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Versus Dr. Carpenter.

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

BY JOSEPH RODES BUCHANAN, M. D.

· The commonplace examples of clairvoyance just mentioned represent the wonders of Intuitive Science as imperfectly as a single brick would represent a temple: nevertheless they may be sufficient to satisfy reasonable persons of the immense power of developing knowledge which lies in these neglected and as yet but imperfectly developed faculties-the most God-like or spiritual of all the knowing faculties by which man in his limited sphere imitates the Divine omniscience

WONDERFUL REVELATIONS OF PSYCHIC SCIENCE. Let us fancy a hundred persons thus gifted with the intuitive power brought together and their capacities applied in wise combination and cooperation to the development of Physiology, Geology, Paleontology, Pathology, Therapeutics, Pneumatology, and the practical arts. The blaze of light would be blinding to the common mind, and it would truly be as a "light shining in darkness" to the majority of mankind. The distance between the outer world and the knowledge of the interior circle would justify the ancient separation of exoteric and esoteric knowledge, which is not entirely discarded by the modern students of Nature.

Detached observers are applying these powers to profitable uses in medical practice, in well-digging and mining, and in exploring the arcana of the spirit-world. Prof. Denton has taken the lead in applying them to investigations in Geology, Paleontology, History and Astronomy by the method which I introduced in 1842, called Psychometry, and is fast verifying all the most extensive predictions of its power and future results which I published in the Journal of Man. Of what my own labors in Anthropology have developed, the public at large can have little conception until the works now in progress shall have been published.

The literary and scientific world is utterly unconscious o the great change which is to take place in the character of our science and philosophy, and which is already beginning.

When the patient labor and accuracy of scientific investigations shall be combined with the telescopic and microscopic powers of the interior intellect which have been under the ban of authority, the change from the old methods of intellectual progress will be as great as that wrought in physical progress by the railroad locomotive and ocean telegraph.

We see as a foreshadowing of this future, certain marvelous displays of intellectual power which the old philosophy and unscientific testimony could be of any value, for no man is science can neither comprehend nor explain. Look at the credible in reporting what he sees if he is not a scientific exsplendid results attained by intuition alone in the case of the poor uneducated boy of Poughkeepsie, now the world-renowned Andrew Jackson Davis. Old-fashioned Science is dumb before such a phenomenon. Look at the latest issue of the press, the marvelous book of Mad. Blavatsky, "Isis Unveiled," such a book as no woman has ever before written or been competent to write. We see the wonderful development of profound thought, when Physical Science and learning were combined with the interior intuitive intellect in the great Swedish philosopher, Swedenborg, who, although not logical and practical in his modes of thought, and sadly befogged in a certain mysticism, was in many respects the most wonderful thinker and author of his century, giving a most powerful and original impulse to the thoughts of nations.

Decidedly the most original and practical master of philosophy and science in the junction of the eighteenth and nineteenth centuries was he who solved the riddle of the anatomy of the brain, and also discovered its leading functions. There was a glimmer of intuition and impression guiding him along his scientific pathway in the wilderness of new truths, which I believe was the secret of his success, but a practical materialism clipped the wings of his genius. Had Dr. Gall combined in himself the intuitive genius of Swedenborg with his own logical, practical, safe and scientific methods, he would have been the grandest intellectual phenomenon of all ages, and would have forced his sublime discoveries upon a. reluctant age by the brilliance of their truth and the irresistible force of their demonstrations, overwhelming Cuvier and

the Institute, and conquering the prejudices of Napoleon. Living authors are beginning to avail themselves of that subtle spiritual intelligence, God's highest intellectual gift to man, and advancing beyond the spirit of the age. Physical science, crawling in the reptilian age of intellectual development prone upon the earth, looks with dislike and jealousy upon the lofty flights of philosophy, with the spiritual wings which have heretofore been deemed the help of imaginative

FOSSIL INTELLECT AND OBSOLETE LITERATURE.

Men thus nobly endowed will be the leading authors of the future, and ah! how few of the books in the million-volumed libraries now preserved and honored, will be anything more than the rubbish of antiquity in that future which is already dawning upon us. The mass of liberal literature which appeals to the rational intellect is every year growing in magnitude and importance, while there remains a vast multitude of the unenlightened who, for want of education or opportunity, or lack of reasoning capacity or mental sluggishness or higotry, have no part in this progressive enlightenment.

We are developing in the midst of the old order a higher order of thought and civilization, with its truer and deeper literature, its purer religion and wiser impulses to social organ-

into this progressive movement should be drawn all who

is to such we appeal-not to those who stubbornly resist enlightenment—the fossilized minds that refuse to draw an inference from a novel fact when before them, and refuse to engage in either experiment or research.

IRRELEVANT GOSSIP FOR ARGUMENT.

In this class of minds, of which Dr. Carpenter has made himself the representative, their own personal experience alone makes an impression, and what they do not see they are ready to deny. Dr. Carpenter tells us tediously of what he says he failed to see, as if such a failure could be important to any but himself; yet what does it all amount to? It is not good testimony, for Mr. Wallace has shown that he misrepresents habitually. But if it were all precisely as he states, and if he could fill ten volumes with such stuff, would it be anything but a mere gull-trap for the ignorant? Would any but an idiot or maniac think of discrediting the existence of golden California by detailing at length the circumstantial stories of prospecting miners who hunted about and failed to find it? If Dr. Carpenter had really hunted for clairvoyance and spiritual facts without success, it would prove nothing but that he was unskillful or unlucky. But as we know that he declined the invitation to witness the facts given by the committee of the London Dialectical Society, and not only failed to witness the phenomena of Slade, but has kept out of reach of all the most satisfactory illustrations of psychic science for forty years past, it is obvious that he really abhors the thought of discovering any new agency of this character, and addresses the public simply to propagate his own stubborn prejudices and discourage investigation. His book is simply the appeal of the bigot to the ignoramus, and can make no impression except upon those who are unacquainted with the facts and unaware of his character as a writer.

Professors Carpenter and Tyndall manifest a very low estimate of public intelligence in retailing their stories of blundering experiments and silly conversations, instead of discussing psychic science, like other sciences, upon its established facts and their published evidence, which these gentlemen carefully avoid, to substitute their irrelevant gossip.

DO TIGERS EXIST IN INDIA?

If the existence of tigers in India were the subject of discussion, (and it would be as sensible and proper a discussion as the present, for the facts of tiger-hunting are not better established by evidence than the facts of Dr. Esdaile's mesmeric treatment of Hindoo patients, and a vast number of spiritual facts attested by thousands,) the naturalist would of course refer to the incidents of tiger-hunting, the destruction of human life by tigers, the appearance of tiger skins and tiger skulls, and the portraits of the living animals as seen in the zoological gardens.

A Carpenterian philosopher from Greenland who had never seen a tiger, and never made any effort to see one when invited, would show that it was contrary to his ideas of the laws of Nature that a cat should attain such a mammoth development in hot climates, and therefore it could not be established by the mere testimony of ignorant and frightened observers who could easily magnify the size of the cat, and who were controlled by "dominant ideas" about tigers. He would then proceed with numerous narratives of the attempts of men and women to hunt the tiger, who went to his supposed lair, and a skeptical foreigner proved to be a mere shadow in the bushes-of great rewards offered natives if they would bring in a tiger head, and their total failure even to see a tiger, although they professed to be very brave, and as anxious to see a tiger as Dr. C. is to welcome new discoveries. To complete his demonstration the learned Prof. Dullman would show how tiger skulls could be made of wood, and tiger skins prepared from those of other animals. As for spectators in the zoological gardens, he would say that no amount of such pert, well prepared to observe by knowing that such things cannot be seen; and as for the testimony of distinguished naturalists, he would treat it just as Dr. Carpenter treats the testimony of scores of eminent scientists, by the evasion of silence. His case would thus be just as well established as Dr. Carpenter's. The intelligent public would smile at the whole as a stupid joke, but perhaps his pamphlet might be read in Greenland, and if Greenlanders had a Popular Science Monthly its editor might think the pamphlet worthy of reproduction, as a defence of his own policy of ignoring tigers as impossible things, and all literature that gives any description of them.

FEEBLE REASONING AND IGNOBLE EVASION.

If Dr. Carpenter thinks his "testable gossip" amounts to an argument, or that any number of blunders in finding or witnessing objects and facts that have been found and witnessed by millions can throw the slightest doubt on their existence in a rational mind, his reasoning capacity is the helpless slave of his prejudices, and instead of investigating and discovering truth can only walk in the treadmill of habit.

It is not strange that in such a mental condition he utterly fails to meet the question as it would have been met by an in telligent lawyer accustomed to discussion, and resorts to the usual stratagems of attorneys of a low grade-misrepresentation of the facts, misrepresentation of his opponents and eva sion of the evidence.

He ignores not less than a hundred interesting volumes on spiritual science, full of convincing evidences, and nearly as many on animal magnetism, full of facts and instruction Especially is it to be observed that he ignores the recent investigation and demonstration of the truths of Spiritualism by the London Dialectical Society, and its committee of thirtyfour gentlemen of eminence, which it would seem ought to have silenced Dr. Carpenter effectually, since Messrs. W. B. Carpenter, T. H. Huxley, John Tyndall, and the inveterate metaphysical speculator G. H. Lewes, were all invited to at tend and cooperate in the investigation, which, as is usual with stubborn and evasive skeptics, they declined. Such gentlemen, if they dare not face the facts, can show their manliness in railing and sneering at a safe distance.

Dr. C. would not participate in this investigation in 1869 and '70, nor since the investigation has been published does he dare to encounter its facts in any way. If he had not courage enough for this we might suppose that the marvelous narratives of the "Experiences in Spiritualism by Viscount Adare, with introductory remarks by the Earl of Dunraven, would have tempted his criticism. Perhaps, however, the list of fifty witnesses, mostly of the higher ranks of society, in Lord Adare's book, looked as impregnable as the learned Dialectic Committee of thirty-four.

Assault upon the facts attested by so many eminent people is a piece of moral audacity from which even Dr. Carpenter seems to shrink, although he assumes a position which love the truth and fear not to follow it on to a higher life. It | logically means that they are all falsifiers.

Men who are loyal to truth do not shrink from the explicit statement of their position and its consequences. Dr. Carpenter not having this loyalty, shrinks from the distinct statement of his position and keeps himself in a logical muddle. He will neither admit the facts seen and attested by thousands of unimpeachable veracity, nor will be assail the credibility of the witnesses as men of veracity. He simply assumes the puerile position that an honorable witness's credi bility concerning what he sees is good up to the point where his testimony contradicts Dr. Carpenter's theory of nature, but ceases just the instant that the facts go beyond the theory. 'If the facts conflict with the theory, so much the worse for the facts."

Dr. Carpenter having thus fled from the proper arena of this discussion before the overwhelming array of evidence, we may take possession of the field and review our forces on that which is not a battle ground, because no enemy dares to make an attack.

DEMONSTRATION BY THE DIALECTICAL SOCIETY. In the proceedings by the Dialectical Committee, it appears

that in addition to their own experiments they received the evidence of thirty-three persons and the written statements of thirty-one, illustrating and establishing spiritual science; but notwithstanding their urgent invitation to the most distinguished skeptics in England, they failed to obtain any evidence from them on the other side, or anything but their speculative opinions, including Dr. Carpenter's theory of 'unconscious cerebration," which has nothing to do with the physical demonstrations of Spiritualism.

A brief review of this important investigation will show the impregnable strength of Spiritualism, and I hope it may induce many to procure the report itself and place it in the hands of their uninformed friends. (Messrs. Colby & Rich can furnish it by mail at \$2,50.)

In offering this evidence, however, I cannot but feel as the venerable Wm. Howitt expressed himself (as follows) when called upon by the Committee: "Better late than never. Like the 'Seven Sleepers' and Rip Van Winkle, some few of our Englishmen of science and literature are at length waking up to find the world of intelligence abroad gone far ahead of them. Though late, it is still laudable. Perhaps when the Dialectical Society has determined the present point, it will set on foot a similar inquiry into the correctness of the theory of the Copernican system, of that of the circulation of the blood, of the principle of gravitation, and of the identity of lightning and electricity, for Spiritualism, having now received the assent of about twenty millions of people in all countries, after personal examination, stands fairly on the same basis of fact that they do."

The first fact to be noticed is that the combative skeptics not only totally fail to present any testimony, but actually present corroborative testimony confirming all the marvelous facts by their dazed perceptions. This is the case everywhere. We could find thousands of these dazed and dumfounded gent emen who are too honest to deny what they have seen, and who confess that taley are unable to form any opinion.

The London Times is hostile to Spiritualism, but its editorial writer confirms every fact of Home's scances. He says that "the table was made light and heavy at our visit; that It moved in every direction; that there were vibrations of the floor and of our chairs; that on Mr. Home holding the accordion under the table in his right hand, and by the end furthest from the keys, it played a distinct tune, Mr. Home's left hand being on the table, and his feet so raised as to be visible. All other hands were on the table. At the same time and under the same conditions a small hand-bell was rung in different parts of the space beneath the table. . . . The table anpeared to float up about eight inches off the floor, settling down again in a gentle, swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backward and forward. Holding our hands three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterward the table jumped and shook violently, and loud raps seemed to come from all parts of it and from the floor.

After this he placed his hand under the table, and the ac cordion came into his hand. Holding its base "in that position, we held it with its keys downward; it seemed to be pushed up toward our hands and played a few bars." A small hand-bell and a flower were also placed in the same hand, and he held them at the close of the scance.

The writer says also, "We tried every test we could think of." and that Mr. Home seemed to wish to conceal nothing. and gave every opportunity "for satisfying our skepticism." He frequently looked under the table, and while the accordi on was playing in Mr. Home's hand he saw Mr. Home's hand quite still, and saw the accordion moving up and down and playing music." He says, "We tried our best to detect it but could find no trace of "imposture.

Here is a witness as skeptical as Dr. Carpenter; and thousands of such, who have no prepossessions but skepticism, establish all those facts which Dr. Carpenter so carefully avoids seeing, while he avoids reporting the testimony of even his own skeptical party.

In the operations of the Dialectical Committee of thirtyfour, six sub-committees were organized for experimental purposes. The results, established and confirmed by the cor roborating reports of their experiments, were as follows, as given by the general committee:

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being pro duced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently with out contact or connection with any person. "3. That these sounds and movements often occur at the

times and in the manner asked for by persons present and, by means of a simple code of signals, answer questions and spell out coherent communications." These simple truths have been familiar to advanced stu-

dents of Nature in this country for nearly thirty years, but the testimony of such a body of very enlightened but skeptical gentlemen, after a critical investigation, ought to be decisive with those who have any respect for their intelligence and integrity. Sub-committee No. 1, which held forty meetings for experi-

mental investigation and witnessed fifty examples of motion produced by spiritual forces without human contact, say that of their members "four fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action." Their experiments were cautiously conducted, without the presence of any professional or paid mediums.

The evidence received is summarized by the general com mittee in the following propositions:

"1. Thirteen witnesses state that they have seen heavy bodies-in some instances men-rise slowly in the air and re main there for some time without visible or tangible support."
"2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion."

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were invisi-

"4. Thirteen witnesses declare that they have heard musical pieces played upon instruments not manipulated by any ascertainable agency."

"5. Five witnesses state that they have seen red-hot coals

applied to the hands or heads of several persons without pro-ducing pain or scorching, and these witnesses state that they have had the same experiment made upon themselves with the like immunity."

6. Eight witnesses state that they have received precise information through rappings, writings and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct."

"7. One witness declares that he received a precise and detalled statement, which, nevertheless, proved to be entirely

"8. Three witnesses state that they have been present when drawings, both in pencil and in colors, were produced in so short a time and under such conditions as to render hu-man agency impossible."

9. Six witnesses declare that they have received information of future events, and that in some-cases the hour and minute of their occurrence have been accurately forefold days and even weeks before."

The entire volume, of about 350 pages, is a rich collection of spiritual knowledge, but it is only a small excerpt from the mmense accumulation of experience throughout the civilized world, which is still accumulating with increasing rapidity, of which no one can form an idea who does not look at the published incidents given in the Banner of Light, the Religio-Philosophical Journal, The Spiritualist, the Medium and Daybreak of England, and twenty other periodicals devoted to this subject in various countries.

POPULAR IGNORANCE.

Notwithstanding this immense progress in the diffusion of cnowledge, the ignorance to be overcome Is so extensive and so very dense, that many who are well educated in other matters are as ignorant on this subject as the editor of the Popular Science Monthly, and as liable to be entrapped by the pracular dicta of skeptics as ignorant as themselves.

It is true the assaults upon a science by those who do not know enough of it to discuss it rationally, and who are entirely uncandid, are unworthy of notice. Why then should we notice the lectures of Dr. Carpenter? Simply because it is a duty to arraign at the bar of conscience this criminal hostility to scientific progress, whenever it shows itself in a literary form, endorsed by any one of sufficient intelligence and reputation to make him worthy of notice and criticism. A failure to notice such an attack would lead the uninformed to suppose that it was difficult to answer, and had some logical force.

Dr. Carpenter's lectures, considering the respectability of their source, are really an intellectual phenomenon in their retinctly inculcate the doctrine that we should resist as fraudulent (and therefore infamous) all additions to human knowledge which transcend the present conceptions of the laws of Nature—not the conceptions of those who have been exploring Nature in her mysteries to ascertain what her laws permit, but the conceptions of Dr. Carpenter himself, which are about the same as those of the ignorant masses-although every intelligent thinker knows that our present conceptions of the laws of Nature (even among the most enlightened) are utterly inadequate to account for the facts with which we are surrounded.

NEW DISCOVERIES NECESSARY.

We must learn many essentially new things of the laws of Nature before we can understand why the sun shines as it does, and whence its limitless stock of force is derived. We must learn something essentially new before we can understand the origin of life on this planet. The medical profession must learn many things essentially new before it can have any conception of the relations of the soul and body, of the nature of life and its transmission, the philosophy of disease and contagion, the functions of the brain and the relations of medicines to the nervous system.

The physical scientist must learn much that is essentially new and beyond the present conceptions of the laws of Nature before he can comprehend the nature of mineral magnetism, animal magnetism, odylism, cohesion, crystallization and vegetable life, or even the simplest of all Nature's great forces, caloric and gravitation.

On all these subjects, before we can master them we must go immeasurably beyond all present conceptions of the laws of Nature, for we know no laws that explain these mysteries. But every step in the discovery of new laws is resisted by Dr. Carpenter's dictum as a fraud. A great step in the discovery of new laws was made by Galvani, but the Italian Carpenters of his day had as much of ridicule and opposition against the Galvanic force as they have to-day against the equally demonstrated psychic force.

A FATHER'S DEATH AND A FATHER'S PORTRAIT the persons who patronize a boarding house in Fifth street, above Grand Division, is a young man named John J. Stubens, from New York City, who is employed as shipping clerk in a wholesale store on River street. One night about two weeks since John entered his boarding house about 10 o'clock, and shortly after repaired to his room and retired for the night. During the passing hours he awoke to find that a window at the head of his bed had been left open and that the cold air was rendering the apartment uncomfortable. arose from the bed to close the open window, turning the gas slightly up meanwhile. On one side of the window there hung a small framed portrait of the young man's father. John, on closing the window, stepped to the gas jet to dimin-ish the light before again entering his bed. He had just time to note that the hands indicated 114 o'clock exactly when the portrait before spoken of slipped from its nail and fell to the floor face downward. This happened when the young man was at least five feet from the picture, but it did not surprise him greatly, he supposing that the jar occasioned by the shut-ting of the window had moved it from its place. After rehanging the portrait he again sought his bed. In the morning he descended to the breakfast room and received a tele gram. On breaking the seal the information was conveyed to him that that morning at 114 o'clock his father died at his home in New York.—Troy Observer.

A large class of people are not satisfied with what they have. They are covetous and want to be millionaires, rather than to be angels. They make their estimate too high. One hundred thousand, two hundred thousand dollars to them are nothing. They want more, and risk what they have to satisfy their ambition. As is generally the result they lose, and become impoverished. Written for the Banner of Light. TO LILLA.

Sweet child! we said a last "Good-bye" and fondly kissed

With tear-drops trembling in each eye, and every pulse We knew the casket might remain no longer in our earthly

The voice we loved, the beaming smile in which we always

took delight. No more might greet us, for thy life, so fair, so innocent on earth.

Was o'er, and though we might not see with mortal eyes thy heavenly birth,

Yet by the loved ones "gone before" attended, in the Summer-Land Thy spirit's eyes would ope, and nevermore on that celes-

tial strand Shouldst thou know weariness or pain, but with giad feet those flowery dells

Explore, and gather fadeless blooms, and drink from joy's

nectareous wells.

Hast thou not seen ere this, sweet child, those dear ones

whom we fondly keep Close to our hearts though many a day has faded since they

fell asleep.

To waken in that blessed home: Have they not greeted. thre with word

Of loving welcome, tender care, such as from parent hearts Is beard? This thou, no more a stranger, art at home in the bright

mansions where. Thou will await us till use lay our burdens down thy test to share?

Then, though we whispered sad farewells, we fain would take them back again; We will not think of thee as dood, that word of bitter, tor-

turing pain. But living and around us, near in our brief hours of poy to

Our bass, in grief our tears to dry, to lighten toll with thy Bojoften come, dear, precious one geome in the solemn hush

And when the radiant summer day with lovelingss grows

strangely bright.

Be near and tell us-that each flower we plant beside thy Is tended by the gentie hand, with thewers and dewareles-

tial fed. And when our footsteps touch that shore, be thine the glosrious form of light

Which first shall greet us, nevermore to vanish from our raphared sight. But while the years their circles roll, to tell us in familiar

What they hast learned in our advance, the bassed fore which angels teach.

Spiritual Phenomena.

(From the London Spiritualist, etc., 26 h.) A CURIOUS SEANCE IN MALVERN.

