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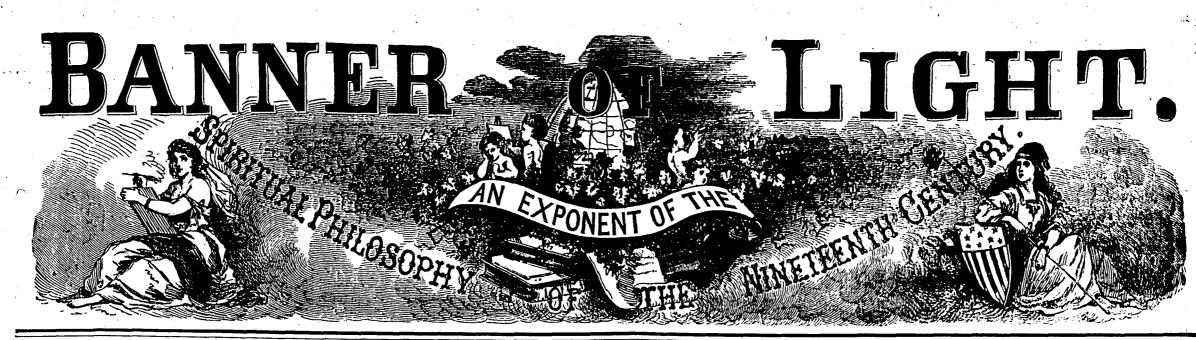
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The Rostrum.

THE TREE OF LIFE:

Its Spiritual Significance, as Interpreted by Mrs. Cora L. V. Richmond, in a Lecture delivered at Chicago, Ill.

[Special Report for the Banner of Light.]

INVOCATION.

Infinite Parent, Thou divine source of all life; from a universe of life the song of praise goes out to Thee. From atoms inspired by Thy law with the fulfillment of their life; from worlds fashioned by creative power and instinct with beauty; from flowers that up-bloom, yielding their song of praise in fragrance and beauty; from the fruitage of the earth, ripened beneath the sun's rays and the glory of the sky above; from song of birds and mountain streams; from the waving of branches to and fro, and from the anthems of the ocean wave; from the voice of worlds keeping time to the glad beating of Thy heart, those constellated planets of which man wonders what may be there of life and immortality; from millions of peopled worlds and from space peopled with myriads of living souls, the song of praise goes out to Thee, for life, for being, for the existence which is conscious of itself and is glad; from the souls of men immured in the dust, to whom but a feeble glimpse of the grandeur of the universe is known, who see through the crevices of time the eternity beyond, who only know by the pulsations around and above them that life is there, but who, struggling upward, feel from within the glad song of eternity-from these the praise goes forth. From those in dungeon cells of fear and terror, haunted by crimes and weighed down by cares and outward sorrow-even there some glimmering beam of love, some uplifting of the spirit, some fervor and hope, kindles the impulse of praise; and from those who rush on in blindness, pursuing the fickle goddess, pleasure, and who see not the light of the spirit nor know of | fluence must have sway over darkening the sun and prevent | that which lies beyond, reveals the gladness of the soul and they sing their praise.

From spirits disenthralled, made glad and free by death and love, who abide in the upper air and know that the universe is fraught with glory, and to whom death and external fear, and the bondage of the senses, and human pleasure and human ambition and pride and folly, all are as naught, but who see the glory of the spiritual firmament and are aware of the sublime constellations of heavenly bodies, not planets nor worlds, but angels and archangels, round whom, as round heavenly suns, the souls must forever revolve, and who, like shining lights set in their places, guide and guard the spirits over the shoals and quicksands of time-even from these the song of rejoicing goes forth, and they praise Thee without ceasing, while the air of heaven is filled with their glad songs of rejoicing, and they are not afraid.

Oh, thou abiding Light! one feeble note of this praise thy children would bring here to-night, laying it, even if it be one of sighs, upon the altar of that Infinite Love that loseth not sight of suns, nor worlds, nor atoms, but gathers all into the constellations of eternity.

THE LECTURE.

In Rev. xxii: 2, you will find a reference, in the description of John of the sacred city, the New Jerusalem, to the tree of life. You will remember that in the first book of the Bible. Genesis, there is reference made to the tree of life, that when the first pair, having disobeyed the mandate of the Father, partook of the tree of knowledge of good and evil, they were restrained from partaking of the fruit of the tree of life.

In this vision seen by John in his old age, after a life devoted to the ministration of the teachings of Christ, and after witnessing many of the wonders that resulted from those teachings, there seemed a sort of completion of his work by what is familiarly known as the Apocalypse. This book no one has pretended to fully understand. We doubt if, in theological lore, there has been any one subject of solution more difficult, more frequently attempted, and upon which more varied opinions exist than the Book of Revelations; but by all it is considered to mean something; by each class of believers it is interpreted to mean their especial form of belief, and all admit that there is so much of mystery involved and embodied in it that they cannot profess to interpret it fully. There is no difficulty in understanding, however, that it must bear the interpretation of large spiritual powers; that whoseever would attempt to interpret it must be familiar with all the terms employed in the Book, with the hyperbolical nature of the language used in those days, the significance of the symbols which are used as illustrations, and the traditionary as well as scholastic meaning of every one of those terms. Without this knowledge no one could give any adequate interpretation; a spiritual interpretation can be given by all according to their light.

In this particular sentence where he says that in the midst of the street thereof and on either side was the tree of life "which bare fruit" every month for the healing of the nations, some interpretations are that there were twelve manner of fruit borne, one every month, for the healing of the nations but whatever way it is, this tree of life constitutes an essential feature in the New Jerusalem, and has been used as an illus-

trative figure of salvation from that time to the present. Has it ever occurred to those not theologians, and not de voted to any particular branch of Orthodox Christianity, that there may still be an interpretation and meaning to this which the theologians have not solved; and that nothing was written under the inspiration of that particular time of the earth's history which was without meaning; and that what-

gians' searching glance, it may not therefore be wanting except in the comprehension of the people? You are perfectly well aware, without any theological interpretation, that there was an outpouring of the spirit at that time; that at that particular age of the world's history there were marvels wrought and a dispensation established of spiritual truth; that those manifestations were the result of a distinct force or spiritual power, and that the ministration of Christ was the culmination of that epoch of spiritual truth which has yielded sometimes the barren fruitage of warfare because of man's misconstruction, and sometimes the glorious fruitage of advancement and spiritual progress to the nations of the earth.

John, evidently looking backward as well as forward, saw in symbolic, prophetic and explanatory vision, the results of the spiritual kingdoms of earth; saw the manner in which these kingdoms were to rise up and disappear; saw the various effects upon the earth; saw also not only the future, but the past, and revealed the manner of the coming of the different angels of ministration to the earth.

This tree of life we will endeavor to illustrate or explain in its various interpretations before giving our own.

It will be remembered that the Mosaic account of creation and the subsequent rearing up of the tribes of the children of Israel seemed to be under a special dispensation of spiritual power; and notwithstanding their divergence in so many directions, and not withstanding their disobedience to these spiritual mandates, there was something preserved that connected them with the Christian dispensation; a sufficient number of their tribes were kept together, were set apart by spiritual gifts and prophecies, were named and particularly summoned to give to the world a spiritual record for the descent of the house of David, and these numbered probably twelve of the tribes of Israel who were the principal founders of this particular branch that finally yielded Christ, the Nazarene, to the world.

Before this time there was another meaning in the secret caves and oracles of those who pursued the occult sciences of ancient time, and astrology being among the number of the sciences, there was another interpretation. It is found upon tablets of the ancient stones and from revelations made in Mithraic and other oracular resorts in the East, where there was no possible chance of communication between the Hebrew nation, the Persians and the more Oriental nations, that the signs given to represent the "perfect man" were twelve, and these came to be at last the signs of the zodiac, representing the twelve constellations that have influence over the world and are visible, or were visible, to the early patriarch astronomers of the world. Connecting astrology with astronomy, and having no accurate system of the sun as being the centre of your particular planetary system, they still perceived that these constellations, one after another, held sway over the earth, and that the particular time of their appearance constituted some particular form of evidence of life. Beginning with the constellation that then was in the ascendant at winter time, which is the Dragon,* they concluded that that inits glory-yet even from these, in some calmer moment or ing the fructification of the earth. Therefore the Dragon dom and strength. So that, completing the full calendar, th. Virgin, or Virgo (representing the Virgin), appeared, it only for each in the year, but for the animals that represented s'iowed that from that life came forth the existence that was to fructify and beautify the world. All of these signs of the zodiac were held to have some connection with the physical welfare of man-not only with the bringing forth of the voing of different kinds of life, not only with vegetation and animal existence, but also with man himself; so that it became traditionary that if certain constellations were in the ascendant at the time of birth there were to be certain destinies of human beings, and if there was great power of spirituality it was because certain constellations were the guard ian powers and controlling elements of that particular life.

So that, following the changes of the season, the signs of the zodiac, and connecting these with certain spiritual indications and impulses, it came to be a fact that among the early nations these different signs were worshiped and deified. and were held to correspond to the good or evil luck attendant upon human destiny. The winter snows, the overflowing of the different rivers that in the East constitute the irrigation of the soil, were all held to be under the control of the spiritual beings who presided over these constellations. They were propitiated with offerings; there were sacrifices given to them; there were various kinds of ovations and different forms of worship, and among the nations of the East, especially in the Brahminical world and among the Buddhists, there are now offerings each month in the year and for every sign of the zodiac, and for each quarter of the globe and for winter and spring, for autumn and summer, and for every conceivable variation in the changes of the season; the moon is worshiped—the sun and stars and all constellations—as having relevance to the inhabitants of earth and belonging thereto; and always the sacred number representing the full and complete constellation is twelve. In sacred symbolism you will find this number referred to more frequently than any other as denoting anything complete, anything finished,

anything that yields its entire results to humanity. Owing to the fact that the twelve constellations must each pass or be passed by the earth before the full fruition of the year is attained; owing to the fact that in watching these twelve constellations it was found that the entirety of the earth's productions could not be gathered except at the end of the twelve; and owing to the fact that it was supposed to be the corresponding number of powers or faculties within man that was affected by this spiritual connection between man and these various constellations, it came also to be a fact that in order to preserve their tablets sacred from innovation and to make proper scientific experiments without the mob interfering—the masses being entirely ignorant of any science in connection with these subjects-they were obliged to conceal them in sacred temples, the priests for the most part being also students; and thence it came about that worship was instituted to prevent the innovation of these temples

where the sacred tablets were preserved. Therefore science and religion in those early days went hand in hand, and we have every evidence that the ancient Egyptians knew, not the present system of astronomy, it is true, but as nearly as it was possible to calculate from their wrong disposition of the centre, their system of astronomy was nearly as perfect as yours, and the only mistake was that, of course, the sun was not considered the centre, and therefore the observations must in that degree have been wrong; but so far as all other expressions of science or astronomy are concerned, the stars were the tablets upon which the human destiny was supposed to be written, and, di-

posed to have bearing upon human life.

Now, why was the number twelve? We have stated that there were twelve signs of the zodiac, that these were watched, and that the years were made to conform to the ideas of the ancients respecting the bringing forth of the young, and with respect to the influence that these constellations were supposed to exert. Therefore, it was natural that the Dragon should be so named, because at that time, according to the precession of equinoxes, the Dragon held sway over the winter solstice and therefore constituted the terror, and was the constellation that they should turn to for offerings of fear; while the Virgin in bringing forth the God of Day, or life in the spring-time, was held sacred; and it was the belief of Volney and Voltaire, and that school of thinkers, that these were the only authentic foundation for the history of the Virgin and Child, but everything in those days was in a symbolic sense. There is just as much reason to suppose that the constellations themselves were made to represent the Virgin and Child merely from the idea that, prophetically, Christ was to save the world; and there is as good foundation to suppose that the history did not in fact have its foundation in the tradition, but that the tradition was shaped from the

Without discussing this point here, it is enough to know that this sacred number and these sacred symbols held sway over all the East, and formed the foundation of many secret orders and many schools of learning that were preserved and perpetuated, not only by Confucius, Zoroaster and the rest, but also by others not even named in your history, who hand ed down these traditions or perpetuated them in symbols for the benefit of the races that were to come,

In Egypt, where the culmination of the arts and science took place long previous to the origin of what was supposed to be the history of man, these tablets, and the symbols and the indications of life beyond death, the tokens of angelic visitation, the name of the primal angel who visited the earth, and all, were directly connected with the physical sciences of the earth at that time. So that it was customary to perform for the twelve hours of the day and the twelve hours of the night, or for such portions of the day and night as were divided by the ancient calendar, certain acts of devotion. Every sacred image, the ibls, the ox-the sacred Apis of the Egyptians-was in direct connection with some one of these twelve powers, and there were twelve of these sacred images worshiped in Egypt at the time that the children of Israel were held in bondage; there were twelve living representatives of the forms of life that came from the constellations of the zodiac, the chief among which was the sacred ox, wor shiped alike because of its nearness to the constellation of the Virgin, and because in the spring-time after the sun emerges from the constellation of the Dragon this is the first evidence of life, worshiped because it constituted the chief power of life among them, and was held as the sacred living image of Osiris and Isis, who gave to the earth food and strength. The ibis, or sacred bird, was the representative of immortality, and the serpent was the representative of wisthose months, and in Egypt there were temples for the sun, for the moon, for the different deities that they worshiped, for the names of the deities presiding over the temples of wor-

ship, and for every act in life. So that, holding the spiritual and material as coëqual among the ancients, we must conclude that the tree of life, as represented by them, had a twofold significance: the astronomical, which represented the different influences of the constellations upon the earth; and the astrological, which represent ed the influence of those constellations physically and spiritually upon man. The astrological view included spiritual beings, the delties presiding in those constellations, and their connection with the earth itself, while the sun was supposed to be the eye of Deity, and was represented by Osiris, the presiding angel of the Egyptians. Osiris was not the Most High God, but was only the representative of the Most High -the messenger, and not the Delty himself. The tree of life, then, to them would mean these sacred symbols pervaded by the spirit which gave for every month in the year an especial form of verdure, or the production of some kind of animals essential to the life of man, and therefore were to be held sacred to man's use because of this preservation, representing, also, the twelve spiritual kingdoms that were supposed to abide in the twelve constellations, and constituting the dark and bright genii that held sway over the earth-the Dragon with his angels, the Virgin with her angels, the Ox with his angels, the Fishes with their angels-all peopling the spaces with their particular angelic powers, the spirit abiding in each being the God whom they worshiped.

Now this, of course, to you may seem as superstition: but if you will place yourselves in that time, with the intelligent appreciation which they had of the meaning of the symbols, and understand that the worship was not given to the symbols but to the spirit of them, and understand that, while the constellations were supposed to represent externally the figurative idea of creation, that behind this was the spiritual idea, you will have the earth and sun and planets as a centre, and these signs of the zodiac as representing the twelve spirits or angels revolving around the centre, while in the midst is the sun itself, being supposed to be the seal of the Most High, who sent forth Osiris and Isis to the earth as the representatives of his power, and who made, for the time being, this the centre not only of the solar system but of these twelve signs or constellations; and thus you will form some idea of the vast scope and plan of the ancient religion, and how not idolatry, not simply a material form of worship nor superstition constitutes these sacred elements, but that really there was a spiritual basis, having its existence in the absolute revolu tions of the angels, and that these angels were those who held sway over the powers of the earth and the physical elements of man.

