deduction, prove and pro-

2d. Because it is responsive to the universal and instinctive aspiration of mankind.

31. Because it is verified by every human tradition, as proven by history.

4th. Because it is in harmony with human rea-5th. Because it is supported by universal anal-

6th Because it is affermed by our intuitions.

7th. Because our mental, moral and spiritua natures absolutely need and demand it.

Thus through all kinds and degrees of evidence. analogical, historical, intuitional and spiritualevidence possible and probable, personal and positive, evidence direct and indirect, moral and mathematical-one is forced to accept their conclusions. Thus through a series of reasons, which taken in their unification and aggregation are proof that the spiritual hypothesis is true, as anything this side of absolute and universal knowledge can make it. The golden-linked chain of History, Observation and Experience establishes it beyond the shadow of a doubt-estab-

able and forever. Metrose, Oct. 1st, 1877.

"MATERIALIZATIONS."

lishes it on a basis at once demonstrable, irrefut-

BY GEORGE WENTZ.

I have heard (but not believed) the spirits of the dead

May walk again."

Shaksp ace. Winter's Tale: Act, III., Scene 3. There-appears to be some difference of opinion among Spiritualists as to the importance or necessity of "materializations"; some, who are well assured of the fact of spirit communication, questioning the need as well as doubting the genuineness of posthumous personal appearances Generally speaking, the species of evidence which appeals to the intellect or understanding may be more trustworthy than the species of evidence which is addressed to the senses, because it is more difficult to guess correctly any special knowledge than to counterfeit successfully the human form.

The annexed instance of-form-manifestation is extracted from a recent number of the Church Quarterly Review, and, as the production of an Orthodox pen, should be credited with its full value:

ply? when all know that inertia is a common property of matter, every particle of which, to be overcome from a state of rest, requires a corresponding measure of force—this being a fundamental law of mechanics. Of course, within the real mof reason, no effect of this kind could possibly be produced without adequate cause; yet it has been repeatedly produced in the writer's common and more distinct, which records of past trance, wherein she converses with angels, and years since, that the writer left his study, which sometimes with the Lord, and eees and hears you opens into the passage on his way to his early vine mysteries, and discovers the hearts of some prayer was repeated at the Egyptian funerals:

"Delign, ye gods, who give life to man, to give a favorable judgment of the soul of the deceased once, when our sister was in the spirit. As he desire it.

"Delign, ye gods, who give life to man, to give a favorable judgment of the soul of the deceased once, when our sister was in the spirit. As he eservice was over, and the rest of the people had departed, she communicated to us what she had departed at the Egyptian funerals:

"Delign, ye gods, who give life to man, to give a distinct."

"Delign, ye gods, who give life to man, to give a distinct."

"Delign, ye gods, who give life to man, to give a distinct."

"Delign, ye gods, who give life to man, to give a desire it.

"Delign, ye gods, who give life to man, to give a distinct."

"Delign, ye gods, who give life to man, like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it ed to be a spirit, but not empty or formless, and wanting a living constitution, but that its form the object, which was so thin and tenuous in its consistency that the light on the panels of a highly varnished door was visible through this lower part of the dress. It was altogether colorless—a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognized the features of a very dear friend. The expression of his countenance was that of holy, peaceful rese, and the gentle, kindly aspect which it wore in daily life was intensified (so the writer, in 18calling the sight, has ever since felt,) into a parting glance of deep affection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, till then, did he realize that he had been brought into close communion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and open-ed the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for some weeks previously, and that nothing had brought him to his thoughts on the day of his decease."

Attention is called, in this vivid description, to the fact that, as the process of materialization proceeded to completion, the head of the figure was turned toward the observer, showing spontaneous motion as a distinct act on the part of the form itself. The writer remarks:

"The fact is that this class of what are called 'ghost stories' is so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly supernatural at all. We mean that the question arises vhether it may not be possible in the nature of things -under certain circumstances -- for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, If so, why is it not even more common? our maswer is easy. There are numbers of things answer is easy. There are numbers of thin quite natural which are much more uncomm han the well-ascertained instances of this class

If the spirit may "manifest" at the moment of transition, why may it not do so at any time subsequent to that event? And why hay not these manifestations begin now to be more common, and the "conditions" come to be ascertained? The "glance of deep affection" which is ascribed to the spiritual visitant, opens up the question of the moral necessity of form-mani-

"Materializations" are not mere pictures formed by color rays upon the retina, because color combinations are not self-moving, and do not speak. Nor are they material atoms concentrated into forms which dissolve into nothingness, for when these atoms have disappeared to ordinary vision the eye of the clairvoyant, or clear-seer, can yet perceive a real form which

the subjects of further study.

longing, so far will it come short of satisfying visible death. the totality of human needs.

A dear friend passes away. Clairvoyants tell us that they see her form still attendant by our side. We believe them on evidence independent of their own vision and inaccessible to their own knowledge; but such a belief, though it satisfy the reason, does not content the heart. We ourselves would see the form, feel her hand in ours, look into her eyes, possibly hear her speak; and, . Indeed, we know such results sometimes happen in our dreams. Is it too much to ask to see as others see! Is this exacting too much from a science which treats of the soul's substantiality after death? Rather is it not the necessary corollary of the proposition that where there is intelligence and affection, there also is organization? And is not "materialization," or the man-Hestation of form, the simple complement of communication, or the manifestation of intelligence? For myself, I do not doubt that the powers and conditions which have allowed us the one, will in due time present, us with the other, Nor have we long to wait.

Since that mysterious bourne beyond the grave is no longer to be designated as the Silent Land," why must it forever remain the Land of the Un-

seen? Tradition, languages, the literature, and even the history of all ages, dimes and peoples, furnish evidence of the reappearance of the dead. If however, these appearances, many of which are underiably authentic, should be accepted as rendering the independent action of spirit as probable only, the experiments of Prof. Crookes prove its actual occurrence with scientific precision. We are no longer able to doubt or deny the fact, as every attainable means by which certainty is established in the mind of man has been availed of in the settlement of the question. What remains for investigation, beside identification, is the study of all accompanying circumstances and conditions in order to an approbenslon of the law under which the fact takes place. This is, appropriately, the subject of the later science, so called 'psychology, which, heretofore pursued in the abstract, has lost the thread of the soul's relations in a tangle of metaphysical spec-

The New York Sun, discussing a decline in relicious helief, says that with the acceptance of scientific theories goes revelation, and with it the faith in the immortality of the soul; that education is becoming more and more separated from faith, that the triumph of science means the overthrow of theology, and theology cannot conquer without destroying science; adding that Spiritualism is a for equally hostile to the old theology and the new science.

Strange and dangerous indeed must it seem to the lambs who follow the crock of the Orthodox Inquirers into the phenomena of Spiritualism shopherd, to hear that "faith" must be replaced should begin by forming circles in their own shepherd, to hear that "faith" must be replaced. with knowledge. But there is really no conflict between religion and science. Science Is what we know of the entire scheme of human relations, and men of science that the alleged phenomena -the universology of man; religion is how we observe the obligations imposed upon us by that knowledge. It is not science that is hostile to either religion or Spiritualism, (nor is Spiritual ism hostile to any science,) but it is the professors of science who are hostile to both. The bigots In science, like the bigots in theology, avoid the issues of advancing investigation in their own domain. While there are two worlds-the mundane and the supermundane-there is but one method of proof, that of science. Happily, these worlds are not so utterly diverse and disconnected but that this method may be applied to both; and by it two modes of existence have been demonstrated-the life here and the life hereafter.

Comte lays down the law of human progress as composed of three stages: "The theological stage, in which free place is given to spontaneous fictions admitting of no proof; the metaphysical stage, characterized by the prevalence of personified abstractions, or entities; and the positive stage, based on an exact view of the real facts of the case. The first is previsional, but always a point from which we start; the second is a modifying or solvent influence; the third is the permanent or normal state." J. S. Mill makes the same classifications, naming them, respect-Ively, as 1, the Volitional; 2, the Abstractional; and 3, the Experimental. The first two stages have evidently had their day in western civilization; the third stage is being inaugurated, and will steadily accrue and be maintained by the spiritualistic method of investigation, which is positivism applied to psychology.

It is certainly striking that Comte, absorbed in evolving a philosophy of humanity as explained by facts, should have ended with an avowal of his belief in the presence of his heart's companion as a spiritual influence after she had passed from mortal conditions; thus giving the involuntary sanction of his acute mind to the truth of Spiritualism.

Normal religion must supply all the spiritual wants of man. Happiness dashed in this life must be shown to be attainable in another and time an intelligent system of communication is contiguous world; the offices of friendship must established. not be sundered by death; the loved, who are not lost, must complete the continuity of affection by their palpable presence, in testimony of that only by their religious and philosophical merits, usumethod by which we reach fruth here, and are sure of certainty hereafter.

But there is another point of view, besides the emotional in human nature, from which materiemotional in human nature, from which materi-alizations, as affording positive evidence of the about them or the contents of messages than they after-life, are seen to be necessary, namely, the scientific point of view. One department of scientific procedure, that of biology, with Huxley and Darwin at its head, is endeavoring to demonstrate a continuous chain of being on the earth by taking up the missing links of species, thus connecting modes of existence which have been hitherto believed to be divided from each other by impassable gulfs. And shall another depart-

still remains behind, insensible to change. Nor another mode of existence after visible death? is "materialization" re-incarnation, or any pro- Why must evolution cease with this world? If cess of organization. It is simply the imperish the vegetable and animal worlds are so intimateable, organic spirit-body, or soul form, made per- ly connected with each other that the scientist ceptible to sight and sense; the process whereby finds it difficult, if not impossible, to draw a dithe invisible and intangible, though existant in viding line strictly between the two is it imposother conditions, becomes visible and tangible sible that the latter mode of existence, with its under our own conditions. The results of this high hold on spirituality, should connect with process are indubitable; the philosophy of the still another mode of being for the completion of process, the necessary laws of its operation, are that evolution of life which is but begun in this? By what authority does Mr. Greg assert that as But the necessity of "materializations" is to a life after this there can be no proof? Have founded in the heart. Man's social nature de- all possible results been reached, and all possible mands the substantive realization of his hopes conditions ascertained? In answer to him, in a and affections. The sentiment of companionship recent discussion in English Journals, his oppois ineradicable; an inseparable part of the real-nents have nothing to offer but argument. Never-Ity which the soul-entity gathers to itself, and theless Spiritualism, which one would think is part also of its eternity. So far, then, as Spirit somewhat strangely overlooked by Positivists, ualism fails or neglects to produce the palpable offers, in what is known as "materializations," spiritual presence in response to this natural the crucial test of the soul's substantiality after

> THE MINUTE MEN OF ACTON. Read before the South Action Reform Club, BY TIMOTHY BIGHLOW.

The Minute men of Acton, — Who marched at break of day, When Freedom called her sons to arms To meet the threatened fray, Ne'er qualled in nerve, ne'er blanched in cheek

At sight of countless foes But onward pressed, with dauntless crest, To deal those stalwart blows That showed how freemen, brave, can fight, When battling for their God and right.

Were made of sinewy frame:
Their bosoms burned at thought of homes
Those hireling hosts might flame: They saw the rays of April sun On teeming muskets flash, But fiercer glowed their hearts of fire To most the deadly grash. came ' and though their Captain fell, Their answer speeding bullets tell The Minute men of Acton!

The Minute men of Acton

As, leading Freedom's yeoman band, With trailing arms they come; Fair Concord's gentle river, Flowed past them and their foes; his told of peace and happy homes. But those of death and woes,

To free this land from tyrant chain, Our good sires Indian firelocks flame. The Minute men of Acton Paused not where Hosmer fell. ut joined the hosts that gathered fast In freedom's tidal swell: As backward sped the invading throng.

So forward swept our men -Forming a part of the surging mass, That kindly skies seemed send. And all who speak of Concord fight Must praise our fathers' deeds of might.

The Minute men of Acton Are loyal, brave as they.
Their flag is fluing for true Reform; Their toeman, worse than King:

But with this Craus -like giants strong, Their blows for Temperance ring, And glad they join with brothers brave In anthems for the fallen saved. Ye Minute men of Acton!

Your toe is subtle; vile. Ye sisters in our sacred cause! His acts your peace beguile Fond hopes he levels with the dust: The strength of man degrades; The pride of life, the peace of home,
Are runned where he treads,
Then thing afresh our standard to the storm,
Bright with the wereliwords, Temperassen and

REFORM.

How to Try Remarkable Experiments at Home.

homes, with no Spiritualist or stranger to the family present.

are jugglery, are proved to be untrue by the fact that manifestations are readily obtainable by private families, with no stranger present, and without deception by any member of the family. Readers should protect themselves against any impostors, who, knowing to the contrary, may hereafter tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus learning how egregiously those re duped who trust in worthless authorities. Conjurers and their scientific partners cannot

produce their results in a house from which they are excluded, but private families commonly get the real thing-with no strangers present, consequently those who say that the phenomena are imposture, do not tell the truca.

One or intre persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena: 1. Let arrangements be made that there shall

no interruption for one hour during the sitting of the circle. Let the circle consist of four, five, or six Individuals, about the same number in each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, rourd an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of no importance. Any

Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening. Before the manifestations begin it is well

to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. The first symptom of the invisible power at work is often a feeling like a cool wind sweep-ing over the hands. The first indications will

probably be table tiltings or raps.

6 When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals he given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this

Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may de velop; the better class of messages, as judged ally accompany such manifestations rather than the more objective phenomens. After the mani-fe-tations are obtained, the observers should not go to the other extreme and give way to an ex-

are forced to do by undeniable proof. Should no results be obtained at the first two séances because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences .- The Spiritualist, Lon-

don, Eng. A simple-minded and ignorant but devout Methodist in Barkhamstead, who has been licensed to preach, was holding forth to a crowd in Hartford, the other day, when ment of science, namely, psychology, equally the subject of the positive method, be forbidden to demonstrate what is equally as reasonable—

Spirit Communion-Verification of Spirit-Messages. HOBART - CLOUGH - DOWNES.

To the Editor of the Banner of Light: Two intelligent and respectable ladies of my acquaintance say they knew such a man as WAL-TER HOBART, at East Bridgewater, Mass., whose communication appeared in a recent Banner, and have knowledge of his death, and that the circounstances narrated by him are substantially correct; but knowing little or nothing of the facts of spirit-return, they regard the communication

of spirit-return, they regard the same as a great mystery.

To a letter of inquiry I addressed a party in Lebanon, N. H., I received the following reply:

Most certainly there was such a man as Dr. JOHN CLOCON living in Lebanon until within a very few years. If ever there was a reason for rejoicing over a communication of the kind, there surely was for our happiness over that one, for in no way could it have been more like dear old

Dr. Clough.
There are but two or three Banners taken here, and so great was the demand on account of that communication that one man cut it out and pasted it into a blank book, for fear there would be nothing left of it. His communication came in the Banner of Feb. 24th."

Franklin, N. H.

D. Gilchrist.

To the Editor of the Banner of Light: I saw in the Banner of Light, Feb. 24th, a communication given through the mediumship of S. Rudd, at your Circle Room in the Banner of Light building, purporting to come from Walten Hobart, East Bridgewater, Mass. I knew him very well. I have been in the employ of his father for many years, and am well acquainted with the family. The communicaan judge. Yours for the truth South Abington, Mass. AARO AARON THOMAS.

To the Editor of the Bauner of Light: In the Message Department of the Banner of Light, of Feb. 24th, volume 40th, is a communication pur orting to come from the spirit of Walter Hobart. As you desire to have those messages verified by any one knowing to they facts, I take the liberty to write you. I am told by the sexton of this place that the statements therein made are correct in every particular; in fact, so very true are they that much excitement and interest were created in regard to it.

Also in the Banner of Light of March 10th, same volume, is a message purporting to come from the spirit of Joe Downes, of Canton, whom a lady friend of mine says she knew very well years ago, when living in the same place. She states the communication to be very characteristic of the man. The spirits Dunbar and Kingsley, whom he speaks of, the friend Wentworth whom he addresses—she recognizes them all as being friends of his. Respectfully,

East Bridgewater, Mass. E. S. PAIGE.

To the Editor of the Banner of Light:

I have read with a great deal of interest, in the Banner of Feb. 24th, a communication from Dr. John Cloudh who passed on from Lebanon, N. H. I wish to say I was personally and intimately acquainted with the Doctor, and I know he speaks of himself as he really was, true to himself and true to his neighbor. Dr. Clough was my father's family physician for many years when he resided in Enfield, N. II., his and my Yours for truth, L. D. Kidder, M. D. pative place.
Westport, Mass.

"OLD MOTHER UNDERWOOD." To the Editor of the Banner of Light:

An intelligence giving the name of "old Mother Underwood" has communicated at your pubic circle on two occasions at least, I believe, stated that her former residence was in the vicinity of Copp's Hill, Boston, where she carned a livelihood by fortune telling. One pleasant afternoon last autumn I visited the locality in question, for the purpose of ascertaining whether any traces of such a person could be discovered.

As many of your readers are aware, the ancient cemetery of Copp's Hill is an attractive place of resort in the warm season. The refreshing shade of the graceful trees and the charming view from the summit of the gentle acclivity; the minimuring fountain, and the swiftly-dowing streamlet; the merry laughter of sportive children and the confidential gossip of their mothers; the thoughtful demeanor of solitary visitors, and the evident delight of antiquarians deciphering inscriptions which have defied the storms of two hundred winters, form a picturesque scene, in

Returning from this digression, it may be proper to remark that the population of the neighborhood is now constantly changing. While coloni al and revolutionary history is preserved on wellnigh imperishable tombstones, events of the last few decades soon pass into oblivion. For nearly an hour I traversed the narrow streets and lanes making fruitless inquiries for the apparently mythical soothsayer, and, when almost persuaded to abandon the search, I was directed to two American ladies who had long resided on the Hill. Calling upon them separately and giving no blut, with reference to the motive which prompted my visit, I found that the ladies had often seen Mrs. Underwood in the days of their childhood, and were fully aware of her mysterious occupation. They distinctly remembered her humble dwelling on the opposite side of the cemetery, but were uncertain whether it was yet standing They had sometimes noticed wealthy patrons, who were not ashamed to come in their

own carriages. I next repaired to the place indicated by my nformants, and entered an almost Liliputian structure which, in Mother Underwood's expresive phrase, might well be called a "ten-footer." The pygmy habitation had changed occupants several times within the last few years, and I was unable to obtain any further information. Perhaps sufficient evidence has been presented. nowever, to convince unprejudiced minds that such a person as Mother Underwood formerly resided on Copp's Hill. Thus far I have been unable to learn the exact date of her decease, but it probably occurred more than twenty years ago. I'wo sons of the old lady were living in New York City at last accounts. A. B. WEYMOUTH Medford, Mass., March 10th, 1877.

RODOLPHUS B. HUBBARD,

To the Editor of the Banner of Light: In the Banner of March 10th you published a message from Rodolphus B, Hubband. In regard to it I would say that he went from Amherst. Mass., the first week in September, 1875, to Oakland, Cal., and passed on the last week in September or first week in October. He was seventy three years old. I think it but justice on my part to the living, as well as to those who have taken a step in advance of us, to bear testimony to the truth of any message coming from the disembodied ones with the reliability of which I am conversant. Rodolphus B. Hubbard was born in Sunderland, and moved to Leverett with his father, and lived with him till he began to study for college. He was principal in an academy several years. He once represented the town of Sunderland at the General Court. He was ordained in Leverett as an Evangelist.

Yours for the truth, ALDEN ADAMS.