Str-On the 14th inst., I sat with our circle, after an interval of some weeks, as I had been traveling in one direction, and Mr. Eglinton in another. I have been told that his scances in Wales and elsewhere were very remarkable, but l only write of what I see:

"Joey" appeared as soon as we were settled. He seemed very glad to see me, and patted my head kindly, talking familiarly of our separation and of other matters. Twelves years ago I was told, in a scance, that the spirits would be able in the future to materialize gold and gems. Last summer Joey told us the same. There were five of us in circle, besides the medium. Joey said, "Remember that I now tell you that we shall by-and-bye be able to materialize gents and gold. Do not mention what I say, but remember." At a subsequent scance I spoke to him of what he had said, and he replied, "Forbidden subject,

At our scance on the 19th inst., Joey said, "I At our scance orsine 110 inst., Joey said, "I am now going to keep my promise to materialize gold and gems." He played his musical instrument and conversed with us nearly an hour, when Ernest greeted us, and asked that the medium should rest. We sat with Willie outside the curtain, with the light of our lamp. Willie seemed partially entraineed, but sometimes spoke. He sat near the block curtain, the are surpose. He sat near the black curtains that are suspended before the sofa on which he reclines, and which form the only cabinet we ever use. A fall female form, robed in white, put aside the curtains, and Willie seemed drawn to her. She did not take hold of him, but he moved to her, just not take note of man, but he moved to her, just as a somnambulist follows the mesmerizer. For a little time they stood together before us, in a good light; then Willie lay down on the sofa, and she stood alone. Soon she retired; the curtains fell together; but quickly the one-armed spirit, Abdullah, came forward. We were directd to have more light. We turned on the gas, so as to have sufficient light. He came very near to us, and allowed us to examine his jewels, that were amazingly rich. In my earnestness to see, and examine closely, I pressed against his solid form, and said, "I beg your pardon," as I would say to any gentleman. He gave each one of us the privilege of examining his jewels, one-in crescent form, the other like a star. He wears diamonds, emeralds, and rubies. After him came Joey, in a very becoming dress, which we had never seen him wear. He had a kind of hood upon his head. He sat at table, and asked for paper and a book, which were given him.

For some time he moved his hands as if gather-

ing something from the atmosphere, just as when he makes muslin. After some minutes he dropped on the table a massive diamond ring. He said, "Now you may all take the ring, and you may put it on, and hold it while you can count twelve." Miss M—took it, and held it under the gas-light; and put it on her finger, and finally remembered to count twelve. Then I took it, and examined it under the gas-light. It was a heavy gold ring, with a diamond that ap-peared much like one worn by a friend of mine worth £17000. Joey said the value of this was 900 guineas. Mr. W—— examined it as we had done. He now made, as it seemed, and as he said, from the atmosphere, two diamonds, very clear and beautiful, about the size of half a large pea. He gave them into our hands on a piece of paper. We examined them, as we had the others. He laid the ring and diamonds on the table be fore him, and there next appeared a wonderful cluster of rubies, set with a large ruby about half-an-inch in diameter in the centre. These we all handled as we had the others. Last there came a cross, about four inches in length, having twenty magnificent diamonds set in it; this we hald in our heads and convinced as cleaning. held in our hands, and examined as closely as we liked. Joey took them all, and put them in a paper and jingled them. He said, "I might leave the ring as a keepsake for Willie, but it might make him selfish."

He told us that the market value of the gems was £25,000. He remarked, "I could make Wille the richest man in the world; but it would not be the best thing, and might be the worst." now took the jewels in front of him, and seemed to dissipate them, as one might melt hallstones in heat, until they entirely disappeared. He talked all the evening, and some of his remarks went to my heart. I was begging, as I often have, for a plece of drapery, or something that I could keep, and I said, almost petulantly, "You do nothing special for me." "Manima, mamma!" cried Joey, "for what did Ernest come to you yester-day?" The fact was that the day before, Ernest had, unasked and unsought, given me information and counsel in a matter, the importance of which could not be expressed, as we say it was emphatically a case of life or death. I was reemphaticany a case of the of death. I was re-buked, as I deserved, and I said to Joey, "What Ernest told me yesterday was worth infinitely more than all the gold and gems in the world." "What do I come for?" said Joey, and the thought pierced me that he had watched over our children and friends; that he had been the means of saving life, and of preparing souls for a holler and happier existence hereafter. How could I value gold and gems, or a paltry piece of drapery, when eternal interests are at stake? How poor we should be if our heavenly Father did not pity our weakness and folly, and send ministering spirits to help us. One marked fea-ture of this scance was, that at the close Joey brought Willie forward, and they stood side by side, Willie in deep trance. Joey said, "Now you see me with Willie." We all responded that we saw both him and Willie. "Well, perhaps

you are all biologized," said he. Many persons think that the medium personates the spirits dressed in muslin made in Manchester, and imported into the scance-room by occult, or usual means. A few think the muslin is of spirit-manufacture, but that there is no materialization of forms. Four times I have seen a white-robed form standing by Willie Eglinton. I have seen Joey make yards of muslin. I have seen him standing beside his medium, and I have heard him speak in a brilliantly lighted room, when Mr. Eglinton was with us, and no more entranced than the rest of us. I have seen hands and arms, and the face only, and I have seen full forms appear and disappear. I have seen a tall man appear, and after many minutes with us, and in a good light, I have seen him gradually sink down, and become invisible, all but a few inches of form, and then that seemed to snap out. I have seen a full form dissolve, and leave the garments suspended, as if held up by a hand; and I have seen the form shrink away to nothing visible, and leave the garments lying along the floor. These not long after disappeared. All this and much more I have seen, and except for its use in converting people to a belief in immortality, all phys-lcal phenomena are to me insignificant as time compared to eternity, beside the spiritual truths given us from the invisible world, and which involve the everlasting destiny of the human soul.

MARY S. G. NICHOLS. Aldwyn Tower, Malvern, Oct. 17th, 1877.

SPIRIT-PHOTOGRAPHY IN NEW YORK.

To the Editor of the Banner of Light: Some time ago you wrote me that if I would secure an experimental trial of spirit photography through the medium-hip of J. J. Hartman, and was satisfied of his claims, you would publish in the Banner what I might be able to say in his favor. At that time I proceeded about an investigation with Mr. Hartman, but my an investigation with Mr. Fractman, out my experience did not afford me the needed sat-isfaction, and my impressions of the operation (not then under test conditions) were not suffielently inspiring to justify me in expressing any positive conviction in favor of his mediumship. I did not then give him sufficient credit for the fact that, like many genuine mediums, his seeming impracticableness might be attributed to his living two lives, and wholly in neither. But I am glad to have had a later and better opportunity of investigation under the best test condiions, and to be able to state that I have no hesttation in freely declaring my honest and positive conviction that Mr. Hartman is a genuine in-strument for spirit-photography. My reasons for this confidence are based on the following

facts:
Monday, Sept. 3d, at 12 M., I arranged for a sitting at 250 Bowery. I had purchased my own tintype plates, cut them up into the usual size, and marked them, some with phonographic sentences and some with Greek, that could not be mitated without detection, even if the plates should be taken from yiew. Tin plate was chosen for the reason that objection is sometimes made that a glass negative may have a previous yet invisible impression which may be resurrected under a second manipulation, and many peo-ple repeat the suspicion even though the investibrings his glass direct from the glazier. Tin plate was selected also because an impression is much more quickly obtained on its opaque surface, and its process of manufacture precludes he possibility of a previous transparency. Mr.

Hartman permitted me to have my own way. I inspected the camera thoroughly, as well as the bath and developers, and followed the process from beginning to end, never losing sight of the plate and the value of the strictest scrutiny. Everything was simple and aboveboard; no othperson was present, and such facility for critical and repeated observation of every minute particular, in the broad daylight, compelled me to acknowledge that a result obtained under such open conditions must be referable to something more than mechanical art. After two or three trials, without success, we appointed another

Sunday, Sept. 9th, at 12 M, same programme, two trials with no result; the artist hopeful, however, and proceeding with a very reverential spirit. The third and last time at this trial there seemed to be let down between me and the came. ra a drop-curtain of lace or snow on the right of the picture, enveloping the sitter.

Monday, Sept. 10th, we met again at nose; Two more trials (and they note trials, but patiently borne) and no result, but H. seemed under a strong influence. In the next and last trial I did not care whether we succeeded or not. H. appeared semi-unconscious, and, developing the plate, stopped all further effort, sat down and burst into tears, the water running from his eyes in childlike sincerity. Recovering himself, we inspected the plate, and the result was a clear, standing figure of a dusky girl, apparently about twelve years old, in a white dress, a white wreath upon her head, a long white well hanging from the back of the wreath to the bottom of the dress, her right hand depending naturally, and her left hand placed upon my forehead. The countenance and hands are dark and Indian like, the nose and mouth prominent, the eyes deep set and earnest. Three-fourths of the plate is covered by the snowy effect of the previous trial, only more distinct, and this time on the left. The girl stands unspotted in the seeming snow-storm. while my own form is almost eclipsed, except where the hand is placed on my forehead. Well of course, a recognition would have been addi-tional satisfaction, but I must accept the issue and try again. However, the procurement of this form and its surroundings, under the most satisfactory surveillance, must be accounted for I did not really require evidence of the truth of spirit-photography, having tested it through two other mediums, receiving two recognitions, one by mail, the other under similar personal tests. but this previous success did not predispose my judgment. To verify the matter I next visited a rance medium up town for a sitting. Without hinting my object, my father controlled, saying the picture I had was the impress of one departed from earth-life; that he himself tried to succeed, and that a friend of mine by the name of Fox also tried (test No.2,) without success. Then came Wiona, daughter of Warsaw, a very observing spirit, and a very useful messenger for her father in his mission of healing, as I have personally proven, who said she would find out who it was and report. Taking all these things in consideration, I think I have reason to entertain perfect confidence in Mr. Hartman's rare mediumship. He is very quiet and reverential and continues his efforts without charge until successful. He is now experimenting, by spiritdirection, with new chemicals with photographing the human breath during the act of speaking—another subject worthy of the scientist. Sitters in other cities claim they have obtained results through Mr. II. which they recognize fully, and there is no reason why, under proper conditions, others may not do as well, and t is hoped the Spiritualists and public will test the matter for themselves.* Spiritus audit roca-

87 Leonard street, New York.

JAY J. HARTMAN, Esq. - Dear Sir: I have received the spirit-photographs, and am very much pleased with them. The picture of my daughter is very plain, and fully recognized. The picture of my wife is not so plain, but is easily recognized. The other picture, which the spirits say to my son is not high reachest the recognized. is my son, is not plain enough to be recognized. But the fact the three pictures are plainly on the card under the circumstances, makes a test in favor of spirit-photography that can't be disputed. You remember that I wrote you that I had spirit friends who would visit your gallery at a speci-fied hour, (of course you knew nothing of the number, or sex, or ages of the parties,) and the result was the three pictures that I expected, and in accordance with the arrangements I had made with my spirit-friends through a writing medium over a thousand miles from you! It is with great pleasure I add my testimony in favor of the genuineness of your spirit-photographs.

Very truly, IRVIN WILLIAMS.

J. F. SNIPES.

Clinton, Iowa.

*Later charges do not invalidate the above statement. Each investigator must be the best judge of the value of his own investigation.

[From the Providence Journal.] MANNERS AND MORALS.

"'T is education forms the common mind, Just as the twig is bent the tree 's inclined." " How far is systematic instruction in manners

and morals practicable in our schools?" is a question I some time since saw proposed in the rovidence Journal.

In my estimation, while the external form—s sort of dancing master's style of good mannerssort of dancing master's style of good manners— may be inculcated by precept to a certain extent in our schools, or otherwise, the internal grace and nicety of perception and observance that im-part such a charm to truly cultured society is too subtle an essence to be embodied in dogmatic rules, and can only be acquired by habitual social rules, and can only be acquired by indictal socia-intercourse with those who through long associa-tion with persons of refinement have become, as it were, "to the manner born." Thus through the daily intercourse with instructors who are of polite breeding themselves, pupils may acquire a more correct standard for good manners without a single formal rule being instituted for their ob-servance than can be inculcated by the most talented and pains-taking, but socially uncultivated teacher, by precept and rule alone, however accurately these may be defined and rigidly en-

forced.
Then again, in order to impart good morals with effect to their pupils, school-teachers must themselves possess good morals, for in spite of any external cloaking of their true character, children are imbued by nature with an instinct, a sort of unexplainable freemasonry, that ena-bles them to detect without effort the secret springs and motives that prompt the actions of those with whom they are in daily and hourly intercourse, whether parents, school-teachers or others, and to mold their own characters from the internal side of the pattern set before them rather than the external, be it for good or for

Innumerable instances might be adduced to prove the soundness of this truism. Before the general introduction of the spinning jenny and power-loom, I used to employ scores, and I may say hundreds of families to spin and weave or single hand spinning wheels and hand-looms in their own homes, which were widely scattered over Washington County in Rhode Island. I soon learned by experience that "blood would tell" almost invariably, and that there were families of certain genealogies who always returned me the full weight of wool rolls or yarn I trusted with them to spin or weave, however low and degraded might be their position in life, whilst on the other hand there were families of other genealogies who would always return shor weight, whatever might be their external exhibit

flow often do we hear people marvel at certain highly exemplary and even religious fathers being cursed with profligate sons! Eor one, so far as my experience and observation extends, would, in a majority of such cases, rather trust to the son's reckless conduct, whereby to divine the internal character of his parent, than I would to the latter's own external demeanor; especially if his occupation be of a kind that renders an outward conformity with moral or religious precepts an imperative necessity to insure success in

How far this subtle element in man's nature may have, through family descent or parental example, tended to shape the characters of the various races and nations of men, might be an interesting though perhaps difficult problem for learned men to demonstrate. I have, however, thought that granting the Scripture record to be literally true, the present status of the human race might, under genealogical and educational influences indicated, have been yastly superior to what it now is, had God in his wisdom or-dained that the earth should have been peopled with the descendants of the amiable and virtuous younger son of Adam instead of those of his

murderous brother.
That the maintenance and permanence of the institutions that constitute the government of both the individual and United States of America depend most emphatically on the intelligence and virtue of the people, has become an estab-lished truth, so self-evident that it may be held to be an absolute political and moral axiom that no intelligent citizen will gainsay or dispute.

In assuming to establish schools at the expense of the people in common for the inculcation into the ductile minds of our youth of the qualifica ion and accomplishment necessary for the conduct, support and defence of a government in-stituted for the whole people and controlled by them, the several individual States have assumed momentous responsibilities scarcely secondary in any respect, and of greater importance in others, than even those involved in parentage, for never was there a sounder aphorism embodied in prose or poetry than the one placed at the head of this

It follows that all who are in any way efficially engaged to see that capable and unexceptionable teachers are provided for the instruction of our youth, should be suitably impressed with the important duties involved in their several trusts, and that school and district committees in an es pecial manner should, in their selection of schoo teachers, after determining their necessary liter ary and technical fitness, so graduate their awards that they may operate as a perpetual premium in favor of candidates, all other things being equal, who most excel in good morals and manners. In this way, in accordance with the invariable workings of the laws of "supply and demand," and vice versu, a class of school-teachers might be gradually raised up in Rhode Island under whose healthy and benign educational in-fluences generations would in time be brought on the stage who would become, as it were, a "law unto themselves," and in great measure not only do away with a necessity for almshouses, prisons or compulsory houses of reform, but render our statute book almost a nullity, whilst all of every profession and calling would bear the unmistak able impress that everywhere marks the well-bred

lady and centleman Almost above all things I would have commit tee men turn the cold shoulder toward all appli-cants, whether male or female, whose habits or modes of thought are likely to insinuate into the minds of their pupils a contempt for the performance of agricultural, mechanical, or any hones pursuits requiring the labor of the hands. I be lieve we may properly look in a great measure to the baleful bent that has been given to the minds of pupils by a certain shoddy class of schoolteachers in these respects, for the decay of agri-culture in many of the States, and the over crowding of our cities with young men and wo-men who are in vain seeking for (as they have been taught to regard it in school) genteel em-ployment. Above all things I would employ no school-teachers who were not strictly honest in their dealings, and whose every day word could not be implicitly relied upon; for I believe if effects could be correctly traced to causes, that we should find that the widespread decadence of morals that has of late so extensively prevailed and filled our places of trust, both public and private, with liars and thieves, originated in many instances from the laxity in morals of school and collegiate instructors of youth.

Our government is a sovereignty of the people and it follows that every individual who has voice in its establishment or conduct, should be qualified to act as a sovereign in his own person, understandingly and independently. For this, among other weighty reasons, the teachers of our youth should be themselves thoroughly individu alized. They should not be of a class that defer their opinions to others. They should be free in their minds to examine all things, obtain all the information they can, whether from books, persons, personal observation, experience or otherwise, and then act as the highest unbiased convictions of their own minds prompt. Thus they could be led to try all things and hold fast to the good, as far as their own judgments and con-sciences enable them to do so, which is all that God and man can or ought to require of fallible

yet modest, gentle, unaffected and unassuming in their intercourse with their pupils and all others without distinction of person or position. I would have them, in fact, to feel themselves to be what God and nature designed us all to be,

not mere weak automatons to be piped and played upon by any privileged or presuming orders in society, whether in regard to their belief or conduct, but free, independent and fully individualized men and women. I do not mean by this that I would have our school-teachers to be reckless or defiant in regard to the past or present opinions and ideas of others, but would have them to examine and weigh these all carefully in the best light their own reason and judgment af-ford, and then adopt those only that accord with their highest convictions of what is true and right, even should they be obliged in consequence

right, even should they be obliged in consequence to stand as it were alone in the world, which has too generally been the lot of those who have been ploneers in the cause of truth and the progress of mankind, in wisdom, knowledge and goodness.

In an especial manner I would have our schoolteachers to be deeply imbued with the divine attribute of sympathy—sympathy that extends not only to our own immediate relatives and friends, but which prograds with tenderness every creature. but which regards with tenderness every creature on God's earth, not excepting the meanest reptile or insect. I would have them to teach their pu-pils, by both precept and example, not only to avoid inflicting wanton or unnecessary suffering on any of the brute creation, but to endeavor to add to their enjoyment of life as much as lies within their power. True kindness and sympathy exert an influence that it is hard for the most ferocious natures, whether of man or beast, to resist, and we may depend upon it that schoolteachers whose every-day life and intercourse with their pupils are pervaded with these heaven-born elements, will never have to resort to corporeal or violent punishment to maintain order in their schools. Thomas R. Hazard. in their schools.

Vaucluse, R. I.

SOUL OR SPIRIT-WHICH?

To the Editor of the Banner of Light:

In your issue of Sept. 8th is a short letter by Mr. A. Walker ventilating this subject. In the same issue is a long and very excellent article by Dr. G. Bloede, being a review of certain portions of Madame Blavatsky's new and profound work entitled "Isis Unreiled."

My object in referring to the work now is to say a few words on the Trichotomy, or threefold division of man, as that subject is treated of in the Isis Unreiled.

There is considerable difficulty in determining the exact meaning of the Saxon word Soul, as it is capable of so many different applications. Perhaps the best way will be to trace the Trichotomy through four different languages, viz: Hebrew, Greek, Latin, and English.

In Hebrew it is Adama, Nephesh, and Nisham. In Greek it is Soma, Psyche, and Pneuma.

In Latin it is Corpus, Anima, and Spiritus. In English it is Body, Sout, and Spirit.

I know that all these words are very equivocal, and used in various senses; but the above positions are the most central, and consequently come the nearest to the truth.

The terms Nephesh, Psyche, Anima, and Soul all refer, in the above connection, to the principle or spirit of life in animated Nature, and in man forms the connecting link between his spirit (conscious identity) and his body, which is a physical organization.

This principle or essence is sometimes called 'the spiritual body' in man.

In addition to the foregoing explanation I will add, by your permission, the following points: 1. Electricity is the Spirit of inert matter.

2. Magnetism is the Spirit of animated Nature.

3. Pneumatessence is the Spirit of men and of angels.

1. Eloharuach is the Spirit of Jehovah. Now I take it that these four points represent all the good spirits in existence.

The Hebrew word Ruach, in the original, is used in two senses, a higher and a lower one; in the above combination it is used in the higher

Before closing I will say that if we look at the history of the human race since the flood, we shall find that three distinct elements have been each in his posterity:

Shem, which signifies Celestiality, evolves Reve-

Ham, which signifies Mundanity, evolves Secular Science.

Japheth, which signifies Oratory or Persuasion, evolves Humanity, or the Great Intermedi-

ate or Harmonial Philosophy. That Philosophy in this age is popularly known by the name of Spiritualism, and is destined to revolutionize the world.

Yours very truly, JOHN MARPLES, M. D. Toronto, Ontario, Canada.

Children's Progressive Lyceum, New

York. To the Editor of the Banner of Light:

This organization meets every Sunday afterternoon at half past two, in Republican Hall, 55 W. 33d street, the place of assembly being well filled with earnest workers. The officers and scholars are greatly animated in their labors by the renewed interest manifested by the friends, and by the encouraging increase of members.

On Thursday evening, Nov. 1st, the Lyceum had a pleasant reunion at the residence of Mr. J. A. Cozino. The object which drew them together was a pound party for raising a Christmas fund. The pleasant parlors were early filled, and the evening soon passed in social conversation. singing, and the auction sale of the pounds. Mr. Snipes, our entertaining auctioneer, gave good proof of his ability by filling the treasurer's box with a most satisfactory sum.

Among the many friends attending were no-ticed Mrs. Nellie J. T. Brigham, the present lecturer for the Society; Mrs. Maud E. Lord; Mr. Henry J. Newton, and many other exponents of our beautiful faith. MRS. H. DICKINSON.

New York City, Nov., 1877.

A Curious Phenomenon.

Mr. Van Dorn complained Sunday that it seemed to him that something was wrapped lightly about the thumb on the arm which was moved by amputation on Saturday, and on examining the arm, which had been laid by Dr. Stannard on a board in the rear room of his store, it was found that a thread had accidentally become entangled about the thumb, and that in the swelling of the thumb the thread had made a crease around it. The thread was removed, and Mr. Van Dorn, not knowing that the string had been around the thumb, said that it felt much better. Soon after, Dr. Stannard made an experi-ment to further test the curious phenomenon. He tied the thumb and little finger firmly together, and laid a hatchet on the hand. Van Dorn soon commenced to complain of pain in the hand, and finally that the thumb and little finger were tied together. The string was removed, and the hand straightened out again, when the patient, with no knowledge of what had been done, said that the arm felt better than it had at I would have them courageous and self-reliant in maintaining what they believe to be right, but any time since the amputation had taken place.

The above are the facts in this case, upon which we have no theory to advance.—Uhagrin Falls (0.) Exponent.