Say what you will of the sciences and the arts of the present day, it is well known that the Egyptians practiced arts that have not been perpetuated nor restored, and that the mechanism of that day, if you consider the building of the pyramids and many of the other experiments practiced by them, is a marvel even in this day of wonders in mechanical and mathematical art. Then what shall you say, probably, of cities that shall be disentembed, revealing more and more of their that you suppose are chiefly the results of the intelligence of was not adequate to represent the magnitude of the subject, the nineteenth century? And what shall you say if after a | and therefore it seems too little and too inferior to speak of time it shall come to pass that the acme of Egyptian civiliza- the tree of life set in the midst of the street. The word tion and culture, as well as spiritual knowledge, was in its degree and cycle as great as yours will be in its completion; and of what should be given the largest sense in some such term. that Greece and Rome, representing a cycle of civilization, as "the starry pathway," or "the avenue reaching to the

ever the subtle meaning may be, if it has evaded the theolo- | rectly or indirectly, each planet and star discovered was sup- | have never transcended, save in some directions known particularly to themselves, the civilization of Egypt; while the physical splendor and knowledge of science and art are confessedly born of Egyptian parentage? The first language known to be spoken or written, which has any suitable history recorded, has its origin in Egypt. Memnon was said to have invented the first twelve letters of the alphabet. What were those? The signs of the zodiac and their symbolic meaning, giving to the ancient Egyptians a complete language for the hieroglyphic expression of their thoughts, and giving such language as they could fashion, not only into an expression of external ideas and transactions, but also into the revelations of worship. No nation can have been very ignorant, nor very blind, nor very obtuse, that could have laid the foundation of that which subsequently has, blossomed out in the enlightenment of the world. Whatever dynasties were hidden and buried before Egypt gave this to the world; whatever records were traced there before all this knowledge became apparent and was translated to the Western nations, it is known that Cadmus only added to the language which Memnon (worshiped as a deity,) gave, and that the Grecians were dependent upon Egypt for their first intimation of the art of letters; that the science of numbers also came from the East, and that in the beginning trese were all shaped in twelves to correspond to the signs of the zodiac. This is the external foundation, and one upon which the

so-called free thinkers and infilels have stumbled. They have stopped here. Finding there was a correspondence and a corollary between these Egyptians' learning and the knowl edge which is subsequently revealed in the Christian Bible. they conclude that the sole foundation for this vision and for all other references in the Bible to it, and for the tree of life and for every symbolic expression made in hely writ, they conclude that it all has its origin not in Egyptian religion, but in Egyptian astrology, and in the use that has been made of it. While it is perfectly true that the Mosaic records were colored by the knowledge which Moses had of the Egyptian laws and science, while it is perfectly true that the Hebrew God changed his name from Lord or God to Jehovah, after the children of Israel were in bondage; while it is perfectly true that this Jehovah was the symbolic representative of the threefold powers that the Egyptians worshiped, meaning the future, the present, and the past; and while it is also true that much of the symbolism and hyperbolical language employed in the Old Testament after that time is a reflex of the symbolism of the East, it is not true that in the form of worship established, nor in the recognition of the one God, nor in any other fundamental principle of worship, that the Hebrews borrowed anything from the Egyptians; but, rather, that they employed forms of expression, the necessary sequence of their long bondage, as you would employ words in any language where you were for a time a solourner, to express ideas entirely remote from them. While it is also true that both Moses and his brother Aaron, were aware of the sorcerles and arts of magic practiced in the Kast, they also knew the difference and discrimination between those and the genuine manifestations of the spirit which it was given them and the prophets to perform; and that this discrimination extended to the hour of meditation, the haunting memory, or the prophecy of was held to be the symbol of terror, and when the dawn of every month was held sacred, and offerings were given not time of Christ, who also knew the difference, and who enjoined upon his followers the full meaning of spiritual gifts; and also, that as Paul was instructed in all the Hebraic arts and sciences, he engendered in the minds of his followers the thought of distinction between spiritual gifts and sorcery or witchcraft; so that, following the entire record through, you find that they always remember where symbolism was used, and where true spiritual gifts were employed.

It is undoubtedly true that in this vision of the Apocalypse much of the phraseology of the East is employed, and that in the descriptions many of the figures correspond to the Egyptian deities; but this does not deprive them of their spiritual significance. On the contrary, it makes the phraseology much more easily interpreted, since we have a clue to the meaning of the Egyptian symbols; but there is no clue to the ancient nations existing before that time.

The tree of life as seen by John must be interpreted, not literally but spiritually, with all the knowledge which the antecedent history gives us and with a full consideration of the meaning of the terms employed. Where he speaks of angels, of cherubim, of scraphim, you must be aware that these words constituted terms that represented not only certain material orders in connection with the spiritual welfare of man, but also the celestial orders known to those who kent alive the gifts of the spirit, and that the externals were but the symbols of the spiritual orders that had been revealed to the ancients while keeping guard around and about the throne; and while manifesting an angel for each of the four corners of the earth, after the manner of the Oriental worship, there still is a symbolism of spiritual-power, and it is this that we desire to unveil to your vision to-night.

The Christian Church and theological students easily dispose of this matter by supposing that it refers to Christ himself, and without troubling themselves to elaborate it very distinctly, they jump either at the conclusion that the twelve manner of fruit are twelve nations, or apostles, or that they represent the various kingdoms of the earth that will be called into the family of those who are saved by the fruits of this wonderful tree.

But now let us trace it still further: It is known that there were spiritual dynasties before Christ. Even Christians are obliged to include the Mosaic dispensation, to have a foundation for theirs. The Mosaic dispensation, perhaps, refuses to look backward; but if it did so, aside from the twelve tribes of the children of Israel, to which the Hebrews can date their especial salvation, it would find other nations of the earth, including the Egyptians, the Chinese, the Persians and the Oriental nations entire, who each had their especial visitations of spiritual truth.

Now, for our own part you will understand we are neither blased by the effrontery of those who disclaim all belief in spiritual record in time past, nor by the dogmatism of priest, nor by the misinterpretation or misinterpolation of schoolcraft, kingcraft, priestcraft, or the materialistic school of the present day. Therefore, this interpretation which we give is predicated upon a thorough study of the meaning of ancient symbols and the spiritual records of the earth.

We find an absolute interpretation in the fact that not only the tree of life corresponds in its reference to the ancient sciences and revelations, but it also corresponds to the exactitude of spiritual science. Undoubtedly in describing a city skill and knowledge in molding the elements of the earth that should be the New Jerusalem the language of the time "street," of course, is an interpretation in the smallest sense

skies." "Street" sounds small, diminutive, and yet it was the larges sword or possible symbol of a word that could be interpreted its that language. Now, the street of it was undoubtedly the highway, the avenue, or whatever you may please to name the space that this New Jerusalem will represent. The tree of life, as discovered by John, and whose fruits were twelve, was misinterpreted to mean the twelve; months of the year because of this ancient symbolism of the astrological tables, and because there were twelve signs of the zodiac representing the months of the year. Therefore the translation must needs read in accordance with the ancient; meaning; but we choose to interpret that there were twelve manner of fruits, not to be applied monthly but periodically -and the word would be precisely the same in the ancient language to be interpreted either way, these twelve manner of fruits representing the twelve spiritual kingdoms that are to come to the earth, among which Christ's kingdom was one, and among which the different kingdoms that preceded him were others, and the different kingdoms that shall follow are others likewise, that according to the developments of the human race from its present standard it will require these twelve to the lude all the races and conditions of men in the spiritual range of enlightenment, and that while out of the ancient nations certain numbers have been reached by their religious, and certain numbers were reached in Ezypt spiritually by their religious, and certain inumbers among the children of Israel by their religion, and certain numbers were reached in Persia, by their religion, and certain, numbers in Christendom, by the religion of Christ, there will be other added kingdoms required, other added spiritual cycles to reach the entirety of the human race; and that bless are the twelve manner of truits for the healing of the nations, and it ss for the healing of the nations, if you but consider that the spiritual visitations, melude, not only the religious of an especial period or cycle, but all of the sciences, arts and governments that are developed, to any degree of perfection within those cycles, and that the ignorance which follows, and the receding of the wave, is no fault of the spir tual cycle itself, but because only certain numbers of minds are repended for the harvest and certain others, must follow after them, as in the university or college there are only cert on numbers of the university or college there are only cer un numbers of students that pass the examination, while others are remaind, and again to the inferior departments, so certain lines or grades of minds receive the spirit of fruit as it appears, partake of further that will convince her immediate family of the verity of spirit communion.

L. A. Wheelook It, become healed, and are carried to the spiritual kingdoms of different degrees of hight. So, as these eveles, one after another, are introduced, the beaven of spritual food gradually enlarges, gradually includes more and more, until when the Today Edic rot the Banner of Light: final spiritual dynasties shall appear the whole fruitige of the

and with the knowledge which these ancients had of prophecy; were you perfectly aware of the number and indeed the magnitude of the testimonies given in this direction pill you. understood that Christas expressed by his spiritual power was expected by the very men of the East, who came to lay their off-rings at bis feet by no science of astrological lore, but by direct calculation of spiritual revolution that it was the exact't me in the cyclic period for him to come, and that they were led by the angel in the form of a star to where he was found, and that the personating and representing the some of that spiritual kingdom was no more unknown to them than the advent of comet or planet Is to the astronomer. who has calculated the precise time when it will appear, you would then not be surprised at all these predictions and prophecies that seem now without meaning.

Take any book of astronomy, of mathematics, of geology, and if you have not studied the first-or-initiative steps, it reads very much like Revelations to you, you cannot understand it any better; it would all be me mingless, and but for the popular opinion that science is quite correct, and quite the thing to believe, you would jay down a volunce of finyley. Spencer, Tyndall, Herschelf or any writer upon any science with ino more knowledge than you had before. Become this revelation is only for those who are initiated in spinioral dore does not disqualify it for human belief, but rather places. It In the catalogue of those sciences that must be interpreted by those familiar with that science, and the spiritual science which the vision reveals be precisely that which we are treat ing to night that this City which represents the perfect kingdom of the spirit, and which the numbers in the mistranslation and building literature of the past baseompressed. Into the small compass of what the children of Israel might believe to be their own sacred city, after all is a symbolic illustration of the proportions given to the ancient numbers, and therefore in the liberal interpretation represents the spiritual. With this in view you will find that the true meaning of

this tree of life dawns upon your consciousness, and that you can trace by this key the entire meaning of all the symbolism which John reveals in this wonderful viston, that the angels appearing are the different dispensations of spiritual truth, and that the different plials which they pour out upon the world are the different recoding waves, the purestiment and penalty for the materia ism which intervenes between men and the perfect expression of that truth, and that when the ultimate angel appears, and when the twelve epochs shad have been passed, there can be no more any discrimination nor distinction between the spiritual and the material, because the earth will have been so far advanced, and the inhabitants of the earth, as to take their places by the side of angels; so that while there is only one among ten thousand in the earth to day and in past time, who may be called the "son of God," there will then be not one among ten thousand who cannot be called a son of God; for the fruitage of this tree of life includes every possible knowledge which the human soul can have, all that the twelve constellations with their spiritual significance can reveal, meaning the entire circuit of the heavens, the entire experience which the earth can give, the yielding of all physical science and of all spiritual growth—and with this how vast becomes the meaning, how small man's interpretation; how feeble the petty and pattry bickering of human tongues compared to the consciousness that a word may portray eternity and a symbol may represent the spirit of God and His angels.

You despise these small tokens of spiritual power in the professed enlightenment of this age, and yet the man of science does not scorn to use the atom as the vast lever of the universe, nor does he deny to the smallest animalcule its place in the universe of organic life. Shall you, then, pass ludgment upon that which holds the very solution of the problems that you fain would solve, and, because your eyes are blind and the mind unenlightened, declare that these clents were but old and blind superstitionists, led by fable and carried away by fanaticism? Is it fanaticism to know and number the stars? Is it fanaticism to call things by their names, and be familiar with the time of the fructification of the earth? Is it families to know the organization of man and understand the subtle alchemy of the human sys-tem? Is it fanaticism to trace the principles of life to their foundation, and discover whereof they are made? naticism to solve in crucible of science and religion the most subtle problems of life, and wrest therefrom the sacred truths that even now are held to be the enlightenment of the world? Is it fanaticism that in cloister and in dungeon cell, and by visitations of angels and communion with them, these, men wrought out the principles of life, and serve them to you in the visions of the spirit?

You are accustomed to have symbols. The immortal amaranth that blossoms in your gardens is an expression to you of eternal life; the rose is given as an indication of love, and the dove is the harbinger of peace. You herald all flowers, not simply for their external beauty, but for what they signi fy, and if a violet grows above the grave of your child it is pressed between the leaves of the sacred volume, and forever-more it holds the sweetest place within your heart. So amid the leaves of past ages in the world's history, there spring out these indications of the thought and the revelation, and, when complete, join hands with yours, bridge the wide chasm of unbeller and materialism, and make this the beginning of one more cycle in that great history that shall ripen finally

in the full fruition of the tree of life.

Has it not been said by exact science that in five years hence the Great Draco* will again pass the shaft of the pyramids of Egypt? Has it not been foretold that in five years nence another cycle, computed by the ancients, will have passed in the world's history? Has it not been said by many that that was the exact time of the ending of the world? Is it not, rather, the ending of a particular dispensation of the world, and the dawning of a new, of which these to day are but the premonitious, and shall not the completed fruition of this epoch also be one more manner of fruit for the healing of the nations, of which you are the smaller branches, of which each child of earth is a twig or leaf or flower, and of which the great spiritual truths that abide in the kingdom of Ged are the golden fruitage that hang forever ripe for the angels who are the ministers of His hand, and for fruit for the heal-

*This refers to the cycle two thousand years, and not the annual revo-ution, and includes the spiritual, also.

Written for the Banner of Light DRIFTING.

BANNER

BY MILTON H MARBLE.

I am drifting to-day far out on the sea Which spans from this shore to the great Yet To Be-And ere this land fades from my dim, earthly view, Let me breathe this love-message, my darling, to you.

In the land I am nearing, each evening I'll wait To meet you at last by the Beautiful Gate; For what were the Future if thou wert away, Who made my life blossom to beautiful day

When the sunlight has faded, and twilight has come, Tshall enter the portals of that blessed home; But weep not, my loved one; think only how nigh Our blissful reunion in "Sweet By-and-Bye!"

You will come in the morning with sorrowful tread, And weep in sore anguish to think I am dead; My lips will be silent -refuse you a kiss, For the first since our nuptials of marital bliss.

. Let Falth whisper to you, my darling; e'en then-The time will be short till you meet him again In a beautiful region, far over the sea. In the unseen Forever-the great Yet To Be!

. The shadows are blding all earth-things from view-I'm drifting far out on the waters so blue; Farewell, my own darling -the angels have come.

Spirit-Communion -Verifications of Spirit-Mes-BRECH.

To guide me above to the great Spirit Home.

Table Rock, N braska.

RUTH MERRITT BURT

the Editor of the Burner of light: In the number of the lianner for April 14th I found a comnumeration from Burth Mi iditir Burt. I was well acquainted with Mrs Burt, and should say it is in spirit just what she would communicate. It has given me very much of spirit communion. Corne's Library, Ithaca, N. Y.

JOSEPH T BENNETT.

munication, which was most gratefully received.
Yours respectfully.
Dummerston, Vt., April 15th, 1877.

To the Editor of the Banner of Light: In the Banner of Light, March 10th, is a message from JOSEPH T. BENNETT, of Dummerston, Vt., given through Mrs Jennie's Rudd. It is correct, and the message is char-agteristic of him. He left the mortal form very suddenly. We formerly resided in Dummerston, Vt., and lived near

neighbors to him for over twenty years.

ELECTA-B BEMIS. West Chester Well, N. Th.

MARGARET BOYDEN.

MIOHN LARRABEE.

To the Editor of the Banner of Light. In looking over the spirit messages in the Banner for March found one from MR JOHN LARRABEE, of Bath, Me. man by the name of John Larrathee has lived in Bath many years; he was a ship builder, and a deacon in the Calvinist; Baptist Church several years. I was myself a member of that church, and was well acquainted with him. A few years had force his death (so called) he went to reside with his daughter in Farmingd de, and went out from there about the time he eaks of, as near as I can remember. I think his message is rrect. A few years before he passed away he partially lost his mind and was not capable of doing business of any kind, but he seems to be clothed with his right mind now. Bath is one of the strongholds of Orthodoxy. Yours, New Heren, Ct. Renecca B. Partridge.

A communication from Mr. JOHN LARRABEE appears in last week's Banner of Light. It was given through the medium-ship of Mrs. Jennie S. Budd, at the Free Circle Room of that paper. John S. Larrabee was the brother of Deacon Daniel Larrabose, of this city. The deacon says the message sounds very like his brother. The facts are as stated, except Wells should have been Wales, which mistake was probably made by the reporter.—The Gardiner (Me.) Home Journal, March

To the Editor of the Banner of Light: In your paper of last Saturday, March 17th, is a communieation purporting to come from John LARRABEE of this I have taken pains to ascertain, and find that the communication is correct in every particular, with this exception. He was formerly a mative of Wales, Me, instead of Wells Me, -an error very easily accounted for.