WOODRUFF-SMITH. To the Editor of the Banner of Light:

In your paper of March 10th you invite any ne recognizing the name of any spirit communicating through the Banner of Light Circle to verify the same. In the Banner of the date referred to is a message purporting to be from JONAH WOODBUFF. I knew a man by the name of Jonah Woodruff; should judge him to be about the age indicated in the message. He was the inventor and patentee of what is called the "Woodruff Sleeping Car," and was the President of what is known as the "Woodruff Sleeping-Car Company," His office was in Philadel. phia. I was informed that he had consumption,

some years past residing and doing business in this city. On my return from an absence of some three months from the city I was informed that Dr. Edwin Smith was dead-that his death was caused by a fail from the front porch of his house.

L. M. Hubby.

Cleveland, O.

NANCY ANNA.

To the Editor of the Banner of Light: The communication from NANCY ANNA to Mr. and Mrs. Rutus Clapp, published in the Banner of Light Oct. 21st, 1876, is recognized as coming from their eldest daughter, and is correct in all the particulars.

Also the communication from ALFRED CLAPP, published Nov. 25th, is recognized as coming from my brother, who was lost at sea in the spring of 1834.
Scituate, Mass. RUFUS CLAPP.

ELIJAH HISE.

To the Editor of the Banner of Light: In the Banner of March 3d there was a message given through Mrs. Jennie S. Rudd in Spirit Message Department from Elijah Hise. It did not state where he resided while living, but I know it referred to Elijah Hise of Russellville, Logan County, Ky., a man who was well known in this portion of the State, he having represented his District in Congress; was at one time a Judge of the Court of Appeals, also a Minister to Nicaraugua. The manner of his death was correctly stated. He was a very sensitive man, which no doubt accounts for the state of his feelings as represented in the message. He was accustomed to receive marked attention at all times. I am convinced that the message came from Elijah Hise, who once lived in Russellville

Ky.
The Message Department I always read with great pleasure.
W. H. Peltan. great pleasure.

Hopkinsville, Ky.

MARIA F. STOCKWELL.

Fo the Editor of the Banner of Light: The communication from Maria F. Stock-yell, in the Banner for March 3J, is characterstic of her, inasmuch as she always possessed a happy disposition—was always baving a good time. It seems she is so now, after having thrown off the mortal garb to assume that of the immor-tals.

S. Minerva Shepard. Foxboro, Mass.

CHARLES E. DELONG.

To the Editor of the Banner of Light: I saw a message in the Banner for March 24th from Charles E. Delong, of Virginia City, Nev. I was well acquainted with him when we were boys We were brought up in the same town, viz.: Beckman, Dutchess County, N. Y. He went to California when eighteen years old. His grandfather brought him up, his father and mother being dead. They died when he was small. He had a brother and sister; the latter died after he went to California. His brother, James R. Delong, lives just South of Poughkeep-I saw a communication in the paper in 1874 that he got through Mr. Foster, in San Francisco, Cal. 1 cut it out and sent it to him and asked him if it was correct, and he replied to me by a letter, which I have now in my possession, that it was. His letter was dated Virginia City, Feb. 20th, 1874. I had not heard of his death till I saw the message.
Auburn, N. Y. OLIVER JOHNSON.

William G. Wood informs us that the message signed HULDA, in the Banner of Light for Feb. 34, 1877, has been recognized. She was the wife of a prominent merchant tailor of Providence, R. I., and a call made by him (Wood) at the gentle-man's place of business, evoked the fact that the communication on its appearance received a kind welcome from him. The same correspondent writes us that the message of Desire Ely Jones, in the Banner for March 10th, is recognized as correct by relatives in Providence, R. I.

We have received the following letter from a well-known literary gentleman, which explains itself:

To the Editor of the Banner of Light : In the Banner of March 17th, 1877, I perceive a communication from the spirit of "Mary A. Noyce (or Noyes)" given through the mediumship of Mrs. J. S. Rudd. This is evidently intended for Mrs. M. Agnes Noyes, an actress, with whom I had the pleasure of being associrofessionally some three years since, and who died of hydrophobia about two years ago, this corresponding with her message, wherein she says she has not been gone much more than a year or two. Mrs. Noyes possessed considerable literary culture, and some years ago was the "Queen of the Bohemians," in New York City. The beloved Frank alluded to in the communication is her former husband, J. Frank Noyes, also WILLIAM EMMETTE COLEMAN.

Leavenworth, Kansas.

Literary. GHOST LAND; OR RESEARCHES INTO THE MYSTERIES of Occurrism. Hustrated by a series of Autobleal sketches. By the author of "Art Magic," tracts from the records of "Magical Sauces," lated and edited by Emma Hordinge Britten, Sold at the Banner of Light office,

This is a singular book, in more respects than one, and

has a fascinating interest for all persons who have investi-

gated Spiritualism, and the science of life generally, without prejudice. The story of it may be briefly stated as follows: The son of a Hungarian nobleman who was an officer in the British East Indian service, is sent to Germany to be educated. While in a University one of the professors shows a great friendship for him. This professor, called Von Marx, is a student of occultism, and belongs to a club affiliated with others in various parts of the world who practice magic arts which have come down to them from the philosophers and students of old. They are materialists, and de not believe at all in immortality, and are more or less ascetics in their lives. They seem to seek power and influence for the gratification of their own selfishness, curiosity, etc., and not for any benefit they may do to their race. They had taken up mesmerism as one of their arts and practiced it in their scances, not, however, as anything more than a species of magnetism. While they sought out sensitive subjects and used them for various purposes, calling them "flying souls" when sent by the influence of the magnetizer to investigate matters at a distance, they would not allow that there was a really immortal soul, or spirit, which survived the body after death. except for a short period. The young student shows himself a sensitive subject, and his friend, Professor Von Marx, takes him to his club and uses him, while in the magnetic state, for various occult practices, until his fame as a "sensitive" becomes known to all clubs affiliated with the "Berlin Brotherhood," that being the name which is given to the Society. Persons who have read some of Bulwer's later novels will recognize such a similarity in some lead them to believe that Bulwer was a student of occultism. Professor Von Marx had parted from his wife, but the affection he had felt for a son who died young seemed to have descended to this young "sensitive, a measure adopts, with the consent of the father in India. After the young man has grown up he accompanies the Professor to England, where they visita club affiliated with th: Berlin Brotherhood. The various adventures of the Professor and his student, how they visit Scotland and deliver a church from the torments of evil spirits who had obsessed the majority of the congregation; live in a Gypsy camp, etc., are all told with sufficient detail to be deeply interesting and realistic. The Professor leaves his student in the Gypsy camp and visits London, where he dies, or, as it is related, gives up his own life in order that his adopted son may be strengthened, the mesmeric practices to which he had been subjected having weakened him. About the time of these occurrences the sto les of spiritual circles in America have become current in England, and a friend of Professor Von Marx, an associate in the Brotherhood, to whose care he had bequeathed the young student, finally resorts to a spiritual circle in his own family to remove the obsession which has come over his young ward after the death of Von Marx. But we cannot find space to brief the whole of this work, and will close with some quotations showing the conclusions reached by the student and spiritual medium, as the sum of his studies under Indian magi, etc.

Quoting from page 317, we find him asserting what may

went to Bermuda for his health, and died there.

If a former paper (Feb. 17th) appeared a message purporting to be from the spirit of EDWIN SMITH, formerly of this city, stating that his death was caused by a fall. I was acquainted with Dr. Edwin Smith, formerly of Dayton, O., but for Edwin be called the foundation of Darwinism:

gress until they have become incarnated in matter and individualized by experience, these spiritual essences are attracted to material earths, where they become the germ-seed of human sonis by ratuning an embryotic race through the elements and all the different grades of matter.

Thus the seed of soni-existence is planted in that diffused state of matter known as gas or air; in that condition of combustion known as fire; in the fulfile state recognized as water; in the soilsis caided generically the earth. It also assimilates to the separate parts of earth, such as rocks stones, crystals, gens. plants, herbs, flowers, trees, and all the grades of the animal kingdom; in short, through all ional varieties of Nature. In these successive states spirits are born through the mold of a rudimental form of matter; they grow, the, become spirits, are again attracted to earths, where they are incarnated, by virtue of a previous progress, into a higher state of being than they formerly occupied. Their bodies are composed of matter, it is true, but matter in conditions so embryotic and unparticled as to be invisible to mortal eyes, except through occasional clairvoyance; and yet they occupy space, and live in grades of being appropriate to their slage of progress.

These grades of being are realms which inhere in matter, permeating its every space and particle; in fact, the life of matter. In hundreds of clairvoyant visits made by my spirit to the country of the elementaries, it was given me to perceive that their collective life-principle, that which clothes their spirits, and forms their rudimental bodies, is in the aggregate the life-principle of the earth and all that composes it, or that mysterious realm of Foites, which, as above stated, be erroneously supposed to be a mercatribute of matter. Again and again it has been shown me how the germ of sout, through an infinite succession of births, lives, deaths, and incarnations in elementary existence, at last attains to that final spiritual state from whence it becomes f

The following are from his adventures in India, and tell now a few so-called jugglers perform their wonders; also

The following are from his adventures in India, and tell how a few so-called jugglers perform their wonders; also the powers of will exerted by certain persons:

"My first step was to secure the services of two of the most accomplished as well as respectable members of the fakir fraternity, and having taken all the available means at command to attach them to my interest, not forgetting to separate them from each other, so as to avoid the possibility of collusion or a systematic attempt to deceive me, I had oppertunity emongh to observe many of the most astomating evidences of the power these men possessed, as well as to analyze at leisure their claims for its origin. In each case, as well as in numerous others, where incredible reats of preternatura: wonder were exhibited, the fakirs assured me the pitris, or ancestral spirits, were the invisible wonder-workers. Again and again they protested they could do nothing without the aid of these spiritual adiles. Their own agency in the work, they gave me to understand, consisted in preparing themselves for the service of the pitris. They alleged that the undertail body was only a vehicle for the invisible sould they protected they of the spiritists, the arraction of the principle' of the spiritists, the arraction of the Rossiencians, and the 'almospheries pitrit' of the Berling of the Berlinghe' of the spiritists, the 'astral spirit' of the Berlinghe' of the spiritists, the 'astral spirit' of the Berlinghe' of the spiritists, the 'astral spirit' of the Berlinghe' of work marvels by the aid of spirits. Spirits, they added, used agasa as their means of coming in contact with matter, and when it was abundant and very-howerful, the invisibles could draw it from the bodies of the cestatics and perform with it featsonly possible to themselves and the gods. 'Mutliate the body, lop off the limbs, if you will, 'said a Brabmin, whom I had also enlisted in my service as a teacher of occultism, 'and with a sufficient part of the work of the spirit and howers. Pour streams of a the powers of will exerted by certain persons:

The rationale of magic is WILL or psychology; the success of psychology or the operation of WILL depends upon the entire absence of intervening obstacles. Thus, if you till a thought to reach another at any distance, in go or short, your thought will surely reach its object, provided it encounters no psychological obstacle more potent than itself. Man possesses inherently the power to effect any phenome on in or upon matter that spirits can do, provided his spiritual forces encounter no cross currents of magnetism, no opposing lines of force. The potencies of will have been exalted, known, felt, and practiced by the mystics, magicans, seers, and prophels of all ages. Why WILL ever fails to accomplish its ends, arises from the fact that thousands, perhaps willions, of other wills are traversing space in opposing lines and contrary currents, and so the force of one will, which might else prove irresistible if directed under carefully arranged conditions and suffered to operate unbindered upon its object, becomes thwarted, and a single failure of this kind-will be immediately quoted as an illustration of the hollow pretensions which psychologists make for the sovereign potency of WILL.

In consequence of his martiage, which took place on a sudden, to protect and save a young daughter of one of his

sudden, to protect and save a young daughter of one of his man, he was compelled to give up his most powerful societies and studies requiring the most perfect chastity and asceticism, and content himself with his knowledge previously gained .- Saratoga, N. Y., Sentinel.

Iowa Spiritualists' Convention.

To the Editor of the Banner of Light: The Ninth Annual Convention assembled at Iowa Falls, n connection with a Camp-Meeting, commencing on the 13th, lasting four days. The friends generously entertained the visitors, and everything that could be done to make the meeting a success was kindly and cheerfully given. Buccess must follow such zeal as was manifest d by our kind friends at the Falls. An excellent choir from Fort Dodge kindly enlivened the meeting with music, for which they have the thanks of the Convention. Several mediums nealers. Mr. J. Dunton, of Algona, seemed to attract the sick, and earnestly went to work to heal, succeeding in many instances. He bids fair to become one of our most powerful healers. Several speakers were in attendance, and the time being equality divided between them was profitably and fully occupied during the meeting. Rev. Asa Warren, twenty years a Methodist minister and twenty five years a Spiritualist, was listened to with marked attention. Surely the angels must have inspired him to utter those words of wisdom, which sank deep into the hearts of his audience, Bro. Santord in his lectures was often applauded as he warmed with eloquence and seal. Bris. Godfrey and Andrews interested and profitably entertained the large audience (over two thousand) Sunday afternoon and evening, as did also Dr. Cony, of lowa Falls, and Rev. Mr. Stephens. This closed one of the best meetings ever held in the State.

The following officers were elected for the ensuing year: President, John Wilcox, of-Eddyville; Vice Presidents, Mrs. A. M. Swain, of Fort Dodge. Mrs. M. E. Bruner, of Belle Plains: Secretary, Mrs. Ella P. Skinner, of Des Moines; Treasurer. W. W. Skinner, of Des Moines; Treasurer. W. W. Skinner, of Des Moines; Treasurer. W. W. Skinner, of Des Moines; Treustee, Mrs. Harriet Robinson, of Nevada; State lecturers. Dr. C. P. Sahford, lowa City, O. H. Godfrey, of Lowa Falls, Asa Warren and wife, of Waterloo, J. Dunton, of Algona, and M. Larkin, of Oskaloosa.

The following Resolutions were unantimously adopted:

Resolved, That we as a body of Spiritualists recognize in Modern Spiritualism the true philosophy of life; and as a philosophy it is based upon the real facts of spiritualism defined in mortality, which are manifested by angelic communion. Bud are strictly in accordance with the natural laws of the universe as far as they are understood by the best scientists of the present day.

Resolved, That we believe in the equality of the sexes, and that the risk may be described and the death of the bushand the wife sh of various kinds were present-two musical and several healers. Mr. J. Dunton, of Algona, seemed to attract the sick, and earnestly went to work to heal, succeeding in

Written for the Banner of Light. BEYOND THE MORTAL. BY MRS. E. M. HICKOK.

When the way grows dark and dreary, When the shadows fall so deep That the spirit, sad and weary, Fearful, sees the towering steep; When the tired hands pause in toiling, And the tired heart calls for rest,

How we look beyond the mortal To the world we deem so blest. How we grasp the blessed promise Of a mansion "over there"! How we think of sweet reunion

In the spirit's home most fair; In that land of the eternal, Where the human conflicts cease; Where, instead of restless turmoil. Dwells the holy calm of peace.

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What, amid our hopes and fancies, Brings the dearest thought of bliss? What can be the crowning glory Of that fair world over this? Might we find it in some token Of a friendship, pure and true, Which on earth was hardly spoken, . Or was lost to mortal view?

Thoughts too sacred to be uttered Here may lose their power for good, And the best of human motives Are but dimly understood.

Here we lose each cherished treasure; Here we grieve, and grieve in vain; Here we seek and strive for pleasure, And we gather only pain. But beyond the clouds and tempest,

And the weary earthly thrall, Where the light of God's own justice Shines more clearly over all, We may speak a higher language We may gain a clearer sight. Then the hearts that best have loved us Will be ours by sacred right.

Face to face-no longer darkly-No more dim, no more obscure, No distrust, no doubting shadows O'er that spirit-friendship pure!

Face to face-true hearts, remember, As you journey heavenward, Sou's who understand each other Cannot lose their high regard.

And the mystic tie, unbroken, Finer, stronger will have grown. God be thanked for this, the token, "We shall know as we are known."

Banner Correspondence.

Missouri.

MEMPHIS.-Mrs. Louisa M. Patterson writes under date of Aug 10th and Sept. 24th respecting the Mott materializing scances as follows: little Missouri town, made famous by being the home of Mr. Harvey Mott, the wonderful meditwelve months promised myself the pleasure of witnessing the remarkable phenomena that occur in his presence, I took the steamer 'Wild Boy' at Keokuk (an the 3d inst.) for Alexandria, thence a two hours' ride on the M. I. and N. Pallrad completed by the presence of the control of the M. I. and N. Pallrad completed by the presence of Railroad completed my journey. At Alexandria a very nice looking lady (in black) came on the train, and took a seat directly in front of me, whom I soon learned was destined to the same point as myself, and also hailed from Keokuk.

point as myself, and also halled from Keokuk.

We proceeded at once to the residence of Mr. and Mrs. Mott, who entertain their guests in a plain, home-like way, which has the advantage of cultivating, acquaintance, comparing notes and examining the cabinet, which stands open through the day; thus satisfying ourselves that there is no place where the extensive paraphernalla, masks, &c., necessary to the make up of thirty or forty spirits could be secreted, even if Mr. Mott were expert enough to make these exhibitions himself, which is out of the question, and not for a moment to be believed. All sorts and not for a moment to be believed. All sorts of explanations and theories are conjured up by outsiders but the genuine one, and exposures are very common; for what medium has not been

'exposed' some time?

At eight o'clock in the evening Mr. Mott took his seat in the cabinet. The circle was composed of a party of five persons from St. Louis, and five from other points, including my humble self. Gen. Bledsoe, with Dr. Reed as chemist, has charge of the cabinet inside, while Mrs. Mott leads in the singing, and attends to the visitors outside. The General soon announced his readiness to show himself and speak to the company.

ness to show himself and speak to the company, who each in turn went to the orifice, Mrs. Mott introducing the strangers. He looked as life-like as any of us, and talked to us all, more or less. This initial ceremony over, we were each one notified in turn by Mrs. Mott that, our spirit friends were present and ready for an interview. My sister, Sina Ann McClure, and my mother, in her plain cap and handkerchief, such as she used to wear (the costume of the Spirity of used to wear (the costume of the Society of Friends, of which she was a member), came first, and expressed their delight at being thus permitted to meet me.

My son Howard came, and mentioned incidents connected with his last illness (small-pox) which were known only to myself and him. I being his exclusive nurse, it was impossible that any one else could have known these things. I had desired very much to see my sister in law, and had been wondering, through the day, if she would come. So on the second evening Mrs. Mott looked around the circle as if somewhat mystified, and said, 'Cynthia McClure is here.' I had not spoken her name for weeks, and Mrs. M. could have known nothing of her, as I was an entire stranger to every one in this part of the State.

About the third day of our sojourn here a gentleman came and requested them to excuse him from registering until after the séance. Some of his friends had desired him to do so. We were all on 'tip toe' to know the result. So Mrs. Mott in due time announced that 'Mr. Thompson is called for.' He sat by my side, and at once responded, 'That is my name.'

One day when I was over in town, a conversa-tion took place between a stranger and myself which I had not mentioned to any one. And that evening at the circle my son spoke to me about it, and said he was with me and heard it, and commented on it, and was quite indignant; said the man was 'not very bright.' On making some inquiry afterwards I found my son's verdict

One day I was alone, and wishing to remember some things to ask at the scance, made a memorandum of them; but when I wanted them I

orandum of them; but when I wanted them I could not find my paper, but my diestions were answered just as if I had asked them.

Several times during my stay my spirit friends inquired of me if I was going to Chicago. I said, 'Had I better go?' They said: 'Yes, you are needed there.' And the last evening they told me to 'go as soon as possible.' I felt that it would disarrange my plans and concluded to defer it disarrange my plans, and concluded to defer it for two or three weeks; but I became so uneasy that I went in a few days, and found my daughter very ill, and needing me very much indeed.

workers, came, on three occasions. The personation was perfect as in life; even the coat that he wore when I last saw him.