We all have enemies, and all have need of friends,

"Perpetual Forces" in Man. [Ralph Waldo Emerson in North American

The brain of man has methods and arrangements corresponding to these material powers, by which he can use them. See how trivial is the use of the world by any other of its creatures. Whilst these forces act on us from the outside, and we are not in their counsel, we call them Fate. The animal instincts guide the animal as gravity governs the stone; and in man that bias or direction of his constitution is often as tyranor direction of his constitution is often as tyran-nical as gravity. We call it temperament, and it seems to be the remains of wolf, ape, and rattle-snake in him. While the reason is yet dormant, this rules; as the reflective faculties open, this subsides. We come to reason and knowledge; we see the causes of evils and learn to parry them and use them as instruments—by knowledge being inside of them and dealing with them as the Creator does. It is curious to see how a creature so feeble and vulnerable as a man, who, unarmed, is no match for the wild beasts, tiger, or crocodile, none for the wind beasts, tiger, or crocodile, none for the frost, none for the sea, none for a fog, or a damp air, or the feeble fork of a poor worm—each of a thousand petty accidents put him to death every day—is yet able to subdue to his will these terrific forces, and more than these. His whole frame is responsive to the world, part for part, every sense, every pore, to a new element, so that he seems to have as many talents as there are qualities in Nature. No force but is his force. He does not possess them; he is a pipe through which their currents

flow. If a straw be held still in the direction of the ocean current, the sea will pour through it as through Gibraltar. If he should measure strength with them, if he should fight the sea and the whirlwind with his ship, he would snap his spars, tear his sails and swamp his barque; but by cunningly dividing the force, tapping the tempest for a little side-wind, he uses the monsters and they carry him where he would go. Look at him; you can give no guess at what power is in him. It never appears directly, but follow him and see his effects, see his productions. He is a planter, a miner, a shipbuilder, a machinist, a musician, a steam engine, a geometer, an astronomer, a persuader of men, a law-giver, a builder of towns—and each of these by dint of a wonderful method or series that resides in him and ena-bles him to work on the material elements.

We are surrounded by human thought and labor. Where are the farmer's days gone? See, they are hid in that stone wall, in that excavated trench, in the harvest grown on what was shingle and pine-barren. He put his days into cart-ing from the distant swamp the mountain of muck which has been trundled about until it now makes the cover of fruitful soil. Labor hides itself in every mode and form. It is massed and blocked away in that stone house for five hundred years. It is twisted and screwed into fragrant hay which fills the barn. It surprises in the perfect form and condition of trees clean of caterpillars and borers, rightly pruned, and loaded with grafted fruit. It is under the house in the well; it is over the house in slates, and copper, and water spout; it grows in the corn; it delights us in the flower-bed; it keeps the cow out of the garden, the rain out of the library, the miasma out of the town. It is in dress, in pictures, in ships, in cannon, in every spectacle, in odors, in flavors, in sweet sounds, in works of safety, of delight, of wrath, of science.
These thoughts no man ever saw, but disorder

becomes order where he goes; weakness becomes power; surprising and admirable effects follow him like a creator. All forces are his; as the wise merchant, by truth in his dealings, finds his credit unlimited, he can use in turn, as he wants it, all the property in the world, and first or last vast amounts pass through his hands—so a man draws on all the air for his occasions as if there were no other breather, on all the water as if there were no other sailor; he is warmed by the sun, and so of every element; he walks and works by the aid of gravitation; he draws on all knowledge as his province, on all beauty for his innocent delight, and first or last, he exhausts by his use all the harvests, all the powers of the world. For man, the receiver of all, and depositary of these volumes of power, I am to say that his ability and performance are according to his reception of these various streams of force. We define Genius to be a sensibility to all the impressions of the outer world, a sensibility so equal that it receives accurately all impressions, and can truly report them without excess or loss as it received. It must not only receive all, but it must render all. And the health of man is an equality of inlet and outlet, gathering and giving. Any hoarding is tumor and disease.

The Planet Mars.

To the Editor of the Banner of Light:

Much has been said and written during the past few months in regard to certain planetary bodies, say Mars and Saturn. The modern astronomers have lately discovered that Mars, like the planets Saturn and Jupiter, is attended with satellites; it is believed that the atmosphere of the planet Mars is very dense, and its being so swift in motion may be one reason why this discovery was not made a great many years ago. Had our forefathers one hundred years back had such powerful telescopes as we have at the present day, the probability is that the above discovery would have been reade there. would have been made then.

The planet Mars entered the sign Pisces on the 7th of June, this year, 1877, and does not leave that sign until the 9th of December. The fact of Mars remaining six months in one and the same sign, takes place but once in a generation, and will not occur again during the residue of the present century. Mars being so long in the same sign made it very favorable for observation on the part of the modern astronomers, but it is more than probable that Mars has had these satellites for millions of years. It takes Saturn nearly thirty years in transiting through the twelve signs of the Zodiac.

From the early part of June until past the first week in December the two evil planets (astrologically colling that the signs of the Zodiac).

ically speaking,) are near together in the same sign, Pisces. We will examine these aspects sign, Pisces. sign, Pisces. We will examine these aspects and positions from an astrological standpoint: The close conjunction of these two planets has been the cause of the great amount of crime that has taken place during the past few months—such as horrid murders and suicides, accidents, &c., &c., and the end is not yet, I am sorry to say; these troubled aspects do not cease till past the 9th of December next, when Mars will enter the slept Arles. the sign Aries. This combination has and will have a bad effect upon all persons born under either of these planets, Saturn or Mars. The career of all persons born about the 6th of March in any year, or at about sunrise or sunset on the same date, will during this period-be attended with unfortunate events and circumstances.

Serious accidents always take place at the time that evil aspects are in force. What we call an evil aspect is when the moon forms an evil aspect to either Mars or Saturn. I will point out the evil days—that is, when these aspects are formed; during this month, November, also in December, 1877; November 7th, 14th, 21st and 8th, December 4th, 5th, 11th, 12th, 19th and 25th. These are dates when fires, and accidents, and crime will be most likely to occur.

THOMAS LISTER. 505 West 23d street, New York.

The Virginia City (Nev.) Enterprise reates the following as a recent veritable occurrence: "About a week or ten days since a man in this city dreamed that he saw his next-door neighbor brought home dead from the mine in which he worked. He told his wife of the dream next morning, and during the day they talked a good deal about it. On the second day the man vho had experienced the dream looked from the window and saw the neighbor on his own doorwindow and saw the neighbor on his own doorstep about to leave for the mine. He said to his wife: 'I have great mind to go and beg that man not to go to work, my dream haunts me so.' The wife answered that it was a foolish thought, which would only annoy the man, and was not worth mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, crushed out of shape and quite dead, was brought home."—Boston Journal. THE SEVEN-NIGHTS' WATCH. A NORTH-COUNTRY BELIEF.

Nay, don't turn the key, not yet, not yet; five nights have Say, don't turn the key, not yet, not yet; nve nights have n't past and gone
Since we laid the green sods straight and meet to wait for the cold, gray stone;
See, his pipe still iles on the mantel where the old armchair is set.
The knife is left in the half-carved stick; don't turn the door key yet!

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ER.

How it rains! It must be dree an' all where the wet wind sweeps the brow.

And it 's dry and warm by the hearthstone; don't steek the lintel now!

Fling a fir-log on the ingle; he was used to love the light.

That shone ' haste thee '' through the darkness, when he was abroad at night.

Thieves? nay, they scarce come up our way, and there 's Lone so much to steal;
Just the break loaf in the cupboard, and the hank on the splinning-wheel;
And I'd rather lose the all I have, ay, the burial-fee on the shelf.
Than think of him, barred out from home, out in the cold by himself.

Whish! Was not you a footstep in the path out there by the byre? Whish! I know how boards can creak, I say, pile sticks on the fire.

The wind sighs over the upland, just like a parting soul; Get to bed with you all—I'll stay, and keep my watch by the gathering coal.

For all he grow so wild and strange, my one son loved his mother. Mayhap he'd come to me when scarce he'd show himself to another.

When the drink was out he was always kind, and e'en when he had a drop

He was mild to me. Don't turn the key! For seven nights here I stop.

I bore him, kept him and loved him; whatever else might Come, He knew while his mother held the door, was always his welcome home.

You may stare and laugh, an' it please you; but, oh, a glint of him Were just a sparkle of heaven to the eyes that are waxing

And I know, should be meet his father, up there in the rest And I know, should be meet me rather, up there in the rese and joy,

He 'll say, ''A couple of nights are left, thou 'st need to cheer her, my boy, ''

So leave the key, and fetch the logs, till the mourner's week is done;

I tell thee I 'll watch, lest I miss in sleep a sweet smile from my son.

—[All The Year Round.

Banner Correspondence.

New York. NEW YORK. - Chas. H. Titus writes: "I

feel impressed to notify you concerning a scance given by Mr. James M. Choate, of your city, but given by Mr. James M. Choate, of your city, but now located in New York—779 6th Avenue. A stranger to the phenomena of Modern Spiritualism, I was persuaded to attend this scance by a friend, and I must say I was surprised and astonished at what I saw and heard. Numerous tests were given and recognized, as indeed they could not help being, as the full name was given in every instance; and at the conclusion of the seance a most heautiful profusion of research. in every instance; and at the conclusion of the séance a most beautiful profusion of roses, rosebuds, heliotrope, violets, pinks, ivy, etc., were brought by the invisibles, and laid in the hands of all within the circle! A beautiful ending to a beautiful mystery. Mr. Choate allows himself to be thoroughly searched, as well as every object in the room, and leaves no doubt in the minds of those present that it is the work of an invisible and might proven. Purior the source which and mighty power. During the scance a spirit came to me, and gave its name. I could not speak and recognize it then, my emotion was too great. I had sneered at this thing many times; now it knocked at my door, and would not be denied. She who came to me and gave her name was all in all to me, and when she died it seemed was all in all to me, and when she died it seemed as if the light of life went with her, and would never shine upon my path again. I called upon the medium the next morning; he was soon entranced, and my wife came again, and said, 'Charles, I have brought our little one, Theo., with me, 'and then came a communication that will always remain with me, whatever life may bring. At the conclusion of the communication the medium requested me to close the blinds and draw the curtains. I did so, and resumed my seat, when almost instantly what seemed to be a child's hand touched mine, and a voice said, 'one from mamma, one from baby, and I felt flowers laid in my hands. The medium then came out of the trance. I opened the blinds, and examined my treasures. I had a full-blown white rose my treasures. I had a full-blown white rose and a beautiful bud, and more wonderful than all, twining around the stem of the rosebud was a soft tress of curling brown hair, the exact shade of that of my little girl, who was three years old when she died. I was dumfounded. I have never been called a Spiritualist. I cannot explain this mystery. But this I do know, I have been in the presence of the living dead, my dear ones, and I am content."

BELMONT .- W. Angel writes: "The cause of Spiritualism is progressing in this part of the country as fast as is desirable. It encounters at every forward step a mass of ignorance, bigotry and prejudice which it is necessary should be over-come before it can go forward and do its appro-

making greater efforts than ever before to bring the timid into the fold, in order to shield them 'from the power of the devil,' as they term' Spiritualism. But with all their efforts they have only succeeded in gathering in a few boys and girls. This anxiety is certainly significant. for it is a fact that every thinking soul is fast throwing off the fetters of the church, and inquiring into the Spiritual Philosophy. God speed the work! The Banner is rapidly bringing into line the good and the true.

and the true.

Will you be kind enough to publish the following, as it will probably meet the eyes of the interested parties; being a schoolmate and knowing well the family alluded to, we feel an interest in went the farming antided to, we feel an interest in having it reach them; knowing some of them to be Spiritualists, we know it will reach them through your paper. I was at San Francisco on the 18th of September; and at the Pacific Hotel I picked up an English journal, in which I read the following announcement:

*Death of an Aged Backelor, -Died on the 7th of April, 1877. C. Norwood, aged 109 years, leaving all his estate to the heirs of his brother. Barny Norwood, who went to New York in April, 1778. The estate is valued at £160,000, or \$800,000.

There are but four of the heirs living. The youngest, Dr. C. Norwood, who resides somewhere in the Sacramento Valley, California, is a stanch, thorough spiritual advocate."

Tennessee.

MEMPHIS.-G. R. J. Jones writes, Nov. 5th "Our fellow townswoman, Mrs. Annie C. T. Hawks, closed her series of lectures at Harmonial Hall last Sunday night, before a large and de-lighted audience, and more than sustained her reputation as having no superior as a trance inspirational speaker. Her improvisations, too, are truly wonderful. Mrs. Hawks goes to Shreveport, La., the 10th of Nov., for an engagement of twelve lectures. She is also engaged in Philadelphia for the month of May next. Mrs. Hawks is a new for engagement, and our friends result is open for engagements, and our friends would do well to 'try the spirits' by engaging her services. One of our largest newsdealers says Mrs. H.'s lectures create a demand for spiritual literature, his sales of the Banner of Light and Religio-Philosophical Journal having increased fourfold. We are getting up a public library for our Hall, and hope soon to want some of your books."

Massachusetts.

MILFORD.—Cyrus S. Brown writes, Nov. 14 "Of late years we have had no public meetings of the Spiritualists of this town; but this week some of the friends engaged Mr. J. Frank Baxter. He spoke in Washington Hall, Monday and Tuesday evenings, to full houses, there being quite a delegation from Medway, also from Woonsocket, R. I., including the celebrated Dr. Buffum, of Providence, R. I. The lecture and the musical part of the service were much enjoyed,

first evening an old lady took control; said she belonged to the Baptist—Church when she first came to town, but afterward joined the Methodist; gave date of death, with year, age, etc. Her name was Mrs. Jeremiah Adams. Herson, Mr. O. M. Adams, arose in the audience and stated that all the particulars as given were perfectly correct. At another point in time during the service Mr. Baxter stopped short and exclaimed, 'I see at the further end of the hall, as it were in large black letters, the name of James Lester Morgan, about thirty years old.' We all knew him at once; he was a clerk in a house. knew him at once; he was a clerk in a house-furnishing store; died with a lung difficulty; has

chiew him at once; he was a cierk in a nouse-furnishing store; died with a lung difficulty; has a brother here who is a druggist. He told his friends before he died that, if he could, he would manifest himself. After the lecture Mr. Baxter was fairly besieged with anxious questioners.

The tests, as well as the lecture on the second evening, were full of thrilling interest. I will give the first test on this occasion: Mr. B. said, 'While I was lecturing I saw at the end of the seat on the second row a man in a soldier's uniform; I should judge him to be an officer of high rank; he held in his hands what seemed to be an oil painting of himself, and I heard him say, "It is well done; not so good as life, but quite good, quite well done," and I heard the name of Wyman—Col. Wyman.' Whereupon the gentleman on the end of the second settee arose very deliberately, though somewhat agitated, and said, 'I ately, though somewhat agitated, and said, 'I recognize him as Col. Wyman, of the 16th Massachusetts regiment. I have just finished an oil portrait of him, and it is now in the Grand Army Rooms at Holliston. I took it from a very indistinct copy of a photograph. I never saw the Colonel, but his friends say it is a good one, and it seems he comes here and pronounces it so himself.' The artist's name is McCaslin, of Holliston; he stated that it was the first test he ever had in his life, payor saw or heard of Mr. R. be ton; he stated that it was the first test he ever had in his life—never saw or heard of Mr. B. before. On being asked, 'Are you a believer?' he replied, 'No, but shall be after this, for I doubt no longer.' You may be assured this test created a sensation in the audience, a large portion of whom were skeptics. Two persons who committed suicide manifested, and proved to be well known to the audience. The lectures gave universal satisfaction. We hope to have Mr. Baxter here again, as we think he has done a work here that may ripen into a lasting benefit to the whole that may ripen into a lasting benefit to the whole town. There are a number of good mediums here, but we have no public meetings."

CHICOPEE.—Chester A. Greenleaf writes: The cause is in a fair condition here, and we hope to revive our Sunday meetings for the winter soon. We have been favored the past summer by visits from several test mediums, among whom was Mr. C. E. Watkins, who was at my house about ten days. His gift for independent slate writing was fully vindleated to the satisfaction of more than a score of persons. My experience in this regard equals in conclusiveness that of Messrs. Sargent and Wetherbee. My wife received a long communication on new double slates bought and screwed together by myself, and untouched by Watkins. The moving of the tiny pencil was heard by her, while Mr. Watkins was standing in a doorway about twelve feet distant from where the slates were held by her. The Banner of Light is read and much appreciated here." hope to revive our Sunday meetings for the win-

Virginia.

SUFFOLK .- Thomas J. Kilby writes: "There is one thing I think genuine mediums ought not to do-they should never make any banter or bet, or positive assertion. They should make no promise, but only state, if they choose, what has occurred through their organism, and with proper conditions the like may occur again. It seems to me that course would place them always on the safe side, and insure their dignity on all occa-sions. I read the Banner with the greatest satisfaction, especially those profound lectures of Mrs. Richmond and Mr. Peebles's letters. Many other rich things also appear in every number."

Nevada.

CARSON CITY .- H. Fulstone writes, October 25th: "Mrs. P. W. Stephens has just paid us a visit, lecturing and giving tests that were satisfactory in most cases. Her lectures and poems were excellent, awakening a decided interest in Spiritualism. She has left for a short time, but having rented a house, she intends returning to spend the winter months with us. If mediums coming to California would give us a passing call, I have no doubt that in time Spiritualism would be firmly established here." be firmly established here."

BUCKSPORT.-C. F. Ware writes, Nov. 1st: 'E. V. Wilson has just closed his engagement in this place (one week), and I cannot refrain come before it can go forward and do its appropriate work."

California.

SAN BERNARDINO.—Joseph Crosby writes:
"I have visited nearly every town and hamlet in the State of California. I find the religionists are making greater efforts than ever before to bring the second to take new life in this vicinity through his ministrations."

in this place (one week), and I cannot refrain from echoing the encomiums of all who listened to his soul-inspiring discourses. Mr. Wilson gave many tests during the week, which, with hardly an exception, were recognized and fully appreciated. He has left very many warm friends here, and will long be remembered by all. Our cause has seemed to take new life in this vicinity through his ministrations."

INSPIRATION.

True inspiration blesses only such Sweet souls as wait its vivifying touch; On them alone is shed its radiant light, And they, responsive, tune the lyre aright.

Poetic rapture bears the soul away

Hence to the realm where spirit holds its sway;

Where thoughts and deeds and aspirations seem Goodly and forceful—not an empty dream; Where grace and beauty, gentleness and peace Are regnant powers—till time itself shall cease; Where love is life, and light to earthly eyes A golden mist that thrills and glorifies! In whose effulgent beams, with spirit blent, Men seem as gods, and God omniscient.

How to Effect the Speedy Triumph of Spiritualism. To the Editor of the Banner of Light.

Allow me to embrace this opportunity to express the conviction, which I have several times done on previous occasions, that the cause of Spiritualism might be speedily revived through-out the country, and millions put in possession of its enlivening hopes and grand truths who have now no practical knowledge or correct information with respect to it, by simply calling a national convention and districting the whole country, and making arrangements to put one or more speakers into each district at a trifting cost for each friend of the cause. All the churches that have tried this plan have made it a grand success and have far outstripped those societies which have pursued the chaotic course and conflicting confusion which Spiritualists and Liberalists are now pursuing, and which have caused a vast amount of time and money to be almost wasted in a fruitless effort to advance the cause; while experience proves that the plan 1 have suggested would secure the speedy triumph of its grand principles throughout the whole country. KERSEY GRAVES.

Rev. T. S. King and Spiritualism.

to the Editor of the Banner of Light: I read with no little interest your comments on the volume of T. S. King's writings edited by Mr. Whipple. In that book there seems to be a dlause placing Mr. King in antagonism to Spiritualism. Perhaps the clause alluded to belongs to some of Mr. K.'s writings while a resident of Boston. In the Banner of Light for Sept. 22d, 1866, is a letter from J. V. Mansfield to Rev. J. M. Peebles, in which is recorded a test Mr. King obtained from his grapit fother. In this letter

customers. Only four days prior to his death a lady called rum, of Providence, R. I. The lecture and the musical part of the service were much enjoyed, and the tests proved of absorbing interest—wonderful and deeply interesting—the whole audience maintaining a deathlike stillness during their delivery. They were numerous, and were all recognized. I will mention a few: On the

ton, Mass.

THE WORLD'S SIATEEN CRUCIFIED SAVIORS; on, CURRSTAINITY BLYORE CHRIST, Containing new and starting revelations in feligious history, which disclose the Oriental origin of all the doctines, principles, mecepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oilental Cruellief Gods. By Kersey Graves, Fifth edition, corrected and revised.

E. V. Wilson, the well-known lecturer and test-medium, says; "This book is one of the wonders of the age, and should be in the hands of every reformer," M. K. Wilson, Danville, Ill, writes of It; "It will do more to-ward putting an end to religious errors and superstitions.

POEMS OF THE LIFE BEYOND AND WITHIN. Edited and compiled by Giles B. Stebbins, Detroit, Mich. Colby & Rich, Publishers, Boston.

There are one hundred and thirty-four short poems, derived from a very wide range of literature in many languages, both ancient and modero, the best translations being given. A number of poetic gens have thus been brought together, all relating to one subject, and that one the most serious and Important that can engage human thought. The object of the author in making his compilations is thus stated in his preface:

"These poems, from many lands and conturies, are selected and arranged with the hope that they may help to make still more clear and vital our abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us—the truths of the soul."

Among the poems of this collection we find one—"The Evergreen Mountains of Life," by James G. Clark—which we have read and re-read dozens of times with a thrilling pleasure. We copy it for the enjoyment of our readers also, as follows:

There's a land far away, mid the stars, we are told,

pleasure. We copy it for the enjoyment of our readers also, as follows:
There's a land far away, mid the stars, we are told, Where they know not the sorrows of time; Where they know not the sorrows of time; Where the pure waters wander through valleys of gold, And life is a treasure sublime; 'I' is the land of our God; 'I is the home of the soul, Where ages of splender eternally roll; Where the way-weary traveler reaches his goal On the evergreen mountains of life.
Our gaze cannot soar to that beautiful land, But our visions have told of its bliss; And our souls by the gales from its gardens are fanned When we faint in the deserts of this; And we sometimes have longed for its holy renose When our spirits were torn with temptations and woes, And we 've drank from the tide of the river that flows From the evergreen mountains of life;
Oh! the stars nover tread the blue heavens at night, But we think where the ransomed have trod; And the day never smites from its palace of light But we feel the bright smile of our God, We are traveling homeward, through changes and gloom, To a kingdom where pleasures unchangingly bloom, And our guide is the glory that shines through the tomb From the overgreen mountains of life.

The compliation embraces so many gens that each reader will be and to find some treasured favorite, beside solace for will be and to find some treasured favorite, beside solace for will be and to find some treasured favorite, besides solace for will be and to find some treasured favorite, besides solace for

The compilation embraces so many gems that each reader will be apt to find some treasured favorite, beside solace for a weary hour, when the disappointed, embittered, despondent heart feels the emptiness of earthly hopes and enjoyments, and reaches out for consolation toward the higher and nobler things of the life immortal,—The Daily Inter-Ocean, Unicago.

Joyments, and reaches out for consolation toward the highter-Ocean, Chicago.

LIFE HISTORY OF OUR PLANET. By Prof. Wm. D.
Gunning. Illustrated by Mary Gunning. 400 pp., 100
Illustrations. Price \$2.