J. M. FROST. Respectfully yours,

To the Editor of the Banner of Light: The communication, March 17th, from JOHN LARRABEE, is correct in all points as far as I know. I lived a neighbor to him in Bath thirteen years; he worked at ship-building, and belonged to the Baptist Church, and was deacon at the time we lived there; he died at his daughter's residence. I did not know where she lived until I read the message. He was an upright, truthful man. Yours with respect,
Topolom, Me. Mrs C. E. BRADLEY. Topsham, Me.

MRS ABBIE BOARDMAN. To the Editor of the Banner of Light.

I recognize in the Banner of Light of Dec. 1st a communi cation from Mas. Annie Boardman (Instead of Borden; a printed in the Banner), of Norwich, Conn. A misunderstanding of the name is not unusual or strange at all, because in aking it the last syllable is cut short. She is the mother of Byron Boardman, the well known inventor and highly reago, the trance-medium, Mrs. Susie Nickerson White, of your city, attending her funeral services. Mrs. Boardman's communication is correct and characteristic. I have visited at her home many times, and have held long-conversations with her in regard to the future life. She was quite deaf and would often say when feeling tired, "I cannot hear as well as common.". She was always doing good, unwearying in her devotion to the comfort and happiness of her children, and tenderly beloved and cared for by them.

Fraternally thine, Amherst, Mass., Dec. 1st, 1877. LESSIE N. GOODELL.

JOHN STRYKER LAKE. o the Editor of the Usigner of Light:

In the Banner of May 19th I find a communication given through the mediumship of Mrs. Jennie S. Rudd from John STRYKER LAKE, of this city. The communication is in every way characteristic of the man. I have shown it to several of his friends and acquaintances, and they are united in the same belief. I was acquainted with the man myself. May angels spread the truth to all. Trenton, N. J., May 23d, 1877. S. C. FULLER.

JONATHAN FREEZE. To the Editor of the Banner of Light;

In your issue of June 30th is a communication from Jona THAN FREEZE. About two years ago. Jonathan Freeze wa working a large gang of men in the Red Woods near this place. It being necessary to turn over a large log, he ordered his teamster to hitch to a projecting knot with a chain with six or eight pairs of cattle; the teamster objected, but he (Freeze) said try. When the team took a pull the knot flew off, the chain striking Mr. Freeze in the breast, killing him instantly. Mr. Freeze lived here many years, and left a widow and children who are highly respected. He was from Orono, Me. He was not a believer in our glorious philosophy, but comes now to confirm it.

W. J. SWEASEY. Eureka, Humboldt Co., Cal.

WILLIE.

To the Editor of the Banner of Light : In your number of May 12th was a communication from WILLIE to his mother and friends of Putnam, Conn., stating the cause of his transition to the fadeless shore was by acci dental shooting: also giving the particulars of his last hours of dreadful suffering before his spirit took its upward flight to a higher home, where nothing can retard his progress.

wish to state here that everything contained in the communication in regard to his death by accidental shooting, and suffering, and the great disappointment of one who expected to journey with him through life, is true. And also, I Simpson.

have communicated with him before, but desired so much for a message through the Banner. Thanks be unto the angel world, my request has been granted! Lam so thankful unto the treat Giver that the gulf has been bridged! ANN L. MARCY.

Knowing our nephew well, we recognize the message as correct in every particular.

Gilbert Chandler. GILBERT CHANDLER. FRANCES A. CHANDLER.

Putnam, Conn., June 10th, 1877.

OF

GEORGE N. WILCOX.

To the Editor of the Banner of Light:

In your issue for May 19th is a message from my dear hus-In your issue for may but it a message from my dear husband, George N. Wilcox — The style of speaking (also the language) is his, and the evidence goes to convince me it was truly my husband. He has kept his word, as was his custom when in the form. He seldom ever said, "I will do a thing," but, "I will if I can," would be his response. Little did I think he would return so soon after leaving the form. I

To the Editor of the Banner of Light:

Permit me, after many months, to write you in verification of a message from Uncle JUDSON HUTCHINSON, through the medium-hip of Mrs. Jennie S. Rudd, and published June 10th, 1876, as I am not aware that any one has hitherto done so.

It bears unmistakable characteristics of his originality of thought and expression while in earth life, and especially was the an earnest advocate for the cause of temperaine and re-form. Belonging, as he verily did, to a unisical family, his life was devoted to the rendering of those harmonies that seemed to flow spontaneously from his soul. In fact, music was his life work. The statements he makes are quite true. the passed to spirit-life eighteen years ago last January. If these few lines serve to advance the good cause, in its highest and purest manifestation to mankind, they will have performed their mission.

Respectfully,
J. M. Hutchinson. Jefferson City, Mo., June 27th, 1877.

EDWARD LUCAS

To the Editor of the Banner of Light: EDWARD LUCAS, whose communication at the public circle the Edit rot the Banner of Nov. 24th, was an old, well-The message contained in No. 24 of the Banner, headed known and much respected citizen of this village, as indicated tree of the will hang upon the golden branches in the New Joseph T. Bennett, I can verify as coming from my hus-Jerusalem. Were you perforbly familiar with the ancient phraseology. Were you perforbly familiar with the ancient phraseology. webb, a lady wholly unknown to me until I received his communication, which was most gratefully received.

Yours respectfully.

Augusta Bennett.

Dester, Me., Dec. 2d, 1877.

> [From the Shaker for December.] SPIRIT MATERIALIZATIONS.

DEAR SHAKER—Business having called me, in company with two Sisters, to Utica, N. Y., and remaining three days, we attended three materialization scances of the Eddy medi ums, who were stopping there. As the public mind is in a state of agitation on the subject, I will simply state a few facts which came under our observations.

Scance No. 1—composed of fourteen persons, occupied nine-

tyminutes. Fifteen spirit forms appeared, including three former members of our Society. One, whose obituary appeared in the June Shaker, 1877, being short in stature and much deformed, with peculiarities known only to friends, seemed a perfect test of identity, especially when she told her name.

Scance No. 2 - composed of eighteen persons. Twenty-two forms appeared, among whom were little children, gightlic Indians, and a number of our Brethren and Sisters. Some of the latter spoke to us, sending messages to Brethren and Sisters at home, calling us by name and giving their names. Others came across the room, shaking hands with us and oth-

ers present. Things comical, serious, pleasant and grave were curiously blended. They sang, joked, played musical instruments, when there were none in the cabinet, laughed, and gave good

advice to all present. In both of these scances there came a spirit who spoke audibly and seemed sad and distressed in mind. He wanted to say something privately, but could not, on account of those

present. Séance No. 3-held for us in particular, in the day-time. Only two other persons were present, making five in all. The spirit aforesaid came early in the sitting, and begged the forgiveness of one of our company (to whom he had formerly held intimate relations) for grievous wrongs; and in such a spirit of deep contrition that the scene was truly affecting.
The spirit declared his inability to progress, or be released, until he heard, orally, the words of forgiveness.

hildren, two vears of av their peculiar costumes; Indians, in *their* dress; spirits with bouquets of flowers in their hands and wreaths of flowers upon their heads, which they removed for our examination; spirits with long, trailing hair, divers peculiarities of form, dress, name and mien, helped to make up an unuistakable manifestation of spirit identity, in "FORM MATERIALIZA-

THOMAS SMITH:

Canaan, N. Y., Dec. 4th, 1877.

CRITICISM. To the Editor of the Banner of Light:

In a daily journal recently, in an editorial account of a "smash up," the closing sentence contained two errors of grammar, which are of so frequent occurrence—not confined to any one paper or locality—that perhaps a brief discussion of them will not be deemed a waste of time or room. Here is

of them will not be deemed a waste or time or room. Refers the sentence, with the errors italicised:
"Neither Mr. W. or his companion were much hurt."
"Nor" follows "neither" as naturally, as correctly, as necessarily as "or" follows "either." The sentence, properrendered, is a negation:
"Neither Mr. W. nor his companion some much hurt."

"Or" is not a negative, and will not express a negation. Consequently the substitution of "or" for "nor" is palpably erroneous. "Or" may express an alternative thus: Either Mr. W. or his companion; either this or that; the one or the other. It does not, and cannot, in any instance, express a

negation. "Neither," as well as "either," is always in the singular number. No matter to how many persons or things it may refer, it considers them individually, separately; and the verb which follows must, of course, be in the singular number to

ngree with it
Neither Mr. W. nor, &c.; Neither [not either] was much hurt. Neither was Mr. W. much hurt, nor was his companion much hurt. Nor is disjunctive, not copulative.

Not a few able writers, in most respects, seem actuated by a chronic antipathy to the word "nor." Probably the number is still larger of those who need to be informed that "neither" and "either" are never in the plural number.

Yours for the purity of our mother tongue, North Plymouth, Dec., 1877.

NOT TO BE CALLED "INFIDEL."-Happily, the faith which saves is attached to the saving doctrines in the Bible, which are very simple; not to its literary and scientific criticism; which is very hard. And no man is to be called "infidel" for his bad literary and scientific criticism of the Bible; but if he were, how dreadful would the state of our orthodox theologians be! They themselves freely fling about this word 'infidel" at all those who reject their literary and scientific criticism, which we see to be quite false. It would be but just to mete to them with their own measure, and to condemn them by their own rule; and, when they air their unsound criticism in public, to say indignantly, The bishop of So-and-so, the dean of So-and-so, and other infidel lecturers of the so, the dean of So-and-so, and other infidel lecturers of the present day! or, That rampant infidel, the archdeacon of So-and-so, in his recent letter on the Athanasian Creed! or, "The Rock," "The Church Times," and the rest of the infidel press! or, The torrent of infidelity which pours every Sunday from our pulpits! Just it would be, and by no means inurbane; but hardly, perhaps, Christian. Therefore we will not promit ourselves to say it; but it is only blind to pain out to permit ourselves to say it; but it is only kind to point out, in passing, to these loud and rash people to what they expose themselves, at the hands of adversaries less scrupulous than we are.—Arnold's "Literature and Dogma."

I see the advantage of being able to know where you are going when you die. Uncertainty when we are about to die brings all the horrors of death, but in fact it is easier to die than to live, for now we have comforts; we have homes without a struggle, without a care. Now we have spiritual bodies, free from all pains and aches; now we have the companionship of angels who go to and fro spreading the glad tidings that though a man die still he lives.—Spirit Sarah

FAITH IN A FUTURE LIFE.

"How Did Faith in a Future Life Originate?" FROM A LECTURE BY THE REV HERMAN BISBEE, AT THE HAWES PLACE CHURCH, SOUTH BOSTON.

There has been faith in immortality, as long as anything has been known of the human race. The Hindoos, the Egyptians, the Greeks, the Romans, the Persians and Chinese, all had faith to some extent, of some kind, in a future life. The Pharisees and Essenes of Christ's time were believers, therefore the faith could not have originated with the resurrection of Jesus. There comes the question then, How did this faith originate? It originated in the power which men have of spiritual discernment. St. Paul says, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." To discern a thing is to see it. There spiritually discerned. To discern a thing is to see it. There are different kinds and degrees of discernment. Man has intellectual discernment; musical discernment; artistic discernment; and spiritual discernment, each largely independent of the other. Intellectual discernment is missingly independent. did I think he would return so soon after leaving the form. I feel he could not rest and see me, his bereaved wife, so persecuted for granting his last earthly request in sending for Miss Himman to officiate at his funeral. I faced all opposition, and would again. Never could I have forgiven myself had I not granted his request. Many times after attending an Orthodox funeral he would say, "I do n't want an Orthodox particularly discernment; musical discernment; artistic discernment would assert ment; and spiritual discernment is what makes the of the other. Intellectual discernment is what makes the seer and the preacher; it is knowing things which relate to the first one in town where a Spiritualist officiated.

The good angels calmly sustained me; no Orthodox principles could give me comfort as the truths of Spiritualism did. the first one in town where a Spiritualist officiated.

The good angels calmly sustained me; no Orthodox principles could give me comfort as the truths of Spiritualism did.

I am patiently waiting my time when I shall meet my beloved companion on the other shore. Trusting the good angels will companion on the other shore. Trusting the good angels will even the sense of duty can have power over the affections. No account of the virtue of a person will awaken love for ever help me to battle for the truth, I remain yours in the work,

Mars. George N. Wilcox.

Madison, Conn., May 28th, 1877.

Judson, Hutchison.

Mulcon, Hutchison.

My hutchison. vast confinent known as the love-nature, are determined by the spiritial, and not the intellectual discernment. The Persian prophet Sasan, said, "Thou wilt be asked, By what dost thou know God? Say, By what descendeth on the heart. There is in the soul a certain knowledge, before which, if thou display it to mankind, they will tremble like a branch agitated by the stormy wind." And spiritual discernment is the foundation of what has been called faith. Many suppose that faith is belief without evidence. But faith and belief are as distinct as love and truth. Belief is founded on knowledge, so is faith; and belief may become knowledge, so may faith. Belief is founded on knowledge obtained by intellectual discernment, and faith is founded on knowledge obtained nal discernment, and faith is founded on knowledge obtained by spiritual discernment. There may be the same faiths in a multitude of beliefs. Those who have faith care little for multitude of beliefs. Those who have fath care little for creeds, they can worship in all churches, drawn by something higher than belief. In the presence of the stars and all things some "knowledge falls upon the heart," for there is a soul behind all things, and from that soul will come something to our souls, if we open our hearts to receive it. And it has been the declaration of all who made any declaration regarding it, that a knowledge of immortality must come through the spiralistic than the supervisor of the supervisor o itual nature. We know the infinite, unspeakably to be without, by virtue of knowing it to be within. Socrates, who had the same faith in a future life as conviction of a present life, said, "I am moved by a certain divine and spirtual influence." If you were to separate those who have faith in imence." If you were to separate those who have faith in immortality from those who have it not, and put one company on one island of the sea, and the other on another and allow no intercourse between them, there would in a few years be believers among the disbelievers, and disbelievers among the believers. In a society to which I formerly ministered, I had, among my acquaintances, several German atheists. One day the eldest daughter of one of the leading families, a girl of fourteen years, came and asked me to persuade her parents to allow her to attend church and Sunday school. I found by conversation a most remarkable case of what seemed like spontaneous or solitary spiritual development—she declaring that she could, not not help feeling as she did, the tears running down her face, quickened, and sensitive in all her faith-nature, and not doubting, nor able to doubt, that she would live after the death of the body. The faith that she would live again was founded on knowledge, as much as her belief that she had lived in Germany. And that which caused her faith was a large power of spiritual discernment, the same which gave faith in immortality to men in the first place and keeps it forever fresh.—"The Heights," a South Boston paper.

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

FIR SOUL OF THINGS; or P-vehometric Besearches and Discoveries, By William and Edzabeth M. F. Denton, 3 vols, Pp. 370, 450, 362, 12mo, Published by Win. Denton, Boston,

We quote the following sentences, in addition to those given by us in a reent Issue, from Hudson Tuttle's review (18 printed in the Religio-Phi-psophical Journal, Chicago, 111..) of this fine three-volume series:

losophical Journal, Chicago, Ill.,) of this fine three-volume series:

"Nature becomes a great pleture-gallery, on whose walls every scene transpired since abysmal chaos is indelibly recorded.

Neither the telescope nor the interescope can reveal these images; the balance and cruelble are useless; the spectroscope that reads in the ray of light the material constitution of the remotex star, is not sufficiently delicate. There is but one instrument, and that is the bridge which spans, the unknown gulf-between spirit and matter, which offers the only pathway to the undiscovered realm of forces—the brain. Its impressibility makes it the most delicate and perfect instrument of investigation. It is not only a treasure house of impressions stamped on the halls of memory, it can recognize the images on everything else. Thus sensitive persons can, by placing an autograph on their forchead, or holding it in their hand, not only tell the character and thoughts of the writer, but his past, and still more incredible, events transpired between the date of writing and the experiment. From a piece of rock, a fossil, or a fragment from an ancient ruin; a filnt arrow-head, a bone, the least shred, an infinence goes out perceptible to the brain. The fossil reveals the scenes of its life, and through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed; the fragment of a broken column has its wonderful historic story; the mineral specimen the phases of transition through which it has passed; the fragment of a

ep of us is stamped in; the last rear of the host will read traces of the

lootstep of us is stamped in; the last rear of the host will read traces of the earliest van.