Mr. and Mrs. Mott are devoting their lives to

this work, which is very arduous. May their reward be commensurate with their faithfulness and increased care. The loss of their little daughter and only child, six years old, within a year, is a great affliction, and weighs heavily upon

There are but few families here who are avowed Spiritualists, but how many 'silent partners' there are is a matter which time alone can reveal. Physicians here are all of the allopathic school, but I believe Dr. Hersey, homeopathist, is about to locate here. His influence will be on the right side.'

New York.

BROOKLYN .- S. B. Nichols writes concerning Spiritualism in Brooklyn as follows: "It is now some ten to fifteen years since I have sent you a word from my pen, and the spirit moveth me to give you in brief something of the state of our cause in the 'city of churches.' Bro. E. V. Wilson set the ball to rolling with a new torce and power during his summer engagement, followed by the noble work of Mrs. Richmond, and now by Mrs. Harger. The leaves are largely attend. by Mrs. Hyzer. The lectures are largely attended, and listened to with intense interest. Bro. Wilson inaugurated our conference meetings, held on Saturday eve of each week, and after his departure they fell under the charge of the writer, and have constantly increased in interest and numbers, and the friends now are seriously considering the propriety of renting a larger halt to accommodate all who desire to attend. We make these meetings free, and the friends relate personal experiences, mediums are influenced to speak, give tests, and a spirit of love and good will permeates all

Just now we are favored with an influx of mediums from abroad, and numbers are being developed in our midst. A dozen circles have already been organized, and more will soon follow. The interest among church members and the

thoughtful and intelligent is very great.

Miss Lottie Fowler is now in our city holding Scances at 172 Livingston street. The writer and Bro. Miller, President of the Brooklyn Spiritual Society, attended a private circle, and satisfactory tests and evidences of her gifts were afforded.

we have several excellent clairvoyant mediums and healers who have all they can do to minister unto the afflicted. I may mention Dr. Smith of Clermontavenue, near Fulton, a magnetic healer; Mrs. Dr. Jarvis, 59 St. Felix street, clairvoyant physician; Mrs. Chase, clairvoyant physician, 20 La Fayette avenue. There are others, but I have not their address. We have several good test mediums, among whom I may mention Mrs. Gray, 242 Livingston street, and Mrs. Anna Kimball. 242 Livingston street, and Mrs. Anna Kimball, who has just come to reside with us and is stopping at 59 St. Felix street. We have many mediums in process of development for all phases of the phenomena; and we are promised a pen-tecostal shower of manifestations of the spirit in the near future. Mrs. Delaney, 179½ Classon avenue, is holding circles for physical manifestations, and some great marvels are witnessed at her circles."

Minnesota.

ST. CHARLES.-A correspondent sends us a of Dr. Bailey:

The lectures of Dr. J. K. Bailey were well attended throughout. He delivered his sixth and final lecture on Sunday evening, [Sept. 231.] Dur-"With cordial greetings to my many friends who ing the course he expressed many pointed truths, read the Banner, I report myself from this quiet close of the series delivered in Crook's Hall, the following endorsement was unanimously adopted by the audience:

Whereas, We believe that the labors of Dr. J. K. Bailey in his series of lectures have been profitable to us in the in-ostigation of Spiritualism; therefore, Rekelved, That we, the Spiritualists and Liberalists of St. Charles, recognize in Dr. Balley an expest champion of the Spiritual Phi-

1950) hv.

Resolved. That we hereby tender him our sincere thanks
for his labors while among us, and cordially recommend
him to the Liberal Public as a lecturer destined to do great

Michigan.

mental in creating a deeper conviction of the truths of Spiritualism in the minds of many and a revival of interest in the attendance on my Sunday meetings.

I go from here to Port Huron, Mich., to fill an engagement, when it is arranged that I return and every this conjection of the read every this conjection of the read every this region of the read every this region.

ly due to he indefatigable energy of our noble-hearted worker, Dr. Spinney, who is acting as President of the Society. He has recently re-turned from a very successful lecturing tour in the Western States, where he has succeeded in organizing many spiritual societies on a working

California.

SANTA BARBARA.-Warren Chase writes Sept. 29th: "The cause of Spiritualism is highly prosperous in this place. The society is constantprosperous in this place. The society is constantly increasing, and is composed of many of the best citizens and families in the city and surrounding country. It holds regular meetings in the best hall in the city, which are better attended than any church in the place. An excellent choir, good music, a fine free library, and the monthly sociables are among the enjoyable features of this organization. I have lectured here three months, and myself and wife have been most pleasantly and agreeably entertained, and made many acquaintances, with whom we most made many acquaintances, with whom we most reluctantly part, and whose memories will linger with us while we stay on earth, wherever we are. We shall remain here till the last of Octo ber, and then go to San José for winter quarters, or rather for the rainy season, if it comes this year, which it failed to do last."

The Omro (Wis.) Meeting-A Grand Victory!

To the Editor of the Banner of Light: A few words: I am busy in the field, lecturing and debating. At Omro, the 14th, 15th and 16th of September, participated in a glorious meeting. The friends there were feeling a little discouraged before the Convention, because there was a debt of five hundred dollars on their hall. The churches, or some of the Orthodox people, were looking on to see Spiritualism go down in Omro,

expecting to buy the hall for a mere song.

Their plans were already laid, as to what they would do with it. We lecturers were put on the rostrum and besought to exhort the people for the hall's sake. We did so, and in a single hour raised four hundred and twenty-seven dollars, raised four hundred and twenty-seven dollars, some of it paid on the spot, and the rest good as the wheat, when Bro. Richardson, out of rure compassion for the people, entreated us to let go our grip on them, as he said he knew just where to lay fits hand on the balance to make up the five hundred dollars. We were convinced that we had not left all the zeal to our Methodist

Spiritualism would scarcely have had a foothold in Omro if the Spiritualists had not built themselves a hall. Let other places take the

It did us good to see the Liberals of Omro feel

so jubilant.
Mrs. Dr. Severance and Mrs. Bishop (formerly Mrs. Dr. Severance and Mrs. Bisnop (formerly Mrs. Warner) delivered practical and telling addresses. C W. Stewart is one of the sturdlest workers we have, a young man who has never been known to swerve a hair's breadth from principle to win favor with any person, party or thing. He delivered one of the clearest discourses on the greenback question (by request of the audience) that I ever listened to. Young Contrary to all precedent I again find myself in Memphis. Have attended scances at Mr. Mott's, with the same satisfactory re ults as before. Mr. Milo A. Townsend, whose late demise has left such a breach in the ranks of faithful of the audience) that I ever listened to. Young Bro. Stewart is a power. He is fresh from two years' legal study at a university at Louisville, Ky., graduating with honor, and then winning

Foreign Correspondence.

A Word from J. M. Peebles. o the Editor of the Banner of Light:

Though sweltering in this famine stricken land, I must snatch a few moments to tell you that 1 am as comfortable as could be expected with the thermometer at 98, 100, 107, and 112° in the shade. Putting it mildly, such weather is exceedingly debilitating.

The luxuriance of vegetation and general prosperity of Ceylon delighted me; while the drouth, the heat, and the terrible famine in this part of Christian Spiritualism. India literally horrify me. Over half a million have died-actually died of starvation. There has been but little rain for two years; and the southwest monsoons proved an entire failure. They do not now expect rain till the commencement of the north-east monsoon, October 15th.

In passing through the famine camps and leper hospitals, I have witnessed scenes that beggar description. I have seen the starving, the dying and the dead lying side by side in these camps. Rice is now passing into Madras by ships, and railways are busy carrying it into the interior of Southern districts.

I spent an hour yesterday with the Governor, the Duke of Buckingham, and dined at the Madras Club." The Governer said to me, that putting it at the lowest figures, over 400,000 had died of starvation. In flocking into the city of Madras from the interior villages, many die by the way-side. An English gentleman told me that in traveling sixty miles, he counted seventeen corpses by the way-side. I said several years ago that I meant to either see or experience every phase of human life; I am so doing.

To-morrow evening I am to lecture upon Spiritualism in the Pach cap pah College Hall. It is a Hindu Institution. Day after day have I spent with these Hindu pundits and Shastrys, with the Brahmans, and Sivaitas. I have seen their mediums, their devil-priests, and their Guros. I have seen their media entranced, and seen them cast out demons. And further, I have procured not only their camphor mixture, but other incense preparations, as well as the genuine "Somajuice" plant. This is the land of magic and spiritual marvels! I may safely say that all Hindus, except atheistic free-thinkers, are Spiritualists. The lower castes, however, have mingled much superstition with their Spiritualism. Both the police and Christian missionaries do all they can to put down and prevent the exercise of all spiritual gifts.

I have been let into the homes, the temples, and the confidence of the higher classes of Hindus to a fortunate degree. A few days since, S. Srinivasa Jyengar, Secretary to her Highness, the Princess of Tanjore, spent the day with me. He copy of The Times of that city for Sept. 28th, in is a fine Sanscrit and Tamil scholar, with the which we find the following allusion to the work | full bearing of the cultured gentleman. Of course, he is a Brahman, but a great Spiritualist.

The marvels that he related to me, and of which he was an eye-witness, astonished me. And further, he informed me how, or described the spiritual processes by which men and spirits attained this power. When this matter is better understood, there will be less obsession, less disorderly Spiritualism. This Southern India is the place to study origi-

nal Hinduism. So far as the missionaries have made any impression, it is upon the lower classes of Hindus. Brahmans and scholarly Hindus look with contempt upon that "aggressive Sect called Christians." They feel that they can meet them socially only to be contaminated. They love neither English rule nor the English religion. But naturally mild and passive, they bear all things, endure all things.

Madras, Southern India, Aug. 28th, 1877.

Call for the First Annual Congress of the Na-tional Liberal League. BOSTON, Sept. 25, 1877.

In obedience to the Constitution of the National Liberal League, organized at the Centennial Congress of Liberals at Philadelphia, July 1st to July 4th, 1876, the Directors hereby Issue a call for the FIRST ANNUAL CONGRES of the Leavue, to be held at Rochester, N. Y., October 26, 27 and 28, 1877. The best half in the city is engaged for those days. Further particulars, including list of speakers, etc., will be announced hereafter. For information respecting cheap hotel accommodation, reduced fares, etc., apply with ut delay to H. L. GREEN, Salamanca, N. Y.
After the hearing of reports and election of officers for the ensuing year, the most important business of the Convention will be to decide whether the National Liberal eague shad adopt a politic d platform and nominate can-librates for the Presidential election of 1881; and if so, whether this platform shad advocate the following princi-les and mo sures, to wit:

League shall adopt a political platform and minimate candiblates for the Presidential election of 183; and if so, whether this platform shal, advocate the following principles and morsures, to wit:

1. TOTAL SEPARATION OF CHURGH AND STATE, the charanteed by amendment of the United tates Constitution, including the equilable taxation of church property, secularization of the public schools, abrogation of sabhatrian laws, ab dition of chaplaineles, prohibition of public appropriations for religious pairposes, etc.

2. NATIONAL PROTECTION FOUR NATIONAL CITIZENS, in their equil civil, political, and religious rights, to be guaranteed by amendment of the United States Constitution, and afforded through the United States Constitution, and the provided promiters of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

In order to give to this Pirst Animal Congress of the National Eibera League the representative character highling the gravity of the questions which will come before it for decision, the Direc ors suggest and earnesty recommend to the liberals of the United States that they immediately organiz themselves throughout the country in Local Auxinary Liberal Leagues, each of which, on receipt of a charrer, will be entitled to send its President, Secretary, and three other members as DELEGATES. A large delegate convention will certainly exert a powerful influence for good. Applications for charters, each signed by ten or more persons and accompanied by ten dollars, will secure then without delay. Charters are hollspensable to scenarion is impossible; but Local Auxiliary Liberal Leagues remain absolutely independent, and recognize no authority in the National League to control their action in any particular.

transforming to the Searchary a certification, which converges to the National Liberal League in the furtherance of its general and specific objects, hereby declares itself a Local Auxiliary Liberal League, according to the true Intent of the Constitution of said Naylonal Liberal League, and has duly elected the following persons to represent it at the next Annual Congress of the same; to wit,

Persons destring full information respecting the history, principles, and objects of the Notional Liberal League, in the shape of a closely principles of 190 octove pales, conductively wounder over Figure Rights in Raligions. Report of the Centennial Congress of Liberals, "Proce (reduced), in advocable part overs, 75 cents; handsomely bound in cloth, \$100.

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ngton street, Boston.
By order of the Directors of the National Liberal League;
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WILLIAM H. HAMLEN, Secretary.

Annual Convention of the New Hampshire State
Association of Spiritualists.

The New Hampshire State Association of Spiritualists
will hold its Annual Convention in Good Tamplars' Hall,
Nashua, N. H., Oct. 20th and 21st. The first session will
be called to order Satunday. Oct. 20th, at 2 P. M.
An invita ion is extented to all the Spiritualist Societies
of the State, ass. to all Spiritualists, to meet with us in
Convention. It those who are unable to street this Convention write the Sect. 1899 at Bondford, N. H., with regard to the condition of Spiritualism in their respective
localities.

GEO. A. FÜLLER. Secretary.

(11 M. Sylvester Wood, 16 M. Sylvester

Report of Missionary Work in Minnesota.

Report of Missionary Work in Minnesons.

Our abors comprise the todowing for the month of September: Winnebago City, 3 loctates: Blue Earth City, 2; Sheibyidle, 2; Delevan, 1; Rameroft, 3; Albert Loa, 2; Lyle, 3; Rese Crock, 2; with total recents of \$3.65; expenses, \$6,50; total number of locures, 18; nett carnings, \$3.48.

This report does not hedula the receipts and expenses on account of Prof. Sibas Arthur, the wonderful musical medium and producy, who has been with as since the 234 inct., and who will continue to travel with and aid and assist us with his most wonderful musical gifts. The item on his account would be \$40\$, receipts and expenses.

Respectively,

Thomas Cook.

State Missionary.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1877.

PUBLICATION OFFICE AND CORSTORE. No. 9 Montgomers Pince, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO. HOOURT'ST. THE AMERICAN NEWS COMPANY, PLAND II CHAMBERS ST.

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Lotters and communications for the Editorial Dispartment of this paper should be addressed to Li Their Colley.

Business Latiters should be addressed to be a 47B. Rich,
Banner of Light Publishing House, Boston, Mass.

Momen's Spinitreatism. De key which ar looks the mysteries of the Past, explains the Present, and demonstrates the Full recetistence of man.

Our List of Lecturers.

As the fall campaign has now opened, we pure with an accelerated pace to the state in which they pose printing more frequently the somewhat were in the early Christian times, before the lengthy List of Public Speakers on Spiritualism to which we have given publicity at intervals during the summer.

to us or advantage to the lecturers, if MUST BE, charity, benevolence, were rules of life for indi-CORRECT IS MATTER OF SAME, ADDRESS, etc., which we have reason to fear is not at present the case. It is our earnest request that all lecturers in the field read the List as published less gaze, the crushing hand of a great overon our third page last week, and see if the an- whelming hierarchical organization surrounding nonneement made hous concerning them individ him on all sides, doing his thinking for him, dinally is correct in detail; if not, they will please forward corrections.

cannot afford to devote the space occupied by the some and transitory life, 'as ever in his great

Therefore we make the following announcement: After waiting two weeks from date with the hope of receiving to plies from the speakers spiritualism is lending more active and effective on the List, we shall print the names only of aid than any one agency of these modern times; those who have notified us by postal card that and all the more effective because it works on our announcement concerning them is correct, ecclesiastical organizations through individual The names of those who sail to write to us during these two weeks will be omitted from the like the one in the International Review, above List, but we shall cheerfully insert them again, another is physing his fancy with the extalogue upon receipt of a card giving us the desired its of the fine and splendid things which hierarchy formation.

MEATINGS; which we have published from time the oral and scenic teachings of the church to engaging himself in the cause of spiritualistic reto time, and which likewise may be materially their having been exercised on a non-reading defective in its details. We would therefore thank community. He holds that the press has superthe friends in the localities mentioned in it to seded the pulpit as a power, and that the latter notify us in this regard; also if any new meet-Ings have been inaugurated, we would be pleased than a formal congregating of neighborhoods to record the fact.

A Splendid Church. Lands

Who would have believed that the simple and direct teachings of Jesus, the lowly one, would ever have been claimed as the exclusive property of rich and powerful organizations, that were to use their authority to bind it fast in iron creeds and increst it with the ornaments of architecture. and the pour is and shows of a self-styled wor. ship? And who would suppose even now that instead of manifesting a haughty pride ever such a desceration of holy laws and principles, they would not detect the absurdity of their action and hasten to return to the practice of simplicity and humanity. Yet we find a church like the Church of England, which was nothing more than a politic compromise between Romanism and Protestantism, vaunting its glories in all possible ways and taking on the airs of the most worldly conceit. 'We read in the last International Review a bragging description of what the Established Church of England is, has been, and will be. It says that the Anglo Episcopal Church, even though "disestablished," would still remain' the ancient national church of the not be taken from her without loosening the her stately and beautiful minsters, her venerable, the broken in spirit peace." parish sanctuaries, laden with the memories of and magnificent, and truly poetic, but what has injunction to love mercy and do justice?

say - retain her hold upon the great universities just this, was divinely sent to do it, and will exof the country, on the churches attached to them, tend its work until its high mission has been and on the college chapels. She would still be subserved. It appeals only to what is spiritual land. the Church by unbroken, ancestral and tradition- in man, which is the only real, and teaches him ary ties, and by every bond of educational and, how to rate externals at their true value. It exersocial influence, of the nobility and gentry of clses no authority but that which it instructs a fine Spiritualists' Chapel, built by B. J. Barber England; she would also be the Church, for the every heart to set up within itself. And it is and others in 1876, and dedicated one year ago. most part, of the rural peasantry, and not seldom free from all hindering assumptions and claims A small society was formed, and now is in a of the town artisan or operative. Three-fourths that, in the case of the Church, require it to flourishing condition, and some of the leading of the public elementary day schools of the coun- pause in its work to declare its dividends.

try would still be conducted in her buildings, I and managed by her clergy. She would continue to be the Church alike of the classes most distinguished by culture and refinement, and of the wealthy parregue; of the easy-going latitudinarian and of the enthusiastic and semi-ascetic devotee; of traditional ecclesiasticism and "catholic" superstition, and also of a silent but mighty host, eral rule, and we are glad to note as one practiof reverent, recluse, and meditative spirits to whom her liturgical prayers, and litanies, and chantings, her penitential wailings and inspiring anthems, the chastened devoutness of her pulpit ministrations, and the tender solemnity of all her

services, are inexpressibly dear. This is all extremely fine; but where does the religion come in? With such big bragging over ecclesiastical power, ecclesiastical property, ecclesiastical authority, ecclesiastical rank, and ecclesiastical independence as this, wherein no reference is made to the great popular heart in which, rather than in magnificent piles of stone, true spirifual religion alone dwells, is it not plain enough to the commonest apprehension that the time has come not only for the threatened "cisestablishment" of the Church, but for the humiliation of its pride? And how can this be brought about for the spiritual salvation of the people as it will be, except through the spiritual enlightenment of the people from on high? Was it not time to invade this haughty ecclesiastical spirit with a still and voiceless power that was mightier than itself? to break down its pretensions with influences too subtle for it to withstand? to take from it its haughty claim to be the Church, as if none could go in to the realms of bliss save through its massive passage ways? Not in any spirit of resentment or revenge, either, would this be done, for then it could not be said that a living religion was about to sup-plant a dead one; but wish the spirit of life that comes down from heaven to illuminate and warm all receptive hearts.