For many years we have not been so magnetized by a
book as we have been by this one. Although pressed for
time we have contrived to read every page of it, a thing we
seldom do in the case of the numerous books and painplates
sent to us for-review. Not to flatter the author, but for
our own pleasure and profit, we propose at an early day to
re-read this book, which fact we mention as an intimation
to our readers of the esteem in which we hold it.

The author's style is clear and concise and at the same
time animated and poetical. So fresh and spirited is the
description of those pre-historic times that we flud no difficuitly in reading into the "wee sma hours of morn" without needling, a feat we could not perform in the case of any
other book new before us.

The author aims to trace the course of earth-life from its
earliest manifestations, as shown by fossils, down to the
present time, and at the same time to present whatever
conspleuous evidence there is that the present animal and
vegetable kingdoms are the results of the process of evolution from simple primitive forms. This evidence is stated
fairly, and in amount as well as in character is quite overwhelming. Others have indeed pressed their inquiries in
this respect with great pertinacity and much success in
special directions, but it was reserved for Gunning to give
us an abstract of the whole evidence up to this date. The
question of evolution is now so important, that no man
laying any claims to scientific knowledge can afford to
neglect it. If the theory is true, it is dide, nay, more, it is
immoral to reject it. To reject the truth, or even to
smother and neglect it, is closely akin to pronagating a
faiselood. As we would have our readers abreast of the
times and exactly right in medical matters, so we wish
then to be in this inferesting field o

cestor who scratched less and twitched more than man does to-day."

If this work were divided into short chapters or lessons and supplied with a glossavy of its technical torms it would make a capital text-book for schools and colleges, and thus supply a real want which cannot much longer exist unsatisfied. Ignorance and supersition will of course do what they can to prevent men from reading and rensoning upon the book of Nature, lest indeed they should become vise and actually discern good from evil, and perchance doubt some vague stories which have been in the past protected from ridicule and oblivion only by the tradition that they are revelation. Rocks and fossils are the Creator's record without doubt, and if the history thus written does not harmonize with man's traditions, with all due respect and reverence for man's ability and integrity, we must accept the record made by the elemal God in preference to the word of man. Fossils and strata cannot lie.—The Chicago Medical Times.

Shiloh Home.

Shiloh Home.

A notice appeared in the Banner last April regarding the "New Shiloh," and that something was contemplated in the way of a new organization under some form of coperation or communal life.

A tract of about four hundred acres of land has been purchased in Pike County, Pennsylvania, two and a half inlies from the Bushkill post-olice, and thirteen miles from Strandsburg on the D. L. and W. R. R.

Of this land about twenty-five acres are now in garden, orchard, meadow and pasture, with a frame house (unfinished) with ten rooms. The soil has few equals, and no superior for all kinds of root vegatables, and fruits, such as berries, peaches, plums, apples, pears and grapes. The product of the place this season has been 600 quarts of strawberries, and 60 bushels of peaches, (marketed at higher prices than were paid in New York or Philadelphia,) and 52 gallons of who made from the grapes, with some grain and root vegetables. Peaches were gathered this season measuring nine laches in circumference. The elevation of about five hundred feet above the Delaware river, three miles to the south, saves the fruit from the early and late frosts, while the air is of the purest and the water of the sweetest and best. Chestinuts and butternuts grow in great abundance, and of the finest quality.

There are two streams of water running through the property upon which are falls, and surrounding scenery much celebrated and sought after. The falls are known as the "Little Bushkill" and "Pond Run Falls," but lately named "Union Falls," it is "Home" will derive a large income from these "Falls," by serving refreshments to visitors, and from summer boarders.

The property is held in trust by Henry J. Newton and Dr. J. H. Newbrough, of New York City, and Hammah L. Marsh, for an "Industrial and Educational Institution or Home for Women and Children."

The secial basis of the "Home" will be much like that of the Hickstite Fytends upon the marriage question, and as set forth in the "Sclence of a New Life," by John Cowan, and in t

Joseph Cook, in one of his late "preludes," took pains to retail the vilest slanders of Thomas Paine, and to whoop like a savage over the misfortunes of "infidels," in connection with the sale at auction of the Paine Memorial Buildring. His eager credence of the worst possible of Paine, notwithstanding the vast preponderance of testimony in his favor, is so thoroughly in keeping with his own character as not in itself to keeping with his own character as not in itself to be worthy even of the briefest comment; but when he adds, "There is evidence that his infidelity sowed the seeds of his bad habits," he invites a species of retort from which he is saved only by the self-respect which no gentleman forgets. We always pass unnoticed the cases of "clerical scandais" with which the daily papers teem, and prefer to leave to vulgar minds the unenviable distinction of attributing to mere belief or unbelief the vices which religion and "infidelity" alike condemn. If the question of truth as between Christianity and "infidelity" could be settled by a comparison of personal character between Christians and "infidels," the former would have far greater cause than the latter to hang their heads in shame. But we M. Peebles, in which is recorded a test bit. Ring obtained from his spirit-father. In this letter latter to hang their heads in shame. But we Mr. Mansfield says he does not doubt Mr. K. was should-scorn to attribute to Joseph Cook's Christhout to Joseph tianity the mean malignity of detraction, the loathsome delight in others' misfortunes, the dis-

LIST OF LECTURERS.

(To be discful, this List should be reliable. It therefor behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur, 1

MIRS, M. C. ALLBER, Inspirational, Derby Line, Vt.
WM, H. ANDREWS, M. D., Iowa Falls, I.a., Fare of E.
Higglins.
MRS, EMMA HARDINGE BRITTEN, San Francisco, Cal.
REV. J. O. IVARREIT, Gien Heulah, Wis.
MRS, EMMA HARDINGE BRITTEN, San Francisco, Cal.
REV. J. O. IVARREIT, Gien Heulah, Colerain, Mass.
MRS, R. W. SCOTT BRITGIS, West Windeld, N. Y.
REV. DR. BARNARD, BRITECTORK, Mich.
RISTOD, R. BERTS, Versailles, Cattaranges Co., N. Y.
MRS, PRISCILLA DOLY BRUDDINGY, Fairfield, Me.
CAPT, H. H. BROWN, box 103, Battle Creek, Mich.
MRS, E. BUTRE, DOLY BRUDDINGY, Fourthford, Ct.
DR. JAS, K. BAHLLY, care of Religio-Philosophical
Journal, Chicago, III.
ADDIE L. BALLOU, box 806, San Francisco, Cal.
MIRS, H. F. M. BROWN, National City, Cal.
PROF. S. B. BRITTAN, No. 2 Van Nest Place, Charles
street, corner 4th. No. 55 Fester St., New Hedford, Mass.
WM, S. BILLE, No. 55 Fester St., New Hedford, Mass.
WM, S. BILLE, No. 55 Fester St., New Hedford, Mass.
MRS, A. P., BROWN, St. Johnsbury Centre, Vt.
J. R. BUELL, and MIS, DD., RUELL, Holtanapolis, Ind.
JENNIE BUTLER BROWNE, BOX 41, Story Creek, Ct.
PROF. C. C. BENNETT, M. D., New Haven, Conn. Loctures free.
J. FRANK BANTER WIII Speak Sundays of December in
Philadelphia; Dec. 4, 5 and 6, in Aubdfin, N. Y.; Jan. 6,
Hartford, Ct.; Jan. B. Bitsody Cry Jan? 20 and 27, W
Springheld, Mass., Feb. 3 and 10, Orange, Mass. Feb. 37,
Brockton, Mass., Feb. 21, New Haven, Ct.; Sundays of
March, Cleveland, O., probably; Sundays of Apil, Stoneham, Mass. Address, Box 130, Winchester, Mass.
MRS, L. E. BALLEY, Battle Creek, Mich.
MR, A. B. BROWN, box 744, Worcester, Mass.
MRS, L. E. BALLEY, Battle Creek, Mich.
MRS, Andy N., Bernham will speak in Nachua, N. H.,
Nov. 20, 25, and Dec. 2. Permanent address, 25 Shawmitt avenue, Boston, Mass.
D. S. Categaller, 525 West Seventh St., Wilmington, Del.
WARREN CHASE, Sar Francisco, Cal.
DIR, DEAN CLABKE, care Religio-Philosophical Journal.

ton, Del,
WARREN CHASE, San Francisco, Cal,
DR. DEAN CLARKE, care Redgio-Philosophical Journal,
Chicago, III,
HETTIE CLARK, trance speaker, 57 Dover street, Boston,
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MODERS SPIRITUALISM The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Puture existence of man.

Special Notice to our City Patrons.

November 29 h being the "Thanksgiving" appointed by duly constituted authorities, the Ban, and dealings with the red men. It is freely acner of Light Office and Books' re will remain closed throughout the day. Those subscribers who are accustomed to obtain their papers at the office on Thursday A. M., will for this occasion be supplied on Wednesday, the 28th.

Our Public Free Circles.

No circles will be held at this office the last week in November (Thank-giving week); but they will be resumed Tuesday, Dec. 4th, and continued as usual Tuesdays, Thursdays, and Fridays. The public are freely invited:

The Law Always Works.

Why is India addicted with famine, and England compelled to tax herself heavily for the relief of the suffering millions of that distant country? Plainly because England is accountable? for it all, and but for her the inhabitants of the rich and populous districts of India would have been able to take care of themselves, as they had always done before. It is marvelous that such a statement should ever have to be made as this, the world has ever seen, a terrible famine prebeginning of the century to the 250 000 000 now demned in the hearts of the American people, i halst no on the soil. But there may be a reasearch for. It is possible that what we now wit? ness in India is the outcome of the unswerving law of compensation.

It is now more than a century ago that the East India Company, which was supreme in thatfar-off Asiatic peninsula, began to export onlum from Bengal into China. The trade in opium increased rapidly, even as all vices spread by the power of contagion. It also brought in larger and larger revenues to the Company, by which their greed was stimulated the more and they were finally enabled to push their unhallowed business by the aid of government authority. There were three entire provinces in India which were given over to the production of oplum, and the English Government enjoyed a monopoly in two of them. In the last fifty years the production of the drug has increased rapidly, while the revenue, of course, has increased corresponding-Iy. 771.5 profits in 1852 were estimated at from three to four million pounds sterling a year, or fifteen to twenty millions of dollars.

Very soon matters took such a turn that the people of these large and rich provinces were no longer allowed the choice of producing opium or not, but were compelled by a forced combination. of circumstances to raise the deadly poppy or starve. Their lands were measured, allotted to them, and controlled by the English Governtherefore, if these three provinces of India weredevoted to the production of this drug they could not raise any food for the support of their population, and it had to be taken from what was raised by the people of other provinces, who generally produce no more than is sufficient for themselves. This fact alone accounts at once for the short supply of which complaint has been made within the past few years, and likewise for the famine from which the crowded population is suffering. And by the unerring law of comland to day is summoned by a dire necessity to pull out of her pockets for the relief of the people of India the millions she had stuffed into them as the profits of this iniquitous opium trade.

. It is well remembered, too, that England went to war with China because the Emperor obstinately refused permission to import the drug articles treating on the vital issues of the day. within the Chinese borders. He declared it a contraband traffic from the beginning, and the John Wetherbee's contributions to the Banner denunciation has never since been removed. He was forced at last to confess his inability to keep of Spirit-Power Phenomena." J. Enmore Jones's it out of the Empire tecause of the superior essay, "Mesmerine: Human Soul Power," is strength of Great Britain, but he has steadily devery interesting. This magazine is worthy of clared that nothing would induce him to derive a liberal patronage. revenue from the vice and misery of his people. What a rebuke is this from a Heathen nation to

worthless by them and thrown into the sea.

break the spirit that in a heathen breast was too lofty to be met by the calculating spirit of a Carietian ruler. The oplum war, a war which no less a man than Ex President John Quincy Adams in this country defended, was waged against China by England because the revenue | which he has pronounced since the commencement from opium had become so important an element of his present engagement in this city, and which destruction of the contraband drug by the Chinese authorities Great Britain made haste to equipvessels of war and send out troops, by the aid of visible phenomena. The mysteries of nature which she finally forced a treaty on China, the are fast being dissipated. The beneficent reign terms of which required that five of the principal of inflexible law is now almost universally concities of China should be thrown open to British | ceded. We are living in a paradise of matter. trade and residence, under certain restrictions which should be satisfactory to the English as well as to the Chinese, and the island of Hong live here forever. We seek knowledge of the Kong was ceded outright and forever to the Qugen" of England.

Here is a strip of modern history, made by a professedly civilized nation, in which the spirit and methods of the Christianity of modern times are sharply contrasted with those of so-called heathendom. Who says that a nation which behaves under these circumstances as the Chinese nation has done is a heathen nation, and insists. that its tyrant is the Christian one? If such is to be the way in which titles are distributed, let us by all means pray to be called heathen! But, the curses of England are coming home, like chickens, to roost now. Her wrong done to China as well as to India she is being forced to pay roundly for, and the urgency of meeting such a payment, conjoined with the decay of her manufacturing industries and foreign trade, may proveto be the fatal turning point in her career where her boasted greatness is to be toppled down in a great ruin. It ought to be easy to see from this that it pays best to do what is always just and

The Indian Wars.

Day by day the confession continues to be made, that all our troubles with the Indians come from our not keeping our simple promises to them. It crops out in the speeches made in Congress, in the churches and church conventions, and in the columns of the press. The recent surrender of Chief Joseph, of the Nez-Percé tribe, has supplied the occasion for a number of these affective commentaries on our treatment of knowledged that at least in this instance we are wholly without excuse or provocation. We w white nations or colonies," remarks one journal, would have endured patiently the wrongs that were put upon the Nez Perces, who had always been honorable so far as their lights went in the observance of treaties with the United States. They started a war that was hopeless, it is true, but their courage and keen sense of wrong are none the less to be doubted on that account. After they had started it, Chief Joseph maintained the struggle in a desperate but mainly honorable manner. He permitted cruelties to be inflicted, but never where he did not have reason to suspect that the victims were giving aid and comfort to his enemies. He did no more cruel comfort to his enemies. He did no more cruel Mr. Lynn then eulogized the leaders of Liberal acts in a general way than he could quote as Christianity. He did not agree with them on good military authority as Gen. Sheridan for a certain theological points, but he could see that good military authority as Gen. Sheridan for; while, on the other hand, many soldierly courtewhile, on the other hand, many soldierly courtesies and many hunaine attentions were bestowed upon wounded soldiers of the United States. A had been wasted on this question which was tribe so near the civilized standard of humanity and deceney belies all theories of the Indian's total depravity. Chief Joseph has done better that in one of the fairest and most populous parts than we had a right to expect, e disidering the of one of the richest and most powerful empires examples that have been set him. Of his fighting and strategical ability nothing need be said. valls. On the surface, it looks as if it was owing. They have spoken for themselves. While we revalls. On the surface, it looks as if it was owing They have spoken for themselves. While we recover this work. And yet let us remember that to the unparalleled density of the population, gret the fallen in this unnecessary struggle, we we must not be luffed into slumber in Liberwhich has increased from the 190,000,000 at the do not see how our Indian enemy can be con- al Christian churches. Attend them, support He has shown himself a leader endowed with son far back of that, which it would be well to commanding qualities far beyond most of those enjoying equal authority."

A leading New York daily sums up a review of this war in this language:

"So ends the Nez Perce war-a war gallantly fought, but a costly and sanguinary blunder. A peaceful, non-treaty chief, who, after being wronged in other ways, had been percuptorily ordered to go upon a reservation where he did not belong, was thus goaded to the war-path. Our troops have pursued him and his allied chiefs with tireless energy, and have fought him most gallantly, being met by an energy as tireless, and a bravery even more desperate than their The skill and courage with which Joseph, White Bird, Looking Glass, and their Nez-Perce warriors have conducted this campaign are un-

from scalping and mutilation, by their frequent release of women and children, and sometimes even of unarmed citizens, they have set an example in Indian warfare which should earn them consideration. If they have indicted terrible losses on our troops, it was in a war for their homes and what they believed to be their rights. Ve rejoice that this slaughter is over; but the fate of Joseph and his Nez Perces should not be that of Capt. Jack and his Modocs."

This is the simple and straightforward language in which Chief Joseph made his surrender to Gen. Miles: "Tell Gen. Howard I know his ment, which paid them for their work. Of course, heart. What he told me before, I have it in my heart. I am tired of fighting. Our chiefs are killed; Looking Glass is dead-the old men are all dead. It is the young men who say Yes or No. He who led on the young men is dead. It is cold, and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are; perhaps they are freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find pensation, which is clearly the law of God, Eng-them among the dead. Hear me, my chiefs; I am tired. My heart is sick and sad. From where the sun now stands I will fight no more forever!"

> The London Spiritual Magazine for November has come to hand, well filled with able Among its table of contents we notice one of (though not credited) with the title, "Vital Use

A. E. Newton, Esq., of Ancora, N. J. a Christian! At one time some twenty thou- paid us a visit last week, and we are glad to persand chests of this contraband opium fell into the ceive that his health is very much improved. He hands of the Emperor's officials, worth nearly looks fresher than we have seen him for years. twenty millions of dollars, and it was all made He has for some time past rested from literary labor and turned his attention to farming, and This the English government could not submit the temporary change of occupation has evidentto, but at once brought all its power to bear to ly advantaged him physically.

Amory Hall Meetings.

Sunday afternoon, Nov. 18th, Cephas B. Lynn course at this hall, appending yet another to the list of thoughtful and really valuable discourses

The speaker said substantially: The human mind instinctively seeks an explanation for all It is eminently proper that we should familiarize ourselves with our earthly home. But we do not spiritual life. By the method of induction we spiritual life. By the method of induction we apprehend truth relative to the world of matter. The soul, however, in the realm of spiritual trings, sears aloft on the mount of vision, and proclaims great truths. The arbitrary processes of external reasoning are transcended. We call it intuition. In our day this method is open to a great deal of criticism. And justly, too, whenever that method is affirmed to be the only true course to pursue. It is a legitimate method—but course to pursue. It is a legitimate method-but

it is only one of many ways to find truth.

And yet it is safe to say that from the soil of the soul the cardinal declarations of universal re-ligion have sprung. Low grades of civilization have been impotent barriers against the manifestations of man's spirit in that direction. We call it intuition. The historic faiths have come in regular order to corroborate, each in its own

way, what the voice of the soul had announced, Now, I shall speak to day of a phase of one of the great religions-Liberal Christianity. theme should be approached with becoming reverence. The true liberalist will pursue such a course. Back of every doubt there should be an earnest prayer. Christianity is a normal development of the religious idea. We explain its rise and career from the same general premises that we apply to other historic faiths. The supernat-ural is being driven out of the thought of the century. Whatever happens is an orderly sequence—that is the new gospel. We are familiar with the career of Jesus. His imperial sentences ring down the centuries. And yet he is the most misunderstood character of history. It took heroism to be a Christian in the early days. Think of the gatherings at Antioch, Ephesus and Jerusa-lem. In time Paul's genius molded the new faith. On and on it went. Ecclesiasticism finally rose, The simple utterances of Christ were covered up by theological machinery. To day, Christianity is a magnificent piece of mechanism.

The world's progress is not conducted by any set method. One prominent instrumentality is a revolt against established precedents. Buddha protested against caste. Jesus did his work in his way. But that was not the end of things By and bye Luther came along with his revolt Luther did not finish the business. In our day there is a reaction against the superstitions inside the church, and it has developed what we call Lib-eral Christianity. The movement is all effort to divest Christianity of its supernatural cloaking. It speaks wisely of the study of the Bible; it presents Jesus as a friend and brother; it puts personal, spiritual, excellence as the main requisite to salvation; it leaves the choice of sect to the individual, and no questions are asked.

Now, do we credit this growth inside the Christian church? Are we so frightened by the term Christian" that we are oblivious of this grand advance? Are we narrow and partisan? or are we broad and philosophical?

they were doing a good work.

neither vital nor fundamental. So long as good works were accomplished we should be indiffernt as to the name attached to such meritorious labors.

The function of Liberal Christianity, then, was, to destroy the superstitions of Christianity to exalt the simple and majestic utterances o Jesus above creed or ceremonial. Let us rejoice them, cooperate in all things, but remember that, in the last analysis, Liberal Christianity is only side the church. It is not a finality. It has no specific vitality of its own; it does not possess concrete ideas to stand as the basis of a new phi-

Our task should be to popularize the philosophical side of the word Spiritualism, will come to a spiritual philosophy of religion in due time. We must not halt. Credit Liberal Christianity with all it is worth; but remember that it is only a door leading into a realm of pure philosophy, where historic titles do not throw a shadow: where freedom is actualized; and where the phenomena of the spiritual nature of man are studied and recognized as legitimate data. Brethren, gird on the armor and go forth, pioneer like, into new fields, sounding the clarion notes of

In the evening the exercises were continued with interest and profit, the best of feeling perthe terms of surrender. But even supposing it to be unconditional, he and his men deserve the treatment of foes, not of felous all professions. the meeting closed with singing "In the Sweet By and Bye," the people joining in the chorus.

NEXT SUNDAY Mr. Lynn will close his engagement in Boston and transfer his energies to other localities. It will carry with him from Boston the warm friendcity who fail to attend his closing discourses on the afternoon and evening of the 25th will find cause, when too late, to regret such remissness. He speaks in East Dennis, Mass., the first Sunduring January in Philadelphia, Pa.

M. Milleson's Spirit-Picture.

The picture, "Death and Ascension of Little Violet," to which reference was made in a recent issue of this paper, was again visited by a select circle of friends Monday evening of this week, at the parlors of Mrs. Clara A. Field, 17 Hayward Place, Boston, upon which occasion the artist discoursed at length concerning the delineation of the Higher Law, as shown by the spiritual body of Little Violet rising triumphant over the thralldom of earth. This picture will be shown at the above place

every evening of this week, and Sunday afternoon next, Nov. 25th, from two to four o'clock. Photographs will be sold at the Banner of Light Bookstore': 14x16, \$1,50; 10x12, 75 cents; cabinet, 30 cents; sent to any address at above rates.

Don't Fail to Read -

The current installment, on our first page, o Dr. Joseph R. Buchanan's exhaustive and pertinent essay on "The Psycho-Physiological Sciences and their Assailants."

Read the announcement on our fifth page concerning the new work, "VISIONS OF THE BE-YOND, by a Seer of To-day," which has just been issued from the press of Colby & Rich, No. 9 Montgomery Piace, Boston. We shall advert more fully to the volume in due season.

One of the Most Cheering

Of the many signs which are in our times making addressed a good audience in Dr. Gardner's glad the heart of the well-wisher of humanity is to be met with in the constantly improving tone of the secular press, on matters of morality, conscience and the application of unbiased reflection and fearless analysis to the unraveling of the creed-(not nature)-tangled skein wherein are involved the bearings of every-day life in this stage of being upon that other existence to come which is in reality but a continuation of this, though by the church and its votaries it is still invested with those "miraculous" and improbable characteristics which have proved the stumbling-block of human reason for centuries.

