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COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 3, 1877.

\$3,15 Per Annum, In Advance.

NO. 6.

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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES.*

BY JOSEPH RODES BUCHANAN, M. D.

There has ever been, and probably for another century there will continue to be, an "frrepressible conflict" between those whose conceptions of Nature are limited by sensationwho recognize no existence but matter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation beyond matter, who discover causes that are not material (called spiritual), who believe that the Great First Cause (the Unknowable of materialists) is an infinite spiritual power or basis of all things, and who recognize in man also a spiritual power of which they are conscious, widely different from matter, partaking of the nature of the Divine, and, being a very positive entity -the greatest of all realities to us-destined, in accordance with the doctrine of the persistence of force, to a duration analogous to that of matter.

To the materialist, who finds in matter "the promise and potency" of all things, there is no higher object of reverence and love than the examples of men and women within his reach; there is no future life to compensate for the wrongs and sufferings of this, the triumph of fraud, or the unmerited agonies of disease and poverty; there is no apparent controlling purpose of benevolence or justice in the universe, but only a chance medley of strife, in which strong-handed selfishness is best rewarded, and when "man dies as the dog dies" the account is closed, and the self-imposed martyrdom of the loving hero appears a final loss and folly.

To the Spiritualist, the universe has a deeper meaning, a nobler destiny. The wisdom of the Infinite, which is unut. | formance amid the higher enlightenment of the present age, terably beyond his reach, is a consoling reality, and the little play upon this theatre, the life struggle of threescore and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest aspirations and our faith in the reflected light, Dr. Carpenter too detects fallacies in the ex-Divine benevolence.

strong moral nature may exist under the gloomlest views of Horkey. (See Nineteenth Century for July.) materialism (which naturally tend to the pessimism of Schop. In a question of the existence of certain facts, the honest | consider all men liable to this condition, and treat all testimoenhauer and Hartmaun), and sustain itself by its constitutional energy and buoyancy; but there are millions to whom materialism teaches the daily lesson that to "put money in thy purse" is the chief aim of life, and to riot in sensual pleasure on ill-gotten gain, until the candle burns out, is the

The glow of hope, the removal of anxiety, the exaltation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark nescience of materialism to the brilliant certainties of Spiritualism, and learned the grandeur of human destinywhether the change has been effected by emotional eloquence and historical argument in the bosom of the Church, or by scientific investigation and experimental inquiry in pneumatology, or by that direct perception of spiritual existence now enjoyed by a few (and destined to be enjoyed by allwhen the human race shall have attained maturity of development)-should satisfy any imparifal thinker that the diffusion of spiritual knowledge is as noble and practical a form of philanthropy as a good man can labor for.

But, in laboring for these ennobling truths, he encounters a strong resistance in the animal nature of man, in the selfish and depressing character of our daily toils, and in the too great concentration of attention upon physical sciences, to the exclusion of those in which a psychic element is found. The study of physical science alone is no better preparation for psychic studies, which employ different faculties, than the study of the counting-house ledger or the supervision of a

pork-house would be for the service of Parnassus. A recent publication from Dr. Carpenter embodying two lectures on psychic subjects (Mesmerism, Spiritualism, etc.), presents, in the most offensively exaggerated form, the pragmatic pretension of certain physical scientists to take charge of psychic investigations with an air of more than papal infallibility, and an emphatic notice to all the rest of mankind, not only that they are incapable of such investigations, but that their opinions, their testimony, and even their oaths are not entitled to claim a feather's weight before the self-created tribunal of which Dr. Carpenter is the authoritative mouth-

The magniloquent insolence of such a proclamation would be amusing enough, even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people, far less than many men of science who are his peers in intelligence and his superiors in candor and in philosophic habits of thought, his insolent assumptions of superiority and denial of their claims to veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly opponent could desire in order to demonstrate his utter unfitness for the task which

Passing by his ludicrous claims to a boundless superiority over contemporary scientists who do not follow his lead, we may ask whether he has any claims whatever to be recognized as an expert, whose opinions on these subjects have any especial value. Eminence as a physiologist doos not imply emipence or capacity as a psychologist. It is true, physiology

*Originally printed in the Popular Science Monthly, Prof. W. J. You-man, editor, New York City, Since revised and amplified by the author specially for the Banuer of Light.

and psychology are coterminous sciences; but until recently | many, Spain, Italy and the United States, whose numbers | the entire accumulations of allopathy, and the old school intheir cultivators have kept as wide apart as the antipodes. and moral and intellectual capacity would outweigh any dignantly rejected Hahnemann's discoveries as nonentities. Psychology has been prosecuted as if man never had a body (and ultra-psychologists do not admit that there is a human | the most fanciful mediaval legends of Catholic saints, which body or any other material existence whatever), while physiology has been cultivated in the same ultra spirit of nescience, as if man had no soul. So thoroughly does a feeble or a narrow mind it fixing its attention on one object, lose sight of everything else. Dr. Carpenter himself has expressly excluded the soul from the pale of science, which is the next thing to excluding it from cognition, and one of the most recent voluminous and learned American works on physiology excludes it entirely, and substitutes the physical action of the brain, as follows: "The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain-substance" (Flint's "Physiology of Man," Nervous System, p. 327).

Thus physiologists generally regard mind as purely phenomenal—as something holding the same relation to the brain as music to the violin, when the violin plays itself. If the relations of the brain to paralysis or to digestion are under consideration, such physiologists may be recognized as experts; but when its relations to a soul of which they know nothing are under consideration, we may very properly say to them, 'No sutor ultra crepidam."

Of course, materialists cannot deny that mental phenomena exist, but to them they are simply the phenomena of matter. Dr. Carpenter may even admit the existence of a soul beyond the pale of science—a quiddity as distinct from the real soul as Spencer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpenter is entirely in harmony with other materialists.

Men of scientific culture, who have spent a considerable portion of their lives in practical investigation and familiarity with the facts of Mesmerism, Spiritualism, and other psychophysiological sciences, are experts in the highest sense of that term, and can but smile at the insolence of those who, never having made a successful experiment on those joint operations of the soul and body which constitute mesmeric, spiritual and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognized as the oracle in matters of which his ignorance is both pitiable and ludicrous, having never, by distinguished scientists-men whose testimony would be dehis own confession, witnessed any of the innumerable facts clsive in any court of justice where life was at stake-it is not demonstrating an extra-material agency, which, during the whole of the present century, have been accumulated and | Carpenter is slanderous against his distinguished scientific diffused in all civilized countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote against Galileo, while refusing all fair investigation, and thus furnished an example to "point nant ideas" in a bigot-Dr. Carpenter repeats the same perwith a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horkey periments of Prof. Crookes, whose temperate and candid re-Man has such immeasurable powers of adaptation that a ply places him in even a worse position than that of Martin

us; but he who carefully avoids coming into close contact with the facts, and, while maintaining his mind in undisturbed ignorance, feasts upon second-hand gossip and stale calumnies, which he retails with delight, is hardly entitled even to a nod of recognition among honest inquirers. When Home was in England, and gentlemen of unimpeachable veracity and superior intelligence saw him lifted from the floor by an entirely invisible power, why would not Dr. Carpenter witness such an occurrence? When Slade was in England, of whom gentlemen of intelligence say that when a pencil was placed between two clean slates fastened together, which were left in full view of spectators in broad daylight lying on the table, messages were written on the inside of the slates, of a highly intelligent and appropriate character, why did Dr. Carpenter, if he possessed the sentiments of honor and love of truth which mankind generally recognize as commendable, refuse to make the simple and brief investigation which would have determined in an hour whether his theories and his stale calumnies had any foundation or not?

The truth is, Dr. Carpenter and men of his character care mainly for their own personal infallibility; they seek only the vindication of their own theories, per fas et nefas, and do not approach an experimental test unless they are permitted to interfere and dictate some method of conducting experiments to hinder or delay their progress. But when a simple experiment is proposed which cannot be intermeddled with, and which is completely and forever decisive, such as the further, that "it is quite legitimate for the inquirer to enter levitation of a table or a man to the ceiling, no one being in upon this study with that 'prepossession' in favor of the ascontact with the lifted object, or the production of writing certained and universally-admitted laws of Nature which beupon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous phrases and a determination to see nothing of the marvelous.

The public that employs and patronizes men of science has a right to expect from them fidelity to truth and vigilance in tific Spiritualist who would not repudiate the statement as seeking it—not cunning in evading or skill in calumniating calumnious. If the laws of Nature can be violated, there is true discoveries, followed by contemptuous neglect when their claims have been demonstrated. Such is the course pursued of believing this possible Spiritualists are the foremost of all by some toward all discoveries in which psychic powers are involved. There is a fossilized materialism in many minds. which has become a matter of blind feeling, utterly irrespective of facts or science, against which it is vain either to reason or to offer facts. In the last resort the skeptic declares, 'I would n't believe it if I saw it myself."

Of this vicious state of feeling, producing an incapacity to reason correctly on certain subjects, we need no better example than Dr. Carpenter himself, as exhibited in this brochure of one hundred and fifty eight pages, the substance of which may be condensed into four propositions:

1. History exhibits a great deal of folly, superstition and ignorance, and a great many preposterous narratives of witchcraft and silly miracles, attested by many witnesses: therefore, in the present enlightened age, human testimony is of are of course bitter partisans, and the great majority of manno value when it affirms anything out of the usual course of kind, from defective brains and irrational education, see only Nature (as observed by Dr. Carpenter), and the scientific one aspect of truth, and reject all others. testimony of Profs. Crookes and Wallace (reënforced by that of eminent men and women in Great Britain, France, Ger- potet sees no reliable truth in medicine; Hahnemann rejected letters. "That's the other fellow's business," he says.

Royal Society or French Institute,) is of no more value than science does not condescend to notice.

2. Some individuals can be brought by a proper operator us which is different from the usual course of Nature, as Dr. Carpenter understands it.

3. The usual course of Nature under our own observationwe beg pardon, Dr. Carpenter's observation—is all of which Nature is capable, and no new laws or agencies which Dr. Carpenter does not know are to be expected or developed by investigation. Whoever asserts that any such laws or agencies exist, is to be regarded as a liar or a victim of hallucination; and, in fact, the chief phenomena of mesmerism and Spiritualism have been discovered to be cheats.

4. Mesmer advanced certain preposterous and unscientific pretensions; certain mesmeric operators have made failures; | traveler as a liar who 10'd him of it. Had Dr. Carpenter and Dr. Carpenter affirms that he has several times failed to discover any glairvoyance in celebrated clairvoyants, and has detected some pretenders to clairvoyance as impostors: therefore, mesmerism is a delusion.

It is difficult to treat such a mass of absurdity and misstatement with the gravity and courtesy appropriate to scientific discussion. When a dogmatic adult insists on proving to us that the earth is entirely flat, he takes rank, as a first class bore, with Dr. Carpenter; and the only method of disposing effectively of such nulsances is that adopted by Mr. Alfred R. Wallace-a heavy wager to be settled by actual measurement of a portion of the earth's surface. If Dr. Carpenter had courage enough to endure the wager test, he too might receive his quietus from Mr. Wallace. But there is no hope of that; the large reward offered in England to any one who will produce certain spiritual phenomena by physical means, will never be called for.

The first proposition may pass for what it is worth. If there are any who agree with Dr. Carpenter in his assumption that the superstitious tales of an ignorant age are as worthy of credence as the elaborate investigations of the most worth while to reason with them. The assumption of Dr. opponents; but its extreme silliness renders it entirely harmless to any but himself. The same argument would destroy the credibility of medical, surgical and physiological works of to-day, because the medical records of former times contain much that is absurd and incredible.

The second proposition is but little better than the first. There is an unfortunate development of brain which makes a moral" for posterity—an example of the power of "domi- or marks the constitutional and incurable bigot, to whom bigotry is philosophy. The Italian philosophers who denounced Galileo, and the French physicians who laughed at Harvey, were as unsuspicious of their own mental defects as Dr. Carpenter. Could anything but the blinding impulse of detected the trick in Galileo's telescope which made stars by | bigotry induce a man of great intelligence, age, and experience to confound possibility with certainty in this ridiculous manner-to affirm that because certain individuals can be mesmerized in the American manner, wide awake, but passive creatures of the operator's voice, therefore we should witness who, without prepossession, investigates and follows | ny that contravenes our opinions of the course of Nature as up the facts wherever they are visible, is competent to instruct | the testimony of helpless measured subjects? By an exact parity of reasoning we may say certain individuals in every community have committed or might commit murder: therefore, whenever we find any one dead, and do not know how he died, we may assume that the men or women who were in his vicinity murdered him.

But suppose Dr. Carpenter should witness a case of levitation, and have the honesty to report what he saw, shall we then hold him to be either a mesmerized dupe or a confederate knave-which would be prefer to be called? Dr. Carpenter may be sincere, but he speaks quite reverentially of the Scriptures, although by his own declarations he must regard their miracles as shams which had never been exposed by a learned expert; and their spiritual phenomena, so analogous to those of the present day, as base impostures.

The third proposition, considered as a work of art, is an ingenious compound of evil, on which his satanic majesty night smile in grim approbation. Dr. Carpenter's language is as follows: "My contention is, that where apparent departures from them [the laws of Nature] take place through human instrumentality, we are justified in assuming in the first instance either fraudulent deception, or unintentional elf-deception, or both combined—until the absence of either shall have been proved by every conceivable test that the sagacity of skeptical experts can devise."

As for himself he affirms that he has "no other theory to support than that of the well-ascertained laws of Nature"; and lievers in Spiritualism make it a reproach against men of science that they entertain."

If this be a true and honest statement of the case, there is no case in court for discussion: Dr. Carpenter is a philosopher, and the Spiritualists are hopeless fools. By what muddled process of thought he could bring himself to make such a statement, we need not inquire. There is not a scienno absurdity or chimera which is not admissible; but, instead men in insisting on the universal inviolability of all the laws of Nature, extending their infrangible power not only over all physical phenomena, but throughout the equally extensive psychic realm (in spite of all metaphysical speculations to the contrary)—an extension which Dr. Carpenter has not affirmed

Dr. Carpenter presumes that liberal thinkers must be at war with the laws of Nature, because he thinks those laws incompatible with the new phenomena. The obfuscation of his mind is the same which has characterized narrow-minded bigots in all ages. The narrow-minded man cannot conceive two widely-different truths at once, and perceive their harmonies: he adopts one with zeal, and rejects the other firmly, because he thinks them incompatible. Narrow-minded men

Dr. Carpenter sees no truth in mesmerism, and Baron Du-

A doctor who administers three-grain pills will not tolerate homeopathic pellets; and he who has discovered that infinitesimals will cure is often equally intolerant of the threegrain pills: and so they call each other quacks and impostors, into a waking mesmeric condition of passive credulity and in the same spirit in which Dr. Carpenter assails those who obedience to the voice: therefore we should believe everybody | see more of the truth than himself, and are equally interested liable to this condition, and believe nothing that anybody tells in psychic and physical facts. How long shall it be before the "survival of the fittest," or the improvement of education, shall give us a generation with brains enough to entertain two ideas at once?

The difficulty of Dr. Carpenter and all other narrow-minded people-lies in the poverty of their conceptions. They have no idea that it is possible for Nature to show her powers in any new way to which they are unaccustomed. Hence, the ascent of a balloon seemed miraculous to the ignorant peasants, who took it for the work of the devil; and the formation of a solid bleck of Ice from water was a similar violation of Nature's laws to the Asiatic despot, who felt justified in treating the been his prime minister, the traveler might have fared worse.

There is no better evidence of philosophic imbecility than a sentiment of the all-sufficiency of our present meagre knowledge of Nature The proposition of Dr. Carpenter that all new, marvelous facts shall be treated as impossibilities, and the witnesses who, without any other motive than the love of truth, attest them at the expense of their own popularity, shall be treated as impostors (which means, made personally infamous and consigned to the mercies of antiquated laws), embodies all the impulses of stolid ignorance and malignity which have in past ages warred against science and innovation by prisons and by death penalties.

Every great discoverer introduces something to-human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors. of mankind-those who lead them into essentially new ideas of Nature. The rule is therefore thoroughly saturic in its moral aspect, while in its intellectual character it is thoroughly stolid, being a declaration of war against the increase of knowledge in certain directions forbidden by the bull of the materialistic pope.

Considered as an appeal to that great tribunal, the public. this little volume is an extraordinary piece of insolencewhat would be called at any judicial tribunal a flagrant contempt of court, entitling the applicant to summary dismissal and punishment. Dr. Carpenter not only pronounces the public, to whom his book is an appeal, incompetent to decide, virtually telling every reader that he has no right to an opinion on what he has seen until Dr. Carpenter (or some one whom he recognizes as a colleague) has told him what to think; but he assumes, like a "border ruffian," to expel every witness from court who testifies differently from himself: No matter how pure the character, or how lofty the intelligence, if they disagree with him they are faisifiers; but, as to all who agree, their testimony is valuable, no matter how contemptible its source

[Continued in our next]

Free Thought.

"FAITH AN ACCIDENT."

To the Editor of the Banner of Light: The text I have selected to comment upon in this letter is

to be found in the New York Sun of Sept. 3d. That contains a report of an interview between one of its satellites and a Mormon, who evidently understands well how to guard the interests of his church. The important question and answer in it read as follows. I preface the question by saying the conclusions referred to apply to the continuation and advancement of the Mormon faith: "On what do you base your conclusions?"

"On the fact that Mormonism is suited to ninety-nine out of every hundred persons who have embraced it. To robust consideration, and it will take long years before the great ass of the Mormons are brought into contact with others holding different views to their own, and, where there is no contact with the outside world, a change of sentiment rarely occurs. Faith everywhere is an accident, and changing from ne religion to another is not the common experience of kind. It would be singular to see Mohammedans springing up in Christian families, and it would be no less strange to hear of Mormons in the hamlets of Utah abandoning the faith of Joseph Smith. You may safely chronicle that Mormonism is not going to die just yet."

My text may be found in the italicized part of the above quotation. Who can controvert the statement that "faith is an accident"? No one. Brahma-worshipers are born in Hindostan; Buddhists in China and Japan; Mohammedans in Turkey and Persia; and Christians in Europe and Ameri-

ca. Although every believer in a creedal religion, and even every partisan of a section of a creedal religion, is apt to assert that his special form of faith is the only one that is right, the history of the world teaches us that, for his belief, he is, in ninety-nine out of a hundred instances, indebted to the circumstance of the locality in which he was born. Is it too much to assert that, when we reflect that creedal religionists can recognize and admit only one correct faith, it is the duty of all believers in sectional faiths to examine carefully all the so-called revealed religions of the world before they make their selection? Do they do this? No. They are usually the victims of the places where they are born, and nine-tenths of the world, if any creedal religion be the only true one, may be said to be geographically damned.

Such language is not too strong; it is merely correct. How much more charitable and catholic is the belief of the Spiritualist? He knows-I do not say believes-that all human beings are on the road to Zion, and only admits the fact of their different degrees of advancement. Those who fancy that such a statement may permit a laxity in man's moral duties, he meets by the assertion that every error, moral as well as physical, will surely receive its due punishment. The poor African who worships a toad in spirit and in truth, he knows is more worthy than the educated Spiritualist who swerves from walking steadily forward on the line of duty that his more exalted intelligence points out to him to be the correct

That we may all follow steadfastly the grand instructions of true Spiritualism, is the earnest hope of

Yours faithfully in the cause, ROBERT W. HUME.

The man who writes an illegible hand never reads his own

Forcian Correspondence. AND SPIRITUAL.

NO 1V. MODERN CHURCHMEN.