In the second volume of his great work on The Intellectual Development of Europe, Dr. Draper discusses the progress of morals and genuine spirituality in the west of Europe, concluding with the fixed opinion that "an ecclesiastical orwith the fixed opinion that "an ecclesiastical or-ganization allying itself to political power can ceived with profound respect and attention." never now be the source of any good." He adds: "In America we have seen the bond that held the Church and State together abruptly snapped. It is therefore well that, since the close of the Age of Faith, things have been coming back founder of Constantinople beguiled the devotional spirit to his personal and family benefitto the state in which they were before ambitious men sought political advancement and wealth by In order, however, for this List to be any credit organizing hypocrisy; when maxims of morality, ridual man; when the monitions of conscience were obeyed without the suggestions of an outward, often an interested and artful prompter; when the individual lived, not under the sleeprecting him in his acts, making him a mere automaton; but in simplicity, humility, and truthfulness guiding himself according to the light given This is a matter of urgent importance. We him, and discharging the duties of this trouble-List to anything which is not of practical utility. Taskmaster's eye. "To this return of human society to its condition in the days of the early Christians, when men walked openly in the sight and companionship of heavenly witnesses,

possesses—as if they had not had their day—Dr. We have also an extended List of Settette Mist. Draper, in another place in the same work to which we have referred, ascribes all the value of , will never regain its, old position. "What could better instruct such a community "-he askstogether each Sabbath day to li-ten in silence and without questioning?"

And then he describes the whole of this ecclesiastical furniture in a language which the superstitious writer in the International Review might well envy. "In those great churches," says he, "the architectural grandeur of which is still the admiration of our material age, nothing was wanting to impress the worshiper. The vast pile, with its turrets or spire pointing to heaven; its steep inclining roof; its walls, with niches and statues; its echoing belfry; its windows of exquisite hues and of every form, lancet, or wheel, or rose-through which stole in the many-colored light; its chapels, with their pictured walls; its rows of slender, clustering columins, and arches tier upon tier; its many taperlog pendants; the priest emerging from his scenic retreat; his chalice and forbidden wine; fidel or liberal ideas, and Spiritualism, in the the covering paten, the cibory and the pix, eyes of Church bigots, is about as bad. . . . Amid clouds of incense from smoking censers. the blaze of lamps and tapers and branching candlesticks, the tinkling of silver bells, the play of jeweled vessels and gorgeous dresses of violet, green and gold, banners and crosses were borne aloft through lines of kneeling worshipers in country. Her magnificent endowments could processional services along the aisles. The chanting of litanies and psalms gave a foretaste of the foundations of property. She would retain here melodies of heaven; and the voices of the choris $gorgeous\ cathedrals + most\ of\ them\ recently\ and\ .\ ters\ and\ sounds. of\ the\ organ\ now\ thundered\ forth$ splendidly restored by voluntary contributions- glory to God in the highest, now whispered to

As a memory, a tradition, such a church may be by gone centuries, her wonderful modern creasisomething to admire, something for the meditation of "district" or new parochial churches—tive spirit to inflame its imagination over; but in one of many rich barvests which have sprung this age it is wholly out of place. It is not wantfrom the ecclesiastical and religious "renais, ed for any purpose. The need now is, not to sance"-the new spring of spiritual life and vol., bind faster the bonds of superstitious sentiment, untary zeal-which has burst forth since the but to emancipate the spirit of the humblest century began. This may all be highly gided, from all fetters, and teach it the real freedom of worship without priestly intervention. Only it in particular to do with the plain and simple this. And Spiritualism, divested of every external condition and circumstance that may work She would also-this, description proceeds to to its temporary prejudice, is engaged in doing

Hon. Thomas R. Hazard's Standing in Rhode Island.

Favorable testimony for the prophet is seldom found in his own country. That statement and its accompanying verification may be reckoned as old as history itself, though, of course, exceptions arise in this case as in that of any gencal illustration the favorable opinions cherished by the people of Rhode Island concerning our valued correspondent whose name heads this article, and who is truly a Nestor in Spiritualism: Wherever Mr. Hazard is personally known, throughout that State, where he has been for many years a resident and a prominent citizen, he occupies a high place in the public and private regard. No clearer evidence can be adduced of this fact than the position occupied by the press of the Commonwealth concerning him. His articles on Sphitualism have found ready entrance into the columns of the Providence Journal, the Newport Mercury and other papers: and even the Advertiser and Gazette of Providence, while it frowns upon his written and published views, in a column leader, still feels constrained to remark as follows concerning the man himself.

min, what ought his friends to say I

Nor do I think I lisk much in proclaiming my belief
that ten years will not passaway from this date, before the
spirits our souls—souls of advanced minds in the spheres
boy not, will be able to materialize these spirit forms and
wark the streets visibly and pulpably beside their friends
on earth, debthed in their, to all appearance, wonted famillar habitiments, and hold converse with them as of yore,
and even stand forth on the restrum and platform as plainly
and rogoldy as they ald when our earth, and harangue in
throtting to est thousands of unbehevers who now make
yell the actualization, a thome of decision or reproach.

"So years peterogalization," the standard of the second of

So very extraordinary is the above declaration. that it is quite possible that many persons having no personal knowledge of or acquaintance with, Mr. Hazard, may at once inquire if he is compos mentis; but none who really know the man would think of asking such a question. Mr. Thomas R. Hazard as thousands of our citizens are well aware, is a Rhode Island gentleman of high character and intelligence, as well as a wealthy, benevolent man who is held in the highest estimation by a multitude of the people of our State. Mr. Hazard is, moreover, an able writer and a leading Spiritual Philosopher. Whatever he says, in reference to the great subject of Spiritu-

From "Over Sea."

By reference to our third page the reader will find a brief account of his wanderings from Dr. J. M. Peebles, the celebrated apostle of the new gospel.. We are glad to perceive that wherever he goes he elicits not only the friendship of the people but the appreciation of the local press. The following extracts will fully demonstrate what

" Dr. Peebles, a well-known American gentleman and litterateur, has been paying a brief visit to Cevion in the course of a tour round the Dr. Peebles is a great traveler and an industrious author, having already published an account of a similar trip, though by a different route, as well as several other books of considerable interest. We quote the foregoing from the Ceylon Observer, and may add that Dr. Peebles now at Madras, and intends staying in this Presidency two or three weeks prior to proceeding to Calcutta. Dr. Peebles is particularly anxus to see the famine as it is, and alast in the Relief camps and at the Food décôts under Col. brever's charge he has only too many opportu-In his forthcoming work we may hope a record of the crisis through which we are now passing will appear." — The Madras (India) Times, Wednesday, Aug. 15th, 1877.

The same paper, under date of Aug. 30th, says: "Three weeks ago we announced the arrival in Madras of Dr. J. M. Peebles, formerly an American Consul in Asiatic Turkey, and the author of several books. During the period that he has been in Madras he has been most indus-tions in obtaining information from all sources, and the chapters of his forthcoming work devoted to Southern India should be most intermeans, and without copying their methods itself. esting. We shall look forward to the . While a superficial and short-sighted writer publication of Dr. Peebles's forthcoming work with interest."

Another paper says: "India has been greatly favored by the 'continental tourist' of late. The Hon, J. M. Peebles, author of several works on American Spiritualism, has been for some days past a visitor in Madras. Mr. Peebles is search in India."

A Just Endorsement.

Knowing that the impulses of the indefatigable editor and the worthy publisher of the Boston Investigator are naturally and instinctively on the side of justice and against oppression of any sort in this stage of material life, we felt sure that on perusal of the full account of the Baxter case as printed in our issue of Oct. 6th, that noble journal of free, thought would agree with us that a shameful act had been perpetrated in the treatment accorded to this faithful teacher by the Winchester committee. And we have not been disappointed. Bro Seaver, in his issue for Oct. 10th, prints a letter from Mr. Baxter, and appends a note to it hesides giving the matter and who is not a church member dies, and the preachpends a note to it, besides giving the matter an editorial treatment, under the head of "Persecution for Opinions." From these two expressions of honest feeling for the oppressed we select the

following sentences: "After reading the above letter we have no doubt that the real cause of Mr. Baxter's removal from his school was his Spiritualistic belief. We have known teachers to be removed for their in-Since the above was put in type we notice in the Banner of Light further particulars respecting the action of the School Committee to induce Mr. Baxter to resign his position. Neither his ability as a teacher, his popularity with the scholars, nor his moral character as a man are questioned, but the sole objection urged against him is his Spiritualism; and, as the case appears to us after carefully reading all the testimony we have seen, we come to the conclusion that it is nother specimen of religious bigotry in the long chapter of persecution for honest opinions."
Having an undoubted right to be a

Spiritualist, he [Baxter] adhered to his convicions and resigned his place as teacher rather than submit to the dictation of Church bigots or act the hypocrite toward himself. This shows manliness and honesty, and we respect any man who possesses these sterling virtues. . .

Funerals of Spiritualists.

Among the comparatively few public advocates of Spiritualism in this vicinity who are so situated that they can respond to calls from abroad to conduct funeral services, we are pleased to mention Dr. H. B. Storer, of this city. His sympathetic nature, inspirational powers and clear apprehension of the Spiritual Philosophy eminently fit him for this kind of service, and he is in frequent demand in all parts of New Eng-

The friends at Ballston Spa, N. Y., have gentlemen of the town are Spiritualists.

Amory Hall Meetings.

E. V. Wilson continued his present engagement in Boston by two lectures, supplemented with character readings, etc., at this hall Sunday afternoon and evening, Oct 14th. Mrs. T. Barnard added to the interest of the services with fine vocalizations-Henry C. Luli accompanist. As prefatory to his afternoon discourse Mr. the book of St. John, including the verses (4th. tham street, Boston. and 5th) which said, "There is no man that dothyself to the world. For neither did his brethren believe in him." This challenge given to the Nazarene by his brethren, the speaker said, was also everywhere echoed by the scientific and Spiritualism, its works and its teachings.

He was hungry for salvation, but if he or any one else asked the Christian clergy to explain the scheme so much vaunted by the church it would be discovered that theology had only one scale in which to weigh humanity, and that was labeled self-negation; play the young robin, swallow everything, but question nothing, else you will be denominated an infidel. "He that believeth Truly if an individual's enemies speak thus of him, what ought his friends to say!

Nor do I thuk I lisk much in proclaiming my helief

Proceedings of the paster and the exhorter. But Sp ritualism presented to his reason a higher claim; told him of an ever-present Saviour within himself; that on his own works must rest his attainment of ultimate happiness; that all were parts of God as far as they went, whether high or low in their de-velopment or aspiration, upward growth being the grand element for the solution of the problem which the Christian church had grown gray in its unavailing efforts to demonstrate.

Proceeding with his discourse he laid down two

propositions: First, that to his mind a perfect creator never formed an imperfect thingperfect God never molded an evil nature. Therefore we must seek the cause of evil from some other standpoint than its being the work of a perfect originator. Second, that evil existed in the world, and that one cause of its existence was want of knowledge of the laws of nature: there was no such thing as repentance as a salvatory element to shield from the consequences of actions lone; but just as far as men and women learned to desist from repeating offences against their physical, mental and moral manhood and womannood—ceased to do evil and learned to do wellthey were on the path where they should be, and e in harmony with the law of progress.

The great spring of so much evil in society and the world to-day could be traced, he believed, to the Christain idea of vicarious salvation, while the great hope of humanity, he felt assured, rest ed in the progressive unfoldment of each indi-vidual as taught by Modern Spiritualism. The "fall of man" was no fall at all if the Genesaic story were a truth, or it was a fall "upward," a step toward realizing the good and how to utilize it, and of comprehending the scope of evil, and how to avoid it, a waking of new powers, a giving of new light, a substitution of reasoning knowledge for faith-blinded and obedient igno rance, a bordering even on the attainment of freedom from the domain of physical death itself. God according to the narration did not give the Incentive to this advance—it was against his command, and proceeded from an enemy which he was not sufficiently keen to detect, or not pow erful enough to control. It was Satan who gave man knowledge, and almost led him to the bathe Tree of Life, whose fruit once eaten he would have lived forever, had not God in haste, fear ful of his prerogative, driven out the first pair and set between them and it the flaming sword of the cherubim.

The speaker traced the Hebraic account of the multitudinous troubles which were experienced by Deity with the children whom at the outset he had endorsed as his perfect handiwork, ending in the coming to earth, as an offering, of Jesus his son-as taught by the churches-to be propitiation for human sin. What had been the fruits of this scheme of salvation? They were lamentably few as to good, and sadly pre-ponderant on the side of evil. The crop was strikingly manifest at the present time, when one after another the honored and respected among the churchmen were sinking with a crash into the gulf of financial ruin, exhibiting in their fall a noral rottenness, a mental re-missness, a spiritual dishonesty, which was fearful to behold. Gilman, the New York forger, was a sample of this class, who, while judge, jury, and bar we e searcely able to restrain their mournful feelings as his sentence was pronounced, gravely held that the blood of Jesus was his hope and stay—Jesus would wipe away the stain. This idea that Christian men could commit any crime and be free (it uncaught by the law of th land) from punishment, by casting all their burden on the Nazarene, while, if detected, a few years of imprisonment was all they had to apprehend, was a fearful one to encourage in communi-How much loftier in the sentiment of justice how much more practical for the regulation of life, for the attainment of the highest good, the teachings of Spiritualism, which held that every error must be atoned for by the doer, whether

here or hereafter. The fruits of the Christian idea of salvation could be traced through every tier of society to the murderer on the scaffold, who, failing of reprieve, grasps the hand of the chaplain as he stands on the drop, and (as in the case of one in the West) congratulates himself that he killed his man, because, though his victim, being unregenerate, was now in hell, he himself had, during er shakes his head; the apostate to all true manhood, who yet clings to the Church, is at death. endorsed by the pastor as a safe candidate for Paradise. The speaker could not feel to fellow ship with any such system of thought, or to bow before the potentate by whose will it was claimed

to be enforced on man. But Spiritualism came to illuminate the darkness, and show the world how far it had wandered from the path of practicality in life. Spiritualism he regarded rather as an incentive to purer and higher life than an administering agent for the creation of temporary wonder. Spiritualism taught men and women to recognize in themselves the primates whose ultimate was God, to realize that the more in harmony with the just and true the line of present action the greater the happiness in that world of the hereafter, where the opportunity of improvement stretched far out into the infinities. How grand the idea that our daily lives were passed in review before those loved ones from whom we were temporarily separated, but reunion with whom was an attested fact and not a hypothetical ignis futuus!

The speaker closed by citing some marked incidents in his own experience of the good which Spiritualism had done; and urged his hearers to obey the scriptural injunction: "Try the spirits. and see if they be of God," and to endeavor to so live as to draw around them the most elevated intelligences. He then gave a demonstration of

character reading.

In the evening he lectured on "Influences and their Effects," and presented more evidences of his mediumistic gift.

Sunday, Oct. 21st, Mr. Wilson will address the people at this hall, afternoon and evening, in Dr. these marvels claim to be disembodied spirits Gardner's series. It is to be hoped that the who have passed to an immortal life. If it is not friends in Boston and vicinity will bear in mind the fact that Mr. W.'s engagement is drawing to a close, and improve the opportunity now offered of listening to his earnest utterances and the striking mental phenomena which accompany his discourses, thereby doing for themselves a good service, and at the same time extending to and Mr. Taylor, also of Constantinople. Both Dr. Gardner the encouragement necessary to the continuance of the lecture course.

The New York papers say that this year's wholesale fall trade in that city has been the largest since 1870.

Decease of Col. Wright.

Albert J. Wright, whose connection with the printing interests in Boston has been of long and honorable continuance, and whose life as a man and a citizen has been alike a credit to his own head and heart and the community in which his years of usefulness transpired, passed on from the scenes of time, on Saturday morning, Oct. Wilson read selections from the 7th chapter of 13th, after a brief illness, at his residence 77 Wal-

He was born in South Hadley, Mass., June eth anything in secret and he himself seeketh to 22d, 1818; began his printer's education when be known openly. If thou do these things, show six years old with his uncle, H. Judd, on Cornhill, and has followed it ever since. He lived in South Boston, and was when quite young a commander of a company of boys who took part in the recei tion of Lafayette on his last visit to this skeptical minds of the present day regarding country. He was fond of a military life, and commanded in succession the Highland Guards, the City Guard, the Pulaski Guard, was prominent in the Ancient and Honorables, was lieutenant-colonel of the first regiment, and was connected also with the Old City Guards, Boston Tigers and Boston Lancers. In 1829 ho went into the job printing business in partnership in Spring Lane, and in 1856, having continued with success in the same locality, he took with him Mr. R. K. Potter, bought the stock and good will of State Printer William White, (afterward one of the proprietors of the Banner of Light) and began business at 79 Milk street. His firm has had the State printing ever since till last year.

He was a prominent Free Mason, and held high rank in the Adelphia Lodge, South Boston Council, St. Omar Commandery, St. Paul's Lodge and St. Matthew Commandery. He was President for several years of the Charitable Mechanic Association, and was connected with other societies. He was familiar with political matters, was several years Chairman of the Republican Ward and City Committee, and for three years was Chairman of the Senatorial District Committee. He was also elected to the State Senate, House of Representatives and the City Council. He leaves a widow and two sons. In personal character he was admirable, loving and beloved. Especially was he popular among the members of his profession. His funeral obsequies were held Tuesday, Oct. 16th, in Phillips

A Happy Occasion.

On Friday evening, Oct. 12th, a number of the friends of Mrs. Jennie S. Rudd, the popular medium for the Banner of Light Public Free Circles, convened at her temporary residence in Boston, to pass a brief season in the interchange of thought through social and informal conversation, and to express to her their appreciation of her work as an instrument for spiritcommunion.

A marked feature of the evening's services was the presentation to Mrs. Rudd of fine copies of 'The Biography of Mrs. J. H. Conant," and "Flashes of Light from the Spirit-World," the address on the part of the gift-givers being made in appropriate fashion by George A. Bacon, Mrs. Rudd responding in a feeling manner. John Wetherbee, Allen Putnam, and others added sentiments of congratulation, and acknowledged the services rendered to the cause of Spiritualism by the disembodied Indian spirits; and the words of "Snowdrop," one of Mrs. Rudd's Indian controls, Sagoyewatha, and other spirits, together with the entranced ulterances of Miss Mattle A. Houghton, combined to make this reception a success, and a pleasure to all who were present.

The Nez Ferces' War.

We have all along informed our readers that the Indian wars for the extermination of the red man were a shame and a disgrace to the nation. and that the selfishness of the white man was their chief cause. The last barbarity the United States has committed is the late massacre of old men, women and children of the tribe of Indians known as Nez Perces, which have been hunted from their homes by our troops to the Canada border -and thus ends the Indian war for the present. to be resumed when money from the treasury is wanted by "the Indian ring" speculators, wherewith to enrich themselves at the expense of jusy, a suicidal one to teach to the youth of America. | tice and morality. In regard to this latest blot upon America's fair fame, hear what last Monday's Boston Herald candidly admits:

"It begins to be pretty loudly whispered that the Noz Perces war was utterly needless and exasperatingly cruel."

Yes, indeed! And the God of Justice will repay the wrong tenfold on the guilty parties. Mark well our prediction!

Marriage of Mrs. Sarah A. Byrnes.