Divers of the papers issued in various parts of the country are evidently possessed of editors who are head and shoulders above the dim region of popular prejudice and cramping blgotry, and who are able in consequence to take in a wider range of vision, to apprehend, and indeed to embrace more expanded views of man and his destiny. This gradual outbroadening of sentiment is specially traceable in those papers which possess an independent character in all questions (local, political, etc., etc.,) which they touch upon, showing that it is the result of good thought. seed sown on receptive ground, and not the exhibition of a mere sporadic springing out after new or exciting topics to attract readers to their

In this worthy list of free and analytical minds K. Morrell & Son-who have never flinched, when truth and progress, leaving the personal results of such action to take care of themselves. This paper has just added another evidence of its fearlessness to those already made manifest, by a witnessed them. To constantly meet this almost column leader, in which the writer most effectu- overwhelming skeptical element is often too ally disposes of Rev. Joseph Cook, of "Monday Lectureship" notoriety, to whom he refers in commencing in the following forcible diction: "The more we read of the writings and talkings. of the Rev. Joseph Cook, the more we are convinced that he is the prince of gas-bags, and the boss in the use of verbose twaddle and highsounding inanities." He then proceeds to quote various selections from a sermon by this wouldbe theologico scientific dictator, as printed in the Independent, and replies to each in detail in a manner at once keenly satirical and yet argumentatively unanswerable. The lecture or sermon (?) in question is the one concerning "The Rocks of Spiritualism," to which we editorially referred two weeks since. In conclusion, this uncomprosums up the matter as follows:

"If the reader will put these extracts together he will have them just as they were reported; and if he has not then got enough of the Rev. Joseph Cook, he will find about seven times as much just such trash in the article we took this from. And such are the men who are 'reconciling science and religion,' by denying the well known phenomena of every day life, and ignoring what any man who really wants to know the truth should study, and disgracing the very religion they propose to teach."

An Unique Volume.

Under the attractive title of "THE LAZY LAYS AND PROSE IMAGININGS," Mr. William H. Harrison, editor of The Spiritualist, London, has "written, printed, published and reviewed," as the title-page frankly submits, a handsome little volume in prose and verse, but principally the latter. Mr. Harrison is an attractive writer as well as | OF LIGHT BOOKSTORE, No. 9 Montgomery, Place, a liberalist of distinction, and on these fair pages stamps all the peculiarities of his mind. In addition to the miscellaneous poems and prose writings, there are the Wobblejaw Ballads, with occasional prose interpretations interspersed. Some of the pieces are as follows, the titles suggesting in clear portraiture lifts the veil of materiality their true character: The Lay of the Lazy Aureflex wave from the world of free thinking out- | thor; The Lay of the Newspaper Editor; The Song of the Pawnbroker; The Castle; The Lay Evening," an art poem in allegory. of the Fat Man; The Poetry of Science; The Lay of the Broad Brimmed Hat; St. Bride's Bay; The Lay of the Market Garlener: Fast Falls the Eventide; Our Raven; Materialistic Religion; The Song of the Mother-in-Law; and, The Angel of Silence.

The "Wobblejaw Ballads" are six in number, and one of them describes "General Grant's Reception at Folkestone." As usual in such cases. humor and pathos flow side by side in the same current in the author's nature, so that one moment we find ourselves smiling over the most rattling and rollicking measures, and the next moment seriously engaged with the reflections excited. It is a volume of miscellany that will make a good many honest friends.

C. E. Watkins,

short respite from labor, making his headquarters at Northampton, Mass. He has been measis needless to say that this indefatigable itinerant | urably successful as to business, of, late, in New York, and has given full satisfaction to his sitship and appreciation of all who have listened to | ters. We are informed that not long since a his lectures; and we fear the Spiritualists of this | message in Chinese characters was written on a slate for one of his patrons.

While we were in New York recently we visited Mr. Watkins for a séance. Holding the joined slates in our right hand, with the left in Mr. Baday of December, in Stoneham the second and | con's right, while W. held Mr. B.'s left hand, third Sundays, in Salem the fourth and fifth, and after several gesticulations Mr. Watkins said: There are two spirits writing on the slate, I know, for I feel distinctly two influences at work." Sure enough, upon opening the double slate, which we had previously critically examined, and know there was no writing on either side, two messages were legibly written-one to ourself, of a personal nature, and the other addressed to Mr. Bacon, in different handwriting was fully understood by Mr. B. This, to our view, was as conclusive evidence that an unseen supersensual intelligence did the writing in the presence of the medium as that given in a simi-Dr. Monck, lately described by Prof. Wallace in The Spectator, which we have recently quoted.

> We have just received from Dr. Stone a fresh supply of that fine work, "The New Gospel of Health," which we offer both in cloth and paper to meet the desires of purchasers. This most valuable progressive work upon health and the laws of vital magnetism governing the human organism should be possessed by every person in the land.

> PAINE HALL.—The able and popular female Liberal lecturer, Miss Susan II. Wixon, will speak in Paine Hall, Boston, next Sunday afternoon.

Read the card of D. Doubleday on our fifth

Henry Slade's Work in Denmark.

The following letter from the agent of this worthy and reliable, though at the same time much persecuted medium, will be scanned with interest by our readers:

To the Editor of the Banner of Light:

When I wrote you from Fuglsang I had no idea that we should remain so long in Denmark. Last Monday, the 22d, we came up here, where we are breaking ground in the cause of Spiritualism by introducing the phenomena through Dr. Slade's mediumship.

It may be interesting to you to learn that writ-

ing in the Danish language is sometimes obtain. ed at the sittings. Yesterday a captain belong-ing to the army here came in with a slate just purchased, and had a sitting. In addition to the usual manifestations there was a message in Danish written on his slate, which he carried away with him. This message was written in the form of a spiral, commencing at the outer edge of the surface of the slate, and closing at he centre, where it was signed "Wm."

At another sitting with a gentleman last even-

a small bell was placed on the table by him: While he and Dr. Slade were both looking at it, would rise up from the table and ring. Finally it sailed off and fell some distance from them on the floor. On Owasso's being asked to pick it up, it soon came flying back to the table again.

The only notice we have received by the press

of Denmark is a scurrilous article, mostly culled from London journals, which first appeared in a paper published at Nykyobing. This article has been copied by other Danish journals.

Wherever we go we find the public mind pre-judiced against the Doctor from having read only one side of the case (Lankester vs. Slade), as pubwe have long been pleased to record the editors of the Gardiner (Me.) Home Journal—Messrs: H. to Prof. Lankester. To the Danes belongs the credit of being as thorough and critical in their occasion offered, from speaking a good word for investigation as any people we have ever met

Almost every sitting has been under strict test conditions, so the genuineness of the phenomena is almost universally admitted by those who have great a tax on the medial powers of Dr. Slade, since he has never fully recovered from the

shock his nervous system received in London. We are to leave here next Wednesday, via steamer to Stettin, en route for Berlin. From

there we hope to go on to St. Petersburg. Fraternally, J. SIMMONS
Hotel d' Angleterre, Copenhagen, Denmark,
Oct. 27th, 1877.

P. S.-Since writing the above Dr. Slade gave a sitting to two gentlemen of the press, one an editor-in-chief. They obtained English, French, and Danish on a slate, which they carried away.

Joseph John,

Who has now passed from the narrow range of opportunity vouchsafed to the artist on earth to the grander facilities for the outworking of mising critic of the voluminous Joseph justly the ideal which are afforded by the conditions of spirit-life, has left behind him as souvenirs of his brief work day among men, several pictures which will continue in the domain of the household to call up his memory when many of the at present better known members of his profession will have lost their hold on the popular recogni-

> We have used the term "in the domain of the household" advisedly, for the paintings of Mr. John, brought down from the canvas to the plate of the engraver on steel, have had relegated to them a wide popular circulation, and are to be met with on the home-walls alike of the rich and the poor-expressing as they do varied instinctive longings which are common to the human soul under whatsoever conditions it may be found.

> COLBY & RICH have for sale at the BANNER Boston, several of these sterling pictures. In the list may be enumerated "THE DAWNING LIGHT," a beautiful and impressive limning representing the "Birthplace of Modern Spiritualism," in Hydesville; "THE ORPHANS' RESCUE," which from beholding eyes, and reveals the guardians of the spirit world and "Live's Mounted in

> These choice engravings have had an extensive sale, and have found admirers in nearly every State in the Union. They can be sent by mail, without fear of damage, (through the use of rollers) and are respectfully recommended to the attention of those who do not already possess copies of them.

Rev. O. B. Frothingham on Spiritualism.

A correspondent writes us from New York as follows, under date of Nov. 13th:

"Mr. Frothingham on Sunday, Nov. 11th, delivered a very remarkable sermon on Sectarian-ism, its place, use and abuse. Near the close of the discourse he said that Christianity had reached its zenith and was now on the decline. This might seem untrue to some, but not so to the prophetic soul. There is, said the speaker. Spiritualism; a religion without a creed, an or-The celebrated medium for independent slate-writing, was, at last accounts, about to take a firm faith in man, in the order of Nature, in a spirit-world and in God, which is silently honey-combing Christianity to its very core. There is the religion of humanity, with its thousands of adherents, the religion of science, with Tyndall, Huxley, Spencer, laying the foundation for a new faith, and there is the religion of evolution distilling sweet music; all these will yet drive Christianity from the field, and it will become only a religion of the past.

The way in which he alluded to Spiritualism was such as to show that if not a genuine believer himself, he has a profound respect for this faith, and looks to it to prove the existence of the spirit-world if it is to be proved. It is well known that at least half of Mr. Frothingham's society are Spiritualists."

The Nursery.

The best monthly magazine for children under ten years of age is unquestionably "The Nursery," published by John L. Shorey, Boston, and sent, free of postage, for \$1,60. It is beautifully illustrated and very carefully edited. "The and with another signature, the purport of which Nursery" is now in the tenth year of its prosperous and useful existence, and, though many competitors have sprung up, it continues to distance them all in circulation. It is to children what "Harper's Magazine" is to adults. We really lar manner in presence of the English medium, know of no better and more profitable present for a child beginning to read than a year's subscription for "The Nursery." Coming monthly it will be a continual reminder through the year of the donor's good will.

> Mrs. Olive Richmond, wife of Thomas Richmond, passed to the higher life from her residence in Chicago, Ill., Nov. 1st, aged seventy-eight years. , For twenty-two years she has been a believer in Spiritualism. Mrs. Cora L. V. Richmond delivered a memorial address of her life and demise, in Grow's Opera Hall, Sunday morning, Nov. 4th.

The St. Louis Liberal League met Sunday, Nov. 11th, and secured a temporary organization by electing R. Peterson President, and Thomas J. Stanton Secretary.

Foreign Items.

Henry Slade's address in Berlin will be "care of H. Liebling, 5, Hedemann street, S. W."

Mr. Willie Eglinton, the renowned medium, has returned to London, where he is holding se-

A Society of Spiritualists has been formed in Copenhagen.

M. Aksakof has returned to St. Petersburg improved in health, after a prolonged sojourn in

The young Duke of Leuchtenberg, nephew to Buckland, Franklin County, Mass. the Emperor of Russia, has returned from the seat of war to St. Petersburg. No news has reached England of late of Prince Wittgenstein, for the coming winter. Address her care of E. who has been in the midst of the hottest fighting N. Snow, Chicopee, Mass. in the Shipka Pass.

At the next council meeting of the National of no little public interest will be brought for- was listened to by a very large audience. ward. Mr. Stainton Moses will raise the question

In an explanatory letter to the London Spiritualist, Rev. Frederic Rowland Young, of Swindon, closes with this emphatic declaration: "At the continuity of that identity, as of questioning the reality of spiritualistic phenomena. 1 am sure, I may say I know, as far as a human being whom we call the living, do sometimes show themselves palpably, and in other ways give convincing proofs that they still live. Yes, I am still a Spiritualist, and not only am not ashamed of it, but glory in it. But I am a Christain Spiritualist, and expect to be so to the end of the

THE MATERIALIZATION OF A SPIRIT.-The time seems to be gradually approaching, says the London Spiritualist, when cabinets will be abolished, and materialization phenomena be presented more than has hitherto been the case in the light. We have received, it affirms, the following letter:

14, ADELAIDE ROAD, N. W., Oct. 29th, 1877. SIR-At Mr. Williams's scance, held in his rooms, 61 Lamb's Conduit-street, on Saturday evening last, the spirit "John King" favored me by inviting me into the cabinet, to see him and his medium at the same time.

I accordingly entered the cabinet, and standing by the side of the spirit, in fact touching him—his form and features being distinctly visible by the light of the "lamp" he held in his hand—I also saw the recumbent figure of Mr. Williams in a corner of the cabinet. Williams in a corner of the cabinet.

After satisfying myself that John King and his medium were two distinct individuals, John dismissed me with a friendly shake of the hand. His hand felt precisely similar to that of a living

man.

I may add that, while standing by John King's side, he spoke to me several times, asking me if I could see his medium.

G. H. Potts. I could see his medium.

A SEANCE WITH MR. WILLIAMS. - The Baroness Adelma von Vay (Countess Wurmbrand) writes from Gonobitz, Austria, as follows: "During our visit to London, the Baron and myself Williams. The spirit (John King) appeared and dissolved before our eyes six times. I recognized him to be exactly the same John King whom I often saw clairvoyantly in my waterglass. He said, 'Do you recognize me? I often King's form was out and speaking to us, we ent address is Portland, Oregon. I am traveling

Complimentary to the Keenes.

A correspondent writes: "Amory Hall was wherever he may go. packed full on the evening of Thursday, Nov. 15th, of spiritualistic people to pay their respects to these remarkable test mediums, who for the past two or three months have been winning their way into public favor, coming here as strangers, and now leaving as celebrities. This meeting was started by a few of their friends, headed by J. B. Hatch, of the Boston Lyceum as a complimentary gathering for the benefit of these mediums at the close of their visit in this vicinity, and intended to be significant of their general appreciation, and so it proved to be.

On the occasion, Mr. Hatch, acting as chairman, made some introductory and explanatory remarks, and after short recitations by two of the Lyceum scholars, speeches were made by Dr. John H. Currier, Henry C. Lull, the trance medium, Dr. Charles Main, and John Wetherbee, Esq. The platform was then turned over to the beneficiaries, and Ed win, the elder brother, spent about an hour in his happy and successful way of giving tests from spirits to persons in the audience. When he had finished he read a few messages of the same nature which his younger brother had written under influence while Edwin had been doing his part as described.

Mr. Hatch then said that Dr. Currier would finish his speech that he had begun earlier in the evening, which addendum proved to be a presentation speech happily worded, when the Brothers were recipients of a gold-headed cane for each, and each also received a velvet 'coat of many colors,' which had been unexpectedly prepared for them. The table on this occasion was covered with flowers, which were also included as an undivided gift from friends taking an interest in them and the occasion.

Mr. Edwin Keene responded for himself and brother in a very neat speech, which closed the happy occasion. The Brothers, as well as the large audience, seemed to enjoy the occasion very much."

Paine Hall Building.

On our 6th page will be found the card of J. P. Mendum and Horace Seaver, of the Boston Investigator, wherein they state their plans for the future concerning the building. We wish them, indeed, every success in their efforts to have this edifice "remain as a lasting monument to the noble hero in honor of whose name and memory it was erected." Any amounts forwarded to their address at the office of the Investigator, Paine Building, Appleton street, Boston, will be thankfully received by them, and scrupulously devoted to the good end in view.

By a card in another column it will be seen that Mrs. R. K. Stoddard and her son, De-Witt C. Hough, physical, materializing and men tal test mediums, will hold a scance Sunday event ing, Nov. 25th, at New Era Hall, 176 Tremont street, Boston. Mrs. Stoddard, being already We are glad to state that the assassin did not acknown to the Spiritualists of this city, need no known to the Spiritualists of this city, needs no complish his purpose.—Common Sense, St. Louis, introduction at our hands.

Movements of Lecturers and Mediums.

Frank T. Ripley is at present in Buffalo, N.Y. address 123 Eagle street—and would like engagements to lecture and give tests in public audiences at reasonable terms. He goes to Cleveland, O., soon, to fill an engagement. His address while there will be 51 Rockwell street.

William Alcott has just closed a very pleasant

course of eight months' labor with the Spiritualists of West Cummington, Mass., and would be glad to respond to any calls to speak for spiritual societies during the winter. Address him at

Mrs. Sarah A. Byrnes-Snow will answer calls to lecture. She would like to make engagements

Mrs. Lydia A. Pearsall, of Disco, Mich., recently delivered an interesting lecture on Spirit-Association of Spiritualists, London, a matter | ualism, in Virginia Hall, Westfield, N. Y., which

Mrs. Clara A. Field, trance, test and business whether any scances under the auspices of the | medium, and a speaker of merit and worth, has Association shall be allowed to be held in the of late been kept closely at home by a severe illness, which necessitated not only the relinquishment of her engagements as a lecturer, but a cessation from labor of any kind. We are happy to announce that she has now fully recovered her the same time, I should just as soon think of health, and has again resumed business in her calling in question my own personal identity, or specialty. She would also like to make engagements to lecture at reasonable distances from Boston. She combines with her addresses the unique ballot test, as witnessed in the presence may be said to know anything at all, that what | of Charles H. Foster, Ada Hoyt Fore, and othwe call the dead do communicate with those ers, and societies needing a speaker will do well to consider her claims. Address her at 17 Hayward Place, Boston, Mass.

George C. Waite, of Maine, commenced a course of lectures at East Princeton, Mass., on Sunday, Nov. 18th, on "Bible Spiritualism." Mr. Waite would like to make engagements in the vicinity of Princeton. Address him at the office of The Word, Princeton, Mass.

J. Frank Baxter spoke in Milford, Mass., Monday and Tuesday evenings, Nov. 12th and 13th; in Natick Thursday, 15th; in Harwich Port Sunday, 18th. He speaks there again next Sunday.

Mrs. E. K. Gibbs, clairvoyant and healing medium, is practicing at Painesville, Ohio.

Bishop A. Beals has just filled an engagement of two Sundays at Battle Creek, Mich., where he

Capt. H. H. Brown, accompanied by Vandercook, the singer, spoke at Lowell, Mich., Nov. Creek, Nov. 12th; at Plainwell, Nov. 18th; at society were sensibly improved by the venture. Hammond, Nov. 20th. The Captain begins a course of six lectures in Lowell the 25th. This will gave an interesting inspirational address Sunday be his last engagement in Michigan. December 1st he leaves for Indiana. Mr. Vandercook accompanies him. Address them till Dec. 8th at South Bend, Ind., care of Dr. E. H. Denslow. They will make only a few more engagements north of St. Louis.

Warren Chase lectures for the San Francisco First Spiritual Union during the Sundays of Nowere much contented with our scance with Mr. vember, and in San José week evenings. Address San José, Cal., till further notice.

Dr. Dean Clarke writes: "I have been in Oregon six weeks or more, and think I shall stay at least all winter. I lectured a month in Portland. My watch-word is 'Onward and Upward' still. come to your water-glass.' All the time John Truth and spirituality will yet prevail. My presheard Mr. Williams moaning inside the cabinet. up the great Willamette Valley, in which I hope From our experiences we have full trust in these to establish a circuit for lecturing. My health is excellent mediums - Dr. Slade and Mr. Wil- not firm, but my spiritual powers increase, if

> The Haverhill (Mass.) Publisher says, Mr. J. Frank Baxter spoke in Georgetown recently, going there under the patronage of some of the chief men, not of the Nicodemus family, of that thrifty, patriotic and philosophic town. They came up here [to Haverhill] to listen to him, and they would hear more of him."

We would call the attention of our readers to the advertisement on our fifth page of "2000 Women and Men Wanted."

THE DREAM OF ST. THERESA,

Have you heard of the dream that she had-Theresa the saintly?
Come, listen, ye good and ye bad!
And heed it not faintly.

A weird, awful woman she saw, And wondered what brought her; In one hand she bore flaming straw, In the other hand water.

Where bound?" asked Theresa. "Oh tell?' This answer was given: "Theresa, I go to quench hell, And then to burn heaven.

But why," asked the saint, "do you make So wild an endeavor?

So that men, for His own holy sake,

May love God forever."

—Epes Sargent, in Lippincott's Magazine.

THE SUNDAY FREEDOM MOVEMENT seems to spread. Only lately the agitation in Queensland was noticed in your columns, and since then the movement has sprung up in Tasmania, where Mr. David Murray moved, in the House of Assembly, "that, in the opinion of that House, it would tend to stimulate and elevate the public taste for healthful recreation, if public libraries and museums were opened between 1 and 5 P. M. on Sundays." The motion was seconded by Mr. Meredith, Colonial Treasurer, and supported by several members; but it was decided to withdraw the motion, in order to bring it forward again when the estimates come under consideration. The result will be looked for with interest by many in this colony, as well as by those on the spot—Melbourne Correspondent of the Maryborough Advertiser (Australia).

While Rev. Mr. Merriam cannot promise to teach the doctrine of eternal punishment, Prof. Milliken of Columbus, O., withdraws from the Presbytery because he no longer holds the standards of the Church "for substance of doctrine."
Commenting upon these instances the Christian
Union says: "Evidently before long the Thristian Church must decide which it cares most to retain, its oldest standards or its newest men, creeds of the seventeenth century or heads and hearts that think and beat in the nineteenth." We think the people—those whom the Church was established to save—have decided already, and decided rightly; but in such matters the Church ought to be a leader rather than a follower.—Boston Post.

We learn from the last Boston Investigator that Mr. Horace Seaver, its able and worthy editor, was waylaid on his road home from his office, by some unknown party, and knocked down with a slung-shot. The object seemed to

Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 2½ and 7½ precisely, Dr. H. F. Gardner, Manager, This course has no business relation toor connection with the C. P. L. Cephas B. Lynn will lecture afternoon and evening during November.

EAGLE HALL, 516 Washington street.—Test Circle every sunday morning at 10% A. M. Inspirational speaking at 25 and 7% P. M. Good mediums and speakers always pres-

ROCHESTER HALL, 730 Washington street, -Public Circles for tests and speaking are held in this hall every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

provided.
PYTHIAN HALL.—The Ladies' Aid Society holds its meeting regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary. CHARLESTOWS - Evening Star Hell, "Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall .- On the morning of Sunday, Nov. 18th, the session of the Children's Progressive Lyceum was interesting and largely attended. The services indicated in the Manual were gone through with in regular order, and the following exercises combined to furnish a programme in which practical use and intellectual enjoyment happilly blended. Song by Miss Wenne except happily blended: Song by Miss Wynne, accompanied at the piano by Miss Murphy; recitation by Mary Waters; song by Mr. Fairbanks and daughters, Gracie and Beulah; recitation by Jennie Bicknell; song by Minnie Day; recitation by Ella Carr; song by Josie Adams; song by Saunders sisters; recitation by Master Harry Bates; song by Nellie Thomas; reading by Lizzie Thompson; reading by the Cartacter. I. B. Hatch, reading by the Cartacter. son; reading by the Conducter, J. B. Hatch; re marks by Mr. S. C. Fuller, of Trenton, N. J.