Before leaving London for our present delightful retreat in the Isle of Wight we heard of two or three incidents which have recently occurred In this land of Church and State, by no means in consonance with the professed teachings of the former, and but little creditable to the judicial supervision of the latter. Occurrences which indeed might be said to indicate that Armageddon and its days are not so far removed from us as has been generally supposed, and that the Hudibrastic band

" Of errant saints whom all men grant To be the true church infiltant,"

are not yet extinct, even in this our day and generation of boasted Christian civilization.

pit, and neither would give way; and no amioccasion referred to, and which is described here the hills of Judea! as "a row," the Methodist Free Churches Assoclation instructed the Rev. Mr. Hurst to enterand his friends took possession of the pulpit, service by thus disgracing themselves. furious aftercation all over the chapel, followed O mores! by hooting and velling of a vehement character. together with calls of "Pull him out of the pulpit!" "Pull him down!" and other such exies, Interspersed with laughter, shouts, hissing, land's great metropolis, which we left on the 20th whistling, and cat calls. In a few minutes this Sept. for this lovely spot; but have concluded confusion resulted in "a free fight" round about to defer them until our return thither, trusting the pulpit and its steps, in which one at least res; that by that time we shall have recuperated our ceived a severe black eye. One party struck up physical strength sufficiently to better adapt us the melody of "Hold the Fort," which was va-, for sight seeing in that vast Babel, as well as for, joyed and sorrowed over the experiences of time ried by occasional verses from another source of "description and comment. In the meantime I "There is a Happy Land." Several excited cannot resist giving you some of my observations speeches were made, and the parties are said to and impressions in this region, which is certainhave yied with each other in the use of invective. Iy one of the lovellest my eyes ever beheld. An and recrimination. This disgraceful scene is reported to-have lasted until long after dark, and was ultimately brought to a close by the gas being turned off, the combatants retiring in consid-

True, members of the Church of England may

disturbance occurred in what is called in this country the conventicle of a non-conformist body; but let us see if similar disgraceful occurrences do not take place in the majestic temples; of the Established Church. In a recent letter, to a well-known local Hampshire paper, the writer describes his own proceedings at a Ritualistic Church in the county of Hants. According to his own account, he went into church about ten minutes before the service began, and saw a couple of thick candles in jewelled candlesticks on the altar. "Never having seen anything of the kind in a Protestant Church before," he rest the Island termed "The Underclift." This pecusing beauty-shining hamlets mid leafy bowers. marks, "and acting on the impulse I felt to re- liar formation is constituted somewhat in this venerable manor houses and ancient farmsteads, move them, I took and safely deposited the hard- wise: the lower or sea cliffs rise irregularly from meadows and uplands, streams, groves, shady In a few minutes, it seems, the curate who was then comes a narrow, rugged, sloping platform closures of marble memorials of the too long esto officiate came out of the vestry and asked the of from a quarter to a half finite in width; this is teemed dead and silent company; but whom we, offending gentleman what he had done with the ." The Undercliff," and from it ascends in the in our day and generation, feel and know to be candle-ticks? The indignant Protestant and rear a further elevation of some two or three still living and sweetly eloquent with sublime swered they were under the seat of the pew, and hundred feet, being the second or inner cliff. The atterances - which reach as from a brighter refused to give them up. Upon this the curate town is built upon this series of irregular and realm than ours in the Land of the Beautifulreturned to the altar steps; fell down on his broken terraces, commencing at the Esplanade, tain other ritualistic observances. This excited, where the ocean kisses the shore, and rising from the Indignation of the "Church of England this to the height of from three hundred to four, fessed reverence for the house they were in, he (hills,) towering above all to nearly eight hunch and its densely-packed repository of huhissed the kneeling curate. While engaged in dred feet. "Break-neck precipices and zigzag man dust, which, together with the parsonage, this manifestation of his dissatisfaction the curate | roads, at every alarming angle of | declivity, inproper place for them," was the reply. "Don't where the hawthorn has been known to blossom you interfere with me; this is my parish church, even at Christmas, and where the Virginian save the one at the village of Brading; and venand I dare you to remove me l' said the Protest- creeper twines up to the very chimney pots. The erable indeed did its old walls seem to me, its ant. "You are breaking the law," said the curate. houses seem to have dropped into their places worn pavements, its high-backed pews, its anbreaking your oath." "I represent the vicar," torted, "and were doing so just now when I hiss-! ticular, which is, to have a good look at the sea." seems to have kept his temper admirably, said, "Will you interrupt the service if I proceed?" keep within bounds." So the service proceeded zealous "Church of England Protestant" kept

Christian brawling of this character is certainly discreditable to all parties concerned, whether they be of the non-conformist school, or members of the "Established Church of England." The excitable bigot who misconducts himself in a congregation assembled for (to them) the highest purposes-whether he be a Wesleyan, who sings "Hold the Fort" in his loudest tones, with the intention of drowning the utterances of a preacher of whom he disapproves-or an over-zealous low-churchman, who abstracts the candlesticks from the communion table, because, in his judgalleged founder of the system of ethics professed tion of such incidents, rather as indicative of the friends crossing the Atlantic in the pursuit of fact that the spirit of disintegration, so rife in the health, Ventnor certainly commends itself in an Protestant fold of the New World, is likewise eminent degree; and we can most cordially reapparent in the ranks of English Churchanity; ommend Mr. and Mrs. Findley, our present

theology in both hemispheres, the utter demoli- chosen. Mr. F. is a genial, clever gentleman, INCIDENTS OF TRAVEL - MATERIAL tion of which is "a consummation most devoutly who, like York, with his genuine flashes of wit, of human thought there is nothing that so checks his kind-hearted lady is constantly solicitous for the aspirations of the soul, or that so deadens, the comfort and pleasure of her guests. the hopes of the philanthropist, as the teachings of scholastic ecclesiasticism (both Catholic and Protestant) in regard to the destiny of the soul, and the relations alleged to exist between man and the Infinite Source of all being! Not that I would by any means wish to be understood as reflecting upon or seeking to detract from that system of moral rectitude generally denominated Christian-whether original with the Good Man of Nazareth or not. For it is a fact that cannot be successfully denied, that the bear no closer relation to the beautiful precepts inculcated by the Galilean carpenter than do the dialectics of Aristotle to the Inductive reasoning of Bacon! The practical assumption, however, that we are indebted exclusively to Christian rule for any true principles of morali-According to a leading Manchester Daily, it ty is wholly unwarrantable, as is understood by seems that "The Happy Land Chapel" had been | well-nigh | every lyceum | scholar in our landin the possession of the Methodist Free Charelies i since Confucius, gave utterance to the Golden Association, but was claimed by the Society of Rule five hundred years before Jesus was born, the Wesleyan Methodists. Each claimed the pul- 'and the principles of the Sermon on the Mount were familiar in the streets of Jerusalem long cable adjustment seemed probable. Upon the before the Christian dispensation dawned amid

One other remark in this connection and I will proceed to other matters: Horribly wicked as we the chapel and preach. The Wesleyan Metho: Spiritualists are declared to be, by both the puldists, on their part, invited a certain Mr. Hands, 'pit and the press, yet no such demoralized state a Wesleyan lay preacher, to perform the services of affairs has ever existed in any of our meetings, of the day; and, as stated, "it was in consequence although many attempts have been made to disof these two conflicting glains for the pulpit, turb the harmony of our assemblages by those that the row took place." The Rev. Mr. Hurst, who professed to believe they were doing God

forestalling the other party. When the hymn c. But suppose such scenes as I have briefly dewas given out a warm discussion ensued, we are scribed should occur in any one of our gathertold, on and near the pulpit steps, and a Mr. lings? What a line and cry would be heard all ----, who is one of the trustees of the Wesleyan sover the land! The pulpits would resound with Methodists, jumped up on a seat and declared anotherms, and the virtuous press would teem that Mr. Hurst should not preach until he had with declarations as to the demoralizing effects produced his authority. This, it seems, led to a 'or the teachings' of Spiritualism! O tempora,

I had intended sending one or more letters descriptive of the objects and incidents of Eng-English poet says of the Isle of Wight:

Of all the south orn Isles who holds the highest place, And evermore bath been the great'st in Britain's grace,

The island is of an "irregular, rhomboidal form," and is separated from the mainland by a narrow strait, or channel, as your readers doubtless know, feel inclined to congratulate themselves that this , called the Solent, varying from five miles to threequarters of a mile in breadth. Its length from east to west is about twenty-two miles, and its breadth at its widest part about thirteen miles. with us as in England. His tomb consists of a "To the north its shores are generally low and shelving; to the east, south and southwest they written by a "Church of England Protestant" tower into formidable and precipitous cliffs, varying from four hundred to seven hundred feet in height. A bold range of majestic hills, or 1 downs, runs through the whole island from east to west, like a gigantic backbone."

VENTNOR.

The beautiful town where we are at present located, is esteemed the capital of that portion of ware goods in a pew midway down the aisle." the beach to from thirty to one hundred feet; lanes and ivy covered churches with their enknees, prostrated himself, and went through cer- which has been constructed within fifty feet of Protestant" still more, and, contrary to all pro- hundred feet, with the lofty range of downs came back from the altar and requested his hiss-tercept the labyrinth of houses, which stand (to looking a rich and fruitful valley. This valley is ing assailant to leave the church. The Protest-Lall appearance) on each other's heads, or peep ant refused, and a policeman was sent for, when over each other's shoulders, and settle down on of downs, which terminate with a bold sweep quite an animated discussion seems to have fol- rocky ledges, out of which are scooped baby gar- into the ocean, the white-capped waves of which lowed. "You move on," said the representations of more than baby loveliness, where appear in the distance. Arreton is a vicarage tive of the law. The recalcitrant Protestant re- fuchsias and geraniums grow into trees, and which has long been in the gift of the titled fused. "Where are the candlesticks from the myrtles and heliotropes brave the tetherial mildaltar?" inquired the official. "On the floor, the ness' that characterizes the fiercest winter; believe, now reside in Canada and the United "So are you," rejoined his opponent, "and just as the spectators at a Roman amphitheatre cient columns and cramped and dingy pulpit, may have dropped into theirs; and they crowd returned the curate, "and I give you in charge." and Jostle and peep out one above another, and "You represent the Pope," the Protestant re- | seem to have a unison of design only in one pared you." The curate, who, to do him justice. Whilst all o'er these terraces and hills, and in among the houses, are interspersed shady lanes, flowery beds, leafy bowers and cunningly de-"Certainly not," replied the Protestant, "If you vised nooks and corners in such graceful attitudes and altitudes as furnish forth a picturwithout the candlesticks and candles, which the esqueness and beauty altogether unimaginable. And to add to all these attractions, the Underunder the seat of his pew during the rest of the cliff is esteemed one of the most favored Sanitariums upon earth. It is about ten degrees cooler In summer than London and the midland counties of England; and the same number of degrees warmer in the winter months. Hence it is recommended as a resort for consumptives and all other invalids. Several other causes tend to make it such: The sun in summer rising to the north-east, leaves the town of Ventnor in complete shade the first two nours of each day, and setting to the north-west, leaves it in shade two hours earlier in the afternoon-so that the beautiful village has four hours less sun each day than if situated north of the range of hills. This ment, they savor of Popery-both alike are a is true of it, however, only in mid-summer; disgrace to the name they bear, and are certainly | whilst all the rest of the year it is open to the acting in contradistinction to the precepts of the sun through an emerald screen, as it were, from dawn till dewy eve. Besides the ocean flowing by both. But I do not advert to such scenes for freely around the island, there is a breeze from the sole purpose of giving publicity on the Amer- the sea, tempering the summer heat; and the efican side of the Atlantic to the disgraceful con- fect of the contiguous Gulf Stream moderating duct of Christians upon this. I have made men- the cold of winter. To any of our American

and that from such manifestations nay be legitical host and hostess of Elm Grove Villa, as most from whence her spirit took its departure in 1801.

OLD CHURCH-BONCHURCH. From Ventnor to the interior of the Island and all along the coast, are most beautiful drives and walks, leading to various points of interestsome indicative of the ecclesiastical rule and popular reverence of past ages-others remarkable for the thrilling histories with which the fitful fever of human ambition has clothed them through successive centuries, and all picturesque and lovely beyond description, from the variegated beauties which adorn the generous bosom of dogmas of the Church, both ancient and modern, our grand old mother, the earth. Bonchurch (anciently Bonecerce,) is a small village, which may be termed a continuation of Ventnor. It constitutes in its entirety one of the most romantic and interesting spots my eyes have ever beheld; a spot

Where Nature has her charms combined, With grove, and stream, and valley joined; Where glen, and rock, at d mountain high Are blent in strongest harmony.

Near this village is a little cove, reputed to have been the landing place of the monks who introduced Christianity to the aboriginal islanders, A. D. 755, when, tradition says, "they raised here a village church." The present old church, however, dates back historically, I believe, to A. D. 1070, and as having been built on the site of an older building. The village has now a new church likewise, which is a graceful structure with a lofty and imposing position upon the downs, where the newer portion of the vil lage is located. But it is to the old church and its picturesque dell, together with its rocky crevices and shady nooks, that the attention of visitors is directed. Soon after our arrival we found our way to this lovely region by a walk of a mile and a half, through a magnificent gallery of thick embowering trees, the dense and luxuriant foliage of which very nearly excludes the noon day sun, seemingly

A greensward wagon way, that, like Cathedral alsle, completely reofted with branches, Rous through the gloomy wood from top to bottom; And has at either end a Gothic door

At the end of this long sylvan areade, and almost hidden amid Its old and leafy elms, stands the little old church -resting upon a slope looking down apon the rolling billows of the deep blue sea—and surrounded by many a sculptured slab. recording the virtues of the men and women or other years; who, doubtless, in their day, as we in ours, fretted and fumed, hoped and despaired, in this world of effects, but who now revel amid the unadulterated delights of the world of causes.

Among the tombs which we noticed in this old graveyard, was one creeted to the memory of John Sterling, the friend of Carlyle, who depart- | we, too, be enabled to meet the Pale Angel with ed this life at Ventnor in 1814, and of whom Carlyle once said, "He is the most transparent ences. soul I have ever known.'

Also, the tomb of Rev. William Adams, M. A. who died of consumption at the early age of 33 in January, 1848. He was the graceful author of "Shadow of the Cross," "The Distant Hills." etc., etc., which works are almost as familiar plain stone, coffin-shape, with a cross of iron placed over if horizontally, so as, to cast a continual shadow (in allusion to his work).

ARRETON CHURCH.

On Thursday last we enjoyed a delightful carriage ride of twelve miles to Carrisbrooke Castle, upon a beautiful road,

'By wandering heaths and pensive woods embraced With dewy meads, and downs of open smile, And winning waters, naturally graced.'' All along the route were prospects of exceed-

'There is perpetual spring-perpetual youth; No joint benumbing cold, nor scorching heat, Famine nor age have any being there,"

We drove through the small village of Arreton, and paid a lengthened visit to its venerable | Shaw, of Saranac, and Dr. E. Woodruff, of Grand Rapids. are beautifully located on the slope of a hill overbounded on the opposite side by a majestic range Fleming family, some of whose connections, I States. This church is the oldest on the island, venerable and worn with the uses of a thousand years or more. Whatever may be my views with regard to the dogmas and creeds that may have been promulgated in the years that have gone, still, while gazing upon these old structures of stone and mortar, within whose walls so many human hearts have pulsed with joy or sorrow, amid the rolling centuries of the past, and which may be said to have been inanimate observers of the struggling, but still ascending steps of mortal effort, which have culminated in the glorious pursuits and privileges of the present, my whole nature seems to be aroused into an enthusiastic veneration for antiquity which I seek not to hide. And, too, I love to wander and ruminate amid the denuded skeletons and crumbling sarcophagi of these village graveyards. Although I can but know that the freed spirts have long since found-either retribution or compensation in the sphere of general adjustment beyond the boundary of time, still the mouldering remains of the muddy masks they wore in earth seem always to have a language and a lesson for me.

"Mortal, they softly say,
Peace to thy heart;
We too, yes, mortal,
Have been as thou art;
Hope-lifted, doubt-depressed,
Seeing in part; Seeing in part; Tried, troubled, tempted, Sustained, as thou art

As we wandered through the graveyard we observed many unique as well as beautiful tombs and epitaphs. The one that most interested us, however, was that of Elizabeth Wallbridge, the heroine of Leigh Richmond's popular narrative 'The Dairyman's Daughter," which was, doubtless, familiar to most of your readers in their youthful days. We had previously stopped and had a look at the cottage where she lived, and

mately deduced the waning state of dogmatic admirably adapted for the vocation they have The cottage was thatched with straw, over which clustered flowers of different kinds, interspersed with the scarlet foliage of a Virginian Creeper, to be wished." For certainly in the entire range is often "wont to set the table in a roar," whilst the whole looking quite beautiful and cosy. Upon the tomb covering her remains was inscribed a poem of sixteen lines, beginning and ending as

Stranger, if e'er by chance or feeling led, Upon this ballow'd turt thy footsteps tread, Turn from the contemplation of the sed, And think on her whose spirit rests with God, Oh happy saint! may we like thee be blest; In life be faithful, and in death find rest, "

In the churchyard at Brading, to which I have alluded as being the oldest on the island, is the tomb of Jane, the heroine of the story of the 'Little Cottager," also by Leigh Richmond, and alike familiar, doubtless, to your readers in their earlier years. . It has the following epitaph:

Ye who the power of God delight to trace, And mark with joy each monument of grace-Tread lightly o'er this grave as ye explore The short and simple annals of the poor, A child reposes undermeath this sod— A child to memory dear, and dear to God; Rejolce, but shed the sympathetic tear— Jane, the Young Cottager, iles buried here."

But I must conclude my impressions for the present, from fear of exceeding all reasonable overthrow immortality; it cherishes every hope limit. I had intended giving an account of our of it, but it sets the hereafter in new relations visit to the ancient ruins of Carrisbrooke Castle, with this life. If the believer holds to a hereafter but must reserve that pleasure for another letter. It is as a completion of this life and only to give By the last Banner of Light we have received' dignity to the present existence. It does not beintelligence of the departure of Bro. Alvin lieve in the supernatural. It does not pray, for Adams for the Higher Life; and, too, we have but recently heard of the ascension of Bro. Edw. Haynes to his much cherished home. I have the same needs. It satisfies only the needs of toknown these two gentlemen long, and loved them day. It lives in to-day." In summing it up, well, their many kindnesses to me personally Mr. Frothingham says, "Let us be satisfied with having early taught me to esteem them most eminently worthy the heart's best affections. We langels we listen for, but the sad sweet music of likewise read of the birth into brighter spheres | humanity. The salvation we have in view is of one of my much esteemed co-laborers on the salvation from doubt, dishonesty and fear in this rostrum, the gifted and true-souled Augusta A. Currier. Also, since I was last in Boston, dear and faithful Fannie Conant has bid adieu to her frail physical organism, and has ascended to the reward of her long and arduous services, during the progress of which she was probably the medium for a more numerous army of spirits in their intercourse with humanity than any one of her class that ever lived. And William White, too- In order to have lived thus long in human regard, than whom a more noble soul never existed—has made a happy exit from time during the same in a vital part, in at least some of its averments, period, to a brilliant and happy destiny, beyond

Earth's chilling winds and gloomy tides, Beyond death's cloudy portal." Thus one by one, Bro. Colby, our co-laborers are passing to their reward for service well performed in earth; to renew their work, doubtless, with still clearer vision, and from brighter realms.

Gone in their noble parity,
Out from the golden day;
Passing away in the light so sweet,
Where the silver stars and sambeams meet—
Over the shent way."

And the time cannot be very long before you and I likewise shall be called hence, to a less fatiging pathway and a broader field of action. May a smile, and cheerfully pass to higher experi-Fraternally yours,

THOS. GALES FORSTER. Elm Grove Villa, Ventnor, Isle of Wight, Oct 1st, 1877.

THE MOWING OF THE AFTERMATH.

In fields whence autumn birds have flown, And withered berbs stand tall and sere, And many a sadving sign makes known The passing of the wasted year; Where quivering breezes take their path, The mowers mow the aftermath.

When skies are free from cloud or haze, And woods are steeped in red and gold When come the smiling, sad-syed days, Ere yet the breeze hath grown too cold While naught there is of winter wrath The mowers mow the aftermat.

Gray fields, that cristwhile spread your wealth Of golden il owers or rip ulug grass. Old Pline, with beauty-blasting stealth, Ye ve seen with your abundance pass; And bending o'er each swinging snath, The mowers mow the aftermath.

And standing in this leaf-swept lane,
To view the scene with dimming eyes,
I think, as Joy contests with pain,
Of one who walks in Paradise.
The thought a dear attraction hath,
The mowers mow the aftermath,
—[E. W. Hazewell,

Spiritualist Convention at Saranac. [Reported for the Banner of Light.]

The Spiritualists of Saranac, Ionia Co., Mich., held their annual grove meeting in their beautiful grove on the bank oble old Grand River, on the 11th and 12th of August. The meeting was called to order on Saturday morning at 90 clock by Spencer L. Shaw, of Saranac. Wm. Hicks, of Rockford, Mich., was elected President; Mrs. M. E. French, of Rockford, Mich., Secretary, Mrs. E. Weter, of Otisco, Mr. Perrine, of Bowne, Mrs. S. L. Committee of Arrangements; Dr. Woodruff, Chairman Committee of Arrangements: Wm. Cahoon, of Saranac Mrs. Dr. Cole, of Smyrna, Fon Flikins, of Otisco, Com-

Mrs. Dr. Cole, of Smyrna, Fon Flikins, of Otisco, Committee on Finance.

The conference was opened with a few pointed and logical remarks from Dr. P-ck, of Iouia, on the forces arrayed against Spiritualism by the clerry and M. D.s to crush it beneath their from heel of Intolerance and despotism. Therefore organization: seemed to be our only aftermative. Others made spirited remarks pro and don.

T. H. Stewar: addressed the audience on the subject of "Attraction, Affi dity and Obsession." The lecture was one of his finest efforts, being purely scientific. Bro. Stewart is an earnest worker, showing an honesty of purpose worthy the imitation of every Spiritualist and reformer. Afternoon session opened with conference, after which Capt. H. H. Brown spoke on "Organization." He demonstrated clearly that combined effort was an absolute necessity to success. Capt. Brown is one of our finest speakers. He fearlessly attacks evil wherever he finds it, not helitating to urge reform even among Spiritualists.

Capt. Rown spoke in the evening at Shaw's Hall on the "Late Strikes." This lecture awakened much thought, and no doubt much subsequent discussion, as he touched in no light manner the fraudulent condition of our government as it exists to day, and while portraying the fearful had a remiedy, and that remedy was the ballot, not mobride.

Sunday morning at 9 o'clock meeting opened with con-

ule. Sunday morning at 9 o'clock meeting opened with con-erence, Capt. Brown leading with an invocation to the nucle which aroused a spirited and rather amusing dis-

anvels which aroused a spirited and rather amusing discussion on prayer.

Lecture at 104 o'clock by T. H. Stewart on "Spiritualism." His lecture was fraught with encouragement as he traced its history for the past thirty years, showing its development with the advance of science, and the rapid increase of its numbers in so short space of time, with the interest increasing every day.