This is the basis of Prof. Denton's researches, wherein he seeks domonstration by actual experiments. These experiments gave various results, seemingly conflicting, but when rightly understood in beautiful harmony. The mind may receive from an object, as a fossit, the scenery surrounding its origin, or intermediate scenes; or transport the mind to the locality and present the present landscape; or thoroughly indone the subjects with its selfhoot, so that they feel identified with the being as it was when a denizen of the earth. In the first experiments revealed in Volume I., the specimens of rocks, minerals, and fossils gave the psychometrist impressions of the present condition and scenery of the places from which they were taken, as well as those of the remotest ages of their birth. Prof. Denton says: 'It is probable that all fostil remains of animals are imbued with the feelings of the animals of which they formed a part, and, under their influence, the psychometer, for the time being, feels all that was felt by them; and thus the characteristic actions of uninsters that have been extinct for millions of years can be accurately realized and described.'

Mrs. Denton appears to passess extraordinary sensitiveness, and most

cribed.'
Mrs. Denon appears to possess extraordinary sensitiveness, and most
i the experiments are tested by her assistance, although by no means
confined to her.''

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM; their Verity, Practicability, and the Reliability of Spirit Communications, Subjects briefly illustrated; God in the United States Constitution: Human Life and its Origin; Re-incaronation; Authority; Modern Interpretation of the Bible; Mediumship—Its Laws, and the Reliability of Spirit Communications; Prophecy; Familiar Spirits; Alchemy and Magic; Psychological Power; Mind-Reading, Psychometry and Chairvoyance; Spirit Healing the Highest Molio of Treatment; Sinday—Is it Sucred?; Magnetized Paper; Social Freedo on an Obstacle to Spiritualism; Animals Susceptible to Spirit Influence and Disease Imparted to Children: Church Prejudice; Religion; Bible in Schools; Spirit Materialization; Spirit Transier; Spirit-Photography; Influidity and Influence; Capital Punishment; Reasons why Spiritualism; do not Organize; Bad Habits and their Cure; The Ultim we Results of Spirit Psychiags. A reader speaks of the pumphlet in the following words: "The author has end-awored to clearly state known laws relating to the human system, and furnish a concise statement of facts that have an important bearing on the health and happiness of every one. The molerate price of the work places it within the reach of the multinode, and its general circulation among the people would do an immense amount of good in enlightening them on subjects of vital interest to their physical and spiritual welfare." This Drochure contains some 12 pages, and is offered at the low figure of thirty-five cents. Coby & Rich 9 Montgomery Place, Boston, have it for sale. Do not fall to obtain a copy and read it, and then send it to some one who cannot afford to purchase.

If the philosophy of Spiritualism is true, it should interest every human soul.—The Barnstable (Mass.) Patriot.

Several difficulties prevent an understanding of the Indian philosophy. Civilized people cannot understand the Indian habit of mind, and further, the languages are deceptive because the civilized and savage minds understand totally different things by the same words. To one "wind" is a natural force, to the other it is the breath of a monster. Indian cosmology has never been a cosmogony. To them some things have always existed. Places for existence have always been, according to the belief of the nomadic tribes. Their worlds are arranged horizontally and they are always sharply defined in boundaries, but their idea of the other world conforms to their present abode, being either beyond the sea. over the river, across the great chasm (or cañon), or beyond the mountains. They believe in good and bad worlds, but their situation is not sharply defined, something corresponding to purgatory being found in some tribes, while in others the good world lies close but the

ing to purgatory being found in some tribes, while in others the good world lies close by this.

In the Indian theology the gods are uncreated personages, either animals or men, all of them immortal and usually the first in time of the respective species. Indian theology is essentially ancientism. They venerate men and things of the past, and pass from this feeling to that of worship. They have their demons, or gods of places, and in their philosophy of natural events, tonographical formation or animal and of natural events, topographical formation or animal and plant life, there is an explanation for everything. Myths have developed among them, either by migration of the tribe or by the travels of a story, either case causing a gross exaggeration of a simple original. Their stories are really a kind of folk-lore, and as such are now being studied. The symbolism found among the Indians cannot be a degeneration from monotheism, or a personification of the powers of nature, but it is a survival of zoatheism.—Major J. W. Powelt.

The cures effected by spiritual means are among the bestattested events on record. And if they are to be attributed to the operation of imagination on the part of the patient, it will be difficult to parry the application of the same theory to the cures related in the New Testament.—The Evidences of Spiritualism, by M. P.

For the Banner of Light, LINES.

GIVEN INSPIRATIONALLY BY MRS. L. P. FOSS. Open the window, and let in the light Of the bright and glorious day; Open the window, and let in the light,

That all may see their way. Open the window, and let in the light Of Truth, that is high and grand; Open the window, and let in the light From the beautiful spirit-land.

Open the window, and let in the light That your loved ones are waiting to give; Open the window, and let in the light, That all may learn to live.

Open the window, and let in the light Of the spirit's return to earth; Open the window, and let in the light Of a higher and nobler birth.

Open the window, and let in the light From the many mansions above; Open the window, and let in the light Of an Infinite Father's love.

Banner Correspondence.

California.

MEADOW VALLEY. - Jacob W. Snyder writes: "Mrs. Belle Chamberlain has been lecturing on Spiritualism at Meadow Valley, Quincy and Greenville for the last six weeks, giving the best of satisfaction to those whose spiritual perceptions have been sufficiently opened for the reception of the very practical ideas uttered by her control. Her public scances are deeply interesting. The questions are instantly answered, concisely and to the point. Her private scances here gave the very best of satisfaction. Her psychometric examinations were very correct and good. Mrs. Chamberlain is an organizing officer of the order of 'The Janissaries of Light.' She organized a temple at Meadow Valley, Plumas Co., Cal., on the 11th inst., with fifty two charter members. The Order is beneficial and cooperative, seeking to place woman on an equality with her control. Her public scances are deeply inative, seeking to place woman on an equality with map in every respect. It is an incorporated body, similar to the Masons and Odd Fellows. The Order commenced in Los Angeles, and was originated by Thomas E. Gray, of that place."

Tennessee.

SUMMERTOWN, I.AW CO .- J. K. Dearth writes: "Several Spiritualists now residing here, formerly from the North, desire to let others of like faith, or rather knowedge, know that this part of our free land is one of the best sections of the United States, so far as climate, soft spring water, fruit, health, and good cheap land, are considered. Land is now from one to three dollars per acre. The writer has no land to sell, but feels impressed that many persons North would be pleased to learn of these opportunities. Many liberalists are settled here, and more have been here, made selections, and gone back for their families. Parties desiring to learn more may correspond with the writer, or Ira Williams, at this place. We hope and expect to have regular spiritual speaking here soon. Improved farms are selling from three to five dollars per acre, within twenty miles of a railroad, and a prospect of having one to this place in a year or two."

Illinois.

JACKSONVILLE .- A. W. Cadman writes: "Spiritualism numbers a good showing of believers here. There was a very interesting medium here last winter; she is to be here again this winter, and I hope she will have strength to do some work in public. She is a very good speaker, with intelligent control. She is also sometimes controlled by an Italian sculptor, and does some very interesting work in the way of modeling figures in clay or mud, using only her fingers and a few pine sticks. she has never spoken before a public audience yet, but has invited about thirty of her friends before whom she has spoken, furnishing an evening's entertainment that gave general satisfaction.

nother year's subscription for the Banner, says "We have no lectures nor circles here, and I esteem our village and part of the county good missionary ground for some able lecturers who would be independent and self-sustaining. I started and sustained quite an interest here dur-ing 1853 and 1854, but I left town, and only return here old and worn out, being eighty, and feeble at that. There could be quite an interest excited here if some able leader would take

SAG HARBOR .- Dr. F. Myers writes: "In the Banner of a recent date is given, in the report of a test scance held by Mr. J. Frank Baxter, a communication from the spirit of Dr. John E. F. Clark. I was intimately acquainted with him; we visited patients together, and treated them, and I know that the statements made through the medium are true."

Massachusetts.

UXBRIDGE.-J. W. Robbins, M. D., in renewing his subscription writes: "I am now seventy-six years of age, and for twenty-five years have been a Spiritualist, and cannot now part with a companion which has done so much in connection with the numerous facts which I have personally received to establish my formerly halting belief in another state of existence. I hope your journal will long continue to benefit and bless the world."

Indiana. -

TERRE HAUTE .-- Allen Pence writes: "Our materializing mediums, Anna Stewart and Laura Morgan, are in good health, and holding séances daily. Their mediumistic powers are constantly increasing. New phases of a startling character with each have recently developed a phenomenon embracing evidence in proof of spirit-materialization that forces conviction on the minds of the prejudiced skeptic."

Iowa.

ST. ANSGAR .- S. Bates writes: "The Banner of Light is a fixed institution in our household. It is fully up and abreast with the times and needs of humanity. Let us all push ahead with our material means to forward the good cause of Spiritualism. I do hope none will omit or forget to contribute to the Message Department of the Banner. I enclose a remittance."

Vermont.

WOODSTOCK.-T. C. Perkins, in renewing his yearly subscription, says: "The Banner has become an essential element in my family. We await its coming with patient impatience. How terribly Prof. Buchanan has excoriated Dr. Car-penter! The good work goes bravely on."

The meeting of the Vermont State Spiritual Convention here [Northfield] awakens a fresh interest in the cause in behalf of which it was held. The words of Drs. Greenleaf and Storer set people to thinking. D. T. AVERILL.

A cheerful reptile entitled the "Palaoctonus Appalachi anus," some years ago employed its time in devastating Ohio-but it does n't now.

[From the London Spiritualist, Nov. 23d.] THE SPIRITUAL STATE,

BY BABOO PEARY CHAND MITTRA.

There has been no end of creeds, no end of ethics. Metaphysics have been principally directed to the study of the mind, and except the Aryas and Greeks no other ancient nation has thrown light on the soul. The Aryas did not believe in vicarious salvation, but looked upon the lieve in vicarious salvation, but looked upon the soul as the connecting link between God and man. The Rishis thought of nothing but God and soul. Many of them were clairvoyants, possessed psychological powers, and could predict events. The Rajas made it a rule to retire and events. The Rajas made it a rule to retire and live in the jungle with their wives, after they were fifty years of age, for the purpose of attaining the spiritual state. The love of Socrates and Plato for the essence and spirit is admirable. Ours is a materialistic age. We prosecute the study of physical sciences; we think of what pays well, but not of what pays well eventually. Talk of Spiritualism, and the remark instantly made is, that it is a delusion—all bosh. What becomes of us? "Let us not try to lift the veil which cannot be lifted." "We have all we require in the Bible." The general disposition not to go beyond the limited horizon of the mind is very great; prejudices, idols and degmas are all against the prosecution of inquiry. This is characteristic of the age, but the pure light of God in the soul cannot be kept pent up; this is evidenced the soul cannot be kept pent up; this is evidenced by the present spiritual movement, which must

prosper in spite of the opposition of learned divines and physicists.

To give some idea of the spiritual state as known to the Aryas, I subjoin extracts from certain works on Yoga and Bhágavat Gitá. I am anxious that the knowledge of this state should be widely known that Spiritualisa. be widely known, that Spiritualism may be fully appreciated and valued. It is absolutely neces sary for preparing us for the world of essence, where we cannot progress if we do not live here looking upon our spiritual existence and God from the light of our souls. All honor then to my most esteemed friend, Andrew Jackson Da-

ris, and to all other Spiritualists. The reward for revealing the divine truth is in the soul itself.

"No direction of sight, no bondage of the soul, no limit to time and space, no impediment from the organic life, no labor in the concentration of attention, no effort in contemplation, in possession of the ordines borizon, not wareful. sion of the endless horizon, not wakeful, nor in profound sleep, no consciousness of existence, nor of death, no twinkling in the eye, no desir-ing, no breathing, like a lamp undisturbed by

"The soul then shows full will, is free, and sees all the worlds.
"The absorption in God comes on after extinc-

tion of the external knowledge, or knowledge through the mind and its sensuous organs.

"Internal consciousness and external vision without the twinkling of the eye
"He is the Yogee who sees without effort, whose lower life ceases without his will, and whose inner life flows spontaneously. He is above all emotions, and above wakeful and dreaming states."
"As long as the outer life exists, the soul is

helpless."
"The spiritual state is the constant thinking

of the soul and of the souls of others.
"It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal tranquil state. He who passes through varied states does not attain the spiritual condition, which consists in one unchangeable state, seeing God everywhere.

"The Yogee having forsaken the cares, lives in the essence. The Vedas are no Vedas—the real Veda is in fixing our mind on God.

"The Yogee is impervious to vice and virtue, and becomes God-like."

"Absorption in God means the same state in

pain or pleasure, in ardent hope or disappoint-

"He who has no ill-feeling toward benefactors, friend, enemy, hermits, those who are deserving of censure, relatives, saints and sinners, or, in other words, looks upon them equally, is a

"He who, knowing his soul, looks upon all be-"He who, knowing his soul, looks upon all oeings in the same light, and does not wish for any one's evil but happiness, is a Yogee. The Yoga state means the absorption of the mind in the soul, which, being developed, finds enjoyment only in itself."

The spiritual state is for the world of essences

and spirits with which it is en rapport. Eestasy and trance are mixed states of brain and soul. Somnambolism and clairvoyance are all included in the spiritual state, which has a perpetual reward. May we all worship the Great Power "in truth and spirit," for his spiritual revelation to us. All other revelation based on mythic evidence, and partaking of sensuous conception, is the work of the mind, but not of the soul—the

essence and mirror of God.

Calcutta, October 24th, 1877.

The President and the Indians.

We last week summarized that portion of the President's Message to Congress, Dec. 3, relative to the future of the Indian tribes. We now give the full text of that instrument on this point:

"The present condition of the Indian tribes on the territory of the United States and our rela-tions with them are fully set forth in the reports of the Secretary of the Interior and the Com-missioner of Indian Affairs. After a series of most deplorable conflicts, the successful termina-tion of which, while reflecting honor upon the brave soldiers who accomplished it cannot lessen our regret at the occurrence, we are now at peace with all the Indian tribes in our borders. preserve that peace, by a just and humane policy, will be the object of my earnest endeavors. Whatever may be said of their character and savage propensities, of the difficulties of intro-ducing among them the habits of civilized life, and the obstacles they have offered to the progress of settlement in certain parts of the country, the Indians are certainly entitled to our sympathy and to a conscientious respect on our part for their claims upon our sense of justice. They were the aboriginal occupants of the land we now possess. They have been driven from place to place. The purchase-money paid to them in some cases for what they called their own has still left them poor. In many instances, when they had settled down upon land assigned to them by compact and begun to support them-selves by their own labor, they were rudely jos-tled off and thrust into the wilderness again. Many, if not most, of our Indian wars have had their origin in broken promises and acts of in-justice on our part, and the advance of the indians in civilization has been slow, because the treatment they received did not permit it to be faster and more general. We cannot expect them to improve and to follow our guidance unless we keep faith with them in respecting the rights they possess; and unless, instead of depriving them of their opportunities, we lend them a helping hand. I cordially approve the policy regarding the management of Indian affairs outlined in the reports of the Secretary of the Interior and of the Commissioner of Indian Affairs. The faithful performance of our promises is the first condition of a good understanding with the Indians. I cannot too urgently recommend to Congress that prompt and liberal provision be made for the conscientious fulfillment of all engagements entered into by the Government with Indian tribes. To withhold the means necessary for the performance of a promise is always false economy, and is apt to prove disastrous in its consequences. Especially it is recommended to provide for Indians settled on their reservations

civilized influences. I see no reason why Indians who can give sat isfactory proof of having by their own labor sup-ported their families for a number of years, and

cattle and agricultural implements, to aid them in

whatever efforts they may make to support them-selves, and by the establishment and maintenance of schools to bring them under the control of

who are willing to detach themselves from their tribal relations, should not be admitted to the benefits of the homestead act and the privileges of citizenship, and I recommend the passage of a law to that effect. It will be an act of justice as well as a measure of encouragement. Earnest efforts are being made to purify the Ladian service, so that every dollar appropriated by Control of the control of gress shall redound to the benefit of the Indians as intended. Those efforts will have my firm support. With an improved service and every possible encouragement held out to the Indians to better their condition and to elevate themselves in the scale of civilization, we may hope to accomplish at the same time a good work for them and for ourselves."