A pleasant event occurred at the residence of Mrs. Annie Lovell, No. 8 Nassau street, Boston, on Thursday evening, Oct. 4th, at which time and place one of the well-known and highly esteemed lecturers upon Spiritualism, Mrs. Sarah A. Byrnes, was united in marriage to Mr. E. N. Snow of Chicopee, Mass. Rev. Warren Cudworth of East Boston, a genial and liberal Unitarian clergyman, performed the ceremony that gave legal recognition of the union, which the many friends of both parties cordially hope may prove to them a source of life-long happiness and increased usefulness.

We are glad to learn that the event will not remove Mrs. Snow from the lecture platform altogether, but that she will respond to calls, either for lectures or to attend funerals, at places not too far distant from her home, which will hereafter be at Chicopee, Mass.

According to a correspondent of the Brooklyn (N. Y.) Daily Eagle, Mr. S. B. Nichols, most remarkable manifestations of a physical character are now taking place in that city, at the residence of a gentleman who is not a Spiritualist. His daughter, who is the medium, is, during each sitting, in "a normal condition, and is not conscious of any control by the spirits, and the manifestations vary at each séance, and are as much enjoyed by her as by those who for the first time witnessed them." The correspondent closes as follows: "Christian brothers, men of science, skeptics, the power and intelligence producing what it purports to be, what is it?"

Mr. Warren Hidden, of the Mint. Constantinople, called at our office last week. He spoke freely of his spiritualistic experiences, and of the interest felt in the cause by himself these gentlemen have for years been warm friends of the movement in Turkey.

Good advice to mediums, by the spirit controlling Mrs. Rudd, will be found on our sixth

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BRIEF PARAGRAPHS.

ONE WAY TO GET RICH, -" Nothing is more easy than to grow rall, " says the New York Commercial Advertiser. "It is only to trust nobody—to helriend none—to get all you can, and save all you get—to stint yourself and everybody belonging to you-to be the friend of no man, and have no man for your friend-to heap interest upon interest, cent upon cent-to be mean, miserable and despised fo some twenty or thirty years—and riches will come as sure as discuse and disappointment. And when protty nearly enough wealth is collected, by a disregard of all the charitles of the human heart, and at the expense of every en-joyment, death comes to finish the work—the body is burled in a hole, the heirs dance over it, and the spirit goes— where?"—(To a condition in the other life where it has plenty of leisure to reflect how diminutive it has been

The tramp may be a great pulsance, but the person this country has most to fear is the man who manages the moneyed institution.

The Republicans of France achieved a signal victory at the elections on Sunday, Oct. 14th. The Intest returns in-dicate that they have chosen 325 deputies, and the conserva-tives but 191, a second ballot being required in twelve arrondssements.

Mr. Pechics, a prominent Spiritualist, takes the ground that framewinton is utterly inconsistent with the facts and philosophy of Modern Spiritualism. - Index.

The twenty-cent piece is a base deceiver. It is invariably given out and received for a quarter. The consequence is a liberal use of adjectives and wickedness in general. "I'll tell you what we'll do, my dear!" said Mrs. Ferguson, disp'aying on her countenance the light of a new discovery. We'll take them hereafter and put them in the contribu tion box," Perhaps it is cheating the church; but that, evidently, is what the twenty-cent piece was made for.

The thirsty skeeter folds his languld wings, Diaws in his auger, and no longer sings; No more artesian wells he tries to sink, Or comes up to the bort to get a drink, In sleep he waits another season's suplied's comatose; his pump is frizzen up.

And now the ambitious gas-bill seeketh to make a demni tion ox of itself.

Talonge performed, last Sunday, down at Pittston, and when he concluded his discourse, wiped his perspiring brow and sat down, the local clergyman arose, and, with a wholesome small, remarked: "We will now begin the service of God by singing the 84th hymn."—Graphic.

"Far be it from us to doubt the word of a brother edltor, " rays the La Crosse Sun; " we believe them all to be truthful men; but when the Durand Times says that the water is so low at the mouth of the Chippewa river that catfish have to employ saud turtles to tow them over the bar, we feel as though the editor must be away, and some local minister filli a his place."

Mr. Giles B. Stebbins, of Detroit, is lecturing in Central and Western New York on Buddba, Confucius, and Mohammed. The local papers speak very well of these lectures, - Index

William B. Ollman, the forger of insurance scrip, was arraigned before Recorder Hackett, in New York, Oct. 12th, entered a plea of guilty, and was sentenced to five years' imprisonment. His piety didn't save him.

Cats are much slandered. They never make a noise until "driven to the waul." - N. Y. Republic.

Bradlaugh teld the workingmen of New York a solemn truth when he said that they had no right to complain that their interest (that of laborers) was neglected by the Gov. arnment. "For." said that reformer, " while you hole the ballot you are the real governors; if you do not choose to unite, and use it wisely for your own protection, blame

The "Brewers" should to "Malta" go,
The "Boobles" aff to "Selly,"
The "Quakers" to the "Friendly Isles,"
The "Furriers" to "Chili,"
The little sobbing, snarling "Babes,"
That break our rightly rest,
Bloudd be packed off to "Babylon,"
To "Lapland," or to "Brest,"

Heine, in describing a feminine character, described himself when he said: "A hot volcane of enthusiasm, over which there fell occasionally a snow-avalanche of laugh-

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body. I would rather they would bring them out in my weary hours, and open thom, that I may be refreshed and cheered by them while t need them. I would rather have a bare coffin without a flower, a funeral without an enlogy, than a life without the sweetness of love and sympathy. Let us learn to anolut our friends beforehand for their buriat. Post-morten kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—N. Y. Evangalist.

Genevals the centre of the Swiss watch industry, and that city, with the cantons of Neuch tel, Berne, and Vaud, employ 38,000 workmen and produce annually 500,000 watches, the entire manufacture being estimated at a valu ation of \$9,000,000 annually.

Principle, like truth, needs no contrivance; it will tell its own tale, and tell it in the same way. - Thomas Pains.

Three young ministers have left the British Wesleyan Conference because they cannot conscientiously preach the | Montgomery Place, Boston. doctrines held by that body on everlasting

THE EAST-NO WINTER QUARTERS YET. Hark I a signal gun has spoken— See I you wall of living flame— Crashing, dushing back the thunders That would Heaven's artillery tame, Shricking shell and yell of madmen, Call of trumpets, bursting mines, Death and ruln ride the whirlwind 'Mid the war-cloud o'er the lines.

A young dainselof Litchfield. Ill., sent seventy-five cent and a postage-stamp in reply to an advertisement which appeared in an Eastern paper of "How to make an impression," and received for an answer, "Sit down in a pan of

As for truth, it endureth, and is always strong; it liveth and conquereth forevermore, -Exdras,

Fidelity is dead. She lived in Chicago. She was a say-

A schoolmester, after having given one of his scholars a sound drubbing for speaking bad grammer, sent him to the other end of the room to inform another bey that he wished to speak to him, at the same time promising to repeat the dose of he spee to him ungramm ateally. The youngster, quite saisned with what he had received, determined to ne exact, and thus addressed his tellow pupil: "There is a common substantive, of the miscaling goder, singular number, nominative case, and in an angry mood, to at sits perched upon the emine co at the other side of the room, wishing to articulate a few sentences to you in the present tense."

Plevna, the "horse-shoe" city which the Turks hav defended with such desperate gallantry, contains about 17,000 people, 2 churches, 19 mosques, 9 minarets: 1427 houses are inhabited by Christians, and 1627 by Mussul-

> Then he courts,
> Then he fights,
> Then he yells,
> On n coulight nights,
> Chubing fences, dodging boots,
> Also bullets as he scoots
> From the chimney to the gutter,
> Lown conductor to the shutter,
> light the graten high. Hown conductor to the Into the garden plat,

It is only with self-renunciation that life, properly speak

A Russian captain by the name of Scriazentchissesavhé-voiskinscheiske, who was wonned in the assulton Lovatz the otherway, had to be taken off the field in trisyllables on three stretchers.—Olnehmatt Saturday Night. One of the London gas companies has just reduced its

"When I die let me be buried within the sound of the hammer, the cang of the workshop, the hum of the mill," says the candidate in his speech. And then he goes home and seats blusself in the rocking-chair, while his wife carries the coal out of the cellar to get supper with.—Inter-Ocean.

A revolution is in full force against the Baëz Govern ment in San Domingo, and the entire republic is greatly

VERY CLEAR!—The corn husks are thin, indicating a mild winter; the woods are full of mast, an unfailing sign of a long, hard winter; there are my riads of spliders, mild winter; acres of caterpillars, hard winter; the squirrels are lidle and listless, mild winter; the squirrels are noisy and busy, hard winter; the goose bone is white and gray, mild and hard winter; the woodchuck has gone in, wild winter; the woodchuck stays out, hard winter.—New York Matt.

"Two and two never make more than four," said a public speaker. "Yes they do," cried a boy in the audience. "Perhaps our young friend will kindly tell us when two and two make more than four," blandly said the speaker; whereupon the boy cried, "When they 're side by side, you old stupid-then they make twenty-two, don't they?"

AUTUMN. With binners by great gibs incessant fanged,
Brighter than brightest siks of Samaccandl
Thou stundest, like imperial Charlemange,
Upon thy bridge of gold; thy royal hand
Outstretched with benedictions over the land!
—[Longfellow.

Whatever pain there may be in the performance of aduty, there will be more in the neglect of it.

Movements of Lecturers and Mediums.

C. B. Lynn has been addressing large audiences in Centennial Chapel, Ballston, N. Y., during October. During November he lectures in Stoneham, Mass.; during January, in Philadelphia. Will receive calls for December in New England. Permanent address Sturgis, Mich.

Mr. Austen E. Simmons will speak in the Spiritualists' hall in Bartonsville, Vt., Sunday, Oct. 21st.

Mrs. Hettie Clark, long and favorably known throughout the Cape towns and Boston and vicinity as a trance lecturer, medical chairvoyant and test medium, is located at 57 Dover street, Boston, where she will be pleased to see her former patrons and friends. Will answer calls to lecture, or attend funerals.

Dr. H. B. Storer lectures every Sunday in October at Stafford, Conn., but is at home to attend his patients during the week.

Mrs. S. A. Snow (formerly Mrs. S. A. Byrnes) will answer calls to lecture as formerly. Address care of E. N. Snow, Chicopee, Mass.

Miss Lottie Fowler is at present holding private séances at No. 172 Livingston street, Breoklyn, N. Y.

Bishop A. Beals speaks in East Saginaw, Mich., the two last Sundays of October. From thence he goes to Battle Creek to speak the two first Sundays of November, thence to Kalamazoo and Schoolcraft, Mioh., for the remainder of the month.

The Haverhill (Mass.) Publisher speaks in high praise of J. Frank Baxter's addresses, tests and vocalizations in that city. Mr. Baxter lectures Oct. 21st and 28th in Stoneham, Mass.; Nov. 4th, and Tuesday, Nov. 6th, Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Harwich Port, Mass.; Dec. 2d, 9th, 16th, 23d and 30th, Philadelphia, Pa. The friends in towns contiguous to his Sunday engagements will do well to engage his services for week-day evening lec-

Dr. Mack, the celebrated magnetic healer, left Boston for New York Oct. 12th, and sailed thence on the steamer Victoria for Glasgow, on Saturday, 13th. He may be found on arrival in London at No. 15 Southampton Row.

Independent State-Writing.

In a recent issue of the Boston Transcript Epes Sargent, Esq., contributes a strong article in defence of this phase of medianimic development. The statement embodies a succinct history of the Slade case in England, a rehearsal of his (Mr. S.'s) experiences with Charles E. Watkins in Boston, and a recapitulation of the evidence, together with close reasoning as to the true direction of the paths which lead out along the solid ground of truth which he has just demonstrated to exist. The central division being much the same as that which this talented writer contributed to our columns Sept. 29th, we need not reproduce, but duty to our readers demands that we put on record for future reference the first and third parts of his epistle. We shall therefore print them next week.

Poems of the Life Beyond and Within.

In the course of its notice of this sterling work, the Christian Register holds the following language: "There are many poems which have become classic, and others which are dear to all who look beyond the limits of the mortal life. It is a good service to gather them up and present them in convenient form. Mr. Stebbins has made an unusually good collection, containing the poems of many of the best writers of all ages. They all have the one motive, and to many a drooping soul the music of their song will bring refreshment." For sale by Colby & Rich, No 9

Paine Memorial Building.

The Board of Trustees into whose hands the Paine Memorial Building was recently conveyed having failed to meet the conditions of the transfer, the holder of the second mortgage has decided to sell the property at public auction, both principal and interest being overdue. It is stated there will be no postponement this time, and that the property will be sold without reserve on Saturday, the 27th inst., at noon, unless redeemed before that date.

Our readers may have noticed from time to time that the sketches supplied to our columns by Rev. Mr. Marples, of Toronto, Canada, have been of a character much closer approaching liberalism than could be expected from clergymen generally. Mr. Marples is not a man who, deaf to nature, clings blindly to the skirts of creed. He has evidently been questioning the ground of his theologic faith, and the result of that selfscrutiny is editorially announced as follows in a recent number of the Toronto Leader:

"The Rev. John Marples, the well-known Presbyterian minister of this city, and lately a missionary down in the Muskoka district, has just sent in his resignation to the Presbytery, and for the future will no longer have any connection with the Presbyterian body as a clergyman. His reason for taking this step is his firm conviction that Spiritualism is a reality—an opinion which he would not be at liberty to hold or preach if he continued in the ministry of the Church of Scotland."

Just as we were going to press we received a letter (dated New York City) from Miss Kislingbury, Secretary of the British National finances—which meeting occurred Sunday after-Association of Spiritualists, who is at present in noon, Oct. 14th, at Rochester Hall, and was well America, on a pleasure tour which she writes us and pecuniarily. is now fast drawing to its close. She speaks highly of Madame Blavatsky's new work, "Isis O'clock, Edwin Keene, the celebrated test medium, will give his public tests. Skeptics are coris now fast drawing to its close. She speaks have made her visit so pleasant, and touches on | dially invited. Come early. other matters. We shall give the letter to our readers next week.

A correspondent writes that the Sunday conferences at the Harvard Rooms, New York City, have taken a new departure—especially in the evening—and that various reformatory topthe evening-and that various reformatory topics, such as the labor question, etc., receive attention, much interest being evolved. We shall print the letter in our next issue.

Read the notice on our second page concerning "Ghost Land." The book has recently been reduced in price, through the issue of a paper edition, by which the publishers are enabled to sell it at 75 cents a copy, postage 10 cents. Put on a basis to suit the times, the work should meet with an extensive circulation.

started in Canada by the Toronto Liberal Association. This organization has steadily grown | ing is expected. since its formation three years ago, till it has become a large and flourishing society.

Hans Christian Andersen's "Sun-Rays."

There recently appeared in our columns a series of brief articles, bearing the title of "Tales of the Sun-Rays," and dictated by the spirit of Hans Christian Andersen through the mediumship of Baroness Adelma Vay, of Gonobitz, Austria, Dr. G. Bloede, of Brooklyn, being the translator from the German to the English.

Colby & Rich, 9 Montgomery Place, Boston. in view of the intrinsic merit of these curiosities of literature, have embodied them in a neat 50page pamphlet which they offer for sale at a reasonable rate.

We call the attention of friends of the young, officers of the Children's Progressive Lyceum, and the public generally to this bouquet of pleasant thoughts, cultivated imagery, and pure sentiment. It is deserving of a warm welcome every-

THE PEOPLE'S CHAMPION.—We have received No. 5 of a new journal with this title, of which our stanch friend and co-worker, Mr. J. O. Ban-RETT, is editor in chief. The paper is octave in size, six columns to the page, and issued at the extremely low price of \$2,00 per year. It is published by an Association as a greenback currency organ. Bro. Barrett has been a consistent and able worker in the ranks of Spiritualism for many years, and we hope he may be successful pecuniarily in the new sphere of action to which he has gravitated. The People's Champion is issued weekly at Fond du Lac, Wisconsin.

We have received No. 1 of a series of letters describing her travels, and the condition of the cause where she is led to journey, from the pen of Emma Hardinge Britten, and shall give this favor to our readers in No. 5 of the present

W. C. Bowen writes that a marked revival of public interest in the Spiritualist cause in Brooklyn has manifested itself since the advent there as a speaker of Mrs. F. O. Hyzer, of Baltimore.

Spiritualist Meetings in Boston.

AMORY HALL,—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, con-ner West and Washington streets, commencing at 104 project. The public cordially invited. J. B. Hatch, Conductor.

A series of Sunday afternoon and evening meetings will be held at this hall during the present sea on at 2% and 7% precisely, Dr. H. F. Gardner, Manager, E. V. Wilson will lecture and give tests afternoon and evening during Octobra.

EAGLE HALL, 616 Washington street.—T st Circle every sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always pres-int.

ROCHE-TER HALL, 730 Washingt a street.—Public Cir-cles for tests and speaking are held in this hall every Sun-lay at 10:30 A. M. and 2:30 and 7:30 p. M. Several reliable mediums always in attendance. Good quartette singing provided.

provided.
PYTHIAN HALL.—The Ladies' Aid Society—Mrs. John Woods, President, Mrs. A. A. C. Parkins, Vice President—holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited.

In Aid of the Boston Lyceum.—On Thursday evening, the 25th inst., the brothers Edwin and Harry Keene will hold a scance at Amory Hall complimentary to the Children's Progressive Lycomplimentary to the Chindren's Progressive Ly-ceum of this city. The entire proceeds to be de-voted for the benefit of the school. Let there be a full attendance. Tickets with reserved seats now ready. J. B. HATCH, Conductor G. P. L.

At a meeting of this Lyceum, held Sept. 7th, 1877, a committee was appointed to draft appropriate Resolutions to be presented to Mrs. Sarah Hartson on her retiring from the guardianship of the school. The committee attended to that duty, and in its discharge presented the following:

Whereas, Our good sister, Sarah Hart-on, has retired from the duties of Guardian of the Children's Progressive Lycenm No. 1, of the city of Boston; therefore be it Resolved. That a deep sense of gratitude 1-feit by the entire Lycenm, for her faithful service so many years in the various positions in the school through which she has passed.

entire Lyceum, for her faithful service so muly years in the various positions in the school through which she has pissed.

Resolved, That we will strive to emulate her virtue and discretion, her untiring zeal and miswerving integrity, her amilable and loving disposition, then by showing that we appreciate her counsel and profit by her histraction.

Resolved, That the teachings we have received from her lips, and the glorious example set before us in her daily life, are incentives to us to go forward in the path of duty with a firm and determined purpose.

Resolved, That though our dear sister has retired from the active duties of the platform, it shall be our endeavely to strengthen her hands and cheer her heart, by our constant support and sympathy in her, new position. For many, many years may we have the light of her smilling face and loving counsel to cheer usup the rugged heights of earth-life; and when at last her work is finished here below, and she has joined that celestia! Lyceum above, our hearts, though sai for the time being at the severing of the earthly the of love and affection, will inwardly rejoice, knowing full well that our dear sister will reap the full reward consequent upon a well-such life.

JAMES B. HATCH. Proc.

Wh. D. ROCKWOOD. Vice Pres., Committes.