Afternoon session opened with conference. After a happy exchange of thought, Capt. Brown enchained the auditorial and the action on the "Philosophy of Spiritualism," increased by reciting one of Lizzis Doton's poems, "The Good Time Now." He proved that the best talent of the cuuntry stood on the spiritual rostrum teday, forced there by the investigations of science and philosophy, and the organized forces of the opposing element; hence the utility of organization among Spiritualisis to successfully win and whold the fort," The meeting was very harmonious, and one long to be remembered.

"The meeting was very harmonious, and one long to be remembered.

The people of Saranac and vicinity owe much to Bro. Shaw and family for their untiring zeal in contributing to the confort, financially and socially, of all who attended from abread. Bro. Shaw's daughters and son-in-law favored us with excellent music and song, for which they receive our thanks. lavored us with excenent music and convention for the late receive our thanks.

[I will say, by way of applogy to the Convention for the late appearance of this report, that along and serious illness has prevented its being forwarded earlier.]

MRS. M. E. FRENCH, Secretary.

They are to have a large crop of heresy trials in Scotland this year. Professor Smith is arraigned for too great looseness in respect to the canon of Scripture; Mr. Fergus Ferguson is to be tried for objecting to the Confession of Faith; and Dr. Marcus Dods will be asked to explain his views of inspiration. Inasmuch as trials for any heresy which is sustained by common sense are the most effective methods of extending the heresy, Scotland seems to be in a fair way get rid of some of the worst features of the

old theology.—New Jerusalem Messenger. Logic is very simple when properly explained. Thus the premises of a proposition are that you have a door with a keyhole in it, and prompted by fancy you blow pepper through it with a bel-lows. If the next day the landlady appears with her eye in a bandage, the inference is she was peeping into the room at e- unfortunate moment. "THE RISING AND THE SETTING FAITH."

To the Editor of the Banner of Light:

The New York Tribune for Monday, the 17th Sept., contains a synopsis of the discourse of Mr. Frothingham on the above topic. He says, "It may be considered audacious, weak or idle to characterize the faith of Christendom as the setting faith, and the beliefs of a few handfuls of people in the centers of civilization as the rising faith of the world, but such is to speak the truth.

He defines this setting faith to be "The unquestionable authority of the Christ: Dependence upon Christ for help, for redemption, for salvation. It means the helplessness and imbecility of man. It leaves him a straw upon the tempesttossed ocean of existence." Why Mr. Frothingham did not include in his definition the doctrine of immortality, which is the essential basis of that faith, does not appear.

The characteristics of the rising faith are defined to be "The absence of Christ. It has no Saviour-no Redeemer. It believes in the possible, essential man-in manhood. It does not there is no answer to come. It does not do the work of the old faith. It does not claim to satisfy the faith that suits us! 'Tis not the music of present rugged pathway."

That the old faith, as above defined, is passing away, there can be but little doubt. Its doctrine of original sin and a vicarious atonement (which it has the effrontery to call "a plan of salvation") cannot hold its place against modern criticism. But that a faith should live for a thousand years or more, with nothing of truth in it, is incredible. it must have touched human nature somewhere and its power to do this is just the part of the old faith that Mr. Frothingham has left out of the inventory.

Nor does it appear in the new faith except as a matter of toleration. The truth is, as it seems to me, these two faiths—"the setting and the rising "-represent in a somewhat imperfect way the separate halves of what should be a combined whole-that is to say, the old faith has to do altogether with the future; the new confines itself to the present. Now, both present and future are living questions in human thought, the one as certainly as the other; and therefore a faith which relates or is confined to one side only (no matter which side) can never be an ultimatum, but must assuredly give place to a faith that is never still. Faith must keep pace with facts.

I think (to borrow the language of Mr. Frothingham) that in and about the centers of civilization, and, I may add, pretty well over the rural districts too, there has occurred a series of facts within the last quarter of a century which has given rise to a faith that will not only absorb and combine all that can be proved, or made rational in the old faith in the future, or the new faith in the present only, but will be able finally to give a rational answer to every question that can arise out of the instincts of human nature. It is the faith that is fenced in that cannot grow. "The fetting faith" is no more concluded or staked about by Matthew, Mark, Luke and John for rather by their commentators) than is "the rising faith" by Darwin, Tyndall, Huxley and Spencer; and neither party to these faiths will take a look over their respective and respectable enclosures. They have alike determined that there is nothing outside to see. They can only stand and make faces, and occasionally, I am sorry to say, throw mud at each other. There is no power of reconciliation in them. The one affirms without reason, and the other denies without facts. The old faith puts Jesus among the gods; the new faith is in doubt as to whether he was a man. One of its earlier apostles has actually hung him up in the sky as an astronomical sign !

If we could banish the future from our thoughts. this "rising faith" might do; but it would poorly cover the present even then. Humanity knows that it had a yesterday, though it should doubt or deny a to-morrow. But the new faith is alike cavalier to past history that it is to present experience. It selects its own witnesses as to what it will believe, and it will hear no others. Confining itself to the present, it lacks an essential factor for the solution of its most important problems. Its area occupies only the space that lies between the cradle and the coffin. Its charm is confined to the intellect. It has no comfort for the affections. It delights the million in the lecture-room; but they shut it out from the chamber of death. It does not do what is claimed for itit does not "satisfy the needs of to day," for these needs vary with each passing day. Youth, health, prosperity, longevity are not fixtures in human life, and that which satisfied the intellect in the days of youth and health has no soothing virtue for the day of old age and death. Human life runs through an infinite series of to-days, and what it requires is a faith that can explain the mysteries apparent in each, and be an ever-present staff of assurance to the traveler as he journeys through them.

Let no one mistake Mr. Frothingham's goodnatured denial of antagonism to the doctrine of immortality for a genuine item in "the rising faith," for it is not; nor can it be. There is no room for it, as Mr. Frothingham himself defines it. The "setting faith," as we know, had at least that jewel; but the "rising faith" is for quite another purpose. It has no ear for "the music of angels." The salvation it hopes to , achieve is not salvation from death, but from "dishonesty."

Now to present such a faith as that, as the one that is to dominate the future in its meridian glory, is to ignore the history of past times and the experiences of the present. Humanity makes "sad, sweet music," to which they of "the ris-ing faith" love to listen, it appears; but it can't be trusted to speak the truth whenever it tells of natters outside of their creed. Jesus is credible when he quotes the Golden Rule, or love and good will, but when he talks to his friends after his crucifixion he ceases to be respectable, and "the rising faith" will have none or him. No, it has fixed its own limits, and by them let it be judged. It assumes to supervise only that comparative minute of time which concludes the life of man in the body, leaving a whole eternity unaccounted for ! New York, 1877. R. T. HALLOCK.

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Spiritual Phenomena.

[From the Truth-Seeker, New York.] AN EVENING WITH THE GHOSTS.

By special invitation we passed the evening of Oct. 8th at a spiritual scance presided over by Mrs. Maud E Lord, medium, at the residence of Mr. Phillips, 222 W. 37th street. It is possible that a portion of our readers may think we were in noor business and that the in poor business, and that those two hours were worse than thrown away. Others, again, may be interested in a description of the seance and of our experience there. For the benefit of the latter class we will narrate what occurred, and trust all will accord us the credit of giving a can-

The circle consisted of sixteen persons, all of whom, with the exception of one individual, were strangers to us. Chairs were placed in a circle some ten feet in diameter. It brought the chairs so close together that they nearly touched each other. In these the visitors were seated, each other. In these the visitors were seated, male and female alternately, so far as practicable, though the males were in a majority. We clasped hands all round. Mrs. Lord sat in a chair in the centre of the circle, and she was so near those in the circle that by putting forward our feet we could touch hers. A portion of the time we guarded her feet with our own to be assured that she remained seated in her chair When we were not thus acting as sentinel, another performed the same service. The gas was extinguished, and the room was as dark as mid-

right.

There were no persons in the room save those in the circle and Mrs. Lord. The doors had been locked so none could enter, and it was nearly impossible for any one to enter the circle, even were they in the room. Mrs. Lord, to give assurance that she took no part in any manifestations that might be made, kept constantly striking the back of her right hand into the palm of the left. This could be plainly heard by all present and gave could be plainly heard by all present, and gave them assurance that her hands were so occupied that she could not lend them to other business.

In a very few moments after the room was darkened, a gultar, which had been placed against our knee, was taken and played upon. After tuning it for a few minutes, it floated over our heads near the ceiling and in various parts of the room. It was also placed in the laps and on the heads of several in the circle. A bouquet of flowers which a gentleman had brought with him was several times carried round and held to the nose of each individual, allowing him to inhale nose of each individual, allowing him to inhale its odors. We were also fanned vigorously with

A large palmleaf fan.

Numerous moving lights were seen of different sizes, from the size of a pea to that of a person's head, and from one foot to eight feet from the floor. Some of these were quite brilliant, and others were dim. Voices were heard all around the circle, which were believed to be the voices of spirits. These varied in distinctness; some were faint and hard to be distinguished, others distinct and easily understood.

Hands touched us repeatedly, sometimes patting the knees, sometimes grasping the hand. Our own hand was touched repeatedly, sometimes very gently with soft, warm, velvety fin-fiers which seemed hardly like human fingers, and once our hand was grasped firmly and shaken with vigor. Our beard was pulled and stroked caressingly. By our knee we heard a voice speaking these words: "My own papa." We know not who uttered the words, but we lost a little daughter who died in early infancy. The touches in this connection were very gentle. A plainer and louder voice clearly spoke this name, "Mary Jane Bennett." We will remark we had a lovely sister by that name who died in childhood forty sister by that name who died in childhood, forty

Several songs were sung, among others "The Sweet By-and-Bye." We remarked that it was popular music here, and perhaps the spirits were equally well pleased with it. In a moment we distinctly heard a voice very near us say, in what appeared to be a man's voice, "There is a sweet by-and-bye in the future."

A Mr. Cottrell, from Boston, received numer-

ous attentions from what purported to be little children of his who had died. They spoke to him several times, sat in his lap, took a pencil from his pocket and handed it to a man on the opposite side of the circle; took his watch from his pocket and wound it up with the key and rehis pocket and wound it up with the key and re-turned it to his pocket. Those present could

or more of what were claimed to be spirits seemed to be operating in different parts of the circle at the same time, and the voices alluded to were heard at the same instant when Mrs. Lord was rwhen s tion with some one. It appeared to be impossible that she could have produced the voices, the lights, the repeated sharp rappings that were heard on the guitar as it remained stationary or floated in the air, or touched and shook hands with persons in different parts of the circle at the same moment. We are positive that she did not move from her seat during the sitting. What produced the phenomena that occurred we will not presume to say. It may not have been the spirits of departed friends, but still that theory would seem as probable as any other. It is very easy to cry out "fraud," but that does not explain it to our satisfaction. We feel convinced that Mrs. Lord did not practice fraud that evening, and that she had no accomplice there who did. Let those who have curiosity in the matter test it for themselves when opportunity serves.

[From the London Spiritual Magazine.] SEANCE WITH THE QUEEN OF HOL-LAND.

BY D. D. HOME.

In the month of January, 1858, Mr. Tiedeman Marthese, whose name is so well known in connection with Spiritualism, invited me to accompany him to Holland. He hoped to rouse the attention of his countrymen, and lead them to investigate the important truths which he had after careful scrutiny, proven to be realities. It is to him that the advent of Spiritualism in Hol-

The day following our arrival at the Hague, a message was sent from the Queen requesting my presence the same evening at the palace. I went as desired at eight o'clock, and as I write to-day the memory of that chill, dreary palace stands before me like some weird dream. I was shown into a drawing-room, on entering, a lady met me, and in the purest of English accents, bade me welcome. Supposing this to be a lady-in-waiting, I said, "I believe, Madame, that the Queen is expecting me." If dark and chill stands the memory of the palace, in bright contrast, and as a ray of blessed sunshine, will ever live the music of that sweet voice, so recently hushed by the birth of her pure spirit into the realms of endless day, as, with a merry laugh, she replied, "I am

It was proposed to have a scance, and after nearly ten hours of patient expectation not the slightest result had been obtained. The next evening, and indeed six or seven succeeding evenings, were passed in like manner, and I began to fear that for some, to me unknown cause, there would be an entire failure. The last evening but one Her Majesty said to me, "Mr. Home, I have but an imperfect idea of the conditions necessary for what is termed a séance, but I am convinced that your surroundings the past evenings have not been congenial. I think if you will follow me we will find just what is required." Taking a light, the Queen had passed through two rooms, and was about to unlock the door of a third, when I, as it were involuntarily, said, "It is there the next scance is to be held." Unlocking the door and heading me the light the Queen the door and handing me the light, the Queen said, "I well knew it would be in that room; go in and see my treasures." Dimly though it was. lighted, I saw at a glance that it had been a room where a child or children had been, for in one corner was a broken toy cart, and near it a toy drum. Other toys were strewn here and there,

these betokened a lapse of months, or even years, as having been undisturbed. The Queen informed me that this had been the playroom of her child, now in heaven, and that every object had remained just as he left it. The flowers alone had been added, and these had been near the little form after the change we term death. The next evening a scance was held there, and

that sorrowing mother was granted the most perfect and convincing proof that her loved one was still near her. It is impossible to give the details still near her. It is impossible to give the details of what took place, for they were of a nature so intimate to the one person, that to recapitulate them to the public would seem almost sacrilegious. There were present relatives of Her Majesty and one maid-of honor, who, as well as myself, were witnesses, and they cannot have forgotten the tears of joy shed by that most noble and highly-gifted woman as she bowed her head in thankfulness to God for the solace sent to cheer her. to cheer her.

Taking a sapphire and diamond ring from her finger she placed it on mine, and on a scrap of paper in my possession, and of far greater value to me than gold or precious stones, is this simple memento, whereon is written: "I will ever remember with gratitude the séance with Mr. Home.

-SOPHIE."
No. 6 Nevsky Prospective, St. Peters-burgh, June 6th, 1877.

Banner Correspondence.

The Aspect and Progress of the Cause of Truth.

As I am constantly receiving calls to lecture in various parts of the country, I occasionally yield to such solicitations, and "strike out." I have just returned from a lecturing tour which took me into four States-Ohio, Indiana, Kentucky, and Illinois. I had spoken at most of the places I visited before, and was highly gratified to find my audiences, in most cases, much larger than on any previous occasion, and the warm greeting I received from old friends kindled new fires in my soul. And much gratification was often expressed at my eminent success in presenting some of the grand truths of the age, and many are the solicitations I have received to return to some of these points. I frequently spoke in court houses, and judges, lawyers, and members of the legisla-ture, and in one case a member of Congress, turned out to hear me, and, as I was afterward informed, in most cases fully endorsed what I said. On the whole, my itinerant labors were a grand success, and I am arranging to "strike out" again. I have served as State missionary in this State three times, and am solicited to accept that post again, and a number of letters received from Minnesota express a wish that I should return to that State and labor as a missionary; but the perpetual deep winter snows, and the thermome-tor standing twice while I was there at fifty degrees below zero, admonish me to keep out of that State during the winter season, although it would be highly gratifying to me to meet the many warm friends who have written to me from most of the points where I lectured while in Minnesota, expressing a desire that I should return. I ta, expressing a desire that I should return. I am glad to learn that although in a broken down condition, both physically and mentally, while lecturing in that State, yet I succeeded in pleasing many friends. This is true at least of all those places where I gave anything like a full course of lectures. Letters from those places show that the friends were highly pleased with my labors, and I hope the committee will be successful in obtaining a new missionery to succeed cessful in obtaining a new missionary to succeed Mr. Cook. I can find work enough to do nearer home. All my spare time in the future, as in the past, will be devoted to speaking and writing and I think I can now assure the many applicants for "The Bible of Bibles" that its completion will not be delayed a great while longer. I much regret, as well as they, its long postponement, but it was unavoidable. KERSEY GRAVES. Richmond, Ind.

Massachusetts.

SOUTH DENNIS .- A. K. Whittemore writes: 'After many years' familiarity with the general subject of Spiritualism, during which I have ever been favorably inclined toward it and its advo-cates, I have only very lately become thoroughly convinced of its substantial truth. I am now free, I think, to declare my convictions publicly

unfolded by that philosophy, for any rewards for so doing that this world could give. Yet I know but little of spiritual truth compared to what I feel sure there is to be known, and which others declare they do know. Still I know a good deal compared with no knowledge, or the knowledge of such as have had no occult experiences."

WEST MEDWAY .- A correspondent writes, Oct. 19th: "J. Frank Baxter spoke in this place Oct. 17th and 18th to appreciative audiences. His lectures each evening were illustrated with songs and tests. Thirteen names were given, all of which were recognized. The village is thoroughly awake, and a general excitement prevails. It is really amusing to listen to the remarks of the people. There are only about seven families of Spiritualists in the village, therefore it is almost surprising that such large congregations were in attendance."

New York.

NUNDA STATION .- N. G. Upson writes, Oct. 15th: "We have but few Spiritualists here, yet we think of organizing, in order to bring us together at least once a week to exchange individual thought, if nothing more. It has never been our good fortune to have a speaker on the Spiritual Philosophy come among us. And as one reason, we have had no place in which to hold meetings. This winter we are going to make an effort, and we hope to be successful in obtaining some place where we can have at least two or three meetings, where our beautiful philosophy can be spoken to the people. Good speakers are often passing by us whose services we could undoubtedly get. We have so be people here outside the church of liberal views, that might adopt our faith could they only hear and

e something of it. While taking my vacation in August last, it was my good fortune to be present at several meetings, and listen to speaking by those noble expounders of Spiritualism, Brothers Giles B. Stebbins, Lyman C. Howe, J. H. Harter and others. I regretted that the time allotted to me was so short that I had to return without hearing and seeing more. The Banner of Light is a welcome visitor in my family."

New Brunswick.

ST. ANDREWS .- Charles B. Huyghue writes, Oct. 19th: "My father passed to spirit-life on August 11th, and a telegram was immediately sent to my sister in Nova Scotia. On the 14th, at 4 o'clock, the funeral took place. A letter came from Nova Scotia some days afterwards, containing a wish to know particularly the day and hour of the funeral, stating that in the next note the reasons would be given for thus writing.

The next letter came, in which was stated that on the 14th, at twenty minutes to 4 o'clock, while the toll of a bell, and asked 'what that bell was tolling for?' feeling strange emotions at the time. But her husband said he heard nothing. The thought then came to her that it was the ground of that for distant bell. These said the sai room for a time, and as if the silence would soon again be broken by their presence. At last my eyes rested on a bunch of faded flowers, and test the phenomenon."

Written for the Banner of Light TWILIGHT QUEEN. BY WARREN'SUMNER BARLOW,

She rides undismayed on the billows of night, In glory arrayed from the fountain of light; With gold-tinted raiment environed with shade, Embroidered with beams from the flash of his blade,

With blending of colors unknown to all art. Emblazoned with gems from his bountiful heart, Her very pulsations enliven the scene, As Nature complacently welcomes the Queen. And while all aglow on the wings of delight,

Despite all entre aty she hastens her flight, And gracefully waving her smiling action, She buttons with sliver the curtain of blue, Thus left in our sorrow and shrouded in gloom.

She seems but a fairy arrayed for the tomb; While darkness and silence awaken our fears,

As earth turning from her is bathing in tears. Bewildered we wandered in quest of the day, While time overburdened our wearlsome way, When lo! came a voice from a hidden retreat, Whose thought-laden accents we fain would repeat,

It taught us to read from the chart of the sky A lesson of love from the fountain on high; Its import so cheering, responsive and kind, Thus dimly is shadowed, and feebly defined:

The Queen in her beauty so tranquil and bright, Proclaimeth the morning no less than the night. And while she doth limit at evening her stay, Remember she bastons to herald the day: But kindles while leaving night's musical fires, Whose melody ripples from silvery wires; While harmony rules all the glittering throng. Through the infinite ocean of starlight and song.

Then ever be hopeful, though wearisome years Are burdened with sorrow, and watered with tears; Though sinews once steeled by invi-cible will No longer respond with a confident thrill; For the smouldering embers of life's fading fires Still hold all the germs of immortal desires, And will in fruition yet fully unfold, When twilight of morning is burnished with gold; Where light from the Infinite fountain descends, Where music celestial in harmony blends. Where tireless immortals still onward will soar, New themes to enliven, new flelds to explore, While life is a lesson of love evermore.

Foreign Miscellany.

Mrs. Woodforde, of London, an excellent writng medium for spirits, furnishes The Spiritualist with an article on "Spiritual Reasons for Earthly Sufferings," from which we extract the follow

"Often in ignorance the question is asked, 'Why is it so? Why am I thus afflicted? Why may I not be permitted to go on with my work? Unless I can be of use to others I do not care for Unless I can be of use to others I do not care for life here. And I cannot see any spiritual good this long, tiresome illness is doing me; on the contrary, it seems to me only harm. If I could see the good I might be more reconciled.' True, it is difficult to see the good, but it exists nevertheless. The body exists for the good of the soul only, and the different conditions and circumstances of life arise out of the necessities of the soul's growth into the higher spiritual states of soul's growth into the higher spiritual states of being. Ease of life on earth is not always con-ducive to that growth. If it be so the soul will that conduces to happiness here below. A pre-vious life might have been one of privation of all kinds; or a life of ease whose advantages were not sufficiently cultivated. But you cannot follow all lives through every change, and suffer-ing, in some form or other, comes to all. What ever may be the condition, be sure it is what the soul requires to mold it into heavenly beauty; to give opportunities for the uprooting of evil tendencies; for the acquisition of new virtues, the expansion of intellect, or the growth of the affections. Nature tries her plastic hand in human clay many times before she can produce the spiritual beauty required. The spirit within must become divine, and there are many steps, and many hundreds of years in which to take them, between the lower animal nature of the savage and the higher spiritual nature of the angelic

The Liverpool (England) Daily Post of Sept. 18th says:

"The loss of the Avalanche has been the occacates, I have only very lately become thoroughly convinced of its substantial truth. I am now free, I think, to declare my convictions publicly in its favor, and that conviction is more than the wealth of, all the Indies to me.