WHITTIER'S BIRTHDAY. DECEMBER 17, 1807-1877.

Written by Mr. Whittier for his Sixty Fourth Anniver-sary, but just as good note.]

Beneath the moonlight and the snow Lies dead my latest year; The winter winds are wailing low Its dirges in my ear.

I grieve not with the moaning wind As if a loss befell; Before me, even as behind, God is, and all is well!

His light shines on me from above, His low voice speaks within— The patience of immortal love

Outwearying mortal sin. Not mindless of the growing years, Of care and loss and pain, My eyes are wet with thankful tears

For blessings which remain. If dim the gold of life has grown,

I will not count it dross,

Nor turn from treasures still my own
To sigh for lack and loss. The years no charm from nature take; As sweet her voices call, As beautiful her mornings break, As fair her evenings fall.

Love watches o'er my quiet ways, Kind voices speak my name, And lips that find it hard to praise Are slow, at least, to blame.

How softly ebb the tides of will! How fields, once lost or won, Now lie behind me green and still Beneath a level sun!

How hushed the hiss of party hate, The clamor of the throng! How old, harsh voices of debate Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air,
Somewhat the restful heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed May founder in the calm, And he who braved the polar frost Faint by the Isles of balm.

Better than self-indulgent years The outflung heart of youth: -

Than pleasant songs in idle ears
The tumult of the truth. Rest for the weary hands is good, And love for hearts that pine, But let the manly habitude

Of upright souls be mine. Let winds that blow from heaven refresh, Dear Lord, the languid air; And let the weakness of the flesh

Thy strength of spirit share. And, if the eye must fail of light, The ear forget to hear, Make clearer still the spirit's sight,

More fine the inward ear!

Be near me in mine hours of need To soothe, or cheer, or warn, And down these slopes of sunset lead, As up the hills of morn!

you know who I mean—who used to shoe his horses with gold? Well, there are some people just like him, who (bringing low and evil in the proof of the fluences that overcome and drive away the good and leave the poor medium unprotected against their fearful assaults) use the gold of mediumship, not to wear as a golden crown to grace the brows of humanity and dignify and glorify man-kind, but to abuse, and misuse, and degrade to base purposes—to gild the cloven hoof of a god-less materialism, and shoe the animal natures with, that they may lift the heel and kick the truth."—"Samuel Wheeler" (Spirit).

SPIRITUALIST MEETINGS.

SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 1 c'clock. Conference meetings at 3 and 7 P. M., at Hardy Hall, No. 13 Washington street. Conductor. Edward A. Hall; Assistant do., Stephen G. Hooper; Guardian of Groups, Mrs. Alice Waterhouse; Assistant do., Mrs. Maria Khight; Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Balley; Guards, Messes, N. K. Holland, L. S. Champion, Mrs. Owen, Miss E. Chappie; Treasurer, William Mead; Secretary, S. G. Hooper; President, Mr. Greasy, All are cordially invited. Meetings are free to all. Sustained by voluntary collections.

BALTIMORE, MD. - Lyric Hall, - The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Gardegation of Baltimore. 'Lectures every Sunday by Wash, A. Danskin, and circles for spirit communications overy Friday evening.

Lyceum Hall, No. 92 W. Baltimore street,—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Conductor, Wm. Leonard; Assistant Conductor, Levi Weaver, Treasurer, Wm. Leonard; Secretary, Geo. Graham; Guardian, Ruth Graham; Guards, Dr. Geo. E. Morrilli, and Geo. Pritchard; Trustees, Levi Weaver, Bond, M. Hazelip, Dr. Geo. E. Morrilli.

BROOKLYN, N. V. —Society of Spiritualists meets at Ex-

Hazelip, Dr. Geo, E. Morrill.

BROOKLYN, N. Y.—Society of Spiritualists meets at Everpt Hall, 338 Fulton street, Sundays. Lectures at 3 P. M. and 7½ P. M. Charles R. Miller, President; Mrs. C. E. Smith, Secretary; Dr. A. B. Smith, Treasurer, Children's Progressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 10½ A. M. Mrs. A. E. Congressive Lyceum meets at 1

Secretary; Mrs. A. E. Smith, Treasurer.

New York City.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 32 West 32d street, Children's Progressive Lyceum meets at 2 P. M. J. A. Cozino, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. M. A. Newton, Assistant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Treasurer.

ant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Treasurer.

PHILADELPHIA, PA.—The First Association of Spiritualists holds regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Academy Hall. 810 Spring-Guarden street. President, I. P. Lanning, 1422 Bouvier street; Treasurer.—Jones, 1621 Market street, Lyceum No. 2 meets at Thompson-st. Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor: Mrs. Hartiev Guardian.

The Keystone Association of Spiritualists meets at Circle Hall, 403 Vine street. Joseph Wood, President; Wm. Winner, Secretary and Treasurer.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Passed to Spirit-Life:

From Augusta, Me., October, 1877, "Aunt" Keene, a

veteran Spiritualist and medium.

She passed to spirit-life like the setting sun at the close of a beautiful summer day. Mrs. Keene lived to a ripe age, and was a noble woman, beloved by relatives, friends and neighbors. Her disease being an incurable one, she patiently and anxiously watched for the change, "death," to separate her spirit from the emaclated material casket. "Death" to be rhad lost its terrors, and Universalism and Unitarianism found favor with her until the change: but the Spiritual Philosophy was to her the crowning knowledge, and sustained and comforted her in the last years of her earth-life. Spirit friends were her constant companions, and their teachings prepared her to know of the life she now realizes, and harmonized her previous religious beliefs, thus culminating in the grand philosophy of eternal progression, which is Spiritualism. reteran Spiritualist and medium.

From Geneva. Wis., Nov. 28th, William Smith, who, without a moment's notice, dropped lifeless in his door-

yard.

Mr. S. was born at Chester, Vt., May 19th, 1802, and was 75 years 6 mouths and 9 days old at his death. He leaves a son of mature age and a second wife to mourn his loss. Mr. S. was a strictly honest man, and I have known him for eight years as a consistent and steadfast Spiritualist, Heart disease is supposed to be the cause of his death.

J. H. FORD.

From Wilmington, Vt., Nov. 15th, with disease of the lungs, Mr. J. N. Bassett, aged 61 years and 9 months. He leaves a wife and five children in this life. He was a strong believer in spirit-communion, and took great delight in reading the Banner, which he has taken a number of years; he was a fearless advocate of every new truth, no matter how unpopular it might be, and he stood ready to do battle against all sectarian oppression.

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treasured favorite for hours when the wear heart reaches out toward the higher things of the immortal life, - Chicago Inter-Ocean. It begins with early Hindoo poems, and will be read with especial interest by all who love fine jetters and the best quickening that poetry can give. It is carefully compiled,

and has selections from the best poets in our day, as well as from ancient authors .- C. D. B. Mills, in Syracuse Standard, The selections bespeak culture and scholarship. Beginning with extracts from old Veille bymns, and thence to our own day, a niche is given for the best thoughts of poets

on The Life Beyond. No one can read without being ele-yated and ennobled, and there is no spot or blemish. -- Religio-Philosophical Journal. The poet is the prophet of immortality. The world will

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lerance.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 15, 1877.

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PART BUILD BESISES MANAGER LITHER FORBY JOHN W. DAY. , F 1/1 T (-11), 4 | A + + (0 | 1 A T K | F 1/1 | T (-11)

partment of this paper should be addressed to be roles. It is not supposable that Mr. Crookes or

" Holiday Books!

-and old age even, for that matter-Chrisemas and New YEAR's, are advancing rapidly, and preparations are being made in many households. for the reception of these distinguished guests ' with all flue honors. The array of choice arti- Carpenter proves that mediums to whom Mr. cles intended to occupy the post of offerings of Crookes "had given the broadest kind of certififriendship is, we well know, n ultiplied, and ex- cates had been conclusively exposed as frauds." tended, each year marking a distinctive era in this regard, yet amid the many novel and attractive articles of this nature which the present season brings with it, none can surpass the printed tested him or her in the most thorough manner volume, which is, after all, a friendly monitor, and by scientific appliances and aids which prean equitable friend, and a cheering companion.

To many the gift of a book is a life event, for it is the application of a key to the secret places nomena, should be tempted to resort to fraud, of their consciousness, which unlocks one by one does not at all invalidate such experiments all its rich resources. We commend to all Spirit as Mr. Crookes instituted before he gave his ualists, therefore, the unparalleled list of fine valuable testimony on the subject. Every exbooks, all expounding our high faith and philosophy; which another column of the Banner have to be clothed and fed like other mortals. apreads before the eyes of its readers. Need we That, when tempted by impecuniosity, they particularize, when the treasure is so great? Need we assert that no superior holiday books celerate or force the phenomena, is certainly for Spiritualists are to be found anywhere in the world?

Read the list on our fifth page. Lovers of have been used. free thought may justly be proud of the display. Many more volumes of like interest are to be had in the large and valuable repertory of the BAS. REBIOR LIGHT BOOKSTORE, which will prove to be grateful to be reminded.

Science and Spiritualism.

I would, in the present spi femic of exposures of this class of meliums (for miterial ration), caution those who undertake their verification that they must editer upon it with the utmost centile, feered on from prefudes, principe, and kindly feeling, as well as with signification they would arrive at conclusions which will "stand the fire" of this lay of judgment. Let them remember that it is not absolutely necessary that they should be overs whemingly convinced at once or cive rath to the opposite conclusion of in posture 1. (E. E. Senton. The following remarks under the above heading

appeared in the Boston Daily Advertiser of Dec. "Some eminent men of science in England

have fallen out over the subject of Spiritualism. Some time fast winter, Dr. William B. Carpensome time and winner, 17. Winnin B. Carpen-ter, the distinguished physiologist, delivered two lectures on Mesmerism, Spiritualism, etc., be-fore the British Association, which were after-ward printed in Fraser's Magazine, and have been published in this country in a little book we believe. Dr. Carpenter is no believer in Spiritualism. He scoff at its pretensions with considerable severity, not dogmatically, but after investigation, and giving reasons why he thinks the mysterious manifestations are nothing better than jugglers' tricks in their quality, and worse in this city of "Mrs. Hardy's hand-molding per-than jugglers' tricks, inasmuch as they profess formances" has never been supported by any to be something else. In his lectures he com-mented with much freedom on the credulity of Mr. A. R. Wallace, the naturalist, and Mr. William Crookes, the inventor of the radiometer and editor of the Quarterly Journal of Science, both scientific men of great reputation, who, if not scientific men of great reputation, who, if not spiritualists, are the willing defenders of Spirit-ualists. In the Quarterly Journal of Science for July, Mr. Wallace reviewed with some sharpness Dr. Carpenter's lectures, so far as they dealt with Spiritualism. About the same time, Dr. Carpen-ter, in 'Nature,' alleged that Mr. Crookes had interpreted the action of his own radiometer un-scientifically. And so these old friends have come to using very bad and exasperating lan-guage to each other, and other men are engaging in the quarrel, especially the scientific ones.

In his contribution to 'Nature,' Dr. Carpenter

assumed a patronizing tone toward Messrs. Crookes and Wallace that was hard to endure patiently. He intimated very plainly that they were rather bungling tyros in scientific experimenting, and this roused their ire and the ire of menting, and this roused their ire and the ire of their friends. Professor G. Cary-Foster, who had already attacked Dr. Carpenter before the British Association on account of an article published in the 'Nineteenth Century,' also criticising Crookes, and had in fact provoked the article in 'Nature,' made haste to get in another blow, and Crookes and Wallace spoke out in alt. defence. Professor Foster says Dr. Carpenself, defence. self-defence. Professor Foster says Dr. Carpenter is guilty of the same kind of error which he thinks he has detected in Mr. Crookes, and had best heed his own admonition. Mr. Crookes discourses of the doctor's 'inaccuracles in small things as well as great'; lets it be known that, in his humble judgment, Carpenter does not know what he is talking about; twits him, while sneering at Spiritualism, of wasting 'valuable time in interviews and sittings with so-called mediums, and of being haunted by the subject, and shows that he is wrathful and resentful to a

compares Carpenter to the Ignorant and conceit-The attention of the reading public is respectfully called to the large couply of spiritual. Reference y and Miscolar the large couply of spiritual. Reference y and Miscolar Business Works which we keep on sale at the BASSARIC F. LIGHT BUSINESS RESULT OF THE STATE Carpenter has published the following postal-

* If Mr. A. B. Wallace has to choose between being either 'a foster a knave,' there is, of all events no choice left for the mira who deliberately and maliciously makes it corriet assertions and suppresses the truth to further his own views. I clare say you know what most people would call such a man. Yours. ONE WITH WAS AT PLYMOUTH. "

It was at Plymouth that Dr. Carpenter read adition of the Banner.

The liquiding from the Blanner is the series of the properties of the lectures before the British Association. He communications condensed or a therefore search the lectures before the British Association. He communications condensed or a therefore search inference in the content of the expression of imperional free thought, between of indertake to enderse the parties shades of opinion to which correspondent give utilities.

The results and a long month of the series and communications. The name and a light of the writer are in all cases there is the same and a light of the writer are in all cases.

To Fruser's Magazine for November Dr. Cartiner's Magazine for November Dr. Cartiner

penter contributes an article entitled 'Psychological Curiosities of Spiritualism, the opera-tions of the minds of Messrs. Crookes and Wallace in respect to the evidences of spirit manifestations being the particular psychological curiosities he proceeds to investigate. The paper is obviously a reply to the one by Mr. Wallace in the Quarterly Journal of Science. He dissects with acuteness the reasons advanced in that paper to show that he did not know anything about the subjects, and uses the argumentum, ad homizon in respect to Mr. Crookes with a good deal of force, reciting how mediums to whom he had over the homotest kind of certifilace in respect to the evidences of spirit maniwhom he had given the broadest kind of certifi-cates had been conclusively exposed as frauds. He quetes literally from D. D. Home's ugly denunciations of the crowd of mediums who fess to be able to induce spirits to appear in maregal forms. He gives an account of Mr. W. Irving Bishop's successful sleight of-hand reproductions of all the more astonishing feats of professed Spiritualists, shows plausible grounds for believing that Mr. Crookes has been imposed upon in the very instances which he cites as sts, and reproduces in condensed form the circumstances of the exposure in this city of Mrs. Hardy's hand molding performances. Indeed, he has a good deal to say about Boston notions and what he has heard about the successes and following of the professors of the spiritualistic

Moreous reference and the addressed to take B. Rich.

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Rushness Letters a could be addressed to take B. Rich.

Rushness Letters a could be addressed to take B. Rich.

Mr. Walkace will be silenced in this way.

They have committed themselves so fully to a defence of Spiritualism that their pride will hardly suffer them to yield, especially as they have another good reason for not desiring Dr. Carpenter to seem to have obtained an advantage. The details of this double hostility it is out of the question for an American newspaper Those bright dates in the history of childhood but, inasmuch as all the parties have high reputations in their-special departments on this side of the ocean it is matter of interest to know what a storm is raging between-them, and those who have the disposition can easily follow it up

> The Advertiser is at fault in saying that Dr. There is no sufficient ground for this assertion. In all cases where Mr. Crookes has youched for the occurrence of certain phenomena, he has, we believe, had the medium in his own house, and cluded the possibility of trick or illusion. The fact that a genuine medium, after having been instrumental in the production of genuine pheperienced investigator knows that most mediums are fallable human beings, and that they should lend themselves to frauds, in order to acmuch to be deplored; but it does not annihilate and sweep away the genuine phenomenon, in the production of which their medial powers may

Most mediums are quite as tonorant as are the spectators as to how or why a certain phenomefor dear and loved friends, and of which they will suit of the unconscious exercise of their own unaided powers, whether you call these powers psy- sophical Journal, had recently been called upon chical or physical. The fact, for example, that a medium, after giving the genuine phenomenon of direct writing without visible agency, or that of a materialized hand or bust, should, by the wholly on the assertions of its editor. In order greed of gain, be tempted to repudiate his or her that no misunderstanding concerning our motive mediumship, or pretend to explain the phenomenon on the theory of trick, is of no importance whatever unless he or she can absolutely show (which never can be done,) that such a phenomenon can be produced, under like conditions, by fraudulent practices.

ties in each case is a genuine and powerful medium; and that if deception has been met with it has been through the influence and instigation of the non-medial party, tempted by the prospect of gain, to force or supplement phenomena. We shall not presume to decide this question, but shall give our readers all the facts that may come to the surface.