An Evening with the Poets.-Popular readings An Exening with the Poets.—Popular readings by Miss Lucette Webster, assisted by E. D. Stickney and John P. Endres, jr., (made additionally pleasant by vocal and instrumental music from Fannie L. Wynne and Carrie Hopkins) will be rendered at Amory Hall, Tuesday evening, Nov. 27th. Admission 25 cents. Pecuniary proceeds to go to the benefit of the Children's Progressive Lyceum. The tickets, which are now printed, and can be had at Amory Hall, reflect great credit as to mechanical execution on James G. Allbe of Charlestown District, who prepared them for the

Rochester Hall.—A largely attended entertainment was given at this place on the evening of Friday, Nov. 16th, in honor of the Ludies' Aid Society, which meets regularly at Pythian Hall, Tremont street. The use of Rochester Hall was donated to the society for the evening by Mrs. Nellie Nelson, the well-known test medium, whose office is in the same building. Music by an orchestra directed by D. C. Hall, select readings by Miss Lizzie Thompson. Miss Carrie E. found a well organized society. He is engaged to speak in Kalamazoo the next two Sundays, when he will go to Sturgis for the first Sunday in December; from thence to Montague and Grand Rapids, Mich., so a correspondent informs us. array of attractions which evidently gave sincere pleasure to the audience. Dancing from cook, the singer, spoke at Lowell, Mich., Nov. 10 to 12 closed the entertainment. If appear-4th; at Saranac, Nov. 8th and 11th; at Battle ances may be trusted the finances of this worthy

> morning last at this place, supplementing the same with a short narration of his experiences at his home with the physical manifestations by the

In the afternoon Mrs. Hettie Clark, of 57 Dover street, officiated as the mouthpiece of the angel world, and a very able and interesting address was given upon the passage "Come unto me, all ye that labor and are heavy-laden, and I will give you rest.'

In the evening Mrs. Clark again occupied the platform, and was controlled by three different intelligences, one of them purporting to be our lately arisen brother, James H. Harris, the personation being so complete that those who knew him best did not doubt the identity of the spirit. The remarks by the other two influences wer teresting and instructive. F. W. Jones.

Charlestown District. - Evening Star Hatt.-

Sunday, Nov. 18th, a very interesting meeting was held in this place in the afternoon. Mr. David Brown, of Boston, occupied the platform, to establish a circuit for lecturing. My health is not firm, but my spiritual powers increase, if anything." We wish him success in his laudable efforts. He is a worthy and sincere man, and deserves well at the hands of the liberal element wherever he may go.

My health is pack in Hoston, decliping the term of botton, decliping the surface of the large and intelligent audience—citing names and describing spirits so correctly that each was recognized in almost every instance. Mr. Brown will speak and give tests in this hall next Sunday afternoon at 3 o'clock.

C. B. M.

> Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

We are happy to call attention to the prospectus of the Banner of Light, published else where. The Banner is the oldest paper in the country devoted to the interests of Spiritualism, and its reputation for reliability is unquestioned. Those desiring to investigate the subject should subscribe.-The Billot Box, (published and edited by the Toledo Woman Suffrage Association, S. R. L. Williams, Managing Editor,) Total), O.

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Invocation.

Our Father, we would enter the inner courts of life and gaze upon the beauties there. We great hereafter, that we may know what is be-fore us. We would ask thee, Almighty Presence, that we may come to thee, bumbly seeking thy tye had a good time. Lean tell the folks up yonthat we may come to thee humbly seeking thy aid, bowing better thee in spirit, saying unto thee, Oh, Great Source of Truth, bear with us and give us of thy love. Strengthen us and let us that we may come to thee humbly seeking thy bring to earth the righes of the immortal life; let they 've come up here they 've been real glad to us bring to the children of earth living water, see me. I always tried to do all I could for that they may drink and become strong. Let us everybody that was sick. I never was very say to them, here is the fountain, let your thirst; smart, but then I did my work, I suppose. That be quenched. Let us bow before humanity, and be quenched. Let us bow before humanity, and and nobody else could do it. I suppose I had to say unto souls that are sorrowful here, we bring you the truth of immortality; take of the food; tyou can be saved without you save yourself. I fear not, for as flowers blossom, as trees bring forth their fruit, as rivers send forth their waters, as mountains rear their heads, so truly will you | in the future inherit eternal life.

Questions and Answers. CONTROLLING SPIRIT.-We are ready for your

questions, Mr. Chairman. QUES.-{By Dr. B. F. Clark.} Which exhausts

the body most, mental or physical labor?

Ass.—Montal labor always depletes the form more than physical. Physical labor may exhaust the body for the time being, but the body can recuperate and come up again. For instance, a man may come from labor at night tired in body, and yet the brain be active, and in a short time, by resting, he becomes strengthened, receives again his vitality, and is ready for another day's work. In fact, he is capable in his most exhausted condition of reading his daily newspaper. The action of the brain uses up the blood twice as fast as manual work. When a man comes home from a day of mental labor, he has exhausted not only the forces of the body but those of the brain and the norvous system. Although he may have a refreshing night's sleep, yet he rises in the morning tired, because he has not been able to get back the magnetic force he sent forth the day before; so he goes on, day after day, week after week and month after month, till at last the body gives way, the nerves succumb, and he finds himself in a shattered condi-

Q.-What is memory? A .- Memory is that faculty of the brain which takes hold of the past and retains it; which impresses upon the spiritual tablet facts and thoughts which recall all you ever knew in the past. When you get into spirit-life you will find that memory is that department of the soul which retains all you have ever known. We can illus-trate, perhaps. Take the case of an individual in a condition of delitium, who will sometimes in a condition of delirium, who will sometimes home, I scarcely understand what I am to do, recall events long past, live over former scenes; for they are very lenient with us here; we only repeat, perhaps, some poem which he or she has read years before, proving, beyond a doubt, that memory places upon the brain the form of indelible ideas. Memory never dies, although in an old person the memory of to-day is not just the memory of former years. Take the in-dividual of four-core and ask him of his childhood's days, and he will recall them; ask him of yesterday occurrences, and he has forgotten them. When he enters the spirit-world that memory becomes truth, and the whole channel his life is made plain to him.

Q.—Of what use are the different kinds of life,

z.: vegetable, insect, animal and human" A.—Each relatively has its place and its influence upon the other. Take an aquarium, for instance: if it is not equally developed death will there; but if the vegetable, animal and mineral orders of life are properly balanced, then we find an active force. In the earth the vegetable life has its place; it purifies its peculiar atmosphere. In-sect life has its place; it purifies the vegetable atmosphere. Animal life comes, and takes a place beyond the vegetable and mineral; then human life comes in as the grand result of all that is below it, being above all, working for all, standing out before all, a God-given presence. Man is made up of a great accumulation, as we might say, of all that is in the past; he comes up as the grand acme of the whole; standing forth in beauty and in knowledge, he commands the whole below him, while he is composed of all below and above.

Edward Lucas.

to make all possible effort to let my friends know that I do come to Boston many times, and that I sometimes come to the Banner of Light circle.

If I am troublesome, then I must be told to stay away, but if you will bear with me, I would like to visit you, because I feel happy when I am here; and how else can I express it except by talking? I have as great a love for the faith as had. I am not disappointed. I find my work laid out for me, and everything as beautiful as I could dream of. I have a much better home than I ever thought I deserved. I am Edward Lucas, of Dexter, Me.

Elizabeth Sparhawk.

Belleving that it is right to speak whatever I feel to be true, thinking it is good to dare to do right, knowing that my work can be like no others, feeling as I did while in the earth-life that I would like to speak in favor of religion, in favor of Christ, I call on you to-day. It was peaceful with me when I passed away; it is peaceful with me now. Some have said, "I wonder if she's disappointed." Not altogether, but such disappointed as I have realized here been effective the said. pointment as I have realized has been of a happy nature, for I have found heaven to be a place of enjoyment, a place of rest, a place of diligence. find that every part of my nature can be supplied with food. I realize that there is a work for every moment of my existence, and that I need not walk tremblingly along the river of life, but I can step firmly, knowing that there are hands that will hold mine, that those who loved me while we dwelt on earth are near me now. I have no fears for the future, for I know that the past has been secure. As I look out and see the ladder of progression standing before me, I have no fear to place my foot thereon and climb hold. ly, never asking where it leads me, for I feel that a Father's hand will guide me. Are not even the sparrows his care, and will he not hold my hand in the future? I am thankful for this spirit re | and father and mother, and we are all united.

The spini Message says at the finance of highly had a fall base of the first that I have come, yet let me say to them, years old. I went out with liver difficulty—I supdoubt that I have rome, yet let me say to them, it is true, it is I, and I love you ail. I can realize what it is now to live, to have a real existence, to

> here. It is almost five years since I went away. It was a long, long sickness.

- Sally Wiggin.

I am an old lady. I do n't know how old I am. I feel a good deal younger than when they said I died. I was ninety-three, but I've been gone nigh on to twenty years-then I must be over a hundred. I feel as though I was twenty years younger than I was when I went away. My name is Sally Wiggin. I came from Greenland, N. H. I know they used to sing "From Greenland's icy mountains," but I never thought it was any colder that way than it was anywhere. else. I don't know why, but it came into my is Ann. I was little more than fifteen years old, head to try and see what I could do to day, and I going on sixteen. If you will please write my did n't think you'd care if I could n't talk very well if I did come. I feel a good deal younger than I did when I came in. I believe it is good to be here. I do n't know but I should feel like one of old, and go to work making tapernacles because it is so good to be here. I do feel so happy I don't know how to express it, and I don't know how to tell my story. What seems don't know how to tell my story. What seems i strange to me, I held on to that name of mine and the place where I came from just as well as I could, but to tell you the rest of the names I want to I can't. I know they 'It all know it's me I guess I'll get a friend of mine, who is here, and who used to preach our way, to cart my message would call upon thee to give us pictures of the round where somebody will see it; won't it be

I used to try our folks a good deal, but when woman who just left said she had to do her work. find the best Christians are those who are the best workers. Now Hook all over the denomina-tions, and I find there's a good many talkers, but dreadful few workers.

I can't except your people, neither, sir. [To the Chairman.] I find lots of Spiritualists talk like fun; they can talk all day and all night, and all the next day, but when they come to go to work and work it out, they aint there, any more

than the Orthodox are.

1, for one, believe in working; that's what I 've come to do to day. I 've come to help some poor soul that could n't get helped any other way. I'm i I am going. I'm much obliged to you, Mr. Chairman.

Eliza J. Edgely.

I have only been in the spirit-world a few months. In fact it is so short a time, and I am such a new comer, that I hardly know how to go to work to express myself, and I almost fear I shall be in a worse dilemma than was the lady who preceded me; yet as a matter of duty, if it is possible, I wish to give a communication through the spiritual press. I have ever tried through all my life to be active and to do whatever came to me to do, as well as I was capable of executing it. Life had its duties for me. Talways felt cheerful, yet the disease that fastened itself upon me, taking so strong a hold of the lungs and throat, rendered me many times incapable of doing that which I would like to have done. It is a matter of pleasure to me that I can return: that I can still reach those whom I love better than my own being; that I can place my hand upon their heads and assist them; that I can reach one whom I love very much, and still give him the benefit of my care; that I can still say to him, "Judge justly, be true, and all will be well with you." It was my work in life for a long period von.' to teach children, and that work has been given me to do in spirit-life. Although it is so short a time since I have been introduced to my new work when we want to: we rest when we please In our schools I find, in the few hours I spend with them, there is no compulsion—each thought is a thought of love, each work is a work of affection. I also realize that I shall be able to travel as in days gone by. Now I may be per-mitted, when I have advanced far enough, to visit other planets, and shall still be trusted with a work of teaching. I desire to give my love to all. I trust they will not feel badly because I come here. have no other means of publicly thanking my friends for their kind attention and care. I am perfeetly satisfied with what they did for me. Let them have no thought that all was not done that could have been done to save me. Every loving thought has been given me that could be, every mark of affection bestowed that I deserved, and more, too. Say to them that I treasure even the tears shed, for I know, although they felt that I had gone on to a higher life, yet tears could not belp falling. I valued them, for I knew it was Na. ture's way of speaking, and in no other manner could she speak. Theard words soon after I left the body. Tam free now from every pain, only as I return to earth and take hold of an instru-ment to speak, then I find the same old feelings ment to speak, then i find the same on feerings returning; and if I have seemed rambling in my statements, or made mistakes, you will understand why it is I desire so much that somebody will respond to me and let me know that they have heard that I have returned. Eliza J. Edge ly, of Farmington, N. II.

Ellen Leary.

I am a little girl, and yet I wasn't a little girl have ong been interested in Spiritualism, and a minute ago, because I growed up in spirit-life; have often read the messages printed in the Ban-ner of Light. I come here to-day because I wish had that brick come on me. I have been gone to make all possible offert to let up follows. long, long time. I can't remember how long. was seven years old, sir, when I got bumped out.
I was picking up chips, way up here somewhere
—if I can think—it's an avenue—Shawmut avenue. 'T was a long, long time ago. I am quite a woman now, but I was seven years old when I went away. Somehow I can't help going back

there now, every little while, where it happened.
I don't know why it was, but it seemed as if a
wire touched me, just like taking hold of a battery-I know all about 'em up here-and it brought me right after somebody, and I came down here. I've been waiting in this room three or four days to say something. Now my head feels bad. I guess I'll feel a good deal better when I get out, won't I'! [Yes.]. That battery, I guess, was a wire from your office, sir. I followed a man down here. I don't know who he was. My name is Ellen Leary. When I aint here I'm a young lady.

Joel S. Smith.

Please say that Joel S. Smith, who went from Portland some fifteen years ago to California, called here and reported himself as having been born into the kingdom of life some three years ago last January, about the seventh or eighth day, I can't remember which. I have a sister in St. Louis who oftentimes takes your paper and reads it. I had no faith in it when I was here. I thought if there were any people who were humbugs on the face of God's earth, it was you people who call yourselves Spiritualists. I believed really that this paper and you people con-nected with it should be wiped out of existence.

Yet you see I am now ready to avail myself of the opportunity of returning. I would say to Clara that she need not wait any longer. Here is my message. I will own she was right and I was wrong. My old friend Kelly is withme. I have met your brother James, turn. I believe it is in accordance with the teach-ings of Christ. I know that I can return, that I to religion. I know that I live. I am here, and

pose ending in consumption.

Julia Sullivan.

I don't know, sir, as my message will be acceptable, but I would like to give it. I have not been gone many years, yet some little time. My name is Julia Sullivan. I went out from this city, Boston. I am perfectly delighted to know that I can go to church, that I can visit my friends, and I can give very much information of things, if they will only call on me. I don't expect that they will only can on me. I don't expect that they will receive this message kindly, they will scold because I have come. I have tried other avenues, I have found none acceptable, and, Mr. Chairman, I thought I'd try this, because they said it was a factor for a supply of the control of the cont because they said it was perfectly free, nobody would be shown out of the door, so I have come

My father's name is James, my mother's name letter, I will try and see that somebody shows it to them.

Dr. James W. Greenwood.

Mr. Chairman, I am most happy to meet you, I am most happy to meet all the friends. I feel almost as if a heaven on earth had begun, as I come here to this Circle Room. Never before did I appreciate it as I do to day. I knew of it, of course I did; I have been here from time to time. I have worked for the spirit world as best I might, and I believe I did my work as faithfully as any other medium ever did, yet I realize that the extent of the usefulness of this room never came to me as it comes to me now, because I never felt the power that I feel now. I never expected to realize what I do. I am a Spiritualist; every hair of my head is a spiritual hair; every bone in my body is a spiritual bone; I defy the world and all in it to shake my faith in the Spiritual Philosophy. I know where I was taken from, I know what spirits have done for me, and I know what they did for me in the last days of my life. I care not what others may say, I know this is a God given truth that should come home to the hearts of every individual. Why, dear friends, if you can't believe your loved ones return, what can you think of the manifestations that occur from day to day? Are there not tid-ings coming to you from the North and from the South, from the East and from the West, telling

them the greenest spot in my memory. Oh, dear ones, look up; do not feel that I am gone, but that I am still full of activity. I will do for you more than I have ever done. The angels came round me, they ushered me into my spirit home round me, they ushered me into my spirit home. adorned with roses, and sweet music came floating through the air. Oh, how I enjoyed it! And dear beloved ones, the little ones, shall I ever forget my introduction to them as the music came and went and seemed like an Æolian harp, so sweet was its murmur! I questioned with myself, is this life eternal, or is it only for a short time? And the dear ones, those that had guided my life, those that had held my hands and pointed me onward, those that had beckoned to me in days gone by, said, "Come," and as I walked the pathway and stepped, as it were, upon a bed of roses, beautiful seemed to me the very spears of grass, every rose-leaf had its language and told its tale, every little flower, no matter how fragile it was, raised its head with a spiritual significance, and every note of music seemed alive. I tell you, in spirit life there is no death; everything is life, and life eternal; there is a language to the vegetable, to the mineral, to the animal, and more than all to the human. Oh, could our questioner understand and realize what these different languages are, he need not ask the question that he has.

I care not for the crosses, for a crown of immortelles has been brought to me, and I have byen able, although unworthily, to place them upon my head, and to feel that I did some work acceptably to the Great Spirit of all things. I tle the children of earth realize what is beneath their feet, what is above them, what in every daylife comes into their hands. You comprehend that there is a life in all things, even in the wood you use. The paper which you trace your lines upon gives forth a life to others; the rooms you occupy are charged with your own being, and unless you are true to yourselves you cannot fill your homes with truth and purity.

Could you fully understand what it is to be a medium between the two worlds, a moutupiece

for the earth plane and a mouthplece for the spiritual—could you feel what it is to be this, you would realize how much yet is to be done for these instruments of earth; how desirable it is that you should comprehend them to understand their needs and perceive what is required to keep them pure and true. They should be surrounded with the best conditions, to give them the holiness which, in heathen countries, was given to mediums of the past. Shall we say to you that the heathen know more than you? The tem-ples dedicated to the gods and the mouthpieces placed therein are isolated from mankind, given spiritual conditions, and they can speak forth greater truths than we to-day can speak through mediums subjected to the conditions of earth-life. Friends, I understand this, I realize it to day

and I say to you, in heaven's name do all you can for those unfortunates of earth who are called to be instruments through which the spirit-world

speaks. Be good to them, be true to them, help and sustain them, I beseech you. I would send my love to the beloved ones I have left on earth, and say to them: I am ever with you, my right arm is around you. I will guide you and hold you to my very heart of hearts. I would say to those who depended upon me for strength, God bless you and strengthen you. I am not dead, only ascended. I am still ready for work. I am Dr. James W. Greenwood.

Mary D. Ford.

Please say that Mary D. Ford, who left her body in Nashville, Tenn., and belonged in Bangor, Me., has called here, and sends her love to her sister Emily, and her brothers Henry and Joseph. Say to them that uncle and aunt did for me all they could, but the disease, which had taken hold of me before I left home, was such that it could not be eradicated, consequently I had to succumb to it. Please say to them not to worry about me, it was all well. I had every care and attention. Let my body lie where uncle placed it; I do not wish it changed; I would not have it brought North anyway; I spent some of my pleasantest days there, and would prefer that it should remain.

Charles William Smith.

I went away from Akron, Ohio. My name is Charles William Smith. A common name, I know. I had a fall which very few knew of. It was only a slight fall. Passing down a bank I slipped; 't was only two or three feet, but it injured me. I passed out rather suddenly, and my friends scarcely knew why I went. It was not really heart disease, but caused by nervous pros-tration. The fall which I had affected the internal organs; my physicians did not understand it, neither did I till I came into spirit-life. I had neither did I till I came into spirit-life. I had no faith in this thing before I passed away, but as I suffered so much a friend of mine asked me if I would not have a clairvoyant. I laughed in his face. I said to him, "No, sir! nothing of that humbug for me." He said, "Well, if you get out of your body into spirit-life, and find it not a 'humbug,' but a truth, will you return and

speak to me?" I said, "I will." He said, "There are two avenues, one in Baltimore and one in Boston; go to whichever you will." I said, "I have not visited the 'Hub,' I guess I'll go there; if you hear from me, all right." Then, shaking hands with me, he said: "I will subscribe to the said." scribe for the paper for two years, at least I will have it on hand for two years if you will promise me that, if possible, you will put your message in the paper." I understand that this thing is a truth, a reality, and not a humbug; consequently I come and address my friend.

Ella M. Hiland.

I am not used to talking in public, but I know of no other way of reaching my friends. I have once before tried to send a message to them, but it has been obliterated, and I have been refused the privilege of communicating with them. I cannot understand why this is, when it would give me so much pleasure if my mother could really understand that I live; if my husband could fully realize that I was not away, but often came to him. I have been much troubled to influence mother to go home and take my little one

with her. Now I would like to ask if it is not possible for me to send word to my mother and say to her I am so glad she has baby at home? Ask her to stay at home, because father and brother Fred feel so much troubled when she's away they then have really no home. It is sad for me, for I really can't remain at home. I know they think a great deal of me, think of me often. Mother says she's sorry baby does n't look more like me; but then, it matters not; it is mine, a part of me. I want her to cherish it, to love it, to care for it. I want them to have an eye to Charlie, too. I loved him very much indeed. We were one in spirit and in heart. I don't regret that I am here, though I am drawn often to earth. I know Henrietta and Ida have done all they could for me; I realize this, but it was So lonely to go home last winter and find only a descrited house. I only ask mother that she will stay at home and keep baby with her. Please say that Ella M. Hiland came.

Charles W. Keene.

Please say that Charles W. Keene, of Montpelier, sends his love to his friends, and requests that they will allow him to speak to them. Please say I have met father and mother. I have met Julia, Henry, cousin Mary, and William, and we have a home together, even as we talked of in the past. It is not necessary to go picnicing now in order to enjoy ourselves. Our home is one universal picnic ground. We are very happy together. We make many journeys forth to the lake, many little tours to the mountains, and we you that spirits live and communicate right here in your Circle-Room? Is not that a sufficient guarantee that spirits do return?