A Methodist by birth and training for thirty-four or thirty-five years, and for years a preacher of that faith, and for the remainder of the sixty-four years of my life up to the 21st of October a. four years of my life up to the 21st of October a confirmed Materialist in the technical sense of that term, you may not wonder at the lateness of my thorough convictions in favor of the Spiritual Philosophy. But better late than never. Now I would not part with my faith in immortality, as uncolled by that philosophy for any required for story regarding the drowned apprentice is even stranger. It reminds me rather of the scene in Jane Eyre, where the heroine of the novel hears the voice of Mr. Rochester actually uttered miles away. Lest I should be accused of garnishing, I give it precisely in the words which have been communicated to me: 'The apprentice whose friend escaped possessed a retriever dog which was very fond of him, and which answered to a shrill dog-whistle he carried. On the night of shrill dog-whistle he carried. On the night of the shipwreck his mother and aunt were in the sitting-room; and the dog in the kitchen. Between nine and ten o'clock the ladies were started by hearing a shrill whistle up stairs, in sound resembling that of the dog-whistle used by the young man. The dog heard it also, gave his usual recognizing bark, and hurried up stairs, where he supposed his master was. It is difficult to explain such an occurrence as this by any reference to the laws of mental association. The reference to the laws of mental association. The two ladies in question are of such intelligence as not easily to have been deceived. In the house was the whistle heard just about the time that the Avalanche went down, and it was heard by two credible witnesses, whose testimony was confirmed by the response made to it by the dog of the lost sailor.' I give the story as it was given to me, but the marvel I do not attempt to explain.

> Mr. W. J. Colville, the trance speaker, is meeting with marked success in London. In one of his recent discourses published in The Spiritualist, he said:

There were results produced by Spiritualism which were of benefit to the individual man and to men collectively. Objections were raised to the phenomena of Spiritualism on the ground of their being trivial and unimportant. The vast majority of humanity who had not carefully and calmly investigated the phenomena of Spiritualism did not in reality know what they were. If they thought them to be mere table tilting, and that there were, no higher results to be obtained than the moving of visible objects without physical contact, or human beings lifted in the air, and if all the knowledge they could gain by investigation into Modern Spiritualism was simply that which they could gain through observing these phenomena and nothing more, then undoubtedly Spiritualism would be unworthy of their research, and would be of little or no practical good to humanity at all. But they con-tended that Spiritualism was something grander, and if they were to have a revelation beneficial to all, they must have one adapted to the needs and interests of each one, and therefore they wanted ostensible proofs to convince those who wanted ostensible proofs to convince those who would not believe without. Granted that the physical means used in Spiritualism were trivial, the results attained were not so, and whatever means were used, provided they were not sinful, were justifiable, provided that the results were of paramount benefit to humanity. Such taults were obtained through the physical manifestations connected with Modern Spiritualism, and they would lead them to search further into what constituted the mysterious force; therefore they constituted the mysterious force; therefore they would say that, however small and apparently unimportant the means used, the importance of the results attained was such that the means should not be termed small or trivial. Every new truth was always opposed, and every new revelation was always scouted."

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terance.

We do not read anonymous letters and communities those. The tome as distilless of the writer are in all cases indispensable as a suitarity of go of faith. We gained undertake to return or preserve manner upes that are not used. When newspreeds are forwarded which contain matter for our in spection, the sender will conter a favor by drawing a new atomic the article ne desires specially to recommend for perusal.

Knowledge and perception soul or mind, or two opposite phenor one Reality, which is self or spirit. This will do for the present. The show what problems are ngitating a new atomic the article ne desires specially to recommend for perusal.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 3, 1877.

PUBLICATION OFFICE AND HOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS.

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strates the Future existence of man.

"The Soul and Future Life."

One of the most entertaining articles on the subject of a future life that have ever fallen un-Hes of a similar character in its remarkable suc-

Future Life "; upon which Professor Huxley " dled in fear and agony." wittily remarks: "Mr. Marrison's striking essay] on the soul and future life has a certain resemblance to the famous essign on the snikes of Ire. with him in that way, but proceeds to handle land. For its purport is to show that there is no; him and his charges, and insinuations in an ensoul and no future life in the ordinary sense of tirely different one. He lays out every scrap and the terms." The future life, it seems, is an im- shred of evidence that exists, to show not only ; morfality by deputy! We are to live in the lives that Thomas Paine did not die a "drunken, cow-

His article, which would be audacious if it we know of human nature, has called forth sey. life. Paine believed in God and immortality, eral able replies, and much more attention has but he rejected the sacredness and inspiration been given to it than it_really deserves. In the of the Scriptures, and he denied the divinity of September number of The Nineteenth Century desus Christ. But he was a just and good man, appeared replies from Mr R. H. Hutton, Prograt better than those who have slandered his fessor Huxley, Lord Blackford, and the Hon, memory and blackened his great name. Roden Neel, all quite able and apt. Well does

"A certain proportion of my postlumous activielf is on the whole good. But when we come to throw in the posthumous activity for evil exerted by our evil actions and the occasional postingmous activity for good which evil also fortunate ly exerts, but for the good results of which we stitutes a milance to which, as far as I am concerned, I look with exceedingly mixed feelings, the chief being bundliation!

-So much for Mr. Harrison's consolatory substitute for an actual immortality. The air of haupoor vulgar believers in a future life, and with which he stigmatizes Spiritualism as "that disgusting subject," is all the more amusing from its apparent seriousness. The man really seems to have brought himself up (or down) to the notion that an aspiration to immortality is, after all, very ignoble and very "materialistic"!

Professor Huxley says:

"I understand and I respect the meaning of perishable seat of human personality. I confess that my dull moral sense does not enable me to evidence that is offered me that such a soul and what is to be had and to make the best of the brief span of existence that is within my reach, and whose hopes are richer and fuller."

Mr. Harrison's future life is disposed of by Professor Huxley in a few words: "Throw a stone into the sea, and there is a sense in which it is true that the wavelets which spread around It have an effect through all space and time.

Shall we say that the stone has a future life?" Lord Blackford is a close and logical reasoner. as will be seen from the following passage, in

which he fairly corners the Comtian philosopher: the ganglia do not think, what is it that does? Mr. Harrison, as I understand, answers that it is a consensus of faculties, an harmonious system of it is indeed impossible to compose a difference between two disputants, of whom one holds, and the other denies, that a condition can think! If Massacre of St. Bartholomew—the inventors and Mr. Wallace's account of what happened is cormy opponent does not admit this to be an ab- users of thum b-screws and iron boots and racks rect.

From the argument of Mr. Roden Noel, it would seem that he is not very far from being a Spiritualist. He says:

"By spirit, even by 'soul,' most people only mean our own conscious personal selves. For my-Self. I believe that there cannot be appearances without something to appear. But seeing that the material world is in harmony with our intelligence, and presents all the appearance of intel-Notices of meetings, becture appeliaments, etc., should be forwarded to this office as early as Monday of each week, in order to this office as early as Monday of each week in order to this office as early as Monday of each loss we have to deplore (James Hinton), that all estition of the Banner. is the manifestation of life-of living spirits or persons, not of dead inert matter, though from our own spiritual deadness or inertness it appears to us material. Upon our own moral and spirit ual life in fact depends the measure of our knowledge and perception . Body, and soul or mind, are two opposite phenomenal poles of

> This will do for the present. The discussions Oct. 20th, the account runs as follows: show what problems are agitating the public mind. The clew which Spiritualism offers cannot be long rejected; for our phenomena are demonstrable. Take these demonstrations of independent writing by an unknown force, entirely aloof from any human organism: when science admits this phenomenon, as it soon must, what a stir among the dry bones of the effete philosophies, that pronounce against the soul's immortality, there must be!

Defence of Thomas Paine.

The whole of this notable paper from the pen of Col. Robert G. Ingersoll, in reply to Dr. Prime, the editor of the New York Observer, is republished in the columns of the Boston Investigator. in which it makes an imposing broadside of about two full rages. It is needless to add that it is an overwhelming and a crushing answer to the Observer 'editor's brutal assertions respecting Paine's life and death, and will never require any further handling by any one. It is work faithfully done, and will stand. Col. Ingersoll, while in San Francisco last season offered to give \$1000 in geld to any person who "would substantiate the absurd story that Thomas Paine MODERS SPIRITUALISM The key which indocks the died in agony and fear, frightened by the clankmysteries of the Past, explains the Present, and demon-ing chains of devils." And he also offered the the coming of the dawn."

He subsequently learned that Dr. Prime, the editor of the New York Observer, had accepted der our notice, is that by Mr. Fuderick Harri, his offer, and had called on him to deposit the son, in the July number of "The Nineteenth money. Acting on this information, he address-Century," the new London literary and scientific ed a letter to Dr. Prime, in which he formally monthly, which, though still in the first year of laid down the plan for creating a board of three its existence, has distanced all the older month- [Judges, or arbitrators, the mode and time of taking evidence, and the condition that all necessary expense of this kind should be paid by the de-Mr. Harrison, the author of the article referred | feated party. The proposition as elaborated by to, is a disciple of Comte, and belongs to what is Col. Ingersoll did not change or modify his origiknown as the Positivist school of philosophy, nal proposition at all, but simply brought it with- an honest man and a good citizen, but simply de-He rejects all belief in a God, all belief in a fue; in the rules that obtain for the taking and weighture life; and the "entertaining" character of ling of evidence. But the editor of the Observer ence was not to be tolerated. The scene of the his article consists in his paradoxical and absurd, improves his opportunity to slip his neck out of lynching is near to the capital of a State whose attempt to make out for mankind a sort of quast the yoke into which the had thrust it by calling civil authorities, high and low, have sworn to upimmortality nevertheless, to credit man with a on Col. Ingersoll to "put up his meney," and it soul, and to-solace him with certain high flown would be shown that the "absurd story" about consolations, which Mr. Harrison thinks it a proof. Paine was true. But the Observer editor only of our crass, brutal materialism not to feel the meant to prove that "Tom Paine died: a drunkforecof. His article is entitled "The Soul and en, cowardly and beastly death"-not that he

For which unwarranted quibbling Col. Ingersoll concludes not to have anything more to do-

Of course it would be impossible for us to go, Mr. Hutton say in regard to the idea of a "post" through with a recital of the numerous points of humons activity," in which Mr. Harrison affects, the testimony which are set forth by Col. Ingerto find so much comfort and such noble incent, soll with such clearness and irresistible effect. Until Dr. Prime can utterly and entirely destroy them he can do nothing. They stand out in hold ity is activity for evil, even when the activity it, and unflinching denial of the cruel and wicked slanders that have been so perseveringly kept alive against Thomas Paine by Orthodoxy. The proofs thus adduced in refutation of these slanders are specific and in detail. There is name, can take no credit to ourselves, the whole con- date, and circumstance. There is the strongest corroboration that could be sought. The twelve points made for Paine's memory by Col. Ingersoll are such as a good many thousand dollars cannot help Dr. Prime to overcome. Nor can teur with which he affects to look down upon us the searching examination of the false witnesses be thrust aside either. Both the negative and the positive testimony for Paine is what cannot be got over, unless something better and stronger

can be found to supplant it altogether. Finally, Col. Ingersoll comes to his summing up-his reflections-his inferences, and the morals of the whole matter. If Dr. Prime is satisfied with this part, we have no doubt that his refuter is at least equally so. We cannot forbear, a quothe word 'sout,' as used by Pagan and Christian | tation: "In my judgment, you have mistaken philosophers for what they believe to be the imthe judgment of even your own readers. A large majority of the religious people of this country have, to a considerable extent, outgrown the see anything base or selfish in the desire for a future ite. And if I am not satisfied with the prejudices of their fathers. They are willing to know the truth, and the whole truth, about the such a future life exist, I am content to take life and death of Thomas Paine. They will not thank you for having presented the moss-covered, without reviling those whose faith is more robust | the maimed and distorted traditions of ignorance, prejudice and credulity. By this course you will convince them, not of the wickedness of Paine,

but of your own unfairness." And again-" What crime had Thomas Paine committed that he should have feared to die? The only answer that you can give is, that he denied the inspiration of the Scriptures. If this is a crime, the civilized world is filled with criminais. The pioneers of human thought; the intellectual leaders of the world; the foremost men "We recur to the question. What is man? If | in every science; the kings of literature and art; those who stand in the front ranks of investigation; the men who are civilizing, elevating, inparts, and he denounces an attempt to introduce structing and refining mankind, are to-day unbe-Into this collocation of parts or ficulties an undirection of inspiration. Upon this derlying entity or being which shall possess those question the intellect of Christondom agrees with question the intellect of Christendom agrees with facilities or employ those parts. It is then not after all to a being or aggregate of beings, but to after all to a being or aggregate of beings, but to a relation or condition of beings, that will and thought and love belong. If this is Mr. Harri- the purpose of frightening mankind; Orthodoxy son's meaning, I certainly agree with him that is the echo of that noise.". . . "Is it pos-

surdity, I do not pretend to drive him any fur- the burners and tearers of human flesh-the ther." stealers, whippers and enslavers of men-the buyers and beaters of babes and mothers—the ment in Boston by two services held at this hall founders of Inquisitions-the makers of chains, the builders of dungeons, the slanderers of the 28th. The first mentioned consisted of what is living and the calumniators of the dead, all died in the odor of sanctity, with white, forgiven hands folded upon the breasts of peace-while the destroyers of prejudice, the apostles of humanity, the soldiers of liberty, the breakers of fetters, the creators of light, died surrounded with the fierce fiends of fear?"

Militant Christianity!

The Gaiveston (Texas) News comes to us for Oct. 21st containing almost a column of earnest protest against a savage act of bigotry which had just been perpetrated in Bell County, that State. As given in a telegraphic dispatch dated Waco,

"Dr. S. J. Russell, a prominent physician and respected citizen, who resides in the southern portion of Bell County, is an infidel or free-thinker. Recently a mob of men went to his house at night, and leading him to believe a sick person required his services, got him away from his house into the woods, where, with leveled sixshooters, they compelled him to strip and tied him. They then told him they knew he was an henest man and good physician, but they would by, and in the same way to uplift and broader tolerate no infidels in Bell County, and by the the conception of the God idea among the masses help of God they would put a stop to his career as uncrowning creedal assumption and seeking toen a free-thinker.

They then gave him one hundred lashes on his bare back and turned him tooms. They then stuck up a placard at the place, stating that if any ore infidel lectures work given in that section they would burn out and hang all who dared to do so; that they had fifty men to back them, and were determined to stop infidelity in Bell County. The reception of this news here causes great indignation among the free thinkers in this city, of which there are quite a number, and a public meeting is talked of by them to express their gan definitely the foundation of that Anglo Sax horror at the proceeding and memorialize the governor on this subject."

We are not astonished at the fervor of the News editorial bearing on this dispatch, in which it is declared that "The account which a special telegram gives of the cruel and Ignominious punishment inflicted [on Dr. Russell] by a mob, who took this method of vindicating their religious faith and putting 'a stop to his career as a freesame amount "to any minister who would prove thinker,' would seem absolutely incredible if histhat Voltaire did not pass away as serenely as lory did not furnish so much evidence that men must be liberally educated and enlightened to be tolerant, and that bigotry and persecution are naturally associated with narrowness of thought and of knowledge. . . . Nothing can be cited in the annals of the old Spanish inquisition surpassing in brutality the 'act of faith' perpetrated the other day by a Bell County mob. They have resolved, they say, on the extermination of infidels and free-thinkers from the region which they claim for their sway. . . . We know nothing of Dr. Russell, the victim, except what is proclaimed by the lynchers. They allow that he was clare that as an infidel and free thinker his preshold a constitution which contains express and emphatic guarantees of freedom of conscience, freedom of opinion, and freedom of religion.

. But there can be no security for religion without freedom of conscience and freedom of opinion. If force may trample on these principles in the name of religion, it may in turn trample on one or another form, or upon all forms of religious

Berhaps we may be pardoned if we go even further than the News, and declare a fact which is patent to all open-eyed observers, that it is to these acts (past and present) of "rude intolercreeds who assiduously beset him in his dying the Christian church of to-day now finds itself hours, and not for a moment wavering in the be- so much a matter of form, so little a possessor of made, for the spiritual powers who had tolled His article, which would be and aclous if it hours, and not for a moment wavering in the be- so much a matter of form, so little a possessor of so long to bring the race up to the present point were not absolutely funny, and false to all that lief which had so firmly sustained him during spiritual sympathy, and so far adrift from the of unfoldment would not allow this new obstacle heart of human acceptation-the haven where it to be placed in their path. fain would be! The effect of this ebullition of churchial vandalism in the Lone Star State will be, as is always the case, the awakening of local come from one tongue, que coinage, etc., for the thought, and the consequent sharpening of the mental appetite for still further researches in the preaching for humanity and it justified in place fields of Reason vs. Creed.

Remarkable Chenomena in Presence of Dr. Monck.

The following, from the London Spectator, sets forth in a clear light what was witnessed by Alfred R. Wallace during a scance with this cele brated medium in England-whose work in this capacity seems strongly to resemble what is now being accomplished in presence of Charles E. Watkins, in New York City:

SIR-I trust you may consider the following experiment worthy of record in your paper, because it differs from cases of abnormal slate-writing, of which evidence was adduced at the trial of Slade, and because it affords a demonstration of the reality of the phenomenon and the ab escape. I confine myself to this one experiment,

and narrate the essential facts only. The sitting was at a private house in Richmond on the 21st of last month. Two ladies and three gentlemen were present besides myself and the medium, Dr Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, around them both Lengthways and crosswise, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table. without losing sight of them for an instant. Monck placed the fingers of both hands on them. while I and a lady sitting opposite me placed our hands on the corners of the slates; from this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate; I named the word "God." He then asked me to say how I wished it written. I replied: "Lengthways of the slate;" then if I wished it written with a large or a small "g," and I chose a capital "G." In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself un-tied the cord (which was a strong silk watchguard, lent by one of the visitors), and, on open ing the slates, found on the lower one the word l had asked for, written in the manner I had re quested, the writing being somewhat faint and labored, but perfectly legible. The slate, with the writing on it, is now in my possession.

The essential features of this experiment are That I myself cleaned and tied up the slates; that I kept my hand on them all the time; that they never went out of my sight for a moment and that I named the word to be written and the manner of writing it after they were thus secured and held by one. I ask, how are these facts to be explained and what interpretation is to be placed upon them? I am, sir, &c

ALFRED R. WALLACE. EDWARD T. BENNETT. Amory Hall Meetings.

E. V. Wilson, Esq., closed his present engageon the afternoon and evening of Sunday, Oct. denominated by him a Question Meeting, in the course of which he (under the influence of one of his spirit-guides) proceeded to answer several queries from the audience bearing on the phenomena and philosophy of Spiritualism, spiritcontrol, etc. In the evening he considered "The Past, Pres-

ent and Future of America." Songs by Mrs. T. Barnard, Robert Cooper accompanist, enlivened the exercises. In commencing, the speaker said that the past of a nation which is found to be a failure is a sad picture; the present of a na-tion founded on despotism is fearful to contemplate, since every drop of blood unnecessarily shed to sustain national power is a witness swift sure and powerful in its testimony. The drift of the tide of true progress was from that of a gov-ernment of one idea, one individual, toward that of many ideas, which America typified as far as it went, though the acme of development in that direction had not by any means been reached at present by it. He then proceeded to an historic treatment of his subject. The spirit-world had had the matter in view; for centuries it had worked through revolution and strife to break down despotism and lift up the people politically, and in the same way to uplift and broaden uncrowning creedal assumption and seeking toen throne reason as the true touchstone in spiritual affairs. To work toward this desideratum in a more advantageous manner it became necessary to transfer the field of operations from Europe, impregnated as it was in every department with the olden traditions and influences, to some land which effered a clear field for the fructification of new thoughts and the introduction of novel methods, therefore Columbus was made the instrument to open up America for the purpose and with William the Conqueror in England be on race whose singular capacity for adaptability coupled with its resolute will and determination in any path chosen, eminently fitted it, when the proper time arrived, to subjugate and utilize the wild elements, animal and human, of America, and fit it for the outworking of the problem, to the solving of which the representatives of every na-tion had been brought to these shores and welded to the body politic and worked upon by all the forces operating for man's amelioration.