The pretence that there has been any exposure in this city of "Mrs. Hardy's hand-molding perproofs that can in the least counterbalance the money wherewith to enlarge and improve our strong, repeated testimonials by which the genuineness of certain crucial experiments is sustained. The original testimony of Messrs. Denton and Wetherbee, who were present at the first by us to raise the few hundreds needed to pay trial, when the medium was wholly unprepared for any experiment of the kind, and nothing was known of paraffine molds, has never been weakened or set aside. Like spirit-photography this spirit-molding can be easily imitated, and hence the greatest precautions have to be exercised in a thorough investigation. The slatewriting phenomenon is not open to this objection. There we have an abnormal manifestation, from which there is no escape. All explanations fall here; all carpings and suspicions are void. The scientific establishment of this fact (for it

Prof. Joseph Rodes Buchanan has arrived in New York City from Louisville, and has commenced the delivery of his collegiate course of lectures there. His address is No. 1 Livingston Place.

Another installment of this gentleman's fine

and their Assailants" will be found on the eighth

We shall print next week a fine poem from the pen of George Wentz, Esq., of Baltimore degree that must be uncomfortable. Mr. Wallace | entitled "To All Travelers."

Dr. E. H. Clarke a Spiritualist.

The Rev. Mr. Bartol of the West Church, Boston, preached a sermon last Sunday in commemoration of the late Dr. Edward Hammond Clarke, one of the most distinguished of American physicians, and whose admirable work, "Sex in Education," made him favorably known to most of the best minds in the country. We gather some interesting facts from Dr. Bartol's discourse. To Bishop Huntington of Central New York, who visited Dr. Clarke, a few days before his death, the Doctor said : "All your ritualism is naught, i save as it bears on three points, the being of God, reality of duty, and immortality of the soul."

Dr. Clarke was not only a physician, but a metaphysician and a practical physicist also. Dr. Bartol says of him:

" In simple truth he was oftener my instructor, as an expert in physiology and psychology, than I could in any wise be his. As I remember him nearly a score of years ago, the drift of his mind was to learn how far material explanations might cover or account for mental states. But in the expansion of his powers and pushing of his scienexpansion of his powers and pushing of his schen-tific pursuits, he came to consider matter as the at-tendant of mind. In all its show and sound he took it but as the accompaniment of the tune which God plays from the music of his beauty in the fremblings of every nerve. No materialist at list was this investigator whose probe went so deep and whose verity was so entire. Doubtless in his lofty nature there arose against material-

ism a moral protest.

But the objection he made was not from feeling, but on the ground of judgment and the out-come and attestation of fact; and his conviction was pronounced so clear, I am bound to witness to and announce him (did not claims of materialization so abuse the term) as a Spiritualist, pure, of the highest order and in the best sense. He went into all the caves and cells unsatisfied with atom or protoplasm which did not disclose the God of living unity or heaven of peace and hope."

To these facts, given by Dr. Bartol, we may mention that during the latter part of his life, Dr. Clarke repeatedly said: "I cannot explain it, but I know that my wife lives-that she is often near me-that physical dissolution has not affected her individuality-and that we shall soon meet again. I cannot explain the source of my knowledge. I can only tell you that it is actual, complete, and sufficient. She still lives. Death Is not the end of man."

Coming from a physicist so thoroughly sincere, cautious, and experienced, and who had passed through that phase of materialism where Huxley, Frederic Harrison, and some of the most eminent physicists of the day now stick, as if they had got to the end of all knowledge on the subjectthese words of Dr. Clarke have great value and weight. They were not the utterances of enthu-,

slasm or of mere hope; but the calmly declared knowledge of a man who had thought and studied deeply, who had seen human nature at its worst -and who, in his closing days, with mind unimpaired, made brighter rather than dimmed in its intellectual operations-received a psychic illumination, which made him feel authorized to declare that he now knew-absolutely knew-that death does not kill the essential man-that our loved and lost still live, waiting for a joyful re-

Dr. Bartol thinks that "the claims of material-Nevertheless those claims are well-founded; and if he will investigate faithfully and persistently, he will find that there are modern phenomena that abundantly confirm the report of Christ's. aposties that after his physical dissolution he appeared to them in a materialized form in a room with closed doors. The fact of materialization will soon be as clearly and definitely established among scientific verities, as that of dihuman agency.

Explanatory.

moneyed institutions of this country has reto bear by the failure of the Third National Bank of Chicago. What we said was founded in the warmest feeling for that paper, and was based shall arise in this connection, we desire to recapitulate the matter, for the information of the public, and begin the work by giving entire the editorial found by us in the Journal of Dec. 1st:

NOW! JUST NOW!! The failure of the two large savings banks in In the case of the Holmeses and the Blisses, it. this city swept away several thousand dollars on has been suggested that at least one of the par- which the family of the late editor and proprietor of this paper relied in case of emergency Last week the failure of the Third National Bank deprived us of every dollar we depended on to pay our bills and meet the current expenses of the business. This simple statement of facts, without another word, should, it seems to us, inspire the thousands long indebted for the Jour-AL to make a strenuous effort to do prompt justice and send in the amount due without the de-lay of a single day. Each individual account is small, but the aggregate swells to such an amount as would place us entirely at our ease, pay off every indebtedness and incumbrance upon the estate of Mr. Jones, and leave us with plenty of

There is scarcely a person who will read this account but can raise the few pairry dollars due us with a tithe of the effort and sacrifice exerted our weekly bills on Saturday last, two days after the bank had closed its doors. We ask no chariy, we only ask our dues, and we ask that we

hall receive them Now! Just Now!! On reading the above we felt moved to righteous indignation at the blow thus inflicted upon a worthy co-laborer, and hastened to express the same in the subjoined paragraph:

"The extremely loose banking system of the nation is showing itself in many localities, and yet our law-makers do not make the least effort to remedy the growing evil. Bank failures are of common occurrence now-a-days, and as a general thing the officers of the defunct concerns go unis now scientifically established,) must have great influence in/making credible the other phenomena, upon which doubt has been thrown by half-way investigators.

Lining the onecess of the defunct concerns go unwhipped of justice. It pains us to learn in this connection that our worthy contemporary, the Religio-Philosophical Journal of Chicago, has recently become one of their victims. It says:

Last week, the failure of the Third National Bank deprived us of every dollar we depended on to payour bills and most the current exposure. on to payour bills and meet the current expenses of the business.' The Journal, in consequence, calls upon those of its patrons in arrears to make prompt payment, which they should at once will be a support to the state of the support lingly do. The Spiritualist papers, at best, must up-hill work to keep their respective journals on a remunerative basis; but when under the guise of law they are deprived of their sparse." The Spiritualist papers, at best, find essay on "The Psycho-Physiological Sciences ie posits their condition becomes infinitely worse.

The following, received on the appearance of our paragraph from Col. J. C. Bundy, explains

been called to an item in the BANNER OF LIGHT | ery Place, Boston, Mass.

of even date herewith, which quotes a sentence from the Religio-Philosophical Journal referring to my losses by the fallure of the Third National

The sentence as quoted, apart from the context and in another paper, is calculated to convey an erroneous impression, and the whole tenor of the article (inadvertently of course) in the BAN-NER is likely to lead the reader to false conclusions, and the bestowal of commiseration where it is not needed.

I know you will be glad to learn that there is not a dollar of indebtedness on account of the Journal, and that there has never been a month in six years when the receipts for the Journal have not exceeded the expenses. In a word, the paper is in a healthy paying and exceedingly promising condition.

Fraternally yours, JNO. C. Bundy, Editor.

O. B. Frothingham, on the Freedom of the Press.

Rev. O. B. Frothingham, of New York, in a recent discourse, made allusion to Comstock's arrest of the editor of The Truth Seeker, D. M. Bennett, Esq., in language much like the following: "The Church has recently laid its arbitrary hand upon a pure, sincere, aged editor, for sending blasphemous publications through the mail. Who in this age of knowledge shall decide what is blasphemous in Liberal literature and what is obscene in Scientific publications? The victim of the Church this time is a conscientious, honest man, of superior talent and purity of thought, and who is struggling hard to elevate the race to a higher knowledge and nobler manhood and purer womanhood. The honest and earnest effort of his life is to free humanity from the bane of ignorance, the scourge of superstition and the lash of the priesthood."

Messrs, Tiffany & Co.,

Union Square, New York City (who have branch houses in London and Paris), have made extensive preparations for the approaching holidays. Their stock of diamonds, watches, jewelry, silverware, bronzes, pottery, stationery and fancy articles, is the largest and most varied in this country, and includes novelties from abroad and choice goods of their own manufacture, not to be found elsewhere. A special department has been organized for sending goods to persons at a distance from New York, and any one known to the house, or naming satisfactory references, can have careful selections sent for inspection. They have lately published a little pamphlet containing a condensed account of each department, and lists of articles appropriate for presents, which they will send to any address on request.

Lecturers and Mediums Wanted in Oregon.

We are in receipt of a private letter from E. S. McComas, editor of the "Mountain Sentinel," Union, Oregon, in which he says: "You would do the cause of free thought great good if you would suggest to some of the gifted mediums and decturers who are seeking for fruitful fields, that Oregon presents inducements which in my humble judgment cannot be excelled in the United ization have abused the term Spiritualist," States. Spiritualists and free-thinkers are very numerous here, and liberal with their finances as well as in thought. Any able lecturer might find it profitable to correspond on the subject with County, or with myself."

East Marshileld, Mass.

On Wednesday evening, Dec. 19th, Cephas B. Lynn will lecture at Rogers's Corner, East rect writing independent of any visible or known Marshfield. The friends in Scituate, Duxbury. and 'neighboring localities' should avail themselves of this opportunity of meeting, in public assemblage, the adherents of Spiritualism and The calamitous rottenness which is being made free thought in East Marshfield. A warm and and November, Dr. H. B. Storer of Boston spoke manifest day by day in the management of the | generous hospitality will be extended to all who | in Stafford, Ct., and Springfield, Mass., his efcome. Mr. Cliff Rogers and other solid men of forts receiving the unqualified approbation of his ceived frequent treatment at the hands of the the town are outspoken defenders of religious audiences. non is produced. Some of them (though none of daily press, and in our issue for Dec. 8th we emancipation and the spiritual idea. We hope Dr. Dean Clarke is lecturing in Oregon. He the highest class) repudiate the idea of spirit- took occasion to advert to it in terms of the sin- all our good friends will enjoy Mr. Lynn's min- gave great satisfaction to his Salem audiences. help altogether, and assume that, in some inex-cerest condemnation, citing, as an example of istrations, and that a field of extended work may be the very gifts of which numbers are in search pilcable way, the phenomena are simply the real the evil it was bringing forth, the losses which be opened to him on the South Shore and the Cape.

Ethics of Spiritualism.

Mr. Hudson Tuttle has commenced in the Religio Philosophical Journal a series of papers on the ethics of Spiritualism. We congratulate our brother of Chicago on his securing these valuable contributions. No one is better qualified than Mr. Tuttle to treat the subject at once intuitively and philosophically. We shall borrow a few gems from his first excellent paper on the subject as soon as our space will permit.

We have received the first three numbers of the initial volume of The Freethought Journal, published weekly by the Ontario Freethought Printing and Publishing Co., Cooke & Hargrave, managing editors, 1814 King street, East, Toronto. This publication (16 pages) numbers among its editorial contributors the names of B. F. Underwood, Mrs. Sara A. Underwood, Mrs. Elmina D. Slenker, William McDonnell, author of "Ex-

eter Hall," " Heathens of the Heath," &c., Allen Pringle, William Emmette Coleman, Edward Meek, J. Ick Evans, R. B. Butland, and others. The new paper starts out with good auguries concerning future usefulness.

The London Spiritualist newspaper for Nov. 30th has just come to hand. Its contents are diversified and exceedingly entertaining. This paper strengthens with age. We always welcome it to our shores. American Spiritualists should have this weekly journal, which is a credit to the cause it advocates. Orders to our address will be promptly responded to. The present number contains an interesting letter from the pen of Mr. Epes Sargent, of Boston, and also an article from C. C. Massey, Esq., on "The Career of Colonel Henry S. Olcott," in which the writer defends the Colonel against the wanton attacks of Dr. Carpenter.

Warren Chase lectures for the First Spiritual Union in Charter Oak Hall, San Francisco, Cal., the five Sundays of December, we understand, and in Sacramento, Cal., during January. Bro. Chase is highly appreciated on the Pacific Coast, as he most assuredly deserves to be, for he is one of the most practical and fluent speakers we have in our ranks. He has been upon the public platform for many years, and has unquestionably effected a vast amount of good in teaching the fundamental principle of the Spiritual Philosophy. Bro. C.'s present address is San José, Cal.

That rare volume, "THE VOICES," by W. S. Barlow, has been reduced in price : plain cloth to \$1,00 per copy, and full gilt to \$1,25, and pest-CHICAGO, Dec. 8th, 1877.

DEAR COLEY-My attention has this moment to \$1,00 per copy, and full gilt to \$1,25, and postage. For sale by Colby & Rich, No. 9 Montgom-

Movements of Lecturers and Mediums. Charles H. Foster is expected soon in Memnhis. Tenn.

Anna Kimball speaks in Williamsburg, N. Y., at Wright's College Hall, Sunday evenings.

Miss Lottie Fowler's address is 172 Livingston street, near Smith, Brooklyn. It is her intention to visit Boston in a week or two.

E. V. Wilson, seer and test medium, will speak in Springfield, Mass., Sundays, Dec. 16th and 23d; in Rochester, N. H., the 11th, 12th, 13th and 14th; in Greenfield, Mass., the 18th and 19th; at Rochester, N. Y., on Monday evening, the 24th; at Nunda Station, N. Y., on the 25th and 26th; at Versailles, N. Y., the 27th and 28th; at Painesville, O., on the 30th of Dec. He will accept calls to speak in the West during January, 1878; will speak in Philadelphia the Sundays of February, 1878. Address him at Lombard, Dupage Co. Iil., until 1st of February.

Dr. H. P. Fairfield will lecture for the Spiritualists' Society in Willimantic, Conn., Sunday, Dec. 16th. Would like to make other engagements to lecture and hold séances wherever his services may be required. Address him at Greenwich Village, Mass.

Mrs. Clara A. Field spoke in Salem, Mass., Sunday afternoon and evening, Dec. 9th, at Lycoum Hall, giving the ballot test in the second instance. She speaks there again next Sunday. She would be pleased to receive calls to lecture anywhere her services are desired.

C. B. Lynn spoke in Stoneham, Mass., Dec. 9th, and will lecture there again on Dec. 16th. He lectures in Salem, Mass., Dec. 23d and 30th; in Philadelphia during January; in East Dennis, Mass., the second Sunday of February. Keep him at work. Address care of this office.

Col. Eldridge has been lecturing morning and evening recently at Harmonial Hall, Memphis. Tenn. His wife has also held scances of a highly successful character at her home, 142 Main street,

Mrs. Thayer is established for the winter at 110 West Springfield street, Boston.

Mrs. F. O. Hyzer has resumed her labors in Brooklyn, N. Y., and is now speaking for the Spiritualists of that city in Everett Hall, 398 Fulton street, every Sunday afternoon at 3 o'clock, and evening at 7% o'clock. Mrs. Hyzer's new engagement withkthe Brooklyn Society, beginning with the first Sunday in December, is to continue until the 1st of July next.

Mrs. Hettie Clark lectured in Pythian Hall, Lynn, Mass., last Sunday afternoon and evening. to an intelligent audience. Her discourses were spoken very highly of by those who listened. She will speak and give tests in Eagle Hall, Boston, next Sunday evening.