I only want to say to my friends that I still live, that I thank them for all the kind attentive, that I thank them for all the kind attentive, that I thank them for every little tribute and them for playmates. It is not necessary for meaning them for playmates. It is not necessary for many little tours to the mountains, and we need not catch the fish with hooks; we call them to our hands and feed them, which is much pleasanter to me. We do not need them for food, we have the mountains and them for playmates. It is not necessary for many little tours to the mountains, and we need not catch the fish with hooks; we call them paid to my memory, for every word that was expressed; our being that we eat animal roon; we make spoken, for every thought that was expressed; and I will bless them all, if possible, and give that which we do need of the spiritual. We have gardens and orchards and fruit trees, and we make the spiritual fruit which we enjoy beyond all have spiritual fruit which we enjoy beyond all things. I only wish the dear ones could realize

John D. W. White.

Guided by an old negress, I enter this room this afternoon. I did not expect to be subservi-ent to the rule of the negro. I never supposed I should be obliged to be guided in spiritual things by a darkey, but I have found that he who would be great, or first, must be last; he who would understand much must humble himself: and I come here to your circle to obtain knowledge, to ask, in the name of the Great Spirit of all things, that I may be enlightened. I have been in the spiritworld some nine or ten years, nearer ten than nine, but I have never fully understood or been awakened by the truth of the spiritual phenom-ena until within the last few months, and when I have asked whither should I turn, where should I go. I have been pointed to the city of Boston. To me Boston has ever been a bugbear. I know they call it the Athens of America. I had learned to look upon Bostonians as representing the great culmination of all anti-slavery feeling and antagonism to the Southern element, but on entering your Circle-Room I felt so much harmony, so much love, that I bowed my head and said, "In wisdom and in peace will I go forth, and as it is given me so will I speak." I do not feel animosity to any one present. I realize now what it is to be humbled, what it is to feel that all men have stood with uncovered head before those wis-dom circles, and I have heard the truths uttered is my equal; in fact if I was to acknowledge any there: have learned of the physical being and its uses, have realized how little earth comprehends mankind. Here you come to understand how litlistened to our women, in seven out of ten instances we should have saved ourselves the blood-shed of days gone by. But that is in the past.

I come here only to say to friends of mine that I still live, that I enjoy and understand more than I ever did before. Please say it is John D. W. White, of New Orleans.

Frank.

I want to say to my friends that when the op-portunity comes I shall surely go to them. They need n't worry. When I was on earth I loved to talk with my spirit friends, and now I am here I love just as well to talk with my earthly friends.

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

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

BY WASH. A. DANSKIN.

It seems to me there cannot be a better evidence of the fundamental fact of Spiritualism than that which is being daily manifested through

the mediumship of Mrs. Danskin. It admits of no dispute, leaves no room for cavil. The most determined skeptic lays aside his prejudice, and the wavering faith of the doubter grows strong under its influence. When the sick man who has perhaps wasted his means and exhausted his pa-tience in seeking relief under the practice of the Old Schools of medicine, at length in despair says, "I have received no benefit, and I will try the New School," he does not believe, but having no other hope, adopts this as a last resort. He writes a few lines, saying he "wants an examination," giving no clue whatever to the character of his disease, and in a few days receives a reply that shows an accurate knowledge of his interior condition; that glances merely at his external symptoms, but points out the causes of his dis-ease, be they simple or complicated, and traces their actual or probable results in his system. This evidence of a supernal intelligence controlling the medium is at once admitted, and confidence established, leading to the treatment and ultimate cure of the patient physically, as well as to the development of an earnest Spiritualist. An added pleasure is thus given to the many pleasant relations growing out of Mrs. Danskin's

medical mediumship.

Sometimes the "application" comes from one who is thoroughly imbued with the finer elements of spirituality, one whose mind is reaching out for communion with the spirit-world, and a feeling of delight pervades both Doctor Rush and his medium when treating such a patient. On the 25th of October we received an application from a lady in Washington City, D. C.; the diagnosis was sent, and its receipt was followed by a telegram, urging Mrs. Danskin to come at once to the patient. She went, and the sequel you will

find in the following letter: find in the following letter:

GOOD HOPE PLACE.

District of Columbia.

MY DEAR MIRS. DANSKIN: I received the medicines just a week ago to-day, and am only too happy to be able to report that the relief I have experienced is beyond expectation. Strange as it may seem to others, I found some relief from the date of the diagnosis. [The diagnosis sent had been thoroughly magnetized by Mrs. Dinskin.—W. A. D.] I slept better. Since taking the medicine I have in every respect improved. The day after you left, I astonished the guests at the hotel by walking from the foot of the stairs to my carriage, which was my first successful attempt. Since then, I can walk down stairs without assistance. You will see by the heading of my letter, I am writing this from our country home, where I am spending the day and superin-

tending arrangements preparatory to moving to our house on Capitol Hill, where we will expect you and Mrs. Danskin to make us a visit.

I close with all the thanks possible for me to express on paper to yourself and whatever source it is to which I must attribute this tenderful relief from pain. Let it be either human or divine, or both, I know not, I only know I am truly thankful for relief.

Most truly your friend.

truly thankful for relief,

Most truly your friend,

Miss. Flora B. Cabell.

P. S.—You can publish this with my signature for the benefit of others who may need relief, for I have tried both homeopathic and allogathic physicians. The latter only added torture to pain, and the former gave no relief like the present.

Adelia Flynn.

I died of typhoid fever, and was twenty-one years old. My name was Adelia, and my father's

name was Edward Flynn.

It is the working of my mind that now brings me in connection with yourselves, for I was no believer in this mode of speaking; but I want to see the right of it. I was the eldest daughter, and if my people at home can freely understand that I am not dead, they will not be seated around weeping and crying, but will feel rejoiced that I have gone to rest on the other side with the an-

gels. Happy hour when death has come to set the soul free, so that it may roam in worlds beyond and gather knowledge at every step as it goes on higher and higher in the realms of light and beauty.

Mother, I was created for a purpose, and that purpose is now clearly understood by me. I re-joice that I have been born again, made to under-stand in part the laws of my Creator's home. Death stole over me very sweetly, very calmly and quietly, and when I awoke on the other side of life I was free from pain and free from anguish. I heard the angel say so sweetly, "One more spirit born into life, and that life everlasting." Wondrous are thy ways, oh Creator, passing the understanding of man. Now I return to the beautiful arbor in which the angels have strewn flowers, and as I glide over them their aroma fills me with new life and new joy. Mother, weep no more, but say, in the fullness of your heart, "Thy will be done," then thou wilt make thine angel daughter happy in the realms of eternal light.

Edward Cummens.

At Bendersville, Adams Co., Penn., I died, in my twentieth year. My name was Edward. My

father was Doctor Edward Cummens.

I am first at the right and then at the left of these mortals. I do not know where to take up the chapter that is lost in the transition. Am I speaking figuratively, or is it a fact that I as a spirit have powers of speech, sight and hearing? If so, why call it death? why not life?

My knowledge is limited; my feelings have not yet grown in sympathy with the angels, for

they drift me back toward earth again. My friends mourn me dead. Then why disturb them in their faith? they are happy in that knowledge, and is it not selfish in me to claim relationship with them again? If so, bid me depart, and let me never more know, or see, or taste of earth. If a consolation to those whom I have left behind, let me go on. Teach me the lessons which the infinite God unrolls little by little to his immortal

seekers.
I am now speaking to those whom I left behind, and who mourn me as dead; telling them that my companionship will stand with the spirits; and thus I close, for my knowledge goes no further. As a test, remember twenty years old; my father a doctor; my name was Edward, and his name was Edward.

James Lewis.

At Watertown, Connecticut, I died. James Lewis was my name. What object have I in speaking to night? The rain falleth, and I hearken unto it with no dread of being sickened while I pass through the elements.
Omnipotent and omnipresent principle of life,

lead me where thou wilt. I am thy obedient servant, and I know that silence does not reign in thy kingdom. We have been taught to go for-ward and heal the sick, bind up the wounds of the broken-hearted and give comfort to the mourner who weeps over the lost one, for she knows not where he be.

What a glorious realization to feel that individuality is sustained beyond the grave! What a beautiful realization that the watchword has gone forward, "We shall know each other after death." Neither be amazed nor confounded, for I speak not of myself but of one who has sent me—sent me not to do his work but to do mine.
"Thy kingdom come, thy will be done on earth
as it is done in heaven," is the outspoken word rather than on man's, for her intuition is greater than ours, her power of perception far transcends ours. Had we of the Southern rights ideas listened to our women in source are the source of this commune between the two worlds. I accept it now in the fullness of my beat factories. to one more vibrating string of life beyond the grave, gives hope to those I have left behind me that they will know me and I shall know them. Blessed be thy name, oh Master, for I, thy servant, passed through the valley and found no shadows there.

I was seventy-five years old, ripe for that eternal home not made with hands. So farewell, weep no longer, but rejoice, for the one you think dead has arisen in the spirit. Judge not, nor condemn outward communion, for it is true that spirits do visit earth and make themselves known to those who are ripe for their letters.

MESSAGES TO BE PUBLISHED:

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

Ida Palmer; Mary Ann Toblas; Lorenzo Jacobs; Welcome Arnold; William Darius Gregory; A Minister; Patrick McDonald.
Ralph Farusworth, M. D.; Dea. Peter Talbot; Prudence Hodge; William McDavitt; Mary A. D. Daniel; Jim Williamson: Aaron Nite.

Ezra Reed Frizzel; John Buck; M. D. De F—t R.;
Lewis Perry; Dallas D. Lore; William P. Adams.

TO BE PHINTED IN OUR NEXT:
Albert R. Albee; Annie S. Spring; Maria F. Crane; fanny; Sarah J. Lovejoy.
Mary A. Doland; Pattence Goddard; Dr. Gridley; Able Boardman; Miriam Reade; Thomas J. Moore: Mary I. Nyo.

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.]

Paine Memorial.

The sale of this building, which took place Saturday, Oct. 27th places it now under our control. We shall en-deavor to hold it for the purposes for which it was erected as an enduring monument to THOMAS PAINE, and a Tem-ple for the advancement of Liberal principles. To enable ple for 'the advancement of Liberal principles. To enable us to meet all habilities, we shall issue Scrip, hoping there by to raise the desired amount; therefore, all who are friendly to the PAINE MEMORIAL and are willing to assist on the Scrip plan proposed by one of our correspondents some weeks ago, and will forward us their money and names, will receive in return the amount of Scrip they desire to take. The money realized from Scrip will be deposited in the Bank, to remain till Jan. 29, 1879, when, if not sufficient to pay off the debt, each contributor's money will be subject to his or her order.

Any person wishing to make contributions or donations to the "Paine Memorial Fund," without taking Scrip in return, are most earnestly requested to forward their gifts to us, and any support tendered to this object will be very thankfully received by J. P. MemDus, Boston, Mass. Horace Skaver. Hooman II On P

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Passed to Spirit-Life:

From Wyoming, Mass., Oct. 25th, Mrs. Abigail, wife of Mr. Francis Fontair, aged 72 years and 10 months.

Sister Fontain leaves a companion, an only son, three brothers, two sisters and three grandchildren this side the river, most of whom, like her, are believers in the philosophy of spirit-communion, while she has gone to join a loved daughter and the many kindred who had preceded her home. Funeral services were conducted by the writer, assisted by a fine quartet choir, whose members rendered three fine selections in a manner that seemed typical of the sweet harmonies that greeted her spirit in its immortal birth. The exercises transpired at her home on the afternoon of Oct. 27th, when the form of the aged pilgrim was, by loving hands, tenderly laid to rest, with the glorious consolation to each surviving loved one, "We shall meet her yet again."

71 Leverett street, Boston. Mr. Francis Fontain, aged 72 years and 10 months. er yet again."
71 Leverett street, Boston.

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

It is interesting to notice, in the pictures of the Russian battles, that the correspondent is always seen standing erect in the hottest fire, taking notes and making sketches, while the sir is streaked around him with bursting shells. Occasionally, near the god-like form of the correspondent may be seen the figure of an officer in full uniform, with his head reverently bared, and his hat tucked respectfully under his arm. This is the commanding general.—St. Petersburg Imperial Gazette.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

Office, No. 701/2 Saratoga Street, Baltimore, Md.

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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.

Bhe is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

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

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, Is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption has been cured by it

Lungs. Tubercolar Consumition has been carea by it.
Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

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The Celebrated Healer,

URES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his 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 ure 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.

J. H. RHODES, M. D., 259 North 9th street, Philadelphia, Pa.

Healer and Clairvoyant. TOR Examination and Treatment, \$2 per week by letter, with Medicine, and Medicated and Magnetized Paper (also by Spirit Magnetic Treatment, as they often clothe themselves with our magnetism so as to treat patients at a distance). This Paper is prepared by the direction of a Band of Medical Spirits, and is a sure and positive remedy, as it contains Medical and Magnetic Properties. It will benefit if not cure all diseased conditions, by applying it to the nerve centres, and otherwise. Directions: Send name, sex, age, married or single, and \$2.

Liver and Blood Purifying Magnetic Pills \$1 per box, Catarrh Snuff, a sure cure, \$1 per box, sent by mail. Circulars sent free.

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

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

Dr. Willis claims especialskill in treating all diseases of the blood and acroussystem. Cancers, Secofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexus.

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

Oct. 6.

SOUL READING,

Or Psychonietrical Delinention of Character. MRS. A. B. SEVERANCE would respectfully announce MRS. A. B. SEVERANCE would respectfully announce of 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 tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order tobe successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps, Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Oct. 6. White Water, Walworth Co., Wis.

GLEASON'S

Pocket Disinfector and Inhaler DREVENTS all contagious and infectious Diseases, such as Small Pox, Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diptheria, &c.

Catarrh, Bronchitis. Asthma, and all Throat Discuss. Put up in a neat box, containing a Disinfector nickel-lated and shaped like a watch, a Pipette, and a bottle of

Vincontagium.

Price \$2,50, postago free.

For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Boston Investigator,

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

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,

Paine Memorial,

Boston, 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 lat and 15th of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Frice per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1,50, postage 10 cents.

D. C. DENSMORE,

Dec. 16.—tf Publisher Voice of Angeles.

THE SPIRITUALIST NEWSPAPER A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of

Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 38 Great Russell street, Bloomsbury, London, is \$3,75, through Messrs, COLBY & RICH, Banner of Lightfoffice, Boston, \$4,00.

A Circle for Investigation.

THE advertiser would like to associate with thirteen other parties—seven ladies and six gentlemon—(making the circle 14)—who will be willing to associate and hire a suitable room, exclusively for their use, and hold a circle every Monday and Thursday evening during the coming winter for spiritual investigation. The expenses to be small. Communications can be addressed to "INVESTIGA—TOK," I Banner of Light office, when the parties will be called upon and the intentions explained. Nov. 10.

Piano and Organ-Tuning.

A MONG the many engaged in this business in the city, one is somewhat puzzled to select a tuner who will prove competent, not only for the first but all times he may be employed. EDWARD W. THOMPSON, Practical Plane and Organ Tuner, would respectfully call the attention of owners of instruments, especialt those who read this card, to the fact that all work he undertakes in over left until faithfully and satisfactorily done. Prices as low as first-class work can be done. EDWARD W. THOMPSON, Residence 251 Meridian street, East Boston. Nov. 10.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of percent, and sometimes to indicate their future and their best percent for health. Described and their best percent and brightness Research ocations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and adversed and sex. sed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

PIANOS Retail price \$750 only \$235; \$650, \$176. Organs, 16 stops, \$120; 13, \$96; 12, \$85; 9, \$65; ORGANS rial. Other bargains. 24 pp. Hustrated Newspaper all about Plano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. Nov. 10.—1y

Physio-Eclectic Medical College.

NEXT Session begins January 8. Progressive and Scientific. Doctors and Students of Medicine wanting Specifics for most Diseases and Legal Protection, address, W. NICELY, M. D., 370 Baymiller street, Cincinnati, O. Nov. 10.—8w* NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cloth-bound copies, \$2.50; post-age 18 cents.

TREE MAMNOTH OUTFIT TO EVERY-HODY. Stem-winder watch free with first order. Ten Dollars aday guaranteed. M. CRONEGII & CO., 201 alarket street, M. CRONEGII & CO., 201 alarket street, 13w-sept. 29.

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

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DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant. WE TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve contres of the spine, and by our Now Organic Remedies, Resolvent, Detergent and Nutritive.
Clairvoyant examinations, by full name, age and lock of hair, written, 21 when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 23.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address; and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 20.—13w*

Mrs. S. E. Crossman, M. D CLAIRVOYANT AND MAGNETIC PHYSICIAN also Trance Medium. Speciality: Curing Cancers, Tumors and Female Complaints. Examines at any distance, Terms \$2.00. Also Midwife. Magnetic Paper \$1.00. 157 Tremont street, Boston.

MRS. M. A. CARNES. Nov. 3.—4w* Nov. 3.—4w*

I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician.

Office at 81/2 Montgomery Place, Room 4, Boston, Mass. Nov. 3. MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st. near 390 Trement st. Hours 9 to 9. Sundays 2 to 9. Oct. 6. -13w

Susie Nickerson-White.

Aug. 18.

M. H. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indianaplace.) Hours from 9 A. M. to 12, 2 to 5. N. B., -Open for engagements with Miners, Speculators, &c., to locate and assay minerals,

Annie E. Camrone, RIANGE AND MEDICAL MEDIUM, No. 8 Butreet. Hours 9 to 8. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medlum. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 25 Indiana Place, Boston. 1W-Nov. 24. A S. HAYWARD, MAGNETIST, 5 Davis street.
medicine fails. Hours 9 to 4. '(Magnetized Paper 50 ets.)
Oct. 6.

A. POLLARD, Healer and Writer. Devel-Nov. 10, -3w. 10, -3w. 10, -3w. 10, -3w. 10, -3w.

SAMUEL GROVER, HEALING MEDIUM, No. 300 D Wight st. Dr. G. will attend funerals if requested. CLARA A. FIELD, Magnetic Physician, Ingliam, 17 Hayward Place. Boston, Mass. Nov. 3.

AUGUSTIA DWINELLS, Clairvoyant, Oct. 6.—6m

ELECTRICIAN and Magnetic Healer, 7 Montgomer, Sept. 1. MRS. C. H. WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 4.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street. DR. A. H. RICHARDSON, Magnetic Physician, No. 38 Monument avenue, Charlestown.

MRS. PICKERING, Spirit-Medium, 28 Winter street, Boston.

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For all Liver and Stomach Difficulties, try

HOLMAN'S PAD.

TT has effected more cures, made warmer friends, and **A** grown faster in favor than all the world's treatments combined. "By their fruits ye shall know them," HOL-MAN'S PADS have proved efficacious in at least ninoteentwentieths of all the diseases man is heir to. They are vorn over the Liver and Stomach without inconvenience or

To the permanently afflicted and the periodical winter ufferer, now is the time to apply the HOLMAN PAD and PLASTERS, thereby saving a world of trouble.

HOLMAN'S MEDICATED FOOT PLASTERS, per pair, 50 cents. BODY PLASTERS, each 50 cents. Consultations free. Office,

HOLMAN LIVER PAD CO., 28 School street, Boston. Sept. 29.-13w

SPIRIT PICTURES. PHOTOGRAPH OF THE MATERIALIZED SPIRIT

OF KATIE KING. Taken in London, Eng.-DR. J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN

FRIEND OF MRS. J. H. CONANT.

Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture. Price 50 cents each. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. DR. J. E. BRIGGS'S

Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to fomales. They are put up in boxes; may be sent by mail on receipt of price, \$1,00 per box, or 6 boxes for \$5,00.

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IS A VEGETABLE PREPARATION.

NYENTED in the 17th century by Dr. Wm. Grace, Surgeon in King James's army. It cures Wounds, Sore Breast, Sore Lips, Erysipelas, Ringworms, Burns, Piles, Bunions, Warts, Pimples, Blisters, Corns, Felons, Ulcers, Boile, Itch, Stings, and all skin diseases and eruptions of whatever nature. Price 25 cents a box at all druggists', or sent by mail on receipt of 30 cents.

PREPARED BY SETH W. FOWLE & SONS, 86 Harrison Avenue, Boston, Mass. July 14.—20w

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Neuror: The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Desser, How to Eat; What to Eat; How to Disease; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple pishs of Nature.

Price Sc cents, postage in Cents.

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Catarrh, Diptheria, And all Throat Diseases curable, by the use of DR. J. E. BRIGGS'S THROAT REMEDY.

MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the claims in his advertisement."

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46 BEACH STREET, Boston, Mass. MRS.
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Price Reduced from \$1,50 PRICE REDUCED.

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Artificial Somnambulism: Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing

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BY THE COUNTESS CAITHNESS DE ST. DOMINIQUE This work on Animal Magnetism is just what has been ong needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient practice; a declaration of its definitive principles; a con-densed description of its actual practice arranged in perfect methodical order; an indication of its practical appli-cations; an appreciation, from a moral and legal point of view, of the processes adopted in practice, and of their relation to a belief in a supernatural order of things, Certain views set forth will be found in the shape of principles imperfectly admitted, and not as yet sufficiently checkdated, while others are entirely new. We may mention

The distinction between Mesmerism and actual Magne The definition of the four degrees of the Magnetic State

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The different conditions of Somnambulism, independ ently of the state constituting Lucidity properly so called. The historical affinity between Magnetism and Spiritual sm, and their reciprocal influence.

These essentially important points, barely, if at all, ouched upon in beretofore existing works, would alone uffice to justify its publication. Having a-large stock of this valuable work on hand, we have decided to reduce the price of the block so as to bring it within the reach of all. The work formerly sold for \$1,50 and postage, but is now offered for the extremely low

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SPRUCE

For Coughs, Colds, Sore Throat, Influenza, Bronchitis, Whooping Cough, Hoarseness, Incipient Consumption, and all diseases arising from imperfect action of the

P. QUAIN'S COMPOUND SPRUCE EFIXIR has no equal as a remedy for coughs, colds, sore threat, bronchitis, and all affections of the throat and lungs. It is compounded of the medicinal extracts of the pine and the spruce and other trees and plants "whose leaves are for the healing of the nations." It acts like magic upon a cold, breaking it up almost immediately, soothes the inflamed throat and subdues the desire to cough. It is A SAFE REMEDY, containing

NO OPIUM,

which the late Dr. Hall says nearly all cough medicines do, and which, though they may repress the cough, do not cradicate it, but constringe and deaden the sensibilities, inducing constipation, which becomes the immediate cause of headache, dyspepsia, neuralgia, &c.

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Congestion of the Kidneys for Twelve Years Cured by Three Bottles of Dr. Quain's Spruce Elixir.