The men who in Philadelphia in 1776 rose up and declared this country free and independent, eight hundred years in England and four hundred in Europe had been going on to form a race fitted to the work in hand. The speaker characterized Washington with the sword, Paine with the pen, Franklin with his philosophy, and Jefferson with his true principles of government, as constituting a quartette battery of instruments raised up specially for the use of the spirit-world. The listory of the nation, through the war of 1812, through the political changes, the struggles over slayery, the civil war, etc., was briefly outlined, and all these events were held to be definite links in the chain of America's development, which, stretching materially from thirteen colonies to nearly forty States, and from three to forty-five millions in inhabitants—from the twenty-five-cent letter by mail to the submarine telegraph had, in the field of spiritual unfoldment, made even a greater advance.

present of America he sketched briefly, since he considered it too broad a theme for propr treatment in the time allotted him. He refer red to the distinctively American discoveries and inventions going on all over the continent, to the new ideas eliminated which were doing their work toward the revolutionizing of all liuman institutions and conditions in the Old World; but elt it his duty to declare that this bright picture had to the eye of the liberal hearted in reforma-tory matters a dark side, in that only one half the people were as yet free. Man was the chief, while woman still held in too great a degree the ependent position which the customs of the Old World assigned to her. And more, woman could never hope to gain her rightful place till she cut loose from the rule of the church and stood on her own individuality. Mrs. Livermore and oth-

The future of the nation he painted in glowing of Jesus and him crucified. Spiritualism had a mighty work to accomplish in bringing to fruition the grand results foretold. At the conclusion of his remarks he answered several questions propounded by Dr. H. F. Gardner, Miss Lizzie Doten and others, after which the meeting ad-

Cephas B. Lynn

Will be the speaker in this course next Sunday afternoon and evening, and for the remaining Sundays in November. Mr. Lynn is announced as one of the very best lecturers in the field by those who have heard him, and richly deserves the attention of the Spiritualists in this vicinity.

The daughter of our valued correspondent, Dr. J. R. Buchanan, Miss Alice Wakefield, of Louisville, Ky., was united in marriage at St. Paul's Church, that city, on Thursday, Oct. sence of imposture from which there seems no | 25th, to Samuel E. Wornall, Esq. The services were conducted according to the rites of the Episcopal Church by Rev. Anselan Buchanan, of New York, a brother of the bride.

In alluding to the occasion, the Louisville Commercial of the 26th says: "Miss Buchanan has no superior in Louisville in all the graces which refine and ennoble her sex, and few young people of either sex are so far advanced in intellectual culture." The bridegroom is spoken of as one who "has already made his mark as a man of high principle and undoubted business capaci-

ty." The account concludes as follows: "The bridal presents were numerous and valuable, consisting, in part, of a solid silver table set, beautifully ornamented, from the father of the bride; a full complement of silver knives, forks and spoons, from Mr. Perry Wornall, the father of the bridegroom, and many other elegant presents in gold, silver, bronze and majoli-ca, from the hosts of friends of both parties who unite in wishing that the happy recipients may live long and prosper.' After a short bridal tour, the newly wedded pair will return to this city, which will henceforth be their home."

We unite with the Louisville friends in wishing the newly wedded ones many years of life, health and happiness.

Mayor Stokley, of Philadelphia, is showing that he is inoculated with the true creedal virus which made the Massachusetts authorities, from Gov. Rice downward, bow before "Petticoat" Bishop at Music Hall. He has just thrown a sop to the bigots by taking advantage of a city ordinance concerning admission fees to preventmost unexpectedly - the lectures of Anthony Higgins at the Assembly Buildings, that city.

Dr. Fred L. H. Willis, now at his residence, Glenora, N. Y., forwarded to us by express a few days ago a lot of the most delicious grapes that ever greeted palate. Thanks, Doctor, for your kind remembrance.

Dr Buchanan vs. Prof. Carpenter.

The majority of the space on our first page is devoted to the opening installment of a masterly renly by J. R. Buchanan, M. D., of Louisville, Ky.. to the maudlin sentences and singularly befogged views of Prof. "Unconscious Cerebration" Carpenter, of England, as given to the world in his late work on "Mesmerism, Spiritualism, etc." We need not recommend the reader to peruse Dr. Buchanan's essay, as we are sure the sight of his name will be at once a sufficient guaranty to attract the notice and ensure the careful attention of the stroller through our

This essay appeared originally in the Popular Science Monthly-Prof. W. J. Youmans, editor, published at 549 and 551 Broadway, New York City-but it has since been revised and amplified specially for use in the Banner of Light, and will occupy a prominent place in our table of contents for probably three weeks to come. Great credit is due Prof. Youmans for allowing the arguments of Dr. Buchanan and Prof. Wallace in defence of Spiritualism a hearing in his magazine. We shall, at the conclusion of Dr. B.'s article. copy into our columns the trenchant review of Carpenterism which Prof. Wallace has committed to the tide of current literature.

Golden Wedding.

On Wednesdey evening, Oct. 24th, Col. Charles G. Greene and his estimable wife celebrated their golden wedding at the Commonwealth Hotel, which is their place of residence. There were some five hundred invited guests present, and the occasion was one that gave supreme pleasure to all. The central figures in this truly brilliant assembly of the first and best esteemed citizens of Boston bore their honors handsomely, and received the cordial congratulations of every one. There was music, flowers, open halls, a brilliant company, and the happiest feeling. Col. Greene was for forty-four successive years identified with the Boston Post, of which he was the founder and the successful editor. Under him it was long since our pleasure to serve in making up that most popular paper. With the thousands of his other friends, all of whom are verging upon the sixties and seventies now, we tender him our sincere congratulations on having attained to that age which people are in the habit of calling venerable. He is a carefully preserved gentleman, as popular still as ever, and we heartily hope that a great many more years of happiness are before

Poems of the Life Beyond and Within.

On our sixth page will be found the endorsement of this fine work which the editor of the Religio Philosophical Journal feels to lay before his readers. The book deserves all the kind commendation which he gives it. We are in receipt of a private letter from Mrs. Mary F. Davis, in the course of which occur the following wellmerited encomiums on this choice compilation:

"Bro. Stebbins's book is filled with gems which I shall take pleasure in dwelling with when leisure is mine. I find many favorites which have gladdened the hours of life, and many rich rare poems which mine eyes have never before seen. We know not how choice is the treasury of spiritual gifts till we see such a volume. The external parts of the work are beautiful, and do your establishment great credit.''

The 185th anniversary of the landing of William Penn from the ship Welcome, in 1682, was celebrated on Saturday evening, Oct. 27th, by a reception at the Penn Club, Philadephia. Pa. The rooms were filled throughout the evening by a company which included a large number of prominent citizens, members of the Club morfalify by deputy! We are to live in the lives that Thomas Paine did not die a "drunken, cowof those whom we have influenced by our good
example here. And with such an importality as
example here. And with such an importality as
this Mr. Harrison thinks we ought to be well
to satisfy the demands of the servants of the
servants of the servants of the servants of the chirches, and vote in defence
of religion. If that was true, then they would
be defented every time the effort to gain it was
content.

Thomas Paine did not die a "drunken, cowthese acts (past and present) of "rude intolerand zeal," (as it stigmatizes this occurrence)
the women, if given the franchi-e, would use it as a
bulwark for the churches, and vote in defence
of religion. If that was true, then they would
be defented every time the effort to gain it was
content. in honor of the anniversary by Mr. Wayne Mac-Veagh, who, after welcoming the guests in the name of the Club, and speaking of the importance of the event commemorated, in the history of the Commonwealth and of the world, paid an eloquent tribute to the memory of Penn.

> Mr. Frederic G. Tuttle, with whose pleasant face visitors at the Banner of Light office are familiar, was united in marriage on Thursday. Oct. 25th, with Miss Clara A. Cole, daughter of Mr. and Mrs. E. E. Cole, at the residence of the bride's parents, Perkins, corner of Pinckney street, East Somerville, Mass. Rev. B. K. Russ (Universalist) officiated. The reception which succeeded the ceremony was attended by a brilliant party of friends and well-wishers, who evinced their regard in the form of many useful and valuable presents, as well as in hearty congratulations.

Mrs. Emma Hardinge Britten will lecture up to Christmas next at Mercantile Library Hall, .. San Francisco. Cal.; also every Thursday evening at Dashaway Hall, San Francisco, on Occult Science. Address her care of Herman Snow, Bookstore, 319 Kearney street, as above. On Friday evening, Oct. 12th, she lectured at Central Hall, San José, on "Capital and Labor," the Daily Mercury of that place giving an excellent report of her discourse.

Charles E. Watkins is still in New York City, and is having excellent success in the specialty of independent slate writing. Report avers that Mad. Blavatsky had a sitting with him recently, during which a message in the Russian language was transcribed on the slate by this singular and satisfactory process. We also understand that the experiences of Miss Kislingbury at his scances have been convincing in the extreme.

C. B. Ketteringham & Co. announce that they will soon commence the publication, at Hempstead, Texas, of a monthly paper to be called The Texas Spiritualist, which will be devoted to the dissemination of the principles of the "Harmonial Philosophy," and particularly to the interests of the Spiritual and Liberal Association of that State.

The National Liberal League organized at Rochester, N. Y., Friday night, Oct. 26th, with the election of F. E. Abbot, of Boston, as President, with forty Vice Presidents. Among them were R. G. Ingersoll, G.W. Julian, O. B. Frothingham, Elizur Wright and Robert Collyer.

With its issue for September 1st that excellent periodical, The Harbinger of Light, published at 84 Russell street, South, Melbourne, Australia, by W. H. Terry, commenced the eighth year of its existence.

At last advices Charles H. Foster was located at No. 14 North Clinton street, Rochester, N. Y., and doing good service for the cause through the exercise of his mediumistic talents.

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BRIEF PARAGRAPHS.

SHORT SERMON. - Learn to be just, and repentance may be forgotten; learn to be honest, and oaths are unnecessary.

Half a dezen of Mr. Sampson's Chinamen started for home Oct. 25th, expecting to reach San Francisco in thirteen days, and get home to China in about six weeks. Most of them have been in North Adams about five years, and have laid up \$500 or \$600 each.

The United States Attorney for the Southern District of Alabama announces that the United States Circuit Court has ordered a perpetual injunction against the disturbance of the remains of the iron-clad Tecumsch, sunk in Mobile Bay May 5th, 1864, with two hundred lives. The wreck was sold last winter by Secretary Robeson to junk dealers.

Austria has a deficit of 20,200,000 florins in its budget.

BOARDING .- Mrs. E. C. Blake, 15 Village street, Boston, can accommodate a few visitors to the city with translent or permanent board. Her house is centrally situated in a quiet and pleasant neighborhood, and as it is a very desirable residence we recommend it to the attention of our Spiritual and Liberal friends who may prefer the quiet of an excellent private family to the crowd and bustle of

TWENTY-FIVE CENTS FOR A SWEAR .- A ludicrous incident occurred recently at one of the genteel hotels in Philadelphia. It seems that an irate white man, a guest, was somewhat profane to a plous colored waiter. The servant, instead of bandying words with the guest, rushed to the office and demanded of the good-looking clerk twentyfive cents. "What for?" queried the clerk. "Because," said the servant, "that man (pointing to the individual) called me a — har, and I don't allow any one to say that to me without paying for it!" The clerk, with a smile, handed over the quarter, and charged the amount to the guest. Moral-Never swear at plous servants.

Mr. George L. Fox, the well-known and popular comedian and pantominist, who has been sick with softening of the brain at the residence in Cambridge of his brother-in-law, Mr. G. C. Howard, died at 10 o'clock, Wednesday morning, Oct. 24th.

Schor Machido, President of the Cuban Chambers, and Sefor Larrus, the Cuban Secretary of War, have been have ing an exciting time of late; the vengeful telegraph has reported them as prisoners, anon to have been killed, and for aught we know has since liberated them. The cause of Cuban independence will we believe go on to final triumph, whatever may become of the agents used to advance it.

Ex-President Grant arrived in Paris, Wednesday evening, October 24th. He was received at the railway by Mr. Noves. American Minister, the American Consul-General and Vice-Consul at Paris, Mr. Partridge (formerly American Minister to Brazil), J. Moredith Read and many leading American residents. The General was visibly moved by the warmth of his reception.

The Nez Perces Indians of Chief Joseph's command recently captured by General Nelson Miles, a Massachusetts soldier, have been ordered to be sent to Fort Lincoln, Dakota, and are now on their way there under an escort.

WAR NEWS .- The tide for the nonce seems to have turn. ed in favor of Russia—several skirmishes in European Turkey having been gained by the Czar to match the achievefor both parties have recently been shipped from Boston and Providence. Montenegro is stricken with famine.

THE STORM.

By the sea, when the cyclone is wild in the wall;
When the plac-tops are bent like the battle-borne spear;
And the sea thunders in on the bright shining shale,
And the sembre earth shakes as it shaken with fear;
Then the brutes crouching near lift their eyes to men's eyes
And question such questions as know no replies,
—(Joaquin Miller's "Buroness of New York,"

The Emperor Alexander of Russia has conferred upon Mr. T. A. Goshorn, ex-Director-General of the American Centennial Exposition, the insignia of the Imperial and Royal Order of St. Stanislaus, an honor never before be-

Col. James T. McLeod, commanding at the point occupied by the fugitive Sioux, has informed Sitting Bull and his forces that neither he nor his tribe, por any other Indians, will be allowed to organize and make raids into the United States from Canada, but that they will be protected while they remain peaceably on British soil.

We have received a prospectus of a contemplated new weekly paper devoted to Spiritualism and the Harmonial Philosophy. It is to be entitled the Voice of Truth, and will be published at Memphis, Tennessee, under the joint editorship of Mary D. Shindler and Annie C. T. Hawks, whose names are not unfamiliar to the readers of American spiritualistic journals. The prospectus is a promising one.—Harbinger of Light, Melbourns, Australia.

The liberals in the Episcopalian Convention in Boston recently endeavored to drag a canon loaded with "deaconesses" into that church, but their effort missed fire and the conservatives hastened to lay the instrument aforesaid "on

> AUTUMN IN THE WOODS.
>
> Every hollow ful of ferns,
> Thrining yellow in their turns;
> Straggling brambles flerce and wild,
> Yielding berries to the child;
> Oakballs tumbling from the tree,
> Beechnuts dropping sibently.
> Hosts of braves come down to die,
> Leaving openings to the sky;
> studelelis, foxgloves, gone to seed,
> Everything to death decreed;
> Nothing left of flowers or buds;
> Such is autumn in the woods,
> Yet there's this thought after all—
> Ferns may fade and leaves may fall,
> Hearts may change or prove untrue,
> All may look as these woods do—
> Though sad autumn here is given,
> Spring-time waits the soul in heaven.
> —[Uhambers's Journal. AUTUMN IN THE WOODS.

Rev. Mr. Talmage says that the cylinder of the printing press is the front wheel of the Lord's charlot. Yes, and the coming charlot is Modern Spiritualism.

HOW IT WORKS .- In another column will be found an editorial treating of the Ingersoll-Observer conflict regarding Thomas Paine, and the ultimate victory achieved by the plucky Colonel. The Alton, Ill., Daily Telegraph come to the front, in this connection, and roundly berates the New York Observer, stating that its action has been after all against the interests of "religion," and that the result has been that "Tom Paine" has been advertised all over the nation, citing the case of that town as an example, where, since the publication of the matter at issue, "there have been a number of applications at the Public Library for copies of Paine's works, which had never been inquired for before—and were not in the Library. The same result may be expected in other parts of the country." We are glad to see this sign of awakening thought in Alton. Unfortunate indeed is the Observer, whose ignorant and bigoted zeal has achieved not only the condemnation of all lovers of justice everywhere, but the kicks of the very churchmen whose favor it hoped to compass.

The editor of the London Times, Mr. Delane, has resigned, and Mr. Chenery, for many years a leading writer on the paper, has been appointed to succeed him.

on the paper, has been appointed to succeed him.

How to Make Citizens of Indians—The bill introduced in the Senate Oct. 2a i by Mr. Ingalls to enable Indians to become citizens, provides that whenever any Indian belonging to any organized tribe or nation having treaty relations with the United States shall desire to become a citizen, he may do so by appearing in any Circuit or District Court, and proving that he is sufficiently intelligent and prodent to control his own affairs and interests; that he has adopted habits of cylvilized life and has for at least fiveyears been able to support the Constitution of the United States; no Indian who avails himself of the provision of this act shall on that account forfelt any interest he may have in any improvement or other property on the reservation of the tribe or nation to which he may have belonged; nor shall such act in any manner impair his rights and interest in lands, claims or other property belonging or which may hereafter belong to his tribe or nation.

Reports from the Arctic whaling fleet indicate that there has been only a small average catch during the past season. Two vessels have been crushed by ice, and the craws of the fleet abandoned last season are supposed to have perished.

The Grand Jury of Philadelphia has found true bills against Charles C. Haines for an aggravated assault upon Hugh A. Mullen, editor of the Sunday World, and against William Gallagher, charging him with an attempt to corrupt a juryman in the case of Bliss.

Mrs. Elizabeth Thompson, the distinguished philanthro-pist and millionaire, has been elected President of the New York Liberal Club, formerly presided ever by Horace

Double postal cards are authorized by the German Government. The two parts are each stamped, and are to be used when a return answer is requested.

Edwin Adams died at Philadelphia Sunday forenoon, Oct. 28th, in the arms of Daniel Gardiner, at whose house he was staying. Mr. Adams was born in Medford, Middlesex County, Mass., Feb. 3d, 1834. He was a careful, conscientious actor, and was widely appreciated by the members of the profession, the strength of their respect and sympathy being demonstrated by the friendly inter-

est in him at his last days. It has been definitely ascertained that two hundred and fifty persons perished in the recent colliery explosion near

Movements of Lecturers and Mediums.

J. Frank Baxter spoke Tuesday, Oct. 30th, at Georgetown, Mass.; Thursday, Nov. 1st, Haverhill, Mass; Friday, Nov. 2d, Webster, Mass. On Sunday and Tuesday, Nov. 4th and 6th, he lectures in Willimantic, Ct.; Thursday and Sunday, Nov. 8th and 11th, Stafford Springs, Ct.; Monday and Tuesday, Nov. 12th and 13th, Milford, Mass.; possibly this week in Natick, Southville, and Scituate; Sundays, Nov. 18th and 25th, Harwich Port; Sundays of December in Philadelphia, Penn; Tuesday, Wednesday and Thursday, Dec. 4th, 5th and 6th, in Auburn, N. Y.; Sunday, Jan. 6th, Hartford, Ct.; Sunday, Jan. 13th, Bristol, Ct.; Sundays, Jan. 20th and 27th, in Springfield, Mass.; Sundays, Feb. 3d and 10th, Orange, Mass.; Sunday, Feb. 17th, Brockton, Mass.; Sunday, Feb. 24th, New Haven, Ct.; Sundays of March, Cleveland, O., probably; Sundays of April, Stoneham, Mass.

W. F. Jamieson has just closed his debate of nine nights with Elder W. H. Kelley, at Glenwood, Iowa. Everything passed off with the most cordial feeling. Most of the time there was incessant rain, and the attendance was small. Bro. Jamieson is to engage in a debate of eight sessions with Eider J. II. Painter, at Osceola, Iowa, commencing Nov. 6th. His address is now fixed at 172 and 174 Clark street, Chicago, Ill.

Giles B. Stebbins expects to be at home in Detroit about Nov. 15th, ready for any further engagements to lecture, closing up, by that time, a busy summer and autumn, during which he has always had good and sometimes large audiences.

Prof. M. Milleson, spirit artist, is now ready to make engagements with societies for permanent, monthly or Sunday engagements in the vicinity of Boston, or in the interior of the country. His lectures are illustrated with superior paintings representing the spiritual life, and occupy a field unlike to that of any other discourses on the spiritual philosophy. Address care Ban-

Miss Lessie N. Goodell, Box 87, Amherst, Mass., would like to make engagements to lecture for the coming winter in New York and the New England States.

ner of Light.

A correspondent writes: "Mrs. Adelaide Coombs, clairvoyant and test medium, who has done some good work in Norwalk, O., on her way out, is now located for some time in Cincinnati, No. 266 Longworth street, where those who would like to investigate, and the friends of truth generally, would do well to call and test her powers."

Dr. J. W. B. La Pierre, magnetic healer and electropath, is now located at No. 232 West 3d street, Cincinnati, O.

Abby N. Burnham is attracting large audiences in Philadelphia at present, and the friends there manifest a marked interest in her lectures. She is also giving many satisfactory tests during her current engagement.

Capt. H. H. Brown is compelled to leave Michigan, on account of lung difficulties, and will start for Texas about Dec. 1st. He will make a few more engagements in Michigan for November. Would like engagements for a few weeks in Illinois, Eastern Iowa, and Missouri, and then along the route from St Louis to Austin. Those who desire his services, either in speaking upon Spiritualism or Temperance, will please address him prior to the above date at Battle Creek, Mich.

A correspondent writing from Orono, Me., says that Moses Hull and Mattle Sawyer are having good success as lecturers in that State.

Henry C. Lull, inspirational lecturer, is open for engagements to speak during the months of November and December. Would like to lecture in New England States if his services are desired. Address him at 943 Washington street, Boston, Mass.

vember; in South Dennis Dec. 2d; in Stoneham say lately, 'In a few.years from now Spiritualism will be the universal religion of the times.'" Dec. 9th and 16th; in Philadelphia during Jan-

Mrs. A. P. Brown, of St. Johnsbury, Vt., has been lecturing in Sutton, N. H., for four weeks with marked success.