Mrs. Anna M. Carver, the magnetic physician and trance medium, has moved to Rooms No 30 Stevenson's Building, northwest corner of Main and Carroll streets, Cincinnati, O., and will answer calls to lecture in the vicinity of that city.

Dr. J. K. Bailey is lecturing in Iowa. He spoke in the Baptist Church Nov. 23d and 25th. His permanent address is Wykoff, Minn.

Moses Hull and Mattie Sawyer will hold meetings in Nassau Hall next Sunday afternoon and Hon. E. C. Brainard, County Judge of Union evening at 2:30 and 7:30. Subjects: "The Mission of Spiritualism," and "The Truth about Spirit Materialization."

Mrs. Abbie N. Burnham spoke in Stoneham, Mass., Nov. 18th, and in Nashua, N. H., Nov. 25th and Dec. 2d. She returns to Nashua at some point in the near future. Her audiences while there constantly increased, and the tests given by her created marked interest.

During the majority of the Sundays of October

Mrs. Henry S. Lake, of San Francisco, is lec-

turing in Oregon. She spoke recently in Salem. W. F. Jamieson writes, desiring us to notify his friends at Omro, Wis., that it will be impossible for him to be with them in the December meeting. They may look for him sure at the camp-meeting in July and August. He is engaged to speak in Springfield, Mo., Dec. 16th, 23d, and 30th. Address 272 and 274 Clark street,

Chicago, Ill. John Shobe, artist and publisher, 180 East Adams street, Chicago, Ill., has issued a large and spirited engraving entitled "TRANSITION, or the Spirit's Birth," illustrative of the process pursued at death by the human spirit in its en franchisement from the perishing bodily form. Colby & Rich have for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, cabinet photographs of this picture at 50 cents per copy.

"CHRISTMAS IS COMING "!- will be here pretty soon—and so the BANNER wishes "A MERRY CHRISTMAS" may be the lot of its patrons, male and female, old and young; and may "the wolf at the door" never be seen-not even by those who contrive to read its pages but never subscribe! A MERRY CHRISTMAS TO 'EM ALL.

D. M. Bennett, editor of The Truth Seeker. New York City, requests us to state that copies of petitions to Congress for the repeal or modification of what is known as the obscenity law now on the United States statute books, may be procured by addressing him at his office.

The Argus (for Nov. 6th), published in Cape Town, South Africa, devotes two columns of its space to the report of a discourse on Modern Spiritualism, which it says was delivered Nov. 3d in presence of a large audience, at Athenœum Hall, that city, by Dr. J. M. Peebles.

We understand that Mrs. Hull, late of Portland, Me., has been giving some very satisfactory materializing seances in this city recently -our informant averring that the evidence of spirit presence was unmistakable.

Mr. J. M. Roberts, in a long letter to us, asserts that the Blisses have been proved to be legitimate mediums. He also informs us that Chauncey Barnes passed on from the mortal, at Philadelphia, Pa., Thursday night, Dec. 6th.

Purchase Dr. Eugene Crowell's books on Spiritualism. They are filled with sound reasoning, truths that should be known by everybody, and hence are invaluable reading.

Charles E. Watkins has been in Hartford. Ct., recently, meeting with good success there. He is announced as intending to go to Washington, after which he purposes to visit Boston.

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BRIEF PARAGRAPHS.

SHORT SERMON .- Say not that truth is established by years, or that in a multitude of believers there is certain One human proposition hath as much authority as another. If reason maketh not the difference.

Have we a Vidocq among us?

Holland has not had a bank failure for forty years. It is undoubtedly true that the Dutch have taken Holland.

A piece of window-glass has been taken out of a man in Vermont. Pane in his stomach, probably.

Looking at the enormous German element in our popula tion to-day, it is curious to reflect that George Ticknot mentions in his memoirs that in 1810 he could n't get any instruction in the German language in Boston, and had to borrow a German dictionary from another city.

The resources of the nation, if the nation knew how to employ them, are sufficient to check crime, empty the jails, give employment to the poor, and put all things to rights in a few years. Our wiseacres have been told and believe that all this crime and punishment are the necessary results of the 'original depravity of human nature.' They are the results of nothing but ignorance and apathy.—Joseph Hine.

A young man from Connecticut writes home a glowing description of life in the Black Hills. He says that the sunsets are beautiful, the atmosphere delightful, and money so plentiful that he recently made \$500 in a single day. He incidentally adds that he expects to be hung that afternoon for robbing a stage coach.

> Earth is our little island home, And heaven the neighboring continent, Whence winds to every inlet come, With balmiest scent, And tenderest whispers thence we hear From those who lately salled across They love us still; sinco heaven is near, Death is not loss.

> From mountain slopes of breeze and balm, What melodies arrest the oar: What memories ripple through the calm! We'll keep near shore.

A Harlem man has a goat which he has named "Olomar garine, " because it 's a poor kind of butter.

WAR NEWS .- After a severe engagement Sunday, Dec oth, before Pievna, Osman Pasha surrendered unconditionally. The Turks in Pievna were dying of hunger and cold. Osman Pasha attempted to break through the lines, in the direction of Widdin. He was attacked in front and rear, and compelled to lay down his arms, after a glorious struggle, in which he was seriously wounded. England, it is reported, is now to make an effort for peace between

On the fly-leaf of an old singing-book among the relics of old Christ Church is written, "Major Pitcairn's compliments to the head singer, with a request that she will not sing quite so loudly, as it is impossible for him to sleep." This was the British effect who figured against the American yeon anry at Concord and Lexington fights.

THEOLOGICAL DILEMMA.—When a woman to be baptized receives the holy water on a chignon, or a man prefers it on his way to his build head, who is it that receives the benediction pronounced, the person wearing the false bair on which the priest or minister puts his hand and sprinkles the water, or the person of whom that hair will be a part in the general resurrection?—Ex.

New York lawyers have come down a little more in the matter of fees, and are willing to leave a client a pair of boots to walk home in-if they are old ones.

There is one quality of oil-cloth which rises above all, It is its wonderful unexpectedness to a bare foot in the

We may search in vain the Roman history before Constantine for a single line against freedom of thought, and the blatory of the Imperial Government furnishes no instance of a prosecution for entertaining an abstract doctrine.—Renan.

"llworth," "10aC," "Y&." are "out West" the "short hand" for Leavenworth, Tennessee and Wyan-

A young urchin went into a hat store one day, and told the clerk that he wanted a cap, at the same time putting two cents on the counter. He was informed that the cheapest cap in the store would cost twenty-five cents, "What," said the youngster, "them's big enough for a cannon. I only wants one for a pistol."

All deception in the course of life is indeed nothing else but a lie reduced to practice, and falsehood passing from words into things.

An Indian said, which he first heard it, he was much sur-prised that the white men-killed their Saviour, but since ne knew-them, he wondered that they did n't steal his

Not the truth which one possesses, or billeves himself to possess, but the honest striving after truth is what makes the worth of man. If God should hold all truth enclosed his right hand, and in his left the ever active impulse to the nursuit of truth, although with the condition that I should forever err; and should say to me, choose, I should fall with submission on his left hand, and say, Father, givel Pure truth is for thee alone.—Lessing.

Photographer-" Now, sir, if you will look a little less as though you had a bill to meet, and more as though ye'd been left a legacy, you 'll get a picture."

A Southern paper has the news that base ball will be dc-A Southern paper has the news that base ball will be a large and that the catchers the genuineness of her mediumship was very will be iron-clad. Thus in our sports do we progress back much doubted, and was the subject of control ward to the middle ages, when the players were armor.

BALLAD OF THE SAVINGS BANK.

What shall it profit the young man
 Who saveth up his cash,
If, after saving it for ten years,
 The bank doth go to smash?
Whereto would he advantaged be
If, having taken care
Of the pennies, the dollars shall make them wings
And vanish in thin air?
Suppose he should a dollar a week
In a savings bank invest,
With a semi-annual 4 p. c.
In the way of interest,
And should it amount in forty years
To seventeen thousand dolLars, how much would he be ahead
If the President stole it ail?

—[New York World. -[New York World.

The monster devil-fish at the New York aquarlum has the following dimensions: Length of body, 9% feet; length of tail, 3% feet; longest tentacle, 26% feet; total length of animal, 39% feet. So the "Toller of the Sea" did not exaggerate.

A curious sign has been adopted by a native baker in India, proud of his knowledge of English. "European logfor 11 is printed in large letters over his door, and the baker is evidently quite unaware of the colloquial uncomnlimentary meaning of the word.

He put an enemy in his mouth to steal away his brains; but the enemy, after a thorough search, returned without anything.

A Philadelphia druggist recently flavored a young lady's castor oil with muriatic acid, and now he is on trial for manslaughter. The verdict will probably be that he did n't know it was loaded.

One of our plous exchanges tells us "there is no balm in Gilead that will soothe the spot whereon a bumble-bee once

A. T. Stewart's hotel for women, in New York, will be opened on the 1st of January. It has cost \$2,000,000, and is expected to be self-sustaining, from \$4 to \$5 being charged for board. It is seven stories high and a little two hundred feet square. The walls are of great thickness. The floors of the first three stories are of marble, and of the other stories of hard wood, laid on iron and cement. Brick walls separate every second room, and the partitions are made of iron joists, iron laths and plaster.

The growth of California in population and wealth has been marvelous. To-day its population is placed at 800,000 in round numbers. A year hence a million of inhabitants is counted upon, notwithstanding immigration has fallen

DICKENS.

As one who flings large hospitable doors
Wide to a world of masquers whom he has bade
Sweep hurring onward with their paces mad
And merrily flood his vacant chamber-floors,
Even so with him about whose form in scores
Humanity's eager passions, billine or sad,
Rush reveling, and however strangely clad,
Are still the old rascals, bigots, fools and bores!
Ah, what a riotous witch-dance they prolong,
Of avarice, haired, hope, revenge, despair!
How right files timorous from the clutch of wrong!
How pleasure and ease take hands with toll and care!
While humor, that wild harlequin, here and there,
Dashes in spangled somersaults through the throng!
—[Edgar Faucett, in Scribner for December.

Brigham Young never rendered any account of the tithing of the Mormon church, and whether his income was \$100,000 or \$500,000 a year his followers never knew.

ANOTHER BURIAL SCANDAL .- One of the most painful burial scandals yet reported from England occurred at Landulph, where the Rev. Samuel Smith, rector of the parish, refused to bury a lady whose remains had been carried to the church. The body was left in the porch, and the rector was arrested. Released on ball he returned to the church, where the body was still lying in the porch, and gave warning that any clergyman who should attempt to read the burlal service would be proceeded against. Finally he agreed on one shilling being paid for the use of his surplice, to allow the ceremony to proceed.

Regular Spiritualist Sunday Meetings,

AMORY HALL,

Corner of West and Washington streets, Boston,

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 16TH:

In the afternoon, at half-past two o'clock,

MISS LIZZIE DOTEN. The well known poetess and inspirational speaker, Will lecture in this place. Subject:

"The Spiritual View of the Unquenchable Fire." She will close her address with an appropriate inspirational

poem. Tickets 15 cents.

IN THE EVENING,

A Question Meeting will be held, similar in nature with that of last Sunday. Admittance free.

Important Meeting.

A meeting of the friends of the LIBERAL LEAGUE movement in this city and vicinity is to be held at Paine Memorial Building, Appleton street, on Friday evening, Dec. 14th, 1877, at 7:30 street, on Friday evening, Dec. 14th, 1877, at 7:30 discussion of the old Orthodox theory will have o'clock. Business of the utmost importance is to a stimulating effect upon general spiritual growth. come before the meeting, and all those who are in favor of FREE THOUGHT and FREE SPEECH are earnestly solicited to be present.

It may with truth be said that PUTNAM's HOT-FORGED AND HAMMER-POINTED HORSE-SHOE NAILS, which never split or sliver in driving, have no equal. Such is their superiority that they have gained the confidence of ROBERT BONNER, Esq., of the New York Ledger, and Rev. W. H. H. MURRAY, of the Golden Rule, who use them in the shoeing of their horses.

At Lees' Bazar, 16 Woodland avenue, Cleveland, O., they have a circulating library of spiritual and liberal books, and the latest standard works, where any one, by paying three dollars per year, can get the benefit of the entire library for that period. He also keeps the Banner of Light on sale and receives and transmits subscriptions for the same.

A mass Convention of the free-thinkers of Canada will be held in Albert Hall on Tuesday and Wednesday, Jan. 22d and 23d, 1878. One of the principal topics put forth for consideration at the meetings is the separation of Church and State in the Dominion.

Read the announcement in another column concerning the superb preparations of Chocolate and Cocoa placed on the market by Walter Baker & Co. The various styles, fitted to all tastes, can be found for sale at the principal grocery stores throughout the American continent.

See Dr. Willis's Card in another column. The Doctor is a grand healer. Those needing the services of so competent a physician should embrace the present opportunity to consult him.

The London Human Nature for November is received. It has an interesting table of contents.

Prof. Crookes's Letter.

To the Editor of Nature: A few words from myself seem to be called for by the recent letter of Mr. Crookes in reply to Prof. Carpenter, published in your journal. As far as I am concerned, the breach of etiquette complained of can only apply to my obtaining the publication of the letter, Mr. Crookes addressed to me, in the Banner of Light. The subsequent fac-simile that appeared I am not in any way responsible for.

The part I took in the matter is very simple,

and may be briefly explained as follows: On Mrs. Fay's return from England to this country versy not only in the spiritual journals, but in other papers as well. Having, whilst in Eng-land, satisfied myself that the manifestations were real, I defended her to the best of my abil ity, and on seeing it stated in the Boston Herald that Mr. Crookes had withdrawn his confidence in her, I thought it prudent to write to that gentleman, mentioning my reason for so doing. In due time I received a courteous reply, which I at once took to the Banner office, never dreaming that Mr. Crookes could have any possible obje tion to its publication after the articles he had himself published on the subject in the English journals. Months elapsed, when one day to my surprise I met with the fac-simile letter in the New York Daily Graphic. On mentioning the subject to the editor of the Banner he also expressed surprise, and stated his inability to account for the publication of the fac-simile. He at first was of opinion that I had taken the letter away and mislaid it; but on searching, the document was subsequently found in the office. Hereupon both Mr. Colby and myself wrote to the editor of the Graphic, requesting him to state how he obtained possession of the original letter, now he obtained possession of the original fetter, so as to get the fac-simile prepared; but neither of us received a reply. I then got a gentleman residing in New York to call on the Graphic editor on the subject, and was informed that the said editor declined to say how he obtained possession of the letter. Thus the matter stands, and is as inexplicable to day as it was at the time

it happened.

I entirely exonerate the editor of the Banner and his associates from any complicity in the matter, and I trust Mr. Crookes, after this explanation, will see that his imputation against American honor is wholly unfounded.

The publication of the letter in the Banner I

alone am answerable for; and as I explained in my letter to Mr. Crookes that my object was to meet a statement in a public journal, I of course thought that he must have felt that the reply he forwarded would in all probability be made pub lic use of. I remain yours, &c.,

ROBERT COOPER. Boston, U. S. A., Dec. 7th, 1877.

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. Miss Lizzle Doten will lecture Dec. 16th.

AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—Test

Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers always present.

aways present.

ROCHESTER HALL, 730 Washington Street.

—Public Circles for tests and speaking are held in this hall
every Sunday at 10% A. M. and 2% and 7% P. M. Several
reliable mediums always in attendance. Good quartette

singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, Presdent. Miss M. L. Barrett, Secretary. quent. Aliss M. L. Barrett, Secretary.

CHARLESTOWN — EVENING STAR HALL.Spiritualist Meetings are held at this place on Sunday after
noon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall .- On the morning of Sunday, Dec. 9th, the Children's Progressive Lyceum No. 1 met as usual, and the exercises from the Manual were gone through with in good fashion. In addition to this part of the service, the subjoined

literary exercises were participated in after the

following order: Select Reading by Mrs. Downes; Song by Helen M. Dill; Recitations by Little Maud Lord, Jennie Miller, Mary Waters, Frank Bāker, Flora Frasier, Hattle Collyer; Songs by Willie Themas and Miss Fannie Wynne; Select Reading by Miss Lizzle Thompson; Song by Miss Wynne; Select Reading by Miss Carrie Hopkins; Jacob Sawyer performed a musical composition of his own dedicated to the school, and entitled "The Lyceum March."