AMERICAN MEDICINE COMPANY: - For twelve years past I have been troubled with Kidney Complaint. I had the scarlet fever in its worst form, resulting, as the physicians said, in Congestion of the Kidneys. At times I have been so afflicted with this disease as to be compolled to give up work. I have used many remedies recommended for kidneys difficulties, but have received from them only temporary relief. Last spring I commenced using DR. QUAIN'S COMPOUND SPRUCE ELIXIR, and have taken three bottles, which I think have effected a permanent cure. My opinion is that this ElixI is the best medicine over offered to the public for the allments which it claims to cure.

Goifstown Centre, August 6, 1877.

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Nutritive Compound,

HOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules over discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power.
Send for it to DR, H. B. STORER, 29 Indiana Place, Boston, Mass.

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THE HOME CIRCLE to \$2 a year, single copies 5 cents, for sale by all newsdealers.

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Sample copies sent on receipt of a 3-cent stamp.

The price of Chromos has just been greatly reduced. No one now gives such liberal terms to agents as we do. Send for new circular. Address F. GLEASON, 733 Washington street, Boston, Mass.

MANOV. 17.

LARGE MIXED CARDS, with name, 13c. or 40 in case 13c. Outfit 10c. Dowd & Co., Bristol, Ct.

June 2—1y

H. SPALDING, Jobber and Retailer in Silver-Plated Ware, Watches, Chalus, Pocket and Table Cutlery, Fancy Goods, Yankee Notions, &c., 96 Chauncy street, Boston. Chauncy street. Boston. U1-Feb., 10,

GOLD PLATED WATCHES. Cheapest in the Street of Agents. Address A. COULTER & CO., 128. Clark st., Ubicago.

Aug. 11.

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488 Pages.

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Being a Complete and Practical Treatise on that Mystery of Edwin Drood COMPLETED

BY THE SPIRIT-PEN OF CHARLES DICKENS.

The press declare the work to be written in Dicker's Happiest Vein!"

A few opinions of the press on published extracts: From the Worcester West Chronicle.

''Not only surprising talent, but much flavor of the real Dickens wine, is apparent in these communications.

Enough has already come forth from the pencil point of this Spiritualist to awaken the liveliest interest and curiosity, and the public will await further receipts with high expectation.''

From the Nashua (N. H.) Telegraph. "The captions of the new chapters are given in full by the Union, and among them are the following, which are certainly in Dickens's happiest velm. Copious extracts are also given, which all admirers of Dickens will be com-pelled to confess are not unworthy of his pen."

pelled to confess are not unworthy of his pen."

From the Springfield Union.

"Each one of the dramatis personal is as distinctly, as characteristically litinself and nobody else, in the second volume as in the first, and in both we know them, feel for them, laugh at them, admire or hate them, as so many creatures of flesh and blood, whigh, indeed, as they mingle with us in the progress of the story, they seem to be. Not only files, but we are introduced to other people of the imagination, and become, in like manner, theroughly acquainted with them. These people are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations?"

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This book is not a collection of old music re-published, but the contents are mostly original, and have been pre-pared to meet a want that has long been felt all over the country (or a fresh supply of words and music.

ORIGINAL PIECES

ORIGINAL PIECES:

Beautiful Augels are Waiting for Mo.
There's a Land of Fadeless Beauty.
Oh, show me the Spirit's Immorfal Abode,
Sweet Meeting There.
Longing for Home.
My Arbor of Love,
Moving Homeward.
1 shall know his Angel Name,
Waiting 'mid the Shadows,
Beautiful Land of Life,
The Willing Worker.
Home of Rest.
Trust in God.

Angel Visitants.

Angel Visitants.
Sweet Reflections.
Looking Over.
Gathered Home.
What is Heaven?
Beautiful City.

SELECTED:

We shall Meet on the Bright Colestial Shore Angel Care.
Angel Care.
They 'll Welcome us Home.
Welcome Angels.
Come, Gentle Spirits. Repose.
Sweet Hour of Prayer.
Chaut.
Moving Homeward.
Come up Hither.
Bethany.
Only Waiting.

Conly Waiting.

Evergreen Shore.
Gone Before.
Chant—Hymn of the Creator.
Freedom's Progress.
Chant—By-and-By.
Shall we Know Each Other There?
Angel Friends.
Gentle Words.
My Home beyond the River.
Just as 1 Am.
Sow in the Morn thy Seed.
A Child's thoughts of Heaven.
Bound in bearls. 40 cents, postage free; paper. 30 c.

Bound in boards, 40 cents, postago free; paper, 30 cents, postago free; 12 copies, 83,00; 25 copies and upwards to one address at the rate of 20 cents per copy.

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ECHOES FROM ENGLAND

BT J. J. MORSE, English Agent and Correspondent of the Sanner

NUMBER TWEEVE

and an accomplished author, Dr. Peebles is a host in himself, while, aided and strengthened as he is to angel powers, he wields a potent inment of real and devotion, and a pattern of enduring kindness, once met with he is to be remembered ever afterwards. Having enjoyed the pleasure of his friendship here and "in the States," my sympathies flow out to meet our pilgrim brother and greet him in advance of his adwarm hearts open to him when he reaches British.

during her yielt to America. It will be interesting to learn what are the impressions of the intelligent Secretary of the British National Assoa resume of her experiences at an early date after consequence. her return home. By the way, the National Society will soon, commence its usual winter fortenightly discussions. Such meetings have done much good in former years, and no doubt they will be quite as useful this season.

A project has been mooted in the "Medium" of the Doctor for the contemplated matter. I have

By recent reports of Dr. Monck's mediumship the phenomena he obtains get more marvelous. In one case a competent witness describes a form lutely nothing to suspicion or confecture. It is a lang continued. about time that Dr Carpenter and Prof Lankessome of the dust out of their eyes.

a future time.

interesting character, have been printed in the ence. Sweet angels, abide with us even!

Spiritual literature certainly loses nothing of the marvelous as it grows in years. What with the "Celestial Telegraph" of Cahagnet, "Disembodied Man" and "Ravelette," by Randolph, "Art Magic" and "Ghost Land," under the editor. To the Editor of the Banner of Light: ship of Mrs. Britten, and now "Isis Unveil-

would be out of place.

tend him a cordial welcome. A little work upon and his high works." "Healing," from the Doctor's pen, is reported as being in the press.

as the Shakers term it, the "Christ principle," a little bewildering.. If the "gentle Nazarene" . "At a second scance the Doctor was in front was really known as "Christ Jesus," or "Jesus of me, and on my left was M. L., a learned philos-Christ," what need is there to split his name and copher (or un grand philosophe). Dr. S.'s handsfound fanciful arguments on the two words? were on the table while we felt others patting us 15th lightent, but still retains his command. If originally he was only known as "Jesus," upon our knees. A chair in the room was overhow came he called "Christ" also? Speculative turned, and a bell upon the table was thrown ideas are very useful, no doubt, but in-cases of over my head into a distant corner of the chamthis kind facts answer the purpose best. If, as ber-Dr. S.'s hands and feet remaining perfectly some spiritual speakers and writers assert, "Je- immovable. Lastly, I myself placed a slate, sus was the most perfect man and medium the well verified, under the table with a bit of pencil world has ever had," and as in a recent speech upon it. Immediately we heard writing going through an English medium it is asserted that on, and when, at a signal, I withdrew the slate, "Christ was the Word," whatever that may it had on it, beautifully written and well lined, nean-also "the chief messenger," and "One an extract from the New Testament, but too who was influenced by the spirit of God"—and long to be here quoted. Behold here the facts in "not under the influence of the spirits of departed | all their simplicity as have been reported and are men, however exalted," it appears to lift "Jesus," or "Christ," out of the lists of humanity, and we might as well take the Orthodox plan at once! This leaning to Orthodox ideas may prove a seclous harm if not carefully watched. Such ideas dria, we know; yes, we know through science as the foregoing, and the one that "Jesus is the certain bases, not only metaphysical, but facts spiritual leader of men"-a to-be-remembered multiplied daily of this immense science, too litplank in a certain platform-may land us in the quagmires of spiritual bigotry and intolerance it often quits the body and makes voyages by itbefore we may be well aware of the danger. Let as avoid such complications with all our power. Spiritualism in the northern counties here does

not present any appearances of a marked character since my last, the only fact, and that not a pleasant one, being the complete subsidence of the Liverpool Spiritualist Society. The next few weeks will, doubtless, show more activity, and our provincial centres will, wake up to busi-

Of late we have been regaled pretty extensively with criminal matters, at least three trials of

celebrity engaging our attention, one, involving forcian Correspondence, the live of four prisoners, exciting tremendous interest. It was called the "Penge Mystery," and connivance of the rest. The prisoner implicated was a Patrick Staunton, and his brother and -i-ter in-law, Mr. and Mrs. Llewellyn Staun- itseir. ton, and a girl, Alice Rholes, were charged as Ere many weeks are past we here in England accessories before the fact. After due trial all expect the pleasure of grasping the hand of that four were condemned to die. Public feeling, pilgrim of Spiritualism, Dr. J. M. Peebles. A bitherto dead against the prisoners, then veered ripe scholar, a most able and winning speaker, right round in their favor. The Home Secreta- perish. ry was appealed to, and he has felt justified in reprieving all the convicts. It is rumored that the three Stauntons will have sentences of penal servifluence for good wherever he labors. A monu-tude for life, and that Alice Khodes will receive a free pardon. One other case has been over three gentlemen-Directors of the Artizan Dwellings Company-for fraud, in making personal profit out of the business they did on behalf of their company. The chief prisoner, Dr. Baxter Langley, a person of good repute and social, position yent in our midst. English Spiritualists will hitherto, was sentenced to eighteen months' hard give him as warm a greeting as ever, and tributes. Jabor, as also was, the other prisoner, while the of respect will not be wanting from any departs third one received sentence of twelve months' ment of the causer. Our noble worker will find incarceration, while the last case is a charge of whole-ale bribery and corruption preferred against the highest efficials of the London De-By occasional notices in the Banner we are ad- tective Police. Verily humanity seems as if it vised as to the movements of Miss Kislingbury, could profitably endure much more in the way of reform even yet

As was predicted by me in a former letter, the Republicans gained a victory during the late ciation of spiritualists concerning spiritualism in French elections. But the political troubles of the United States. It is understood she will give to belie France, are by no means disposed of in

The war in the East still drags on, and neither side appears to obtain much out of its continuance. Probably the killed on either side are the

real gainers by the strife. Commercial matters in Great Britain do not manifest much of an upward tendency. Trade that comprises in its purpose the renting of a is bad, especially in iron and coal. The trade in sultable half in London for the sole use of Dr. the latter is very bad. And we, to make things Monck, so that the can preach Spiritualism to an | worse, have lately been visited by two very dreadaudience composed largely of outsiders. Whether full colliery explosions. The first, in the county er it will take, remains to be seen. Of the fitness of Lancashire, involved a loss of nearly one hundred lives, while the last, in Scotland, sent two hundred and eight into spirit-life. Let us hope that "coal pits" and the deadly "fire and choke damps" are unknown in the Summer-Land.

If the able communications appearing in the actually appearing from cut of the tide of the Dos. Banner from the scholarly pen of Dr. G. L. Ditptor, and in a percetly open indirect! And in son, of Albany, N. Yargive the rest of your readanother case, a gentleman of unimpeachable wessers the pleasure they confer upon your present racity-Mr. Affred Russell Wallace-testifies in correspondent, they must indied join with me in the Spectator to obtaining writing upon slates in bopping that the Reviews of Foreign Spiritual a manner and under conditions that left absoc. Literature the Doctor pens from time to time may

As my letter closes let me urge upon all the ter rubbed their heads together, and knocked duty of helping on our common cause, keeping crotchets and personalities discreetly in the rear, Mr. Colville has reconsidered his intention of helping forward the noble work, and scattervisiting America, and diefers his departure until ling our facts broadcast." Let the good old Banner of Light ever wave in our front, and by pure aims The English spiritual papers occasionally give and noble lives let us prove ourselves worthy place to communications pro and con upon the fellow-workers with the dear immortals who subject of a-trology. Several of late, of a very come blessing and cheering us with their pres-

> Warnick Cottage, Old Ford Road, Bow, London, England.

A Catholic Canon on Independent Slate-Writing.

La Renoration, of Belgium, has an article on ed," by Madame Bavatsky, there can certainly Dr. Slade from the pen (I think of its editor) of be no complaint over a lack of the wonderful. the Changing X. Mouls. This authorized Canen-The last mentioned work must be a marvel of of the "hely_church" devotes nearly three colresearch, patient labor and able reasoning. No umns of the Renoration to a couple of scances doubt it will be cordially condemned by the held with said American medium. I will give Etward, N. Y., was also burned on the same night. Loss, short sighted and bigoted, laughed at by the su- here, very briefly, what he has to say: "Being 105 (0) insurance, 10,000. perficial and sneered at by would be wise ones, an attentive reader of what the Belgian papers were carefully would be wise ones, an attentive reader of what the Belgian papers were carefully many said a but the authoress can content herself with know- have, with all laudable and praiseworthy frank, wise atte Chicago girl; "when I get married it will be to ing that all deep thinkers will value her work' ness, reported concerning Dr. Slade, I was, with most lighly. It is a pleasure to note that the some friends, desirous of studying seriously the first edition was sold almost in advance of being phenomena alleged to take place in his presence." The table being thoroughly examined and the While on books, just a word upon the two last medium seated to the satisfaction of the visitors, issued here. The first one by Mr. Harrison, of Dr. S. took a slate with a bit of pencil upon it. the Spiritualist, and entitled "Lazy Lays," is a as usual, and held it under the table. "Suddencollection of humorous pieces in verse and prose. 19,7 says the Chanoine, " we heard a kind of It is brimful of fun, while philosophy is not algrating noise, and presently a knock, which sigtogether absent. It is an elegantly bound book, 'nified that the slate could be withdrawn. Upon and therefore suitable for presents. The other it were two sentences, one in French, the other work is entitled "Leaves from my Life," by in English, as follows: "Paul, servileur de Dieu your present correspondent. Any further no et apôtre de Jesia Christ, pour vistruire les élya de tice here, beyond the mere record of the fact. Dieu danala foi et dana la connausance de la rérité qui est selon la poété. And: 'They are glad It is just announced that Dr. Mack has arrived. I come and give you proof of my presence; we in London. His old patients and friends will ex- hope it will impress in your souls the love of God

" Now, said Dr. S. through the interpreter, 'if you desire it we will try and raise the table." There are indications in the spiritual literature. I placed my feet, upon his while his hands with here that the "Christ" idea, and the "Jesus" ours formed a chain on top of the table, which personality questions, are coming in for a larger rose suddenly twenty-five or thirty centimetres, share of discussion ere long. One of our editors; then fell heavily upon the floor. 'Let us try and la particularly strong upon the "Christ idea," or, raise M. X. with his chair.' He placed his outstretched right hand upon the back of M. X.'s but it must be confessed that, to a common mor- chair while his left remained in the chain, and

> sustained by the Chronique, le Progres de Charleroi [given in my late 'Review' in the Banner,] etc., etc. . . . Spiritualists like Socrates and Plato, like those of the great school of Alexantle known, magnetism, that the soul exists; that self. . . . Dr. S. has a familiar spirit which attends him day and night. . . . He is his Fidels Acathe. Though superior to the Doctor, he is nevertheless of an inferior order in the

> times, and we are Spiritualists from the force of facts. . . . The heavens may fall, but truth will survive G. L. DITSON. the ruin.

> world of spirits. . . . And this is not our first

experience; we have experimented a thousand

Pongo, the Berift gorilla, is dead-bronchitis.

BRIEF PARAGRAPHS.

SHORT SERMON, -The star weepeth not till the spear is and was reputed to involve the starving to death. Hited, up against him; neither to the tears of the beaver of the wife of one of the prisoners, with the aid. fail till the nound is really to serve him; but man (if ignorant of the sublime glories of the spirit's hereafter) anticipateth death by the apprehensions of it; and the fear is greater misery than the consummation of mortal change

> Earth is a very parr confuntor of heat and cold, and it is fortunate it is so, for if heat and could could penetrate the earth as freely as the heat of a fire penetrates from (metals are good conductors), the springs would be dried up in summer and fregen in winter, and all vegetation would

> Beience shows us that there is as much condensed air in a common apple as would do a space forty-eight times as large as the apple itself. The inside of the apple consists of little cells, each of which contains a portion of the com-

> > As a solid neck one find.
> > Never shaken by the winds,
> > Nother we silve of the same.
> > Whether per teprate of Plants.
> > Whether teached to 100 of week,
> > On their course service (eg. 201 Neither pleasure nor distress. Moves them as they onward press.

An exchange says, "All babies are diminutive Clesars." So they are all seizers, and they are not particular what

In Holland an apotherary is not permitted to put up an id powerful prescription. What might have suited a man six months agormay not be good for him now.

Persecution is not yet an old story in this country. Two neventh Day Baptists were recently fined four dellars each in a town in Central Pennsylvania for working on Sunday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is unconstitutional. and that it is opposed to any Sabbath at all, since it abolishes the nabbath of the Stripture and ordains a new one. which is really no Saboard.

Mrs. Partington (B. P. shillager), the senior member of the Paragrapher's Assentation, is writing up a realiable eries of exetches for the Boston Post,—Com. Adv.

The British past-off waith in ties have concluded a contract whereby the Cunard, Inman and White Star steamships have the sole carriage of the mails to the United states from December 1st.

> TO THE EARTHQUAKE. Shake down but much from every station.
> Shake out corroch a from the bation.
> Shake out corroch a from the bation.
> Raise up new piles of sweet content,
> Raise up old forms to worrow 'ent.
> Raise up the power in tweet point.
> Raise everything everythe rent.
> And take our bessing.

An Alexandria despatch announces that the King of Abyssinia has written to Gin. Gordon, accepting the terms of peace proposed by the latter.

England has conquered the G Sekas.

Michigan University. — Sentoress, translating: "Wirstind con keinem Mannes Hersin eleker." "We are sur-of-overy man's heart." Professor: "Not correct. Try again." Sentoress: "We are sale to every man's heart." Professor: "Handle," Sinteres to rentile to We are sure of no man's heart." Professor: "Correct."

The first National Thanking wing, in this country was observed Thurstay, Pep. D. 1795. Predient George Washington then issued his pre-amation to 4,000,000 of people. The recent programation is sed by President Hayes will be responded to by 44 600,000.

> THE ULSTER. "Aha! this coil. If it west," he said, ...
> "My overcont this morning, "...
> His wife turned pale, and then grew re!
> At this, the note of warning. In tears she bent; he, stern and cold, Suspectingly request her. "Furgive," which dish, "that June I sold An Image man your U ster!"

The Border City mil', No. 1, at Fall River, Mass., was totally destroyed by fire on Saturday morning, Nov. 17th, involving a property loss of \$415,000, besides throwing nearly five hundred operatives out of employment.

Two little boys in Chicago, playing in the street, lost a ball in a sewer catch basin. With long and patient fishing for it, looking into the bisin and breathing its gases, they recovered the ball. They went to their home in one of Chicago's most costly residences, were stricken down and died of diphtheria. Their playmates and school-fellows came to visit them while sick, and attended their funeral. and the fatal disease was spread all through that neighborhood, the finest in the city.

The extensive rubber works of Candee & Co., in New Haven, Cont., were entirely destroyed by fire Monday evening, Nov. 12th, a property diss of \$50,000 resulting. Several workmen were leady injured by jumping from the burning building. The Firt Edward Institute, at Fort

Sime man that does n't need reforming." And she was

Colonel George S. Bangs, " Father of the Rallway Mall Service, "died in Washington on Friday night, Nov. 16th. He was been February 224, 1825. In Millan, O.

Call me not first when I, in the I, have gone
Into these movey of the ever living
High and most glorious poets! Let thanksgiving
Rather be made. Say—'t He at last harh won
Rest not release, converse supreme and wise,
Music and one and light of immortal faces.

Music and one and light of the notal faces.
To-day, prings, wandering in starry places,
He hath met Keats, and known him by his eyes.
To-merrow (who can say?) Shaksplace may pass—
And our lost friend just catch one syllaple.
Of that three-centuried wit that kept so well—
eller Miston—ir Day 5, looking on the grass,
Thioking of Beatrice, and listering still.
To hardel ayons that sound from the heavenly hill, '
Scribner for November.
B. W. Gilder.

A lie, no matter whether a man has persuaded himself that he is doing right in telling it, is a lie still; and somer or later a lie will come home to the man that tells it.

WAR NEWS. - The Russians carried Kars, Sunday, 19th Nov., by storm. The battle, preceding the capture, com-menced at eight o'clock Saturday night, and terminated at eight o'clock Sinday morning. The Russian attacking party numbered is 990, and the fighting on both sides is reported to have been of the most desperate character. The Turkish loss is place1 at 5000 in killed and wounded, and 10 000 prisoners. The Russian casualties amounted to 2706. At the last moment, the garrison fled toward Erzeroum in the hope of escaping, but were pursued by the Cossacks and captured. General Melikoff commanded the Rustal like your correspondent, this splitting up of suddenly M. X. and chair rose to the height of the lith. Report avers that the Montenegrins have "Christ" and "Jesus" into separate notions is some thirty or forty centimetres. of the coast from the Austrian frontier to Boyana. The Turks still hold the citadel of Antivari. Servia has not yet embarked in the war. General Skobeloff, the right hand of the M is orite army, was severely wounded on the

> Mr. Gladstone has written an article for the Nineteenth Century in which he advances the theory that the so called color blindness, now noted in exceptional instances, was once a common con lition of the human race, and that the capacity to distinguish colors is a comparatively recent acquisition.

Westo the inexperienced little fish who goes out to enjoy dimself on his own hook, - Worcester Press.

An editor mildly alludes to his rival as "a reservoir of falsehood and an aqueduct of mendacity.

A revival has broken out among the Indian tribes on the northwest coast of British Columbia, in consequence of five apparitions having been seen by some Indians who were worshiping in a church. There is much religious fervor manifested, and all the tribes claim to have appart tions of their own.

A young minister was preaching in Seabrook, N. H. rom "I am the light of the world," and made poor work of it, stammering and stuttering, and almost stopping when an indignant huckleberry-picker, a sort of masculin e woman, shouted out, "If you are the light o' the world you needs snuming."

HE "HAD HIM."—Dr. Louis, of New Orleans, who is something of a wax, called on a colored minister, and propounded a few puzzling questions. "Why is it," said he, "that you are not able to do the miracles the apostes did ? They were protected against all poisons and all kinds of perlis. How is it you are not protected now in the same way?" The colored prescher responded promptly, "Don't know about that, doctor, I "apect I is. I've taken a mighty sight of strong medicine from you, doctor, and I is alive yet."

In carving a turkey in the presence of strangers it is a breach of etiquette to stop more than twice to spit on your hands and get a new hold.

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