James M. Choate, who was developed as a speaker while yet a member of Children's Progressive Lyceum No. 1 of Boston (then meeting at Mercantile Hall), has, after the various changes incident to mediumistic life, been unfolded as what is known as a "flower medium." He now intends making a tour through the West, commencing in Cleveland, O., and working his way southward to Texas. He will combine with his public lectures on Sunday tests of spirit presence seances week evenings. Address him for a lim- of late. ited period at 779 6th Avenue, New York City.

Mrs. Maud E. Lord is expected in Boston, Saturday, Nov. 3d. It is whispered that she has a European tour under consideration.

Mrs. Nettie Pease Fox has removed her residence and the editorial department of The Spiritual Offering from St. Louis to Springfield, Mo. Address P. O. Box 247.

A New Book-Herman Snow, Editor. This talented gentleman has a work in the press of Colby & Rich, No. 9 Montgomery Place, Boston, which bears for a title "Visions of the BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life." The volume, which is striking in its conception, painstaking as to its details, and attractive in its execution. will soon be put on the market. Due notice of its appearance will be given in these columns.

Colby & Rich, No. 9 Montgomery Place, | Thanksgiving. Boston, have on sale two copies of "Spiritual-18M," by JUDGE EDMONDS and DR. DEXTER. They are second-hand copies, slightly worn, but perfect in other respects. The work has long been out of print, and is considered rare in the market. In two large volumes; not sold separately. Price \$5,00, postage 40 cents. Also a second-hand copy of "EXPERIMENTAL INVESTI-GATION OF THE SPIRIT MANIFESTATIONS, demonstrating the Existence of Spirits and their Communion with Mortals. By Robert Hare, M. D." The work contains a fine steel engraving of the author, and numerous engravings illustrative of his experiments. Price \$5,00, postage 20 cents.

Donald Kennedy, Esq., of Boston, who is now on a European, tour, writes to us recently from London: "I am happy to say that Mr. and Mrs. Fletcher, formerly of No. 7 Montgomery Place, Boston, are meeting with excellent success. They are daily visited by numerous patrons, including a liberal share of the nobility and the scientific."

Read Dr. R. T. Hallock's views concerning "The Rising and the Setting Faith," on our second page.

Foreign Items.

DR. SLADE IN DENMARK.-Mr. J. Simmons writes to the London Spiritualist from Fuglsang, Denmark, Oct. 12th, 1877:

"We arrived here on the night of the 4th, and are the guests of Mr. Neergaard, who is very much interested in Spiritualism. He is examining the has invited quite a number of his friends, some from Copenhagen, men of science, also two clergymen, who live in this vicinity. We have the science of the parties of the p gymen, who live in this vicinity. We hope to leave here in the early part of next week, either for Copenhagen or Berlin—I think the latter place. M. Aksakof writes that he would like us to be in St. Petersburg about Nov. 15th. Last proving themselves to be mediums of the first to be in St. Petersburg about Nov. 15th. Last evening, while Mr. Neergaard was having a sitting, the keys of the piano were struck a number of times: the piano was nearly ten feet from the table at which the sitting was taking place."

On Wednesday night, Oct. 16th, the eighth anniversary conversazione in recognition of the useful work of Mr. J. J. Morse, trance medium, was held at the Cavendish Rooms, Mortimer street, Regent street, London, under the chairmanship of Mr. Alexander Calder, President of the British National Association of Spiritualists. There was a full attendance.

Mr. Morse is lecturing at Stockton on Tees. Mr. W. J. Colville, having finished his engage-

ment in Langham Hall, was secured to lecture n Doughty Hall, London.

Every discovery made in physical science is a step the importance of which cannot be measured at the time. Such a step may lead into a pass which will open upon vast fields of undiscovered truth, and unveiling of principles of the greatest worth to the race.—London Spiritual Magazine.

Quite a spirited discussion has been going on of late through the columns of The Evening Star, published at Dunedin, New Zealand, in regard to keeping the Museum of Fine Arts open to the public Sunday afternoons. The church people are making strenuous efforts to have its doors closed on that day.

J. Frank Baxter at Stoneham and Other Points.

A correspondent writes under date of Oct. 22d "We have had recently several fine discourses, ecompanied with music and tests, by Mr. Baxter. On Sundays, Oct. 14th and 21st, our desk was occupied by him, and it was as our paper, "The Stone pied by him, and it was as our paper, 'The Stone-ham Independent,' said: 'The most profound attention was given throughout, evidently man ifesting the deep and absorbing interest and appreciation of thoughts and facts as uttered by the speaker.' The house the first Sunday was large, considering the inclemency of the weather; but the second Sunday, in the evening, the large town hall was filled. The management have engaged Mr. Baxter for the full month of

We learn Mr. Baxter lectured in Natick Wednesday evening, Oct. 24th, and notwithstanding a regular entertainment of the lecture course was in progress, and many other attractions were offered, yet the new and capacious Washington Hall contained a most enthusiastic audience, completely filling hall, ante-rooms and entry. Such an interest was aroused that a plan for organiza-tion is on foot. The next evening, Thursday, Oct. 25th, Mr. Baxter lectured in Saxonville, a manufacturing village in Framingham. The subject had seldom been represented by lecturers there, and never by public tests. The rain fell heavily, and the audience was not as large as was anticipated. Yet what it lacked in quantity was made up in quality, for it represented what is most desirable, intellect. The hall was more than half filled. The tests were of a marked nature, and arrested closely the attention.

Friday evening, Oct. 26th, Mr. Baxter lectured again in Haverbill with good success. His tests this evening were of a more interesting and de-cided character. The Haverhill Publisher has printed in full all the particulars of the several tests given on the different occasions. Rarely can we find a secular paper during to give such reports, at least without a slor. The paper comments fairly, and squarely admits the power these tests conveyed. The audience was spoken of as 'a large, intelligent and fair-minded' one. I am happy to write these things, because it shows that the most intelligent and thoughtful are the Ones now giving their attention to Spiritualism.

C. B. Lynn will lecture in Boston during No-

> Victoria C. Woodhull is now creating great interest and excitement in England, if we may judge by the contents of the local press. As one instance, the Nottingham Daily Journal (Liverpool) of a recent date comes to us with nearly three columns devoted to extracts from the celebrated "Theodore Tilton" biography of this lady, coupled with the announcement of a forthcoming lecture by her at Mechanics Hall, that city.

We are pleased to perceive the signs going to indicate that Brooklyn, N. Y., is experiencing a true "revival" of interest in Spiritualism-the legitimate fruit of the labors there of Mrs. Cora given before the audience; and will hold private | L. V. Richmond, Mrs. F. O. Hyzer, and others,

> Mr. Bryant S. Smith, of a well-known Boston family, was married Oct. 23d to Miss Annie S. Proctor, at the residence of her father, Mr. George H. Proctor, of Gloucester, Mass. There was a large gathering of Boston and Gloucester

T. B. Clarke, of Oakland, Cal., will please accept our thanks for a fine cabinet photograph of his genial countenance.

The lecture by Miss Susan H. Wixon at Paine Hall, Boston, Sunday afternoon, Oct. 28th, was well spoken of by the Boston press.

The regular review of the foreign exchanges of the Banner of Light, by Dr. G. L. Ditson, will appear next week.

President Hayes has appointed Thursday, Nov. 29th, to be observed as a day of National

Lyceum Benefit.

To the Editor of the Banner of Light: On Thursday evening, Oct 25th, the benefit

for the Children's Lyceum given by the Keene Brothers, the popular test mediums, took place at Amory Hall. The evening was rainy, but a very fair audience gathered, numbering, we should think, three hundred persons, who seemed well pleased with the entertainment, which was a decided success, fully equaling any expectations, from the bold statements made by the elder brother, Edwin, who, entranced, made a few appropriate remarks and then commenced the business of the evening, which was to give communications from the invisible world to per-sons present in the audience. He remarked that it had been said he had given tests sometimes to the same persons many times during his several public meetings. We think this is not surprising, or detracting from his gifts; having got in rapport with a person the repetition was very natural. Still we know this is not always the case, or even generally, as our inquiries of favored persons have satisfied us. The medium remarked, however, that he would endeavor to communicate on this occasion only to persons for the first time; and his communications and tests, often complicated in character, were every one pronounced satisfactory, and the audience seemed well pleased with the way they were treated.

We particularly noticed that some of the com-

munications were to new comers, some who were not Spiritualists, and we know it surprised them how it was possible for a strange mark to know

the circumstances so well.

While Edwin was proceeding with his part of take part, had been writing several communicaclass, and for tests in a promiscuous public gathering they seem to surpass most others, and seem to have a very convincing way to the skeptic.

At the close Mr. Hatch, the Conductor of the yceum, offered some complimentary words in behalf of the mediums who had so generously given their time for this benefit, and, as he always does, spoke a few strong sentences in behalf of the children, and the importance of Spiritualists manifesting an interest in them; he also said that it was proposed on some day to give these medi-ums a testimonial in that hall, or some other place. His remarks, as well as the communica tions during the evening, were applauded, and the meeting closed, giving, we think, general sat-Boston, Mass.

Spiritualist Meetings in Boston. SPIRITHALIST LECTURE COURSE.—A series of Sunday aftermoon and evening meetings will be held at Amory Hall during the present season at 25 and 75 precisely, Dr. H. F. Gardiner, Manager, This course has no business relation to or connection with the C. P. L. Cephas B. Lynn will becure afternoon and evening during November.

Amony Hall, —Children's Propressive Lycsum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Conductor,

EAGLE HALL, 616 Washington street, —Test Circle every Sunday morning at 105 A. M. Insulvational speaking at 25 and 7½ P. M. Good mediums and speakers always pres-

ent.

ROCHESTER HALL, 730 Washingt n street. - Public Circles for 9848 and speaking are bed in this ball every Sunday at 1039 A. M. and 2390 and 7390 P. M. Several reliable mediums always in attendance. Good quartetts singing paytidet. provided.

PYTHEVN HALL, "The Ladles' Ald Society "Mrs. John Woods, President, Mrs. A. A. C. Perkins, Vice President—holds its meetings regularly on the afternouncif Friday of reach week, at this hill, 166 Tremont street. Sociable in the evening, to which the public are invited.

Eagle Hall.—The meetings at Eagle Hall were interesting throughout the day last Sunday. David Brown gave many good tests in the morning, which were all recognized. At the conference meeting in the afternoon an excellent original essay was read by Mrs. M. W. Leslie. Short addresses were also given by Mr. Came, Mr. Plummer and Jennie Rhind.

In the evening Hettle Clark, as the mouthplece for the invisibles, gave a very fine lecture which was replete with sound sense, and was highly gratifying to an intelligent and appreciat-ive audience. At the close of the lecture several mestions were asked, all of which were promptly and satisfactorily answered.

Mrs. Clark will speak in the above named hall Sunday morning and afternoon, Nov. 4th. F. W. Jones.

Charlestown District. — Evening Star Hall.— The meeting at this place Sunday afternoon, Oct 28th, was of a very interesting character. Mr. David Brown, of Boston, occupied the platform, speaking and giving many clear tests of the pres-ence of spirit friends, which were nearly all re-cognized. Miss C. W. Knox, who is a good test medium, gave some fine tests, furnishing names and describing spirit, friends. Arrangements have been made to continue these meetings every Sunday afternoon during the season. Mr. David Brown will give tests in this hall next Sunday, Nov. 4th, at 3 P. M.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agute, each insertion,

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ther notice. SEALED LETTERS ANSWERED by R. W. FLINT.

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NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known Engish lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, OH Ford Road, How, E., London.

WARWICK COITAGE, OFF FORT ROAD, HOW, E., LORDON.

ROCHESTER, N. Y., ROOK DEPOT.

WILLIAMSON & HIGBEE, Bookselters, 52 West Main street, Rochester, N. Y., keep for vale the Northmal and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

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PHILABELPHIA BOOK DEPOT,
DR. J. H. RHODES, 230 North Ninth street. Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich a Paulications. Spiritual and Liberal Books on sale as ab ve, at Libroin Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 826 Market street, and N. E. correr Bighth and Arch streets, Philadelphia, has the **Bouncer** of **Light** for sale at retail each Saturday morning.

NEW YORK ROOK AND PAPER AGENCY. CHANNING D. MILJES keeps for sate the Bunner of Light and other Spiritual Papers and Roform Books pub-ished by Cobby & Rich, at the Harvard Rooms, 421-41c.-4 and 6th avenue, and Republican Hall, 55 West 33d street.

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WEST LEBANON, ME., Feb. 22, 1875.

AMERICAN MEDICINE CO.: I have been sick for four years with Dy pepsia, and for the past three years. Constitution and inflammation of the Bowels. Thave sittered alt that I could enumerand live. I have been confined to my four for two years, and could not steep hights without the use of morphile. I have been given up by physicians as past cure. I have taken one package of DR, QUAIN'S CONDITION PILLS, and they have done me more good than alt the cotton's I have lad. I sleep well. Leat well, and have no pain. They are at they are recommended to be. Please send me three pickages.

JOHN W. LORD.

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AMERICAN MEDICINE CO.: For the last twentsfive years I have suffered terribly with Neuralgla and theomathsm, as of Liver and Kidn y Coe plants, causing severpain In the back and hips, often in a defor menths to stoop
to pick up, any small article from the floor. I have had
several docors, spent a graat deal for inclining, which did
no good, and finally concluded I must suffer the rest of inly
itte. I happened one day to see your advertisement in the
Congregationalist. I thought the medicine was just what
I needed, and I sent to you list Apull for a package of Pills.
Before I had taken eight I felt like a new person. Can
sleep well adjuts, cat well, and have no Nouralgia jaid,
can stoop as well as evert. My friends are astonished at Ca
change in me. I intend still to take them, and would ne
he without them If meney would buy them. I trink they
must prove a blessing to thous indown will be induced to
try them.

Sick Headac're.

SHARON, VT., March 12, 1877.

AMERICAN MEDICINE, CO.:—I have taken rece package of DR, QUAIN'S MAGIC CONDITION PILLS for slick headache, and found such re left that I want two mere packages, one for myself, the other for a filend. Please send at once, for I am out of them and fed unsafe, for they are the only thing I can get relief from.

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July 27.

Will temporary of the state of

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Message Department.

The Spirit Messages given at the Banner of Light Public Fig. Clinic Meetings, through the medium-ship of Mrs. JKONIKS, River, are reported verbatim, and published

each week in this Department. We also publish on this page reports of spirit Messages given each week in Bastimore, older through the medium-

glv in each week in Battino re, add, through the incertains bulg of Mis, SABABA A. DASSAIS.
These Messages in locate that sprifts carry with them the chinacteristics of their earthsufe to that beyond, whether for good or exit consequently those who pass from the earth-sphere in an undeveloped state, eventually progress

to a higher coinditio.

We ask the reader to receive no doctrine put forth by splitts in these columns that does not compart with his or reason. All express as much of truth as they forceive-

The Banner of Light Free-Circle Meetings

Fighay Afffensions. The Hall will be open at low-lock, and services on money at active kipine sety, at which time the desits with be desired, neither allowing entrance not egress until the contests of the scance, weight in assort absulte thereestly. The pattern relating trusted.

For the majority of the messages given at the Banner Creeks, and probasted on this page, being from entire stranger-spleads to out in diam and our selves, we respect-

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOR OR THE MEDIUM-HIP OF MRS, JENNIE S. RUDD.

mission as messengers from heaven to earth, said, "Go." I have waited and I have longed to May we bring an influence, that shall strengthen all present, and may they feel that they have come-Into communion with the angel world when they willing to commune with them. leave this Circle-Room. ...

Questions and Answers.

COSTROLLING SPIRIT -Mr. Chairman, we will now consider whatever you may have to offer.

QUES. {By Dr. B. F. Ciark.} In the case of the double, when the spirit is absent from its: physical body and the individual is doing his or her work unconscious of the spirit's absence, and thinking that he or she is himself or herself, who is responsible for acts done under such circum-

Ans. - The guardian spirit of the Individual is responsible, and no other. When he thinks it is best to take on the appearance of the person whom he represents, and from whom he can draw forces, then be can appear in one place as the in-dividual, while the individual is actually pres-

ent somewhere else.

Q —What does the controlling spirit think of efforts of Russia to Christianize Turkey by

A.-We do not believe any individual, any State, or any community can be Christianized by We believe that when war is commenced. It means war, from the beginning to the end, and we believe that these whom people wish to Chrisflanize by force will come out of the trial fur-ther from the end desired than they ever were before: If you wish to Christianize people, treat them kindly, To good to them, show them love and power; but if you wish ito make them your enemits, show them power only without love, then you will have the case stated distinctly and understandingly.

Julius Dearborn.

Please say that Julius Dearborn, from Bangor, Me, sends his love to his friends, and will be happy to meet them wherever they may appoint a meeting with him. I passed out with consumption, nearly five years ago. I feel the effect of the old disease as I return to earth to day, but nevertheless. I know that progression is the watchword, and I will do all I can to make them know and realize my presence.

before, I want to say again, I'm not a fanatic— not a bit of it.—I find everything as I expected. I am not disturbed about matters, neither am I disturbed about business. I don't care anything about it. Whatever my boys think is best for them, that let them do; but I'd rather they'd not think their father an old tool, for I know I real-Tze and understand more of this philosophy than they ever will, because there are none so blind as those who won't see, and none so lame as those who won't walk. Now I believe if you want to see-Spiritualism you have got to study It in every walk of life, whether it is in the attic above or the cellar beneath, whether it pertains to a lawsuit or relates to the commonest walks of life. I don't pretend, Mr. Chairman, to be an orator. I don't expect to make a good speech, but I do want once more and again to say to my friends that I still live, and were I upon the earth again, realizing what I do to day, I would live in the spiritual far more than I ever did in the past. 1 am not sorry for one step I ever took; whether they called it crazy or whether they called it sane, I care not. I know that Spiritualism did me a great deal, of good. It unfolded to me a brighter light; it gave me a sunny position in life; and I/realized and enjoyed more than I should had I never embraced its truths; and were I to stand upon the earth plane again, clothed with a form, I would work harder than eyer before. I would stand in the front ranks of the battle, and never would cease working until Old Theology was caught by the throat, and Spiritualism stood steadfast and at the head. I say, Mr Chairman, God bless you, and God bless the old Banner, and everybody connected with it, for I realize that it is doing a great work. I never will cease to thank you. Lnever will cease to work with you. Though they called me fanatical, though they called me insane, whatever they may call me I know Spiritualism is a God-given truth.

month of May, about the last week, calls at your office and gives her name, and asks that she may be heard. I have a sister Eliza, who sometimes buys your paper. Only a week ago she said:
"If my sister Marian would come back I should realize there was something in this; but as its teems like mere nonsense." I have come, and the last to her Do institute to yourself and he just that and institute? Then I am glad I came. God I say to her, Do justice to yourself, and be just to those who were left in your charge, and I will find no fault whatever.

Patrick.

I come here, sir, not to make a splurge, nor to tell anything that I don't know. I was drowned near San Francisco, an' a lady I used to know while here, near Boston, that takes your paper, she said very many times if Patrick would come back an' tell her what he last gave to her, an' what he said to her, she would be glad. I've come once before, tell her, an' now I come again an' tell her, through this lady, that 't was a hairbrush we last talked about. I am with her many times, an' I've met her father. He is contented an' glad that everything is as it is, an' he don't worry about nothin', sir, at all, but he just enjoys himself, here, sir, an' is waitin' for the time to come when he can tell just what he wants to. Fa'th, sir, he did n't understand himself for some time before he went away, an't made him sort o' miserable, sir, after he left the body. The time will come when he'll feel better, an'he'll I had no material body; the old body lay before tell them what he wants to be done. He feels

I don't wish to take up your time; in fact I have a reluctance in coming here at all; but I know of no other place where I can go. In spirit-life it is dufferent from earth life. In your earth life you can watk where you please; you can announce yourself and speak, and tell everyholy who you are but we spirits unless we have some individual to speak through, cannot make ourselves understood. I passed away something more than seven years ago. It was in the month of June. My mame is Benjamin Franklin; quite a good name. I don't propose to have you understand that I am the philosopher and electrician. He whose name I bear has had more to do with establishing relations between heaven and earth than any other individual I know of who has passed from earth. Ale has aided, assisted, and guided. He stands at the helm of the great ship of power, and he propels it. No matter what anybody may say, I tell you that the name of Benjamin Franklin stands higher than that of any individual on earth, because he has assisted and strengthened and helped the splitworld to communicate with earth. This is no fictitious name. It is my own name.' I happened to have the name of Franklin, and they called me, Ben Jamin' Sometimes I've thought it was very appropriate, for I've had Invocation.

Invocation.

Oh then great Jehovah, Lord of all, thou who art from the beginning to the end, we how before thee, and ask thee to guide and guard us in our great Medical street. I call because something the control of the end, we how before the control of the end of the end, we have before the control of the end commune with friends, though I never expect to unless they change their minds. If they are willing to commune with me, surely I shall be

Andrew D. Miller.

Please say that Andrew D. Miller, of Baltimore, Md., sends his best love to his triends, and says he communicates here. No matter what others may say, he believes this is the best place, because if he communicates there, they will think the medium understands it, but coming here to Boston, an unknown point, they will have to give him the credit of being an original.

Sarah J. Potter.

Will you announce, Mr. Chairman, that Sarah Potter, of Princeton, N. J., has called at your 'ircle-Room, and has reported herself as still living? I did not believe your philosophy before I came into spirit-life; but I've met my dearly beloved ones. On how I watched and walted for them before I left the earth-plane! I said, "If they can come, why will they not appear to me? and I know that in my sleep, when the midnight bell had sounded the lonely hour, there came to me a presence which I had known in former days, and as I put my arm around his neck, and as I blessed him with my love, I realized there was such a thing as angel communion. I come back, not faltering, but with a feeling of truth and love. I ask those of earth to realize that I am present, and that I know whereof I speak.