Mas. HATTHE E. WILSON,

Ragle Hell.—The meetings at this place were in-

Eagle Hall.—The mreetings at this place were interesting Sunday, Oct. 14th. In the morning David Brown gave many clear tests of the presence of spirit friends, which were nearly all recognized. In the afternoon and evening Mrs. Fales, Mrs. Wildes, and others, interested the audiences with clairvoyant delineations, mystical writings and interpretations which were very interesting. The meetings were harmonious throughout the

Ladics' Aid Society.—This valuable and useful organization is doing a work which is worthy the attention and countenance of all lovers of humanity's good. Its meetings are convened in Pythian Ilall, 176 Tremont street, Boston, on Friday afternoon of each week, a sociable being held in the evening, to which the public are in vited. The officers will gladly we come to membership ladies desiring to devote a portion of their time in its weekly sewing circles, to the good of the poor, and donations of clothing, money, etc., are respectfully solicited by the Society, that its hands may be strengthened to aid the sufferers from want which the coming winter threatens

to bring to its doors. The Society, through its Committee on Enter tainments, of which Mrs. A. A. C. Perkins is President, desires to return thanks to Edwin Keene, test medium, for his kindness in the matter of the benefit given by him in aid of its

Paine Hall.—David Kirkwood, Esq., will lecture in this hall, Appleton street, Boston, next Sunday, at 10½ o'clock, on Liberalism.

Charlestown District. — Evening Star Hall.— The meeting at this place Sunday afternoon, Oct. 14th, was of a very interesting character. to the satisfaction of a very intelligent audience present on the occasion. Mrs. Clark will speak and give tests in this hall next Sunday afternoon. Oct. 21st, at 3 P. M.

Lectures in Bucksport, Me. To the Editor of the Banner of Light:

E. V. Wilson, of New York, will give a course of lectures in Emery Hall, Bucksport, Maine. commencing Tuesday, Oct. 233, at 7 P. M., continuing through the week, or giving him time to return to Boston to fulfill his engagement on A new Free-Thought Journal has been Sunday. Spiritualists in this vicinity seem to be waking up on every hand. An interesting meet-

Yours for the truth, C. F. WARE, Com. Bucksport, Oct. 14th, 1877.

I dwin Keene's Mediumship Fully Endorsed.

To the Editor of the Banner of Light: I have been much pleased at the several meet-ings where Edwin Keene has entertained the audi nce by public exhibitions of his rare abilities as a test medium. He gave his exhibition at Rochester Hall, on Sunday afternoon, for the benefit of the Ladice! Ald Society; and on Thursday evening, Oct. 25th, at Amory Hall, he gives an entertainment for the benefit of the Lyceum. On last Sunday evening, he gave one of his own regular meetings, which are generally crowded, and a brief statement of that will be description of them generally. Of course they are all varied, the spirits presenting themselves for identification being different persons on dif-

sweet music on the plane, when he followed, en-tranced, with a short address from some spirit on the other side, who proposed to demonstrate through "this strange man" that man lived as a spirit though his body was dead; he wanted persons who recognized the friends that might happen to come to say so, and if the circumstances were as stated by the invisible presence to say so also, and if they were not to say that also, and without any apparent pause to his introductory remarks, he said, A person is present whose first name is Sylvanus, and his last name is Wetherbee. Some few people looked at this writer, but I had never heard of a Sylvanus; but I was at once relieved from all disappointment by a person near the medium, who said, "I know him." The mediam then turned more directly to the person who said "I know him," and began to talk of his private and home offairs, like an intimate, spoke of Lucy; and others, and of an aged person not long for this world, all of which the man said was correct, and bave no doubt was. Some fif-teen to twenty spirits came in this way to be re-cognized; several of them went into family details and business matters, and some got pretty plain talk. The particulars are not required in

I think that any one could see, particularly if requenting his meetings, that these manifestaions are not made up to suit the occasions, and could not be, and the man is unquestionably under influence, and that they are spirits, as they claim to be; at least it seems so to me, after secing his manifestations in various places. At first it seemed on inquiry of the parties that most of those who had these public communications had had sittings with him; but by more extended inquiries since, I find some to have been entire strangers, who had never had any sitting with him. I do not think the fact against him even if he did communicate with those with whom e had had a sitting; if the path has been opened in that way, it may be easier to reach a person, and it is what I should have expected; I could give some particulars, as I have said, that were to entire strangers, but it is hardly worth while to lengthen out this article for that purpose; but I have said this much to call atten-tion to him, which will give the friends an opportunity of aiding the Lyceum as well as seeing what the spirits can say in their presence if they avail themselves of the evening devoted to that object.

The Banner of Light this week enters upon its forty-second volume. It is a good paper, and any one wishing to learn about Spiritualism, in its workings, progress and aims, should sub-scribe for it. Published in Boston by Colby & Rich, at \$3,15 per year.—Gardiner (Me.) Home

RATES OF ADVERTISING.

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SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANTI-For Diagnosissend lock of C. M. MORRISON, M. D., P. O. Box 2519, Boston, Residence No. 4 Euclid street.

DR. S. B. BRITTAN treats chronic diseases, esecially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York. Patients visited at their homes when ne-

Clairvoyant Fxaminations from Lock

of Hair.
Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 9w*.S.22.

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ferent occasions, but a description of one will answer for all, but one should go and witness the affair to obtain a correct idea; he is different from persons who generally undertake to give tests in a public and promiscuous meeting.

On this occasion he was prefaced by some soft sweet music on the plane, when he followed, entranged with a host of the plane, when he followed, entranged with a host of the plane, when he followed, entranged with a host of the plane of t

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The Spirit Messages given at the Hanner of Light Public Freed tiele Meetings. Harough the mediumstop of Mrs. JENSIK S. Ricco, are reported exclution and published each week in this Department.

We also pull shoen this page reports of spirit Messages given each week in Haitimere, aid, through the mediumohlp of Mis. SARAHA, DASSKIN,

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil consequently those who pass from the carth-sphere in an uncercloped state, eventually progress

spirits in these columns, that does not comport with his or her reason. Aftexpress as much of truth as they perceive-

The Benner of Light Free-Circle Meetings
Archeld at No. 82, Monty many Plane (second stary), carner of Province Steel, every 14 k shay. The firsty AND
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To goes one answered at these Scances are often projounded by institutions, under the moditine. Those read to
the controlling brightinger by the Chairman, are sent in
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LKW18 B, WILSON, Chairman,

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRN, JENNIE N. BUDD.

Invocation.

Thou Spirit of Love, thou who art wisdom itself, allow us to come near to thee to day. Let us walk with thee, feeling that thou canst understandall our needs, that thou wilt give us whatever is best. Father, we ask thy divine protection, we ask that we may do our stuty as we come to earth; that we may be enabled to draw each one to a higher condition of life, and to unfold the spiritual and make the hearts of humanity glad. May each one rejoice in the assurance that there is a life beyond; one of consciousness, one

Questions and Answers.

COSTROLLING SPIRIT. - We are ready, Mr. Ques - What Is the cause of post morten rigid-

Ass.-In the vegetable kingdom, in the animal kingdom, and in man, you will find that after the life-forces are withdrawn from the body it changes, because there is no longer either vitality or a regular flow of fluids in the system. Then nothing else but a rigid condition can ensue. The cause is the separation of the life-forces from the body, and the changing of the fluids. Q.-Will the spirits be kind enough to say what will cure the sciatica, which afflicts so many

old folks, and oblige one of them? A —There can be no remedies that really apply to every case. Only keep up the vitality of the body; give as much strength to it as you can; live according to the laws of health; use the best magnetic treatment you can find—that is the best remedy of all, and the only one we have ever

portions of the earth plane, I conjecture, more developed in our philosophy than others. Suppose we instance old Ireland. Almost every Irish man and woman; judging from their\mar-yelous tales of supernatural personages, must, possibly, have seen what are termed ghosts-good people, "leprechors" Am I to inter from this that their country, located in its solitariness on the boson of old ocean, is conditioned well

for spirits to materialize? -Yes, in one sense we may say the situation of Treland and its peculiar development as a country, produces many clairvoyacts. Then again, the frish people have ever listened to, without rejecting, the stories of "ghosts" or whatever you may term them. They, for listernal to the "Ransh It came crying to their home they felt that there was something unusual to take place. They listened to its warnings, and they believed in it, consequently making it more easy for some other individual intelligence to follow in its wake. We do not for one moment suppose that the pen-ple of Ireland are more spiritual than the people America, but their manner of living, the peculiar composition of their country, and the tradidown to them, have prepared their minds for the reception of ghosts or spirits, and were not so many of them creed-bound they would devel-op much faster than they do; to-day nearly every medium of note in the United States can trace back in his or her blood either the Scottish or the Irish. The Scottish and the Irish seers of the past have been the greatest mediums of the Then the belief in spirit return exists within the Catholic church, and this helps the

Irish people to understand the nature of "ghosts." Q.-[From the audience,] I am a medium, and at times a spirit that passed away in a darkened condition wants light. Can I give it an opportunity to come through my organism? Does it draw kindred spirits, and do they injure.

my prespects in the future?

A.—The medium can give it an opp rtunity to manifest through her organism if she is fitted to receive it. Of course, if one spirit receives a benefit it is something like feeding a hungry beggar on the street, while a crowd of them stand around. If you hand one a piece of bread, he passes away, and is immediately followed by another and another until all have been fed-that is, if you have bread enough to last. So is it in the spiritual; there are hungry souls who have drank deep of the depths of degradation; they have gone down into the very shadows, as it were, of hell, and they long to get light. They find they can only get it by returning to earth and coming in contact with materiality. If one is benefited, and there is an open door, others are not to follow. Mediums are safe if they endeavor to lead good and true lives, proyided their bands be strong enough to hold them, and the material influences surrounding them are also strong. Many times your mediums are found fault with because they seem so irregular, so irresponsible—swayed by every breath that comes. The reason is this: they are not surrounded by material influences strong enough to hold and protect them; and even when they have a strong band of the best influences around them, if the door is wide open, and all spirits can come, the mediums are shadowed at times by the darkness of the influences which stand beside them, perhaps only for a half hour. Many spirits see this not, neither do they heed our warnings, while the world condemus and makes the condition of the instrument still worse than before. We would say to our questioner: Surround yourself by the best material influences. Let the constant prayer go up from your, heart that you may be true to yourself and to the better teachings of your own nature. Live as near to the God within you as possible; then you need not fear the influences that come. If you find shadows thrown over you sometimes, you must be cautious, and stand firm,

Sarah E. F. Plant.

or more darkness will come

I come from the Summer-Land, bringing with me the rosebuds which I have gathered up bere, hoping that I may strengthen the loved ones who so often send forth their thoughts to me trusting that I may bring an influence that will be felt by them, and they may realize more fully than ever before my presence near them night and day; for I am near whenever I can leave the spirit home and have the desire to return to earth. I have been painting some bright pictures to hang on the walls of my home. I have found some

The same that have been sent me from the earth life. Yes, be of a nature to cause any one to wish to read my message the second time, but, like a good many others, I have friends on this side, and I do not know as I shall ever reach them. Did you day, but som thing seemed to attract me, seemed to say: "Go plant the flowers, for they will do them good." I passed out at Liberty, Bedford Co., Va. My name, Sarah E. F. Plant.

I am Mary P. Andrews, of Poughkeepsie, N. Y. 'T was consumption that took me off. It tired me more and more each day. I did not suffer pain, but only intense weakness, and hope deferred made my heart sore at times. A shadow came across my face and fate and life. It could not be helped—it had to be. I do not complain. I recognize the hand of goodness in all that came to me in life. I could dream, even then; but I now say, it is well, it's best as it is, and I mur-mur not, neither do I feel to blame any one; but I say to them: "In future beware, and know that when you have a heart that trusts you, you should be careful not to make that heart grow sad." I know they will be surprised at my mes sage. I know they will feel vexed. And yet they must understand that it can be nobody else but me. I have met mysister Emma, and shaken hands with her, and been shown her home, where I shall one day go, when I have overcome all ob-stacles which are before me, all misunderstandings which I experienced while in earth-life. would say to mother, father, and to J., it is well with me, and bright angels make my home pleas-I trusted in Christ to save me, but find I must save myself. I expected to meet him face to face, but I have not yet. I know there is a bright way that leads onward and opward. The first one to greet me was the darling who went away long years ago—the little Bertha—who has grown to womanhood and will guide me on.

William G Clare.

I come from Quebec; that is the last place I remember. I had some strange experiences in life. Born of and cared for by the kindest parents in the world, and given a strength to go out and meet life, yet the lack of means, the lack of money prevented me from accomplishing my purposes, and I was knocked about, as you might of work, one in which we can do good to others. say, from one part of the world to another. It seemed to me as if there was no abiding place for the. Did I get settled down in one position, surely there was something to push me out; and being pushed about so made life seem very dark. I did not take my own life deliberately, I only committed suicide gradually—that i., I let out the life forces by careless living; not paying at-tention to the laws of health; and 1 find myself to-day face to face with the accusation that I finished up my course too soon; and I come here because I have been told that the poor and needy, the lame, the blind and the sick, all find consola-tion in your room, and I want, if it is possible to get ease of conscience and to begin to work. This is the first work I have done. I cannot bring you flowers, for I have n't found any in my garden. I cannot bring you bright pictures; there are none on my walls. I cannot tell you I am happy, for I am not. I shall not say there is no happiness, for I believe firmly that I shall be happy one of these days; and I trust that when I get away from here, and go back and realize that Lhave been here, I shall see the way open clearer, and find some bright star to guide me on; and found successful.

| Q = [From an Irish American | There are good, then I shall feel that I have done some-

Mary E. Burns.

You can say that Mary E. Burns, who left her body in New York, wants to call upon some friends of hers here in Massachuselts. They will remember me, because they never wanted me to go away, and they read your paper sometimes, not often, but occasionally. I will follow this when it is printed and seithat they have it. I'd you can't work for your-cives, you've got to come back here and work. It is n't a bit as I thought it was. I thought it would be all easy, nothing to do but to sail round and have a good time, but I find it is work, work, to the end. Aswas only about thirty-five years old. I've been gone away about four years. I think it was the last day of the week and the last day of the month of November.

Charles Billings. can't talk. I want to tell something and they won't let me. I don't want to hurt anybody. I don't want to plague anybody, but then I do like to tell all I know. I don't want to have any rows. I land one, and that's enough. I got the worst of it.—I guess that's the reason I can't talk.—'T was a bad seuffle I had. I thought I want to say, before I go further, that many of the little betalents. was going to beat at one time, but I didn't. You may smile at the little incident of the child. Twas in St. Louis. It was n't a very good place who begged for the flowers to take with him, remember anything about home, I can't remember anything about the folks. I only know I was the spiritual gardens of life, we have a key that round, got driven round. I growed up, I do n't unlocks their hearts and strengthens and helps believe I ever was raised. I guess I growed up them. This child coming here to day will find, like Topsy. There's Mary, she's been hunting as he leaves, that he can be taken into these spirall over creation—Mary F., I won't call the whole name—she's huntlog for me to find out just how I went out—who it was put me out, and all about it. She thought if I could come way out here and tell about it, it would be a good thing. Now I can't tell her anything about it. All I can say is. I shan't have any more trouble with things down here. I can't tell you anything about it, I am not permitted. If I can impress you I will do it. I know this will go where it should go.

Lizzie F. Eastman.

I am Lizzie F. Eastman. I have been waiting a long time for the boat to take me back over the river of life and land me on the shore of home. I shall be no stranger there, for the door is wide will let me in, so I will only say that I, who went away while they were mourning, come back with rejoicing, and say to them that it is as they expected. Tell mother I came to her and touched her. Tell her it was so—Sarah was not deceived. I shall come again as soon as possible; then I will give her more thought.

Old Uncle Jim. Please say that old Uncle Jim, who went out at the alms-house, and belonged at Northampton, has just come around here. Say I have got a new musical instrument. I told of it once before, and I'm coming round to play on it. I aint pushed down among the poor folks, now. I have just as good company as any body. I know that everything I did I was helped to do. I didn't believe in this thing; I said it was a humbug, and I would n't believe in it. I say now it is a pleasant good truth, and I am pleased to come back. I promised I'd come, and I have come. I've got some friends out in Delaware that I want to get to. Seph, I want to get to him and tell him some things that 'll help him right along. I aint good at telling stories—don't know how to tell mine. This is all I come for. I was asked to come, and now I'll tune up my fiddle and get out of the way.

George B. Thomas.

pictures of loved objects which I cared for while in the form. We do not change so much as many believe we do, but we have the same likes and dislikes—the same loves. Our hearts go out, to the beautiful in nature just as they did while on earth, and it is pleasant, many times, for us to waik the street of the same likes and the same likes and the same likes and the same likes and the same loves. Our hearts go out, to the beautiful in nature just as they did while on earth, and it is pleasant, many times, for us to waik the street of the same likes and the sa dishkes—the same loves. Our hearts go out to the beautitul in nature just as they did while on earth, and it is pleasant, many times, for us to waik the streets of the Summer-Land and engage in social conversation with our neighbors and friends. I was not intending to come here today, but som thing seemed to attract me, seemed to say: "Go plant the flowers, for they will do them good." I passed out at Liberty, Bedford, Co., Va. My name, Sarah E. F. Plant.

Mary-P. Andrews.

I am Mary P. Andrews, of Ponghkeepsle, N. Y. "T was consumption that took me off. It to the door, and attempt 'to open it, and the door, and then to open it, and the door, and attempt 'to open it, and the door, and then to open it, and the door, and the door, and the door, and attempt 'to open it, and the door, and attempt 'to open it, and the door, and the door, and attempt 'to open it, and the door, and the door, and attempt 'to open it, and the door, and attempt 'to open it, and the door, and the door, and attempt 'to open it, and the door, and they should lock it and say, "Look at me, and listen to my voice. Do I not tell you my name?" But they shake their heads, and say, "Yoursume amounts to nothing, anybody could say that; and as for your voice, I do n't see you, and I don't believe that you are here." This is precisely the condition that many of us spirits find ourselves in. We come here to the Circle Room, and give our names and places of residence, our ages, perhaps, and yet our of residence, our ages, perhaps, and yet our friends shut the door, lock it in our faces, and say, "The name is nothing, we can't see you, we do n't believe it is you," and we turn back with saddened hearts to wait until the bridge is built over the river of life, and we can walk back and forth clothed materially so that all may see.

Mr. Chairman, I am aware that this very work which you are engaged in has done more to help us than anything that basever happened. When we are gathered together up here we always congratulate ourselves that there is one place that is open to us if it is possible for us to get in, although some of us have to wait weeks and months, and then are put off because you are crowded, because we cannot get our magnetic forces upon the interest of the course we cannot get our magnetic forces upon the instrument, and we have to stand aside and let others control, while we all the time hunger and long to taste the bread of truth—long to speak one word of love. My name is George B. Thomas. I went out from Racine about three years ago. I had a fever which left me badly; at last I suppose it was a decline, as they call it, or consumption. I was forty-five years old.

Sister Lucy.

Please say, sir, that sister Lucy is coming very soon to Nellie, and to Edward, and to Noah; that the promise which I made them I have not for gotten. I have learned to look upon all things as for the best. I can see further than they can, and know that all things are right. It might and know that all things are right. It might trouble me, were I in the form again, but I am learning a higher life. I am no longer boxed up in a corner; my higher nature has an opportunity to expand. That sensitiveness which in the past I felt has gone away. I rejoice in the freedom of life and light and beauty. I am growing young again, the shadows do not trouble me, the bright visions which came as I left the earth have gone on with me—they are realized. The have gone on with me-they are realized. The loved ones, they helped me. Do not fear; we are with you, and will strengthen you. Only hear to those that come around you, to your own band, and you need have no more trouble. I am near you often, and am pointing you the way to go. I shall develop and unfold as fast as is good for your health. Do not hold back, but let the angels come.

Tom Mumford.