William B. Brannon.

Please say that William B. Brannon, of Tuscaloosa, called here. He brings the rose-buds of love, the flower of peace, the violet of affection, and lays them at the feet of Eilen, and asks her not to release him, but to still think kindly of him, and know that he was true to the last.

Jane Elizabeth Davis.

I am Jane Elizabeth Davis, of Frankfort, Ky. I wish to send a letter, to those friends who have asked for me so many times. It was I who rapped to them. I wish to make myself understood; they need not be afraid of me, I will not but them. Though I come into the building and speak sometimes, and touch them, they need not

Rose M. Andy.

Please say that Rose M. Andy comes here from Jersey City, and asks to reach her mother, Matilda. Brother James, I know, has gone to Florida. I know that Auntie may help him. She's here, and I'm here, too. I long to say to them, I still live. I was nineteen years old, and came up here from a difficulty of the liver and heart.

James W. Field.

Life has its purpose; there is no such thing as death. Why, friends, it is like taking off your overcoat and hanging it up. You never think for one moment that you are hanging up your self when you hang up your overcoat. It is just so with life. When the time comes, something seems to say to you, "Take it off," and you take off the outside coat and hang it up; yet you have respect for that old coat. You wouldn't want to see anybody set fire to it. You feel as if you to see anyonly set are to it. I on teer as a you would like to take care of it. It is just so with the body you have got out of; you have a respect for it; you don't want it buried up, you want to place it decently somewhere. Make up your mind that your triends will do that; don't about it, but just think that you will quietly look on while it is done. That is what I did. My name was James W. Field. I got out in Sacramento, seven years ago last August, some where about the last of the month. I left New England over twelve years ago. I have n't many friends to mourn for me. I'm gad I've not. I don't know why I've come back here, sir, unless because it has seemed dark to me. There was a curtain ever before me. I wanted to push it aside and see through into the great beyond. I was pointed to this institution, and so I've come here: I believe this is the door of emanch-pation for the spirit-world, is it not? Then I am one of those who take advantage of it. I am glad to do so. If freedom can be proclaimed, and I can hold the banner, I shall be rejoiced. I Marian D. Morse.

Please say that Marian D. Morse, who left Frankfort, Ky., about the year 1870, in the month of May, about the last week, calls at your office and gives her name, and asks that she week. many salls thereon. They beckon me to come, but I have no power to go there. I see the forests in the distance, but I have no power to wantruth and justice? Then I am glad I came. God bless you. I shall certainly be happy, then, and shall come back and thank you for all the kindness that you have shown me.

R. R—1.

Mr. Chairman, I have had a feeling for some time that I would like to visit this Circle Room again; that I would like to speak in it, for by speaking here I know I touch the key that un-locks the "Message Department" of the Banner of Light. I have but little new to say. In coming here, each individual spirit can only speak for himself and tell his experience in the spiritual world and what he believes to be true in your

"I enjoy very much of the spiritual. I was much surprised, on losing my old body, to find myself ushered into a world filled with responsible beings-filled with individual presences real and objective. I could touch their hands, I could hear their voices, I could speak, walk about, and

kindly toward everybody, an' don't want any-body's feelings hurt, an' he wishes he could do a great deal more for his friends than he can, an' me what is death, for this seems to be life." He peace and contentment to the red man. I would me what is death, for this seems to be life." He answered me, "Verily thou hast found life, and life everlasting." The bright sunshine seemed message. I will direct it, sir, to C. B. B., an' life everlasting. The bright sunshine seemed it's from Patrick. I know she'll know it when she sees it, sir, an' she'll feel easier than she does now. That's all I've got to say. It was the hair-brush we last talked about. I had no place to put it, an' I gave it to her, sir.

Benjamin Franklin.

Benjamin Franklin.

I do n't wish to take up your time; in fact I do not twish to take up your time; in fact I do not twish to take up your time; in fact I do not twish to take up your time; in fact I do not to the forth is seems to be life." He answered me, "Verily thou hast found life, and life everlasting." The bright sunshine seemed to till the very room where I stood, the sound of melodious music was wafted in the air to me, bringing a sweet message of love; and as I touched the hands of those beloved ones who bad gone on before, my heart ascended with plead with yon, my countrymen, my brother officers, my friends, to be lenient, and endeavor to bring peace and good influences to bear upon the red man, that he may become civilized like his white brother. Do not seek to annihilate them, but try to make them better if possible.

I could only say, "Thank God for life! thank God for life! thank God for individuality!"

At once I feit a desire to go back to earth and left what I had trol of the Roman Catholic Church, and the Jesuit

At once I feit a desire to go back to earth again to tell the friends I had left what I had witnessed; but alas! they bade me be quiet, saying, "Though you have power to control, and tell your story, few will believe it." And I have found it so; but, thanks to the Great Spirit of all, things, we have joined hands in strength, and the time is coming with the time is coming when there will not dwelling in which our voices are not heard, nor a hamlet or a home but shall rejoice in the name of the spiritual. I feel, standing here, as though I would like to go into some public place and with a voice of thunder proclaim that Spiritualism is true—that dreaded ism that some in your city allude to when they say, "Be careful of the liberal sentiment of Boston, lest it carry you away; be careful of that ism which teaches men that they must have two wives, and that they can communicate with individual spirits. Oh, beware of it! for these spirits may be evil!" Let such revilers look at the character of those composing their own religious assemblies, and they will see that Spirituaism can stand firmly and reputably by the side of any other ism or denom-imid that all external surroundings disappeared that on the solution of any other ism or denom-imid that all external surroundings disappeared from my sight. I became unconscious of every-the world that Spiritualism does not teach what thing but the scene that was passing before me, its detractors say itselfors, but that it teaches monogamic marriage; for no matter what you do, no matter what you say, you never can be married but once; if it is a soul-union, it is for eternity. Though you may contract one or more marriages, there is only one soul-union that comes to men and women in life. Then tell the world that Spiritualism teaches morality, and encourages a noble manhood and woman-hood; lifts up the down trodden; reforms the sinner, puts his feet on a better and firmer foundation, and leads him upward from the mire and mirk of life. It would chanse your Courts of Justice, your Legislative assemblies, and the entire government of the people. Spiritualism has come to enlighten and elevate humanity and cause itto be far better than it ever has been before. It is the lack of Spiritualism that makes a man im-moral. It is the lack of spiritual knowledge that causes any individual to step aside from the path of right. Spiritualism will teach you how to have your children born harmoniously, lovingly, and reared in the path of rectitude and duty. Spiritualism will do its work, no matter what may come. You can sign my name, R. R --- l.

Dr. Jared W. Pardee.

My name is Jared W. Pardee. I sometimes used to put "M. D." after it, and sometimes "Dr." before it. I was once informed by one of my friends that I had written my name and then put "Mad Dog" after it. I am not mad, neither am I a dog. I was a physician for a good many years, and had very many strange experiences. I know very well that much of my experience was owing to my being a strong medium. I did n't realize it at the time, but since I have been in spirit life I comprehend the whole. I believe that every successful physician is a medium, more or less. I have with me to day a friend-Dr. Austin, perhaps some may know him in Connecticut. I have been more or less with the physicians there from time to time. There ls one physician I believe I do influence more or less. I do n't know as he would like to have me tell of it, but such is the fact. I can -r-ach him.

I have brought my good wife Ruth with me here; she has n't been so long in spirit life, as I have I know she is glad to help me along. I never found anything better to help a man along, especially a doctor, than a good wife.

I desire to speak to different individuals in my

part of the country, and to say to them that having investigated a peculiar case, my opinion is there will be very little accomplished unless a home is provided where everything will be har-monious. I trust the Spiritualists in the vicinity will not forget that they are Spiritualists, and re-member that they have a duty to perform out-side the family, as well as inside of it. I will thank you M. Chairman if you will print my side the family, as well as inside of it. I will thank you, Mr. Chairman, if you will print my

Sam Leonard.

De afraid of me.

I do not propose to tell my history, it is not the public's business, but I simply wish to say, "It how many times I come. I am Sam Leonard, of is I, be not afraid."

Temarks ahead.

I fancied that I knew something while on earth, but I feel now that I know but dreadful little. I feel as if I would like to investigate, and understand, and realize something more of these truths. I have visited the halls of learning here in spiritlife. Your colleges, your institutions of learning do not compare with ours, they are only initations. We do not need dissecting rooms, for we can look at the human body and see it just as it is; we have the advantage of knowing just how every part of it is put together, and how the blood vessels affect it; while you who take a dead body, with all the life gone out of it, know but little about it. The physicians of to-day study books, follow certain rules, dissect the human body, etc., but know nothing of the valua-ble knowledge that has been given to the world by mediums. Those in ancient days who studied the hardest and worked the most were more or less mediumistic. Hahnemann, who worked for years before he dared to assert his claims, was mediumistic, and so are all who have made great discoveries in medicine. We say, to the spirit-world belongs the praise and credit of having done more for the cure of humanity's ills than all the colleges or massive structures that have ever-been dedicated in the name of learning and medicine.

1 will not detain you longer; I have spoken my words, and I mean them, and by the angel hosts I will do my work in my own place, and in Boston, too.

Gen Custer.

Mr. Chairman, I appear here not exactly feeling that I am an outcast, and yet at the same time I feel that perhaps if I bow my head in submission and stand, as it were, at the foot of the cross, I may be permitted to speak through the columns of the Banner of Light to all humanity. I passed out, as you call it, from your earth by the hand of the Indian. On entering spirit life —or when life was extinct and spirit life began— I found myself still surrounded by hostile bands of Indians: there were Indians on the right side, Indians on the left side, Indians above me, Indians below me. Though my head had escaped the scalping knife, yet my life was taken by the Indian warriors.

You would expect me, perhaps, from the ideas expressed while I dwelt in the form, to speak harshly of the Indian; but since I have come to spirit life I have learned a lesson that none can ver take from me: that I was mistaken in regard to the red man's character; that the selfish ness and barbarity of the white man has made him what he is; that the Indian has been out rageously wronged.

I have been first and foremost in the field of battle, working with a will to crush out the red man; and by his hand I was carried down into the valley of the shadow of death. As I stood there, surrounded by Indians, not fully realizing whether I was still in mortal or a spirit, sudden-ly a desire came over me that I wanted to be way from the scene away from the hordes of Indians that encompassed me on all sides. While thinking of deliverance, a spirit drew near and took me by the hand; and when I said, "I have wronged my red brothers, and I am sorry for it, wronged my red brothers, and I am sorry for it," the red warriors who surrounded me in spirit-life opened ranks, and I passed through their midst unharmed. I now return to send a warning to our people and nation, and urge them to deal justly by the Indians, or they will do more mischief to the whites. The warriors in spirit-life are inspiring their brethren to resist and for he has been more than father to me. Why avenge the wrongs perpetrated on their race. Let me say to the Government officials, that the recent visit to Washington of the red chiefs has enabled them to leave there an influence that will work against the people if they do not keep faith with the Indian. Then be true to the letter of midst I will be; the angels tell me so.

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

Mrs. Danskin's Mediumistic Experiences. [Part Eighty-Five.]

BY WASH. A. DANSKIN.

The first time I attended a theatre the elder Booth played the character of Sir Edward Morti-

mer, in the Iron Chest. The magnetism of this great actor took such complete and entire possession and control of my mind that all external surroundings disappeared and the audience was as much lost to my percep-tion as if it had not existed. It was some time after the curtain feil before I regained my normal condition.

Whether his magnetic influence remained with me, or whether my appreciation of his genius was the cause, I know not, but from that night I felt a deep interest in everything that related to Mr. Booth. Though but a youth I sought his acquaintance, and never missed an opportunity of seeing him upon the stage.

He was called eccentric, but I am confident that he was mediumistic in a strong degree, and was impelled by spirit influences to do many of those things which startled his friends and the public. His impulses were kind and generous, and one of the marked features of his moral na-ture was his intense detestation of hypocrisy.

Attracted, perhaps, by my admiration of him, his spirit sometimes came to our gircles. About

the time his son Edwin-now so distinguished in his profession—first began to appear before the public in those characters which have since made him famous, the spirit of his father controlled Mrs. Danskin one evening, in our own quiet room, when we only were present, and said: "Edwin is attempting that which is beyond his power; if he fails he will bring discredit on the name. He should not let his ambition lead him beyond his strength." I asked: "Can you not aid him?" "I can and will," was the response. I will make him the admiration of the world. I was much gratified, and the conversation continued several minutes.

About two weeks after this a lady, then of Boston, one of the most distinguished of the mediums of that day, came to Baltimore to give a course of lectures. She was a guest at my house, and in conversation, within an hour after her arrival, I referred to this communication. She said at once, "Do not tell me what the spirit said until I show you what he gave me," and handing me a paper which she took from her satchel, I found a communication which had been written through her hand in New York, by the same spirit, which corresponded almost verthe same spirit, which corresponded almost verbatim with what he had given us. The thought expressed was the same, and the language of the two communications nearly word for word alike.

The lady perhaps remembers the circumstance, though she has long since withdrawn from our lecture halls, and has been for many years living respected and admired in the city of New York.

Whether this was merely a coincidence, or was designed by the spirit as a favorable introduc-tion of the stranger, I did not learn; but it was a very satisfactory test to both Mrs. Danskin and

John Henry Weaver.

Now, Lizzie, good, kind child, [speaking to a person in the circle] I stand in strength enough to vindicate the cause that you know I loved so much. I am a true, honest, upright Spiritualist. Only under the weakness of my condition and by the persuasion did I consent for any man to come and talk of the church with me. Nor did I hear much of his talk. No, but it has left a blot. hear much of his talk. No; but it has left a blot upon my name with all those with whom I assoclated on earth.

My people have not gained anything by mak-

ing me do that which they knew was unpleasant to me, for when a man is in agony he scarcely knows what he is doing. Nor did I realize my position until I was on the other side and Jacob would not speak to me. But now we are good friends. He stands by me, and helps me to talk Go on, every one of you, and learn Spiritual-

ism. It is true. You do meet your friends, and you do know them, and the spirit world, oh child, is very much more beautiful than any words that I can speak would make you understand.
I was disappointed at first, but now I am get-

ting my reward for the good I did to the sick and feeble when I was on earth. My children will never regret but once that they did not have me buried as my own heart dictated.

I am a spirit now, and I am going to do my

work to chilghten mortals and take away from them the fear of death and the terrors of hell, for God knows there is no such place.

James Hull.

I died suddenly; at Cornwall-on-the-Hudson was my residence. James Hull was my name. I was in the seventy-seventh year of my age. I said I died suddenly; that is true. I went to the realms of light where the Divine Mind spreadeth out beautiful surroundings for all those whom he calls his children.

Having been a reader of holy writ, and a prac-

ticer of its teachings, I feel impressed to say that wen do return after death. It is a grand law of the universe. All those who accept it as a truth learn the mode of communing thus through mortal lips, for it gives them pleasure and enhancement to their glorious condition on the other side. I never lived in the fear of death. I walked in the love of it, for in my researches after truth I learned to know that death was just as natural as birth. When the limbs become tottering, the sight becomes dim, and the senses somewhat deadened, then we know that day by day our Master is calling us, and I responded often in the silence of my prayer. God, the Master Mind, has answered, and I now stand, upright, I now stand erect in that eternal home that gives so much pleasure to the souls that are ushered there

The vital spark was touched, and in the twink-ling of an eye I passed through that death which is thought to have so many perils; but not so in spirit. The material world, to myself, had for many years lost its charms, for I knew I was only a servant of the Most High, and whenever he bade me come I was most willing to go. I am not opinionated or self conceited, but I know that I faithfully did my work according to the light that was given me. Ask me not for a description of that grand and luminous home in which I am a dweller. Language fades before

for he has been more than father to me. Why speak I thus? It is the feeling that is within me and will find expression. Free now-not bound by circumstances—free to see and free to feel as the heart dictates. All ye who ever knew

Eliza Day.

At Fort Dickinson, N. Y. Eliza Day was my name; formerly lived at Athens, Penn. I was the child of Charles and Abby Day. My age was about twenty-five. Affliction sought me for a long time, but through its pains and aches was made susceptible to angelic influences. Death to me was just as natural as sleep. I had no fears, no feeling of terror, no dread of the hereafter. No gloom to me surrounded the grave, for I knew the all-wise Father would protect his children, and I have not been disappointed.

Mother and father, I know that grief is natural to all haven hearts but you grant mourrors.

Mother and lather, I know that grief is natural to all human hearts, but you are not mourners like many, for you have planted within you the beautiful hope of a grand hereafter. In that you are not mistaken. Now, let us all rejoice, for she that was sick has been made well. She that was dead has been made alive in the beautiful spirit-world, with a voice to speak, with an ear to hear and with a heart to feel. to hear, and with a heart to feel.

Beautiful, beautiful is the spirit-world! How

sweet is that rest; it comes through labor, the labor of doing good unto others. Oh how busy are the angels. They never tire in their work. All is harmony, all is peace in the sphere of life

where I live.

This woman I come through not as a test, for I know you need no tests. I come because I know it will be a satisfaction to you to read a message coming from foreign parts.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK:

Lewis V. Bozy; George N. Harlowe; Sarah Somerby; Annie L. Matthews; Mary Tarbox; Maria F. Horton; Al-meda, to John W—n; Moses W. Wibraham: Enzabeth Wheelwright; Edna M. Paul; John L. John-ton; A'phonso Barnes; Amos C. Bacony Elsie A. Smith, TO BE PRINTED IN OUR NEXT :

TO BE PRINTED IN OUR NEXT:
George Hillars; Rachel W. Toblas; Arvilla Damon;
Anna A. W. Smith; Rachel L. P. Lowis; Randolph; Jamos
Augustus Davenport; George Davis; William Badger,
Juliette A. Burton; Owen W. Alttchell; Frankle Walbridge; Francis Bacon; Annie Denton Cridge. [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.

Ablel Miller; Dr. Wm. Wallace; Alfred Ross; Herr Hellock; Wm. Pierce; Edward McDowell; George Far-well; Amelia Flynn; Edward Cummens; James Lewis.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

ton, Mass.

Poems of the Life Bryond and Within. Volces from many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Glies it, stobbins, Detroit, Mich. Pp. 234, 1200. Hoston: Colby & Rich, 1877. Price, \$4,50, postage locents.

It requires as mutch thou, ht, and often more labor, to compile a volume as to compose, and when the selection is to be made from the illimitable fields of poesy, a rare poetic insight and appreciation axin to genius is requisite, a vast store of reading, and a culture which genius itself may know nothing of. Mr. Stebbins has carefully surveyed the field, and his selections bespeak his culture and scholarship. In the preface he says:

"These poems from many lands and countries are selected and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of spiritual life and light within us—the truths of the sond. Here are the inspired and intuitive statements of the great fact of immortality in words full of sweetness and glory and of a divince philosophy."

"The rare beauty of sone of these noble pooms should enlarge and enri-h life, for we need such grand inspirations for spiritual health and enlare."

"They at a med to be catholic and impartial, and have gathered from ancient Hindostan, from Persia and Arabla, from Greece and Rome and Northern Europe, from the Catholic hymns of the middle ages, from early Protestant sources, and the grat poets of the conturies in Europe, down to some of the best words of living men and women in our own and other countries, closing with inspired volces from the Spirit-Land. Whatever seemed heat to flustrate and express the soul's aspiration for the life beyond, the vision of the spirit catching glimpses of the fitter, the spiritual wealth of the Velic hymns, one of which subliments the velic hymns, one of which subliments here.

Infinite relations, I have heave extracts from the Vedic hymns, one of which sublinery sings, its welcome to death;
"If thou, oh Death I a being art, draw near,
And let me class thee; for I hold then dear,
I shall extort eternal life from thee;
Thou canst but state this your old dress from me,"
And thence cannot to the research no start of the start of t

And thence onward to the present ue poet has sung of the Life Beyond, but is given a niche for his best thoughts. From all the pages floats a sweet perfume of purity, such as distill from the tuberose or day flly, and there is no spot or blemish.

or blemish.

No one can read without feeling elevated and ennobled
by the exquisite views of the future life. The poets, most
sensitive beings, in their highest flights approach nearest
to the immortal shore. They bear testingony to future existence. istence.
The publishers have given the poems a beautiful setting, and it is in every respect most creditable to the spiritual library.—Religio-Philosophical Journal.

and it is in every respect most creditable to the spiritual library.—Religio-Philosophical Journal.

Life-History of Our Plaket. By William D, Gunning. Hustrated by Mary Gunning.

Prof. Gunning, the well-known lecturer on geology and kindred topies, has gathered the substance of some of hisdiscourses into a convenient volume, which will be found to be decidedly interesting. Without alming at profundity, in a theme which can outlathout the plumme of the deepest thinker, the author has gone down pretty deep into his subject, while contriving all the while to make his pages bright at disparkling with interest to every intelligent "general reader." He shows us the activities through which Nature can eto rest, in the rocks ("in rocks, Nature is at rest")—gives us a listery of rocks and motals in their molecular character—goes back to the con when our own globe was a molten mass—treats of mountains, volcance, cartiquiakes, and shows us "a world in its old age and death." The bed of the sea and its wonderful history of activities, furnishes matter for an interesting chapter; and the earlier history of the development of life on the planet, from the lowest forms, is presented in a striking manner. The great geological periods are next discussed—the observations referring to the lea-age belung especially interesting. Prof. Gunning shows that glaclers are made and moved by the sun; also that warm periods occurred between the glacial periods, and that it was in these warm periods that tropical plants and animals spread so far north as the remains now indicate. In regard to the origin of animal life the Professor not only favors, but enforces in a way difficult to resist, the development theory, so much contemued, yet so rapidly assuming its fixed place among the accepted faces of science. There is a valuable chapter on the origin of the races, in which the author argues to show that man's development has severy where been arrested, by natural causes, except in two centres—Europe and America—and he has no hope of the swage

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. By Kersey Graves.
The following endorsements of this fine book, which has now reached its fifth edition, have found publicity:
"I am highly delighted with it. It is just the work for the times. It should be read by everybody."—E. Clapp, Mansfeld, Ohio.
"I know of no other book which I suppose will do so much good. It must, in the course of time, work a moral revolution."—Austin Kent, Idte of Stockholm. N. Y.
"It is a work of deep thought, and evinces a sincere devotion to truth."—The Shaker.
"It turnishes a wonderful insight into the mysteries of the Holy Bible,"—J. W. Doans, Boston, Mass.
"For any person to miss reading this work would be to them agreet misfortune, as they would miss a greattreat."—J. W. Master. THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. By Ker-

Passed to Spirit-Life:

From Weare Centre, N. H., on Tuesday, Oct. 9th, Mrs. Susan N. (Renton), wife of Albert S. Fisher, aged 33 years. Susan N. (Renton), wife of Albert S. Fisher, aged 33 years,
Twice before has Bro. Fisher been called to suffer similar
bereavement, and then as now he has received the sympathy of the entire community, by whom himself and family
have been greatity respected. The funeral services were
conducted in the Universalist Church by Dr. H. B. Storer,
of Boston. The attendance, notwithstanding the storm,
was quite large, and all present seemed to be lifted by the
discourse into the serene consciousness of the spiritual
world, and to enjoy the blessed consolation of realizing in
thought something of the nature of that immortal life upon
which the risen spirit has entered.

Obituary Notices not exceeding twenty lines published gratultously. When they exceed this number, twenty cents for each additional line is required. A line of agats type averages ten words.]

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 Hall, corner of Main and e Pine streets, (entrance on Pine) commencing the first Friday in November, at 2 o'clock, and holding sessions at 10, 2 and 7.0 clock on Saturday and Sunday.

The Committee feel authorized in announcing the pres ence and sid of such a number of Mediums, Speakers and Singers, among them Mrs. E. L. Watson, of Pennsylvania, and J. H. Harter, of Auburn, N. Y., as will make this one of the best if not the very best of the many eminently successful conventions of the kind held in this part

nentry successful conventions of the Kind hold ingthis part of the State.

Lockport friends as heretofore will cheerfully entertain those in attendance from abroad, so far as they consistently can. A cordial invitation is extended to all mediums and Spiritualists lecturers to attend, and it is hoped there will be a grand rally of Spiritualists, Free Thinkers and Liberalists, yea, of all truth-seekers, to hear and judge for themselves.

PER ORDER OF THE COMMITTEE.

Lockport, Oct. 1, 1877.

Send by mail for our new CATALOGUE, which will be forwarded to any address free of postage, and then you can select readily and understandingly from a full stock. All orders by mail promptly filled.

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Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

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DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

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is'an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it bottle. Three bottles for \$5.00. Address SKIN, Baltimore, Md. March 31.

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CURES all Chronic Diseases by magnetized letters. By great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00. or more, according to means, in most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Utica, N. Y. Oct, 6.

Dr. F. L. H. Willis

May be Addressed till further notice At Clenora, Yates Co., N. Y.

At Cienora, Yates Co., N. Y.

Dr. Willels 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 unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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

Oct. 6.

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Or Paychometrical Delineation of Character. Or Paychometrical Delinention of Character.

M. R. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
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Boston Investigator.

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

\$1,75 for six months.

South per single copy.

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

Investigator Office.

Paline Memorial.

April 7. Hossion. Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be isued the 1st and 1sth of each month from its office of publication, 5 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, including postage, 81, 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 autobiography of the undersigned, for sale as above. Price \$1,50, postage to cents.

Dec. 16.—tf Publisher Voice of Angels.

THE PSYCHIC STAND AND DETECTOR, THE PSYCHIC STAND AND DETECTOR, Invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of mediumistic development, the observer sees a letter shown through as small metallic window out of the medium's sight, The Stand will operate through tipping mediums with a success corresponding to their mediumistic power.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 3, 1877.

Spiritualism in Canada.

tions of Rev. John Marples, recently a Presbyte-rian minister in that city, but now a convert to the New Gospel. Subscriptions have been prom-the New Gospel. Subscriptions have been prom-ets with their portraits. This will depend someterprise can address F. P.G. Taylor, Esq., Wellington Place, Toronto, Ontario, who is one of the oldest Spiritualists in that locality.

lecture in Albert Hall from Dr. Marples, His audience is stated to have been highly respect. able, and to have manifested the greatest interest in his remarks. We subjoin the following ex-

tracts from the Toronto Mail's report: Mr. Arnold, who was called to preside over the meeting introduced the speaker with a few remarks, in which he alluded to the tardy manner in which all great truths had been received by the world. Spiritualism was now undergoing the attacks which were levelled against every-

thing great; but its marvelous powers would be Rev. Dr. Marples prefaced his remarks by stating that it would no doubt be thought strange that he, but lately a minister in a very Orthodox Church, should be found speaking on a subject such as the one on which he was going to lecture to night. Twenty years ago, while he was at college in Sheffield, his mind had been directed toward Spiritualism on account of several wonderful scances which were then being held in that place. After much thought, however, he laid the subject aside, believing that the miracles performed were wrought by purely mechanical means. About eighteen months ago the question again engaged his attention, and after giving the whole matter a thorough examination he was torced to the conclusion that Spiritualism was a great fact and perfectly compatible with both science and revelation. To demonstrate this fact was the object of his remarks. He would consider, firstly, the elements of the universe; secondly, the elements of man; thirdly, the eleof revelation; and, lastly, the general application of the whole subject. Aristotle's division of the universe into earth, air, fire, and was ter, would be a very convenient one to represent elements of the universe, although modern research had proved that these materials were not elements. Earth represented the gases, metals, saits, aikalies, soils, and rocks; air was composed of oxygen, nitregen, carbon, and other gases; the nature of fire had not yet been deter-mined, for whole some held that it was a material substance others maintained that it was merely motion, which was the more modern idea; waconsisted of the two elements, exygen and Lydrogen. Besides the four bodies Aristotle nentioned a fitth, which he called the quintessence. Now he (the speaker) had no doubt but that this last chement was electricity, a sort of fluid pervading all things. It was, so far as had been discovered, the spirit of all linert matter. In the second place he had to consider the elements of man. Man was an epitome of Nature, a misbrokosmos, according to Pythagoras. In man all the elements of the universe were found to exist. The ossions, neuscular, nutritive, and nervous portions of the human body furnished all the ele-The nervous system contained a fluid identical with magnetism, which was the spirit of animated existence. It formed the connecting link between man's physical nature and his soul. The pneumatessence of man was similar to the quintessence of the universe. Under the third head of his discourse he would consider the elements of revelation. The objects of the Diore of man. Besides doing these things, me mine also taught the fact that spirits could communicate in

the flesh. He would quote three passages from the Bible which would conclusively establish this doctrine. The first one was written in the age of the patriarchs, and was found in Job iv: 12-17. This he considered one of the great pillars of the Harmonial Philosophy and of spirit communica In theage of the prophets the same doctrine existed, as was proved from I. Samuel, xxviii: 7-19, On, this passage commentators held different Some say that it was not Samuel that came into the presence of Saul, but that it was Satan. Others, and among them was Dr. Hall, this were so, then the whole of the Bible would? be a delusion, for the relation is not that of a parable, but what actually occurred. The statement must be believed that Simuel did come.

Joilings by the Way.

The Spiritual Offering for Sept be promulgated through their instrumentality. To do this we need cooperators. Our band of workers is small, but thus far has been energetic. We feel that our cause is a holy one, and ment must be believed that Sunnel did come forth and converse with Saul. There was proof enough of spiritual intercourse. (Applause,) The doctrine of a communication between spirits was further confirmed by a passage in St. Luke (xxiv: 36-40.) and this was in the Christian era. In the face of these facts he (Mr. Marples) could not see how any one could come forth and deny the possibility of spirits returning to the earth and deny and "revisiting the glimpses of the moon." If any could deny the force of Spiritualism, these vere more to be reasoned for their reasoned for th were more to be reasoned for than reasoned with. The revelations contained the Spirit of God, distinct from electricity, magnetism, and purcuma-tessence. The speaker then read an extract from Chambers's Ercyclop adm on the spiritualistic views of Baden Powell, one of the Septem rersum Christum. These views, said the speaker, were written twenty years ago, and predicted many things in Spiritualism which have already come to pass. The whole subject of Spiritualism he bad suninged up in a few words, which he read from a small book, as follows: "Nervous fiuld or from a small book, as follows: "Nervous fiuld or terpretations her cultured mind receives, until magnetism is the medium through which the tidal waves of it touch the shoreless beyond, spirit operates in the human body; and when this fluid is dried up, either by fever or debility, his spirit can no lenger dwell in that body, and t flies off into the spirit-world. So when an object is sufficiently magnetized to become an arena for a spirit it may act through that as a medium

Dr. Marples then proceeded to the last division of his subject, and related several interviews he had had with spirits through various mediums.

on human spirits in the body." He did not see-

why a table; for instance, could not, by several persons holding their hands for some time in close

proximity to it, become sufficiently magnetized

o become a medium for a spirit. He would ven-

ture to make the statement that if any person investigated the subject of Spiritualism, both

thoroughly and candidly, that person must be-

come a Spiritualist. People refuse to believe in

spirits because they do not approach the subject

This narration bore great similarity to the experience met with by most individuals during their investigation into Spiritualism. At the close of his address an opportunity was given to others present to speak if they so desired, and a Banner of Light were read, a protest was entered against the operations of unworthy media. and the fallibility of spirits was discussed, it being answered in this connection by Dr. Marples, that "they [the disembodied] differed from spirits fled off this mortal coil,' which change rendered them more perfect. Their replies were to be examined carefully according to human knowledge." The question of darkness in scances of the physical type also came up for consideration: during the conversation on this topic the chairman. Mr. Arnold, said that darkness was essential to the economy of the spirits, just as darkness was necessary to cause a grain of wheat to sprout if left in the air. He had seen spirits surrounded with the most refulgent and dazzling lights. This light, however, emanated from themselves. It was by this light that the spirits which visited !

him were enabled to light a certain lamp of his which he k-pt surrounded with wire gauze, to be assured that no human being was instrumental in lighting it After further remarks on materialization, this preliminary meeting adjourned.

Author of "Man and his Relations."

We have been fortunate in securing contribu-An effort is now on foot to form a Spiritualist tors for the columns of the Offering, whose liter-society in Toronto, Canada, under the ministratary productions would add to the value and inised which give the movement a hopeful aspect. what upon the patronage we receive. We are Those desiring to learn the particulars of the encontributors the author of "Man and his Rela-tions." There are few writers of authors with ity, who have given their best thought and noblest the oldest Spiritualists in that locality. The efforts to Spiritualism. For thirty years the The effort at organization was prefaced by a rame of Prof. S. B. Brittan has been conspicuously written upon its best literature; and yet we have the means of knowing that, so far as his writings have been devoted to the illustration all the individual opinions of Darwin, Spencer and defence of this subject, they have not been sor Harden many miner points connected with remunerative. Fortunately for himself and his family, in spite of the vulgar prefudice engenderyd by the church, and the consequent opposition to a great but unpopular truth, he has been able to command recognition outside of the cause and the people in the interest of which and for whom he has labored so long and faithfully. For many years he has contributed extensively to the jour-nalism of this country, and to a great extent in quarters where his name has seldem or never appeared. His contributions to the press cover a wide range of subjects, and in some sense embrace almost every field of human inquiry. A partial enumeration would include the Physical Sciences, the Useful and Elegant Arts, the Laws of Life, Polite Literature, Political Economy, the Principles of Government, Moral Philosophy, Theology and Metaphysics, together with the more important phases of Practical Reform. In some of these labors his ability has been duly recognized by the proper compensation for his services; and thus he has been enabled to live while levoting many years and his more important efforts to a movement which has done little or nothing for him but to limit his means and augment his responsibilities.

Some men-are indebted to the Spiritual Movement for all the consideration they have ever re-ceived. It literally took them from utter obscurity and the harder forms of labor; it made them what they are and gave them all they possess. On the contrary, long ago S. B. Brittan won distinction, a host of friends, and brilliant prospects in another field, all of which he sacrificed by his carly championship of a despised cause. Many other clergymen who undertook to follow his lead, becoming disheartened by the loss of friends, the violence of the opposition and the circumstances of poverty that met them in the way, turned back and sought shelter again in the church. Brittan alone, of all the early elerical converts whose names occur to us now, has all the while remained self poised and unshaken for

thurty years and to the present hour.

An eminent critic has said of Dr. Brittan that "he approaches every subject with a certain mastery of its principles and details"; that "he breathes Promethean fire into his conception, and "makes his page to glow with the light of his mind." Indeed, that "whatever may be the nature of his theme, his easy and masterly handling touches every point in its proper order, at once with becoming dignity, and with equal grace

and force of expression." If any of our readers are not already familiar with the writings of Prof. Brittan, they will be able to form some idea of his versatility by the paragraphs we have selected on many different themes, from sources not otherwise accessible by our readers. Though mere fragments, drifting out from the clear current of his thought, each

Jottings by the Way. To the Editor of the Banner of Light:

Surely the Holy Spirit broods over this city of magnificent possibilities at this time; angels descend from their bright abodes, touch human hearts with love's life-inspiring wand, and feast

radiant and intelligent faces as are upturned to catch the sublime truths that fall from her in-spired lips. Never have I listened to such burning loquence, keen and searching analysis of universal themes, poesy and pathos, word-painting and soul-delineating as are poured upon these large audiences, until every heart is in spirit on the Mount of Transfiguration, watching the angelic influences as they draw near this queen of the rostrum, who represents universal truth, love and wisdom, and wafts outward the sublinfe inand heaven's radiant light enspheres the seer's

The Nazarene said, "Ye shall not only do the works that I do, but greater." This we have seen fulfilled, our fondly cherished darlings have entered material bodies, aggregated forms from our augas, and communed with us face to face; yet they tell us we have but scented the roses and from afar; angelic and all lovely visitors cannot come until our earth home is girdled with an aura of light even as are our inspired media. This crowning blossom of the ages is even now shedding its rich perfume over this city, and we see in the near future spirits, angels in matter enveloped, standing beside and overshadowing these perfected and spiritualized women on pubic rostrums, while the perfect type of all-womanhood's possibilities stands transfigured on the summit of the sublime mount of inspiration.

A conference is also held at Downing Hall Saturday evenings, and such is the variety, beauty and attractiveness of the personal experiences related, mingled with intellectual feasts from men of science and culture, that the assembly seems one grand brotherhood, presided over by the angels of love and wisdom. The others present to speak if they so desired, and a veteran truth-teller, Dr. Wm. Fishbough, has just sort of conference ensued; extracts from the organized a similar meeting in Williamsburg, neld Tuesday evenings at Phenix Hall, 8th street, and judging from the audience assembled and the interest manifest on a recent Tuesday evening, we predict a glorious success for it. The presence of such a faithful pioneer of truth is a benediction in itself; add this to the energetic influence in the flesh only in the fact that they had 'shuf- and enthusiasm of the chairman, Mr. C. R. Mil-

i-r, and it needs no far-seeing soul to calculate the results to that part of this lovely city. More than one hundred copies of the Banner of Light are sold every evening at Downing Hall. Is not this proof positive that interest in spiritual investigation—is at a white heat here? May the angels' Banner never be furled until "Peace on earth and good will to men" is the controlling

influence of all the spheres. ANNA KIMBALL. Brooklyn, N. Y., Oct., 1877.

Subterranean telegraphs have been proved in Germany etter than aerial. The conductibility of the buried wire which has been in use between Berlin and Halle for a year has increased instead of deceasing, as is usually the case in

[From the Religi -Philosophical Journal.] "DENTON AND DARWINISM."

BY WILLIAM EMMETTE COLEMAN.

Permit me an explanatory word or two in con-nection with Prof. Denton's card in your issue of Sept. 221. The term Darwinism having been used by Mr. Peebles as significant of the general principle of evolution of higher forms from lower by natural law, I have, in my remarks critical of by hattifal raw, I have, in my remarks critically his positions, employed it, in general with the same signification; and, in that sense, was Mr. Denton, as well as the other prominent Spiritualists named by me, rated as Darwinians. Prof. D., having expressed his belief that the more professions and the sense was a walved from

perfect forms, including man, were evolved from the lower forms of life swarming in remote geologic eras, through the action of natural laws, one of which is natural selection, is consequently a Darwinian in the popular acceptation of that term, precisely as Davis, Tuttle, Mrs. King, the writer, and even Mr. Wallace, in the same sense, are Datwinians.

None of us are committed to the acceptance of for Huxley, upon minor points connected with the evolution of man, or of the higher forms of nature; but the general principle of the progressive evolution of the higher from the lower, so far as the material form is concerned at least, is recognized by us all. Because Darwin or Hux-ley ignores the *spiritual* side of man's nature evolutionary growth, that does not at all invalidate the truth of the mode and manner of the evolution of man physically; and that is all that Darwinism embraces

It does not pretend to deal with the operations of the spiritual universe, spiritual forces, spirit-ual principles; that being, in the present status of physical science, without its province; and instead of snarling at Darwin, Spencer, Tyndail, Huxley, because they fail to take cognizance of or dogmatize concerning the unseen realm of extra-natural causes and potencies, we should gratefully and cordially extend our boundless thanks to them, and to the host of their valiant co workers in the mighty army of rational science and unfettered inductive philosophy, for the incalculable benefits conferred by them upon the race, in the emancipation of the mind, both in the scientific world and among the masses, from the cramping bondage of slavish subserviency to creedal myths and pseudo-scientific vagaries such as special creations, miraculous endowments of typal species with previously non-exist-ing life, etc.; coupled with the demonstration of the supremacy of law, natural law, in universal

Physical science, through Darwin, Spencer, and others, having demonstrated the absence of miracle or supernaturalism in the material realm, Spiritualism, supplementing and complementing physical science—not antagonistic to it in any particular—extends to the world of spirit-sub stance, spirit forms, the same general principles established as existent in the physical; the two being coctaneous and coincident, and governed alike throughout all extent by the universal principle of evolution acting through natural law— the development of the higher from the lower, or Darwinism as popularly comprehended, being immanent in all matter, all force, all spirit, all mind, from and to all eternity.

Fort Leavenworth, Kan.

"The Helping Hand."

To the Editor of the Banner of Light:

We of this Society desire to place our work before the public as concisely as possible. We have the past year aided many different persons and obtained employment for many that were in need of work. We have likewise paid their rent, giving a weekly allowance, until their health permitted them to be again self-supporting. We do is complete in itself. Not one or considerable to the order appeared in any spiritual publication. We have arranged and published these paragraphs in the August and September numbers of the Ordering, worder one general head of "Drifting Leaves." In their perusal we are confident our readers have been interested. In the August number the subjects were: Musical Education, in the New Year of the Ne not wish to abandon a cause which we feel has die, Modern Horology, Music of the Waters, Sillent Music, How to Improve the Times, Moral Power of Clothes. In our present issue we give: Histories in the Stones, A Vital and Remedial Agent, Flatulence of the Mind, The Ladies on the Lawn, The Ministry of Music, Relations of Eighter. It is our duty to aid them in developing Genius and Art, The Argument of the Belles. Genius and Art, The Argument of the Belles, As a profound writer Prof. Brittan has long been highly esteemed, and the selections we have made show a wide range of subjects treated with massion with the proposed of the selections we have made show a wide range of subjects treated with massions and that as a paragraphic writer he grand gift of demonstrating immortality can still are assured of the presence of the angels who were instrumental in forming this Society. We feel their strength giving power with us. They join us in our appeal to Spiritualists at large to assist us in the good work we have undertaken. The poor we have always with us. Let us re-member this, and that in passing the cup of cold water to one of these needy spirit media, we are "entertaining angels unawares." We ask Spiritualists to join us. We have much more to do than we have means to accomplish. Every Church has its charities and succor for the indigent. Shall we who profess to receive knowledge, spark-ling with purity and truth from the fountain of ife, not give a helping hand and kindly word to the weary ones who hold to our lips the waters of

eternal life? Friends, help us to help the help-less. Mrs S. Adams, President. 443 West 47th street, New York City.

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Not Lost. For Theedescoads the Spirit-

Personal Resurrection The Angel of Patience. 30 Nigh. We shape Ourselves the Joy or Fear.

There are the Dead? That shall I do in Heaven?

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Futurity.

Sweet Spirit, comfort me.

Nearer to Thousand II

Nearer to Thousand II

Invisible.

Evermore. Over the River. From the Highlands of Heav The Watchers with the Shin

The Watchers with the Shin-ing Hair.
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