Give me one, and I'll go away. [The spirit-child asked for a branch of the lily of the valley child asked for a branch of the lily of the valley which stood in a vase on the table.] I did n't come to talk. I come right in here. I want one flower. I see 'em, and I smelt 'em, and I thought I 'd hook one, but you was right here. I 'll have to hide it; they 'll get it away from me. Can I carry this one off, really? [Yes, you can have it.] It smells just like the woods. I used to think I'd like to go there, but I could n't. [What is your name?] My name is Tom Mumford. [Where did you live?] Not here. I stole my passage. I come on the big' ship, where no body see me. I hid, and Loudd go right round where the ladles were, and they looked so pretty, but they did n't see me. They did n't see me when I come in here. I stole in. I did n't think you'd see me; but I 'lii fünch obliged to you, sir. These are mine. [Referring to the spray of These are mine. [Referring to the spray of lilles.] They can't have sem when I go out.

Nellie.

when it is printed and set that they have it. I'd like to give my love to 'em. Tell 'em I do u't find this life a bit as I expected. I thought I was going to have a good lazy time of it, not have any work to do. I was timed of work; I had worked enough. I find there 's everything to do. If you have n't got anything to do for your selves, you've got something to do for your neighbors, and if you can't work for yourselves, you've got something to do for your neighbors, and if you can't work for yourselves, you've got something to do for yourselves, you've got something to do for your neighbors, and if you can't work for yourselves, you've got locame. I just want to tell you something, if you 'll let a good thing it would be to buy a bunch of flowers and go down in some of the back streets where the little boys and girls don't ever have any, and see if you don't feel better after you have given 'em all away.

Thomas D. Elliot. I don't know, Mr. Chairman as I am a beggar for flowers, although I enjoy very much the sweet perfume that comes to me as I take control of My name is Charles Billings. I want to talk gar for sweet thoughts, for the kind wishes of everybody who dwells on this planet, as the little boy was for the sweet flowers which he really where I was I lown that. I did have one tender who came in here saying he had got in without spot in my heart. I was a pretty crabbed feller, but there was somebody I liked. I don't know being seen. Many spirit-children remain on the earth-plane the same as they were when here; that was all the like I ever had in me. I can't remember anything about home, I can't home, itual gardens. There are very many strange conditions in spirit life, I find. I supposed I knew a good deal of the laws of life, yet I am constantly learning something new. As I return to earth some little spirit, some old man or woman someholds have in the material gives man man, somebody here in the material gives me a new thought, a new inspiration, I might say a new ambition. I have some friends on earth that I would like to reach. I have many times thought of this subject. I had a friend whom I used to hear talk of it a good deal. I think he will not forget me, and I come not expecting to reach very many, but that I may enroll my name on the list of those that have come from time to time. I trust if I come twice I shall be excused. I hope that I may reach those that I seek through be no stranger there, for the door is wide the columns of your paper, and that I shall be I shall not have to knock loudly, for they called upon to speak in another place, to give some directions to friends who ask my advice. This is all I expect. My name is Thomas D. Ellot. Direct my letter to New Bedford.

Patrick Flynn.

I've come to warn ye, an' I don't know as ye'll thank me, sir. [To the Chairman.] But one of my friends has been treated very kindly by ye, and though I don't believe everything in me church is wrong, for I know there is some good in it, yet I know there's a heap of wrong, Sir, I want to tell ye one thing, an' that is that there's a row in our church underground Ye don't know anything about it. They re praying an' every one of 'em are agin ye. I just come to warn ye, that ye keep yer eyes open, an' that ye'll pray, too, an' see if ye can't help 'em up, an' let the prayers all rise forninst 'em to the great God, an' come back with power to open their eyes an' help 'em along, so they 'll not cling right down to the meetin'-house all the time, but get up on to the steeple. I just come to warn ye, sir, that ye keep strong, and not only ye but everybody that believes in this return. ye but everybedy that believes in this return. The praists say the devil will be to pay if they give this thing to the common people. They have a good deal of it behind the curtain, and they think that's very nice; they know a great deal about it. Me name is Patrick Flynn. I went out from this place some six years ago or I don't want to intrude my words upon the world, Mr. Chairman, neither to give you and your people trouble. I know that what I say will not be interesting. I know that it will not

Daniel D. Fuller.

I find that life has its shadows, whether we in habit the body or whether we live in a spiritual body. I don't find heaven one perpetual day—I don't expect it to be. I find that each one must work for him or her self. I find that the road which so smoothly seems to lay before us, is full of rocks and bramble bushes, and we must walk carefully would we avoid all the darkness of earth and the shadows of the Summer Land. I have friends on earth whom I would be glad to communicate with. I came here not from a mat-ter of curiosity, nor expecting to do a world of work; but that I might say my say—I might speak the words that seem good to me, and bring with them a power whereby I shall ask my friends to communicate with me in the future. say it is Daniel D. Fuller, of Rockland, Me.

Dr. Underhill.

Dear friends, I have heard your earnest appeal to the summer shore, begging that I would speak to you once more. I have felt your magnetism come forth to me, and I have seen you send it out across the sea of life. I felt it reach my heart of hearts, and I would gladly have responded long ago, but time seemed to tell me to go back, for numbers without number were crowding on for numbers without number were crowding on the spiritual track. I felt that I could watch and wait—wait until that beautiful gate was thrown back on its golden hinges of truth and then speak my word of love. Yes, it is all true, and more than true. Life is more sunny than I expected it to be. I am living, and revelling, as I might say, in the beauties of the Summer-Land. I find room for thought, room for progress, room for improvement; a house full of wisdom for him who desires it. Tell them I am still their friend. I am watching for the time to come when I may speak clairaudiently, when they may see clair-voyantly, and realize my presence. You can say this is from Dr. Underhill to his friend who calls

Charles Osborne.

My name is Charles Osborne. I went away with a billous typhoid fever. I went out from Chicago, Ill. I am about twenty years old. I understand but little of this. I did a t intend to talk when I came here, but I came close to the chair, and curiosity made me follow the example of several other people and put my hands on the lady's head, and soon I felt as if she was asleep and as if I could talk, as if 't was me. I know and understand 'tis not me, but I know that I and understand 'tis not me, but I know that I can talk, and I want to reach some of my friends if I can and tell them that they are mistaken, that there was nothing wrong given me, but that it was all for the best. I don't worry at all about it. I'd thank them not to. Ask them to look up for me, and not look down. I don't want them to be feeling that they did wrong, for it was all right and I am glad of it. right, and I am glad of it.

Mr. Chairman, I am no orator, neither was I when I inhabited the form. I don't expect to turn the rivers from their course, to level the mountains, or to dry up the seas, but I expect to gratify my own senses, for a feeling of beauty and holiness pervades my being as I enter this room, sacred to the presence of the spiritual. I feel as if I would like to control humanity, not feel as it I would like to control numantly, not to fight the battles of war, but to bring peace and joy to all mankind. I would like to be strong in my purpose to reach the minds and hearts of some whom I knew in earth-life, that I may direct their attention to some of their mistakes; that I may ask them to look well over the pages of the book of their lives; that I may ask them to have more reliance on a spiritual faith and in the fulfillment of a religion which seems to me the most natural of all religions. I was drawn hither by a friend, and I call to express my thankfulness, and to say to the world that they know not how they are moved upon by the angels above; they know not that the angels, so-called, are but men and women who walked this earth, and who wrought and studied and telt and talked as you do to-day; for what would angels be to minister to the children of earth who had never known the needs of a child of earth? Of whatangelic presence drawing near your side could ever aid you if they knew not your wants nor understood the longings of your souls It seems to me the most natural thing in the

world that the men and women who lived here upon this planet, who were made up of relative naterials here such as make up the sum total of life, whose interests are ever here, whose friends dwell with you, whose hearts beat in unison with those who dwell here, that they should be the angels who guide and guard you. I say is it not the most natural thing in the world to suppose, when they are freed from earth and earthly conditions, that their sympathies, their love should draw them back to earth again, that they should long to communicate with beloved ones left here, and if perchance they have no relatives and friends, it is not strange they should want to speak even to strangers. By speaking, there comes a new thought, a new development. We have marshaled our forces on the other shore; we are ready to do a new work. By and bye we shall take hold with the people of earth and challenge those that are opposed to Spiritualism to show you a better and a higher way if they can do so. We are prepared to "fight the good fight" until the battle shall be won, never to sheathe our swords until the world at large shall know that the spiritual and the material shake hands together. I trust I am a peaceful man-peaceful, because I would ever have peace, was warlike only when there was need of war. I feel as if the time is approaching, maybe, when a a war of words, of ideas, will be hurled down at your feet, and you will say, "How came this so?" If the angel-world can manage well their forces, and you can walk forth in faith, there it will end. If not, there will be a conflict, and you who are on earth will feel it shake the very foundations of your dwellings, and you will say, "Had we listened in the past, we might have been saved for the future.'

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

Mrs. Danskin's Mediumistic Experiences

[Part Eighty-Three.] BY WASH. A. DANSKIN.

There are some persons, even among Spiritualists, who seem to think that spirits are independent of or beyond the control of the order and system which permeate the universe. That whatever a spirit undertakes to do may be accomplished without regard to law or the relations of cause and effect. Not so. The more highly advanced in wisdom the spirit becomes the more clearly does it perceive and comprehend the laws which govern and control the material as well as the spiritual world. The more familiar it grows with laws the more distinctly does it understand that success in its labor depends upon its working in perfect harmony with them.

Doctor Rush, with his enlarged experience, his vasily increased knowledge, and the enhanced wisdom which is the result of his extended researches in the spirit-world, could not treat disease successfully without a suitable instrument through which to transmit his instructions.

If spirits have under control pure and undefiled channels of communication; mediums whose selfish desires have not dwarfed their spiritual aspirations; whose well balanced minds are not stimulated into fanaticisms, they may work efficiently through such instrumentalities for the benefit of humanity. When, in the spirit world, it was determined to establish a Free Government on earth, a Washington was selected as the me-dium through whom the work was accomplished.

One less symmetrical in character than Washing-

ton must have proved only a failure.
This is an immutable law of spirit intercourse and Dr. Rush, and every other wise and philan-thropic spirit, is subject to this law. He could not treat disease successfully without first educating and preparing the person who was to be his representative. He must also be subject to all the laws that govern the particular case which may be under his immediate consideration. First, through the unfolded clairvoyance of his medium, he reads minutely the interior condition of um, he reads minutely the interior condition of his patient, and having thus discovered the cause or causes of disease, he directs such remedies as or causes of disease, he directs such remedies as will reach that cause. When the cause is removed, the disease not only disappears for a time, but the patient is permanently cured. Sometimes it is deep seated and of long standing, requiring both time and skill in its treatment; at others it is easily reached and speedily acted upon; but in both cases he works strictly in accordance with natural law. He does not guess at the character of disease, as the "Old Schools" are compelled to do. He hrings clairyoyance are compelled to do. He brings clairvoyance—a power unknown to them—to the examination of his patients, and then employs a higher order of intelligence in the treatment which he so successfully applies.

His unprecedented success is attested by the restored health of many, not only in our own city but in every section of the United States, the British Provinces, and some few cases on the other side of the Atlantic.

Sally Robinson.

My name is Sally Robinson. I was nineteen years of age. I was the daughter of Armenally and James Robinson. I died in Anne Arundel County. Gone to the spirit land, where the County. Gone to the spirit land, where the white-robed angels beckon us on and on. They speak not of earth nor of earthly things, but sing their songs forevermore. Birth has been given to the spirit. If earthly friends could see us as we are, there would be no mourning nor sadness of heart. To the clear spiritual mind death is as

of near. To the clear spiritual mind death is as natural as birth. As one passes out, myriads of others come to take the place.

Heaven is not a place of idleness, but of labor; each trying to gain the brightest diadem. Oh, who would not die to be free from the close confinement of the body, when it is day by day sinking into decay.

ing into decay.

The law of the spirit-world is perfect. Have The law of the spirit-world is perfect. Have no regrets, for he who gave me life hath taken me safely through the change, and brought me on the other shore of the everflowing river. Who would not die to be happy like myself. I can speak in a clear, distinct voice: Farewell, vain world, I bid adieu to thee and all thy surroundings. I go hence to my father's kingdom in search of that happiness that neither time nor eternity can take trom me. eternity can take from me.

In answer to my mother's prayer, I come to tell In answer to my mother's prayer, I come to ten her as well as I can of the place where I have gone, of the new home in which I dwell. If I have not done as well as you would expect, I have done as well as I could. It is the joy that overpowers me to know that I have not been robbed of life; and if I have life, all others must partake. Farewell.

Martha Waddington.

It was at Plymouth, Massachusetts, that I died. My name was Martha Waddington, the daughter of Joshua Waddington, but he has been dead

In viewing death with a systematic eye, it brings around the spirit scenes of beauty and of gran-deur different from what we are taught by priests or preachers. For my part I find the spirit-world peopled, and the people understand each other. There are none of the lower vices, such as belong to mortals, in the spirit-land where I am dwelling. Had I known fully and understood what my surroundings would be after death, I should never have had a doubt concerning the wisdom and the beneficence of our Creator. I stand at times almost awed with the beauties and the strong realities of the spirit world, though it is so natural I feel as if I had been a dweller here all my life. There is nothing to mar the pleasure all my life. There is nothing to mar the pleasure or advancement of the spirit; it has powers of unfoldment, and teachers to guide and control the mind. As I see it, it will be well for every one to try and learn something of their destiny—something of that which awaits them after death.

I have no tribute of respect to give specially to any one. Let all who knew me recognize me as living beyond the grave.

Hugh Carpenter.

How strange is death! Earth seems to hold silence. All others must be sleeping while I am speaking. I hear not a sound, not a vibration, not even the ticking of a clock that tells the hour. The watchman is on the tower, but he speaks not to me, so I will go on.

My name was Hugh Carpenter. There was a degree of sickness for sometime with me, but in the latter days paralysis overtook the mortal frame and severed the relationship between body and spirit.

I am well aware that it is a natural law, conse-quently common sense teaches me to grow familhr with my new condition and become content.
"Variety," they say, "is the spice of life," and
having tasted of the material, I now die and taste of the spiritual. As I stand upon the tower and look around me,

I can scarcely trace the dividing line between the spiritual and the material. The one is gross, the other more finely sublimated, still they seem in some degree to blend.

So, so, so, the human mind calls this death; that is vulgar, vulgar in the extreme; it is life, with all its unfoldments, toward youth and clasticity.
Silver and gold I have not, but the heart is

clear, the mind is clear, and all in due time I will understand my Creator and his mandates.

This is an old story that I am telling-of the spirit being made perfect after death—so let it be. That which I see I know, that which I hear I understand, and giving it thus to mortals, adds pleasure and delight to the quickened mind that

can view all things from point to point.
I leave you now in your world, while I advance in mine. I was from Georgetown, D. C.

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

Rebecca Searles; Hortense Davis; Hannah Cary Wadwell; B. F. Tisdale; Capt. Frency Richardson; George D. Mills. Mills,
Henry Tyson: James Ford; Julia Maclean; Mary Murphy: Oscar Gelpl; M. A. C.; Gen. Custer; Albert M. Eustis; Frank.
TO BE PRINTED IN OUR NEXT:

TO BE PRINTED IN OUR NEXT:
Charlotte C. Buzwell; Edwin R. Wells; Charles Rice.
Sarah M. Meitou; James Stickney; Dr. Authony Colamers; William B. Loring; Laura B. Clayton; Charlotte C—1; James Webb; Chaplu.
[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.
SARAH A. DANSKIN.
Joseph Perine; George Wadworth; Doctor Smith.

Passed to Spirit-Life:

From Philadelphia, Pa., Sept. 24th, Eliza L. Stackhouse, From Philadelphia, Pa., Sept. 24th, Eliza L. Stackhouse. Yet we mourn not that the ripened fruit has falled or the goiden grain been gathered to the Father's house. We know too well how truly fitted for the higher life this parient pilgrim was, and bore almost marry-like the greatient pilgrim was, and bore almost marry-like the greatient pilgrim was, and bore almost marry-like the greating of the last earthly days. The bright, intellectual mind, and genile volce have passed from our midst, but the memory of those virtues which endeared her to all hearts must ever remain, a golden link in the great chain binding us to immortal life. A supernal light must have brightened the dark valley of the shadow of death for her, and loved ones en the shining shore, with happy greetings of "Well done, thou good and fathful servant," welcomed her home.

From Yolo, Cal., Sept. 3d, Mrs. Mary P. Cook, aged

about 28 years.

She was an earnest worker in the spiritual ranks, and is well known in Chicago. She was a great sufferer from spashnodic asthma, and came to this coast for her health, but it was of no avall. She passed away with firm faith in the teachings of Spiritualism. She leaves a child, father and mother and brother and many friends to mourn her loss. She was buried under auspices of the Good Templars.

Z. T. BROWE.

(Obtivary Notices not exceeding twenty lines published gratutionally. When they exceed this number, twenty cents for each additional line is required. A line of again

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h Cary Wad-a; George D. ; Mary Mur-bert M. Eusof our list of day. 3 POF MRS.

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): . Stackhouse. i. Stackhouse.
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P. Cook, aged il ranks, and is t sufferer from for her health, th firm faith in a child, father is to mourn her the Good Tem-(. T. BROWN.

lines published sumber, twenty A line of agais

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

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Dr. F. L. H. Willis May be Addressed till further notice

At Clenora, Yates Co., N. Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

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Uct. 6.

SOUL READING,

or Psychometrical Delineation of Character.

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

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THE Boston Investigator.

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year, \$1,75 for six months.

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ANNOUNCEMENT. spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be isued the ist and 15th of each month from its office of publication, 5 Dwight street, Boston, Mass., commening January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an antoblography of the undersigned, for sale as above. Price \$1.50, postage in cents.

Dec. 16.—tt

Magniticant, Brand, New 46,0, Rosawgod

Publisher Voice of Angels.

PIANOS Magnificent Brand-New \$6.0 Rosewood Plunos, only \$175. Must be 8 ld. Fine Rosewood Upright Planos, little used, only \$125. Patlor Organs, 2 Company \$15: 9 stops, \$45: 9 stops, \$65: 12 stops, only \$78. Other great bargains. "Mr. Beatty cells first class Planos and Organs lower than any other establishment."—Herald. You sak why? I answer, Hard Times. Our employees must have work Sales over\$1,000,000 annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U.S. A.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of perons, and sometimes to indicate their future and their best ocations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and ad-

dressed envelope.

JOHN M. BPEAR, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.—†

MRS. W. H. YOUNG,

THE ATS the sick by laxing on of hands and clairyoyant remedles. Will diagnose the diseases of both excess and send preventations, but with only-treat-women and children in person. In every case where her diagnosing is not correct she will return the money. To know your complaint, send to k of hair and \$2. Prescription \$1 extra. Treatment in person, \$2, or special rates if desired.

Sept. 15.—88.* No. 1534 Wallace street. Philadelphia, Pa.,

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\$2500 a year. Agents wanted. Business legitimare. Particulars free. Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo. Aug. 11.

Micdiums in Boston.

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago. All Medicines, with directions for treatment, extra.

Uct. 20.

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Oct. 6.

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Angel Visitants.

Angel Visitants.

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Angel Visitants.

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Only Walting.

Bechany.
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Spiritualism Defined and Defended:

BOSTON, SATURDAY, OCTOBER 20, 1877.

The Bliss Trial.

To the Editor of the Banner of Light:

For the last ten days Philadelphia has been under quite an excitement, in consequence of the trial in one of our courts of justice of James A. Bliss and Christina Bliss, on the charge of conspiracy to defraud the people by falsely representing what are generally termed "materialized" spirits of departed human beings.

His Honor, Judge Briggs, before whom the hearing was had, I think deserves the hearty thanks of all good Spiritualists, for the careful, patient and impartial manner in which he tried the case. In all his rulings during the trial, every one who listened to him was impressed with the eminent fairness he displayed, and no one seemed disposed otherwise than to give him great praise for his freedom from bias, either for or against the prisoners at the bar. So well satished were all the lawyers who were engaged therein with the Judge's determination to see that no injustice should be done, that they agreed to let the case 20 to the jury with whatever remarks his Honor might, think proper to make in orelation thereto.

I take the liberty to send you herewith the Judge's charge to the jury-trusting you may see It will do much toward enlightning she people as to the true status of Spiritualism per se, within the province of the law as interpreted by so intelligent a jurist, and thereby prevent many from Ignorantly coupling our beautiful philosophy with all the frauds that are perpetrated under the cover of its name.

Yours very respectfully,

J. F. LASING.

No. 1443 North 7th street, Philadelphia, Oct. 8th, 1877.

The following is the charge in full as given by the Judge to the jury:

THE JUDGE'S CHARGE. This bill of indictment contains two counts. The f7st alleges that the defendants, with Capt. Harrisen and Miss Styder, conspired to cheat and defraud. Dusinger and Weiff and others to the grand it quest unknown, and in pursuance of such cerspiracy, actually did cheat and defraud them by fulse pretenses, without setting out what the pretenses were. The second charges the the preferes were. The second charges the same that good on addition specifies particularly sin e thug aird in addition, specifies particularly the file of the testinony. Justice, in her chosen temperature of the meany mentioned in the indictioners. You have justicated to the untidding of this case for nine days, and permitted by the testinony. indictive. The lawe pain any issued or one of the days, and percentage to the guilter innecesses of the defendants; yet to the guilter innecesses of the defendants; yet appears to the guilter innecesses of the defendants; yet appears to the guilter innecesses of the defendants; yet appears to the guilter of innecesses. But the it is projet, before you put your convictions in begal form, that I should define the crime charged against the defendants. Criminal conspiracy is reembration or confederation, of two or more rersons to commit an illegal act, or to perform a legal act by illegal means, or in an illegal way. The crime is effected the mement the confederation is complete, though nothing be done pursu ant to the conspiracy. For the purpose of re-pressing crimes of this character the law moves the criminal purpose. But this bill acces further. It alleges that the defendants not only conspired with Captain Harrisen and Miss Snyder, but they executed the conspiracy by cheating and defrauding Dissinger and others by the false and Mr. and Mrs. fraudulent contrivances and pretenses specially mentioned in the bill of indictment: Now it is

The testimony is fresh in your minds, and Rooms, Wednesday, Oct. 17th. doubtless more vividly impressed on yours than mine. Then take the concurring and conflicting statements of the witnesses and extract the truth from them. Your duty is to reconcile them, if possible; if that cannot be done you must cut the tangle by your verdict in determining which is true. I ought to refer to two of the witnesses for the Commonwealth, for they are self-convicted conspirators and because they are crimi-nal in one respect the law supposes they may be in another. The law requires me to say that you should scrutinize their testimeny with great in conspection. Having done so, and you find it to be true, you should accept it, though it comes from the lips of confessed criminals. For truth is truth, without reference to the source from which it emanates. In referring to these witnesses I do not desire to draw your, attention from the other testimeny, for you should take the evidence in its intirety, and if you are convinced the Commonwealth has sustained her accounter. cusations you should, of course, convict the de-fendants. Let us then inquire whether the defendants, by their advertisements and representations, have in any way talsely and fraudulent represented themselves as being gitted with the power of bringing back here the spirits of those who have passed beyond the graye, and if so whether Diesinger and Wolff and those who witnessed the exhibitions believed in them and were chested and defrauded by them.

Were these alleged spirits real or illusory? Strange as it may seem to you, I am compelled to subulit that question for your determination in point of fact, like any other question raised by the evidence. The defendants and their wit-nesses claim they were real, and this claim the witnesses for the Commonwealth deny. In passing upon this the law raises no presumption in favor of such a claim. The law only presumes those things to be true which are presented by men in the various relations of life. He who claims more than this must prove it; presump-tion will not help him. The defendants' claim is based upon supernatural power; before you accept this the testimony should be clear and convincing to you. I repeat, it cannot be pre-sumed. If the defendants have not proved it the pretense is a false one, and they should be con-victed if by it their victims were defrauded. Nor does the fact that those who were defrauded be lieved the illusion to be true and still believe it make the least difference. They still are entitled to protection. The Commonwealth sits like a merciful mother over her children and protects those who err alike with those who do not. It is not a question whether Spiritualism is true or not, but whether the expedients resorted to by the defendants were true or false. Spiritualistic belief to the sincere believer is just as precious in the eye of the law as yours is to you. Nor is he to be denounced by bigotry nor ridiculed by the skeptic. For four centuries heresy was a crime, and history informs us that in the Netherlands alone during the reign of Charles the Fifth fifty thousand were hanged, beheaded, buried alive or burned for religious opinion. Our laws are founded on the rock of religious tolerationreligious tests are prohibited. We have no Church of State. The organic law of common-wealth protects all men in the worship of Al-God according to the dictates of their own consciences. Hence I say I have no more right to denounce the sincere Spiritualist than I have to denounce the sincere Catholic, Protestant or Jew. It is claimed that there are five millions of Spiritualists in the United States. If this is so, what a field for the operation of the impostor! Their very numbers make them re-spectable, and appeal to us for protection against

the imposition and frauds of unscrupulous men. What have we on earth so valuable that we would not give it to bring back to us in surecommunion the spirits of our departed relatives? How precious the thought to those who believe such can be done! The enormity of the crime charged against the defendants can only be appreciated in the light of the incontestable proof that there are those who have this faith and the Common-gomery Place, Boston, Mass.

wealth's accusation that the defendants have trifled with feelings so sacred. Any man or set of men committing such a crime should be punished without mitigation. Distinguished men have given their adhesion to this faith. The late Judge Edmonds, of the New York Court of Appeals, was its outspoken advocate. So was the late United States Senator

Tallmadge, from the same State, and no criticism could abate his zeal. Robert Dale Owen was a firm believer. The late Professor Hare, of this city, whom we all respected, gave it the support of his learning, intelligence and character. Others might be mentioned-indeed, names of our citizens whom we all respect have been given during the trial as converts to Spiritualism, 1 repeat, we should not ridicule the sincere believer, however much we may differ with him. The enjoyment of religious opinion is a man's absolute right; and he must be protected in it. Hence I say to you that Spiritualism is not on trial, but the sole question is, have the defendants, with Captain Harrison and Miss Snyder, committed the crime charged against them?—If they have, you should convict the defendants, though their victims were Spiritualists, and some of them even now believe that the representations were real. It may be that some of you believe in this faith. If so, you should not hesitate to convict, if the evidence satisfies you of the defendants' guilt, because they, too, profess the same belief. Should a Catholic juror hesitate to convict a guilty defendant because he, too, is a Catholic? or a Protestant juror to convict a guilty Protest-ant? I present this feature of the case to you in this light from a desire to impress upon you the tact that the sole question is the guilt or innocence of the defendants, and not whether Spiritualism should be accepted as a rational religious

You have before you the dress which it is fit to give it a place in your columns-believing alleged that Miss Snyder were in these exhibitions; also the wig, moccasins, wreath and jewels, which it is alleged that Capt. Harrison has fily brought away with him. Are these the paraphernalia there used, or have they been made to be used in evidence to strengthen the Commonwealth's theory in order to convict these tefendants? If the latter, then Miss Snyder and Capt. Harrison are, indeed, the worst people at large. Was the trap-door cut, too, after the exposure by Capt. Harrison in order to give color of guilt to the defendants? This is the contention raised by the testimony, and which you must solve by your verdict. But the defendants alleges that the visitors were duly informed at these scances that they were merely exhibitions, and no pretense was made that the powers exer-cised were supernatural. If that were so, and the visitors understood them in that light, there was no deception, and the defendants are not

guilty.

Gentlemen, I have presented this case as fairly as I can. I have spoken-with some warmth to protect these Spiritualists from the hands of impostors. I would be false to my oath of office and to my manhood if I did not. Now, do not be moved a feather's weight by the excitement surrounding the case. It is expected that you will guess she guesses in tayor of innocence. But the doubt to acquit must be a manly doubt, one springing from the testimony and which cannot gotten rid of; not specious or manufactured to rid you of an unpleasant duty, but such a one would cause an intelligent, cautious man to hesitate. When such a doubt arises, then, and not till then, should you requit on account of the doubt. Now, gentlemen, take the case, and if you find the defendants guilty, so say without he-station; if not guilty, so declare with equal

Foreign Items.

Mr. and Mrs. Thomas Gales Forster have left London for the Isle of Wight.

or you to determine, from all the evidencesin The complimentary soirie to Mr. J. J. Morse, the case, whether the defendents are guilty or the lecturer, was to take place at the Cavendish

Mr. Charles H. Fester, the celebrated Amerimr. Conties 11. Foster, the celebrated American medium, contemplates visiting England, and his powers are said to be so strong that they cannot be neutralized by any amount of opposition or chemical strong that the physical beautiful to the material strong that they cannot be neutralized by any amount of opposition or chemical strong the physical strong that the physical strong that the physical strong Syrritualist, London.

Mr. Burns, of the Medium and Daybreak, we regret to learn, is suffering from a painful prostration of the nervous system, caused by too close attention to work.

Mr. C. E. Williams, the renowned physical medium, has resumed his scances at 61 Lamb's Conduit street, London. On Monday evening, Sept. 23d, the sitters enjoyed manifestations of a remarkable character. His mediumship is in a fine state of usefulness, and shows great variety of adaptation.

The progress of Spiritualism is assisted by the forts of two distinct classes. One class see in it a merely phenomenal question; the other-and a more numerous body—see in it at once a powerful stimulus to moral and spiritual life, as well as a series of phenomenal facts. This latter section is by far the greatest in the Provinces, Spiritualism being with them at once a consciousness of the presence of the departed, an inspira-tion from the higher life, and a glorious philosophy of spiritual democracy that speaks of the love of God, flowing to all his creatures. Hence it is that provincial Spiritualism presents itself for public notice chiefly in the form of Sunday services for devotional purposes.-The Spiritual-

at the house of Thomas Wilks, Newington-green, Bro. Bruce, Mrs. A. S. Waterhouse, Miss A. London, of which, among other things, Mr. W. Bailey. On Sunday, Oct. 7th, a conference meetremarks: "I can consciously say I never had so ling was held in the afternoon. Mrs. N. J. Willis, clear and direct a test since I first began my in- of Cambridge, lectured in the evening, also gave quiries into Spiritualism."

In Dublin Spiritualism is creating much inter-The Spiritualist. He says:

"Good mediums for physical manifestations, tests, raps in the daylight, would do well here; while the inspirational powers of Messrs. Morse and Colville, lecturing on subjects chosen by the audience, would carry the city by storm. The articles which have recently appeared in Saunders's newspaper have excited considerable attention and comment; as much, if not more so, than the able article on Spiritualism which appeared in the columns of the Nonconformist some two years ago, by Prof. Barrett, of the Royal College of Science, Ireland."

IMMORTALITY NO FANCY. A Collection from the Works of A. J. Davis. Translated into German by Phil. Walburg Kramer, of Munic. Contents: Introduction; Views of Spiritualsm; Biography of A. J. Davis; Extracts from Principles of Nature and her Divine Revelations"; The Philosophy of True Marriage; An Uncongenial Marriage; Impersonality of Arabula; The Death of my Father, and his Message in the Banner of Light; Interview with the Spirit of a Sailor; A Guest from the Summer-Land; Law of Spiritual Intercourse; Why do Spirits appear in Earthly Dress? As an Illustration-A Tale of an Old Clergyman; Touching the Spirit-Body; Panthelsm; Mysteries of Memory; Has God Consciousness? Extracts from the Views of Our Heavenly Home; Informal Reception to A. J. Davis at the Banner of Light Publishing House. 142 pages. Price 25 cents, postage free. For sale by Colby & Rich, No. 9 Mont-

New Publications.

ORIENTAL RELIGIONS AND THEIR RELATIONS TO UNI-VERSAL RELIGION—CHINA. By Samuel Johnson, J. R. Oog oil & Co., publishers. On sale by Colby & Rich, Price \$1,00.

This solid volume of 975 pages hears marks of the patient and thorough study, the broad and candid hought, and the impartial and truth-seeking spirit of its author, and is the result of years of scholarly research. It is his second work on Oriental Religions, the first, on Indea, having beer in print some years. Ho has been a preacher of the Fre Religious School at Salem, Mass., is a man of broad sym pathies, who has outgrown bigotry, and alms to be just to all types of faith and knowledge, and now devotes his time to this great life-work of giving a true idea of Asiatic religious thought, and so belping the needed work of com-parative theology-Pagan and Christian-called for in our

day.

His view of the Chinese is comprehensive and thorough, the opening chapter being a treatise on the Chinese Mind, the opening tendencies. so different in its unimaginative and practical tendencies from the subtle Hindoo thought. Labor comes next-t sketch of what they have done and are doing -full of sug gestive value. Language and Literature are ably and care fully treated on, in such wise as to be of great interest not only to the scholar but to all thinking readers. Chinese poetry, of thand new, sacred and secular, is given, enough to show delicate feeling and quaint fancy more than we would suppose. The sages-Confuctus, Menclus and oth ers-have due place, and the beliefs are treated under the heads of Patriarchism, The Ancestral Shrine, The Future Life, Divination and Theism. Bud thism, as modified by the Chinese character, is treated on ably and clearly. Mis stonary Fattures and Fruits is a chapter atming to tell fair ly why and how efforts to Christianize these heath in have lone much or little, and is full of good sense. Tao ism, The Y king, Chinese Metaphysics and other views of their philes ophy are given, and all in clear and simple style, yet bearing marks of fine thought, spiritual insight, and great research in readms but little known. Enough of history, colucation, social and domestic life and manners, is given to chaim us with variety and he'p to a clear insight of the religious life and spiritual culture of this great people, The stories of old sages are rare and a imirable, and the extracts from their writings are of remarkable value. The book is an encyclopædia of Chinese life and thought

such as cannot be found elsewhere, and the author has con terred a great favor on all sensible realers and all scholar The temptation to give extracts from these and sent pages

is great, but a single word from the Si-ki must suffice "Music and rites are the meal s by which spirits are brought into communion with man, because they represent the har monies of heaven and earth."

The closing paragraphs of the chapter on the life of Confuctus give an idea of Mr. Johnson's style and thought, and open the way for extracts from the writings of the Chinese

open the way for extracts from the writings of the Chinese sage in the next chapter:

'The resemblance of Confucius to the Stoic an I Socratic type is striking in such further respects as his appreciation of soft-knowledge, equilibrium of Laculties, fluit and difference in the qualities and capacities of men. But he passessed a tenderty sympathetic medice, thuit and difference to the qualities and capacities of men. But he passessed a tenderty sympathetic medice, thuit and difference to the unit of these schools to the waskness of human will and the imperfection of human knowledge,

Not a shadow of contempt despens the heavy judyment he is compelled to pass on his own generation. Not dequartation of future wrath mars his moverful testimony against their b induces and deatness to the appeals of truth.

The personal force that configuration as this legacy of a nation, simperfishing each was making at appeal from the present to the inture, had to paraded in history.

I was a history, a literature, a transition his people to the interaction of the history and first structure, and heart of his people to the manner of the history of the truth of the didding of ad its truthions and culture, the truth of the didding of ad its truthions and culture, the truth of the deat he had officed to the monity to be despited.

In that splended to quest of the classics nothing dear to Chinese expert use is forgotten. It is probably the completest stem us of a national faith ever mades sons, personal ideals, to be read in the reverence of a people for its past. The child the tather of the man, not as probley, nor exclusive pretension, but as the order of Nature, the familiar laws of all ages and tribes. It is a constant to the constant of the confusion of the left P.

ists Pavetten, - The second volume of Belen P. Blavatsky's great work contains, like Vol. I., some seven hundred pages, which makes the work complete. Those familiar with the faccinating and energetic pen of this talented writer will need no call of attention to this work, every page of which is full of matter interesting to the general reader of spiritualistic works, The author has some peculiar views that may not be in full accord with Spiritualists generally, but that detracts nothing from the merits of her book. A fact is no less a fact because there may be two ways of accounting for it. There is nothing in this work in conflict with the general claims of Modern Spiritualism; like it, it emphasizes the psychical hemisphere of man, and will interest and instruct Spiritualists, as well as all others who desire information on the interesting matters connected with Eastern magic, so intermingled and connected as it is with the theology and science of the Eastern world,

This work of Madame B, shows great erudition, labor and love of the subject treated, and is full of instruction, showing how deeply interested and how deeply proficient the Oriental mind has ever been in the psychical nature of man, antedating in that respect the Occidental; the latter, or skepticism. His presence in this country modern world from materialism, which the fletion of modworld be very useful to the movement.—The is an accent on the really permanent side of man, and any work in aid or correboration of it, if reliable and interestingly written, is a valuable addition to the current literature of the nineteenth century - and such we consider "Isla Unreilel" by Malame Blavatsky, and have no ibt those who read it will find it so, and be wiser for the reading.

She says in her preface that the "work is the fruit of a somewhat infimate acquaintance with Eastern adepts and the study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, ever looking popular prejudice straight in the face."

It would be interesting to review this work fully, and show that the ancient cradle of the race is also the cradle of a good deal of wisdom that is beginning to be received as such by the modern mind, and as we find the roots of mathematical and astronomical science running under modern thought, and connecting with the Asiatic cradie, so may we flud in its magicians' and fakirs' astonishing manifestations, which have eclipsed all western prestidigitation, a profound truth, showing an apparent knowledge of some of the secrets of nature, or in other words phases of spiritual phenomena. The volumes will doubtless flud many

Spiritualist Meetings in Salem.

To the Editor of the Banner of Light:

We have organized for the winter work with
the following officers: President, Bro. Creasy;
Secretary, Bro. S. G. Hooner: Committee of Five
ment. Secretary, Bro. S. G. Hooper; Committee of Five J. William Fletcher, of Boston, held a scance on B siness: N. K. Holland, Edward Ames, several fine tests. During the entire day good harmony prevailed, and we found there was an est, as indicated by a letter from J. W. Coates in | unusual interest manifested in the Spiritual S. G. HOOPER, Sec'y. Philosophy.

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Spiritual Convention.

The Spiritualists of Western New York will hold their third three days Quarterly Convention for 1877. In the city of Lockport, at Good Templar's Hail, corner of Main and Pine streats, tentrance on Pine) commencing the first Friday in November, at 20 clock, and holding sessions at 10, 2 and 70 clock on Statistics and Sunday. dry in November, at 20 clock, and holding sessions at 10, 2 and 70 clock on Saturday and Sunday.

The Committee feel authorized in announcing the presence and aid of such a number of Mediums, Speakers and Singers, among them Mrs. E. L. Wat on, of Pennsylvania, and J. H. Harter, of Anburn, N. Y., as will make this one of the best if not the very best of the maje eminently successful conventions of the kind heid in this part of the State.

Lockport friends as heretofore will cheerfully entertain those in attendance from abroad, so far as they consistently can. A condial invitation is extended it is shoped there will be a grand raily of Spiritualists. Free Thinkers and Liberallist, yea, of all truth-sekers, to hear and judge for themselves.

Per Under of the Committee.

Lockport, Oct. 1, 1877.

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The Alpine Sheep.
We watch a Life.
The Other World.
The Alpine Sheep.
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Sweet Spirit, comfort me.

Nearer to Ti
Un! may I join the Choir Resurrexi.

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The story of Jesus is also treated at great length, and the miracles related; in the New Testament are compared with those which the author claims to have seen performed in the East and by spiritualistic mediums here. And the so called identity of Christian and Buddhist doctrines in

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