Charlestown District. - Evening Star Hall. -Charlestown District. — Ecening Star Hall. — On Sunday afternoon, Dec. 9th, quite a large and intelligent audience assembled in this place at the usual hour. Mr. David Brown, of Boston, was the mouthplece for the spirits on the occasion; after a select plece by the choir he read a short poem; the choir then sang by request, "Nearer, My God, to Thee." Mr. Brown followed with some very interesting remarks on the subject of the song which had been sung, after lowed with some very interesting remarks on the subject of the song which had been sung, after which he occupied nearly an hour giving names and describing spirits, which were nearly all recognized as correct. Mr. Brown will speak and give tests in this hall next Sunday, at 3 P. M.

Rev. Mr. Merriam finds himself quite a theological lion since he acknowledged his skepticism regarding the doctrine of eternal punishment, one of the most time-honored tenets of the Orthodox faith. He is about the first sheep over the wall in New England, and he finds trusted divines of his denomination ready to follow him, in Springfield, in Hartford and in smaller towns. We believe that honest confession is good for the soul, and we doubt not that this ventilation and

RATES OF ADVERTISING.

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

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

Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

AF Advertisements to be renewed at continued rates must be left at our Office hefore 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.10.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.6.

The Blood owes its red color to minute globiles which float in that fluid, and contain, in a healthy person, a large amount of Iron, which gives vitality to the blood. The Peruvian Syrup supplies the blood with this vital element, and gives strength and vigor to the whole system.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and D. M. till 4 P. M. D.15. Thursday, from 10 A. M. till 4 P. M.

OF PRICELESS VALUE.—Mr. H. D. Leonard, of Bath, Me., said he "would give ten dollars a pill for Dr. Quain's Magic Condition Pills rather than be without them." He had been such a sufferer from dyspepsia that life was hardly endurable, but "after taking three of these pills he could eat anything." Ask your druggist for them, or send fifty cents for a package to American Medicine Co., Manchester, N. H.

Removal of Prot. Brittan.

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

SEALED LETTERS ANSWERED by R. W. FLINT, postage stamps. Money refunded if letters sent are not answered. 4w*.D.1.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

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

Dr. J. T. GILMAN PIEE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will ac NOTICE TO OUR ENGLISH PATHONS.

J. J. MORSE, the well-known English lecturer, will act
as our agent, and receive subscriptions for the Banner
of Light at fitteen shillings per year. Parties desiring
too subscribe can address Mr. Morse at his residence,
Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Spiritual and
Reform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., HOOK DEPOT,
WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform
Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 259 North Ninth street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT.
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Jr Sir Bitton, are reported derbuttes and political ear we until the beginning.
Someone published in the page reported Spirit Messages.

We also put this to five posser reported to a real season of the new week in fractioners, and the registre get the medium of the five season. A Dissociate contact with them the remainder with season to the contact whether remained whether remained as the rest to the contact whether for good or rest to make the remaining a set of rest to make the remaining a set of rest to make the remaining and produce the remaining th

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The Banner of Light Free-Circle Meetings

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REPORTS OF SPIRIT MESSAGES

GIVEN THE GREAT MADE MADE MARRIED OF MRN, JENNIE N. RUDD.

Invocation.

Oh thou who art the centre of all things, we bow before thee acking for light that we may Blundhale the lead's of mostles and bring them to a knowledge of the life hereafter.

Questions and Answers.

. Contributing spinir - Mr. Charman, we are ready for whatever quotiens you may wish to Place before its Quest the P. Boxby ! Does the experience of the control, ty-sortst and him to conclude that there is such instrumery among the spirits as

spirit world. We made stand that each one dif-fers from another, in the langel world we agree ders from abother, in the larger word we agree to disagree, we incler dan't each other. Where two people come together with different thoughts, different epimons, they do not stop to quarrel, one can go to the east and the other to the west, there is no need of infairm-py Q. Does it individuality of a necessity im-

ply an organism and americations?

A. Individuality implies organism, and, so far as that organism came appears it, so far it goes and no farther, both in the spirit world and in

the earth world Q For several years past media throughout the significant have prophesical that within a short period, spirits would be able to materialize, and period spires wered be adopted in Arteria. He and deliver pute traddresses from the platform, without the use of the origan, of speech of any medition. Is that event likely to occur in our day. A. In order that, we spirits can speak without an instrument there puts be certain conditions, we must have the purest, the noblest and the best conditions that can be made for conditions.

best conditions that can be made for sprittial beings. Could we have some medium-shediexted to the spirit world and those individuals surrounded as the mediums of old were surrounded; with the purest, the firest, the last conditions, then we might tack to you of comply and speaking as we stood beside them, but while the world is in the condition it is now in, while the turnell of the is such as it is to day, we cannot prophisy a speedy approach of that grand event. No people would welcome it more gladly than those of the sprit world, for so many come to us from time to time, and growd upon this playform, and say to us, "How wit we may not speck without an instrument? Why can we not be heard from your restrict without using the year or any individual?" We tell them that conditions are such they evened, and when on triving to be heard they don't on make themselves man feet, then they believe what we tell them. Gually would I say to you that in two years from now you could be at people talk from this platform without the nebot voy medicin's you along ins. I do belo you that Sacid that day come, then there could be no letting away of Spiritualism all the world web of live to acknowledge it. We know that it ere have been indeviation's who have spoken without the vocal organ of dimediums very nany times, but to dated upon the public platform is a yeryd third treather. I har it will be a good many years before we shall be able to dont. I can only promise that we shall appear personally just as soon as that me domes when proper relanotes are established between the two spheres of Seine!

Q (By J. H. Ford, Genevy Lake, Wis 1 1the secret order or secrety known as 'Free Masonry 'Secretioned or maintained in the spirit-world? Or is any secret order or organization corresponding to Free Masonry kept up in the spirit-world

A -Ad orders of life originate in the spiritworld. In spiritship there is an organization corresponding with the order of Free Masonry. All you who know anything of this must know that it has a spiritual origin, that taking out the apiritual part of it leaves only a busk. He who is a Free Mason can but believe it had a spiritual beginning, and if there is a spiritual beginmust be something in spirit life like unto it, and he will become stronger when he stands in spirit-life and sees how great the unfoldment is there.

Barbara.

Twish to give my name as the nun Barbara. I wish to say I was very much misunderstood by my brethren, by my sisters, by my friends. I care not for the servitude with which they bound-me: I care not for the darkness or for the cell in which they put me; I care not for aught that came to me, I only wish to do good to others. I would bid them look upward and onward; and when one of their sisters comes to them with when one of their sisters comes to them with iddings of the great hereafter, and on her brow is the seal that God has put there, and when she has seen that which she has been warned not to see, then be patient with her; and angels will make plain to them many things that they have not seen in the past. Oh, I would beg and implore those of the same faith as myself-Cathothat they would look well to this thing: that they would not cast it aside, but look well to it and seek to understand it, for a great revelation stands at their very doors; and if they will not receive it the Protestant world will, and they must stand aside Please say that the nun Barbara came back to

the Banner of Light, with no enmity whatever for stripes, for darkness, for the wakeful nights and sad days, but with love for her friends now and forevermore. I come with no wickedness, with no feeling of revenge, but with love to all who believe as I believed. I could not help seeing the spiritual world, I could not help feeling Its presence, neither could I help having a loving heart. They hade me crush out the spiritual, they hade me crush out the loveable; it was too much for me, and reason was dethroned. I came to the angel-world, not to be put out in the cold, not to be cast aside, but to be taken by the angel band, to be sheltered, to be cared for. Whereas there was a crown of thorn, upon my brow. I roses; whereas realize there is now a crown of they told me that I must begone into purgatory, I realize to day that there is no such place. They told me that hell was near me, was gaping for me, yet I fully believe the angels when they tell me that I can walk upon the topmost mount and know that they will love me for the days of suffering which I spent. Go ye into some dark-ened room and bow down at some wooden chair, and there for days and weeks and months beg

then can you know the condition in which I went out of the earth-life. Tell them I longed to be thre, I longed to be true, I longed to be assured that there was no purgatory, no bades, but a life everlasting. I am sure of it to day; and, ob! friends, I thank you for this assurance. I thank you for the privilege I enjoy. May you live lives of happiness and purity, and may God. bata come back.

Joseph Le Favour.

This is a new study to me; I know but little of it. I didn't give it much thought; I heard of it cccasionally, and concluded that there was a great deal of humbug in the world, and you probably had your share of it. I used to have an old grandmother who saw faces, and lots of things, when I was a boy, and we called it her imagination. She always told for a sure thing when there was to be a death in the family, and we used to call it "grandmother's witchery." She a ways told us that before the death of any of the family a light appeared to her, or what appeared to be a hand holding a torch light; and she was sure, when she saw that, that something was going to happen-a death in the family or near at home. I think it never failed to come true. I suppose she must have been a medium, else she could n't have seen it; but I never had very much faith in it -in fact I did n't have much faith in anything. I believe most of the ministers considered me a hard ticket, and the members of the church thought that they had prayed for me all that was necessary; but I always found they had two ways of praying; one was to pray for me, and the other was to prey on my

Now I have a friend who is a little interested in this spiritual philosophy, and I know he does n't want me to call his name. It is three years last October, I think the mineteenth day, about sunset, since I went out of one body into anoth er, for I I ave got just as distincted body as I ever Lours. To tore the grave clothes were put on I was very sure. I had another body, and I could but laugh as I found I had all the individuality I ever had, and the power to move, speak and hugh. I could make a noise, but I couldn't make anybody hear me. Thave n't a great many treads hery that is, telatives. I was of French descent. I will give my name as Joseph Le

Frankfort I want him to know that I have come. I want him to attend to what little business relations he and I had together. That's all I've got to say to him at present...

William Atwood.

Picase say that William Atwood, of Hanover, Penn, tries to communicate. I desire to assist my friends--to give them, all the light I can, therefore I come here. I know nowhere else to

George William Barstow.

My name Is George William Barstow, of New York City. I passed away over two years ago -it will be three the last of next February -of pneumonia. I shave a sister Mary and a brother, George I suppose they would be very indig-nant if they should know that I have come, but yet I have a triend, a rough old fellow-Bob Brainerd who occasionally buys your paper, and he sees my name he'd be sure to send them. I was fifty hine years old. I would give my love to all of 'em, and if they wish to hear from me all they 've got to do is to respond.

William-Nevins.

Piease say that William Nevins, of Portland, Me called. He desires, if he has got any friends that care for him, that they will call upon him in private. He has no wish to communicate in public. He would like, if possible, to give them a candle to light them through the valley of the shadow of death, so they will fear no evil. Sept 10

Katie Clark.

Mr. Chairman, I have appeared atyour Circle Room once or twice before. I will give my name Kato Cluk. Setting aside all other names, my husband ought to know me by that. I have watched over him, and from time to time I have touched his brow with inspiration (Thave begged him to leave the business circle, and go forth where he really belongs. I have brought to him where he reary besongs. A have brought to him the inflactice of the law, and bave said to him, "Charlie, you belong here." I have watched over Martha. My dear friends are with me. I never felt, that I was not wanted here; I cannot feel that I am not wanted now. The shade of Blackstone is very near my husband. J know he is engaged in the study and practice of the law. I have left very many times that he watched for my coming, and that he would remember that Katie was not lost to him, she was still a dear and earnest triend. I blame him not. I know he only exercised the feeling of the heart, and I would bid him be very kind to Martha, be very true to her, never speak cross to her: I would bid him remember the past, and take lessons for the tuture. I would bid him turn everything to the rainbow hue of life, and let the angels visit him often. Address my letter to Charlie Clark.

William D. Stanwood.

I wish you would say that my name is William D. Stanwood. I left Boston about 1853. I now stand upon the angelic side of life. My boat is upon the river of life, and I can guide her into the haven, the harbor which is called rest eternal. I can climb the mountain of faith, and then I can stand upon the plain of truth. I have met my friends here-my father, Jesse; my mother, Mary my dearly beloved sister, Susan. To all those that remain on earth I send my dearest love. I know there is one of the family who dares be true to herself-Sarah. She dares to read your Banner of Light and call it her Bible; she takes it to her room and reads it day by day. She will see my message and will send it to those to whom I direct it. I passed out with typhoid pneumonia in this city. I was fifty years old. Sept. 10.

Daniel Furber.

My name is Daniel Furber, of St. Louis. I My name is Daniel Furber, of St. Louis. I didn't a'ways live there. I lived there some twenty-five years, and might call myself a rigident of the place. It was there I passed away. I have friends in New England, some in Portland, in Cambridge, in Concord, N. H. I'd like to say to them that I am ready to respond whenever they choose to call on me. Some of 'em said I must have a funny story to tell, and they 'd like to have it. New if they would all I ask is for I must have a funny story to ten, and con-y to hear it. Now if they would, all I ask is for them to go to a medium that I can speak through. If they will visit Charles II. Foster or J. V. Mansfield, I'll tell them a story such as they have n't heard for a long time. I am very happy. I have met Aunt Maje, dear mother, and very

many friends.
You will never hear from me unless you speak to me through one of the mediums I have men-tioned; I don't mean to make myself accessible through every circle that comes along. If you will speak to me through one of these mediums you shall hear from me, and hear the truth. I've got very much I'd like to tell in regard to property. I think a sister of mine, M—, if she would listen to me would hear something to her advantage. If she won't, it's all right Fate belongs to life. We have two paths before us; some choose the right path and some choose the wrong. I chose mine; it led me to a foreign land, among strangers. I have no fault to find. Sept. 10.

Milo A. Townsend.

Good afternoon, Mr. Chairman, As I look around among the friends assembled here, and take your hand, I can hardly realize that I am in the spirit world, and yet I know that it must be so. The exit from the material and the enterthe angel-world to keep you and forgive your ing into the spiritual has been so beautiful. s

grand, so sublime, that I have almost felt I was mistaken.

I do feel it a privilege to stand here on your platform and tell my friends that the spiritual world transcends all that I ever dreamed or thought of; that the love links that connect us with the spiritual are so strong that we cannot the spiritual are so strong that the spiritual are spiritual a with the spiritual are so strong that we cannot stay away, but we must come back on wings of and the angels bless you for letting the nun Bar- love to give strength to those who live upon the myself if, when earth life was gone and the spiritual had the ascendency, I should really and

I have greeted many friends here, oh! I cannot tell how many. I was cognizant of every act that took place after the breath had left the body. I knew every thought of the dear ones, and I respect every love feeling. For each flower dropped, for each tear shed, I thank you; but can only point ever upward to that grand hereafter. Oh, you know not of it!

As I lay upon the bed of what the world calls death, with the dear ones gathered round me, the spiritual gained the a-cendency over the ma-terial, and I looked forth away off into the depths terial, and I looked forth away off into the depths of the spiritual life; and when I realized what it was, I said, "Oh! Death, where is thy sting? On! grave, where is thy victory?" I had passed the portals of the new life. I saw the dear ones shed tears; I knew their hearts were sad; but I was glad, for I knew I should live in a dwelling not made with hands. I spoke with beloved ones who had passed on before me; I shook the hand of my old friend Edmonds, who told me his experience, and then said, "I will show you a way whereby you can realize all this." Was I a way whereby you can realize all this." Was I not happy in myself! And when I welcomed, not a great time ago, one of the old veterans of Spiritualism, and tried to show him the way-to-go, was I not happier than I had been before! go, was I not happier than 1 mer or and Whatever we do for others' good redounds to our-selves, and makes us more pure and more persons understand this? Will you, dear ones, understand this! Will you feel this great power, which is the un-

folding of the spiritual ite that is before you?

As I saw, in the distance, one whom I knew had proclaimed the great love of the spiritual non-procuaimen tine great love of the spiritual— Achsa Sprague—beckon me onward and upward, did I not feel I was honored? With very many others of those veterans who had walked through the yalley of the shadow of death, I stood strong on the mountain-top, but I felt stronger for the clasp of their hands. I felt like returning and standing in every church and saying, " If you love and read your lable from Genesis to Reyela tions, there you will find abundance of spiritual light; but if you take only the letter of it then you may become benighted. Comprehend the fulfillment of the aw, and then you will be spir-

I could talk all day and not do-myself-justice. I longed to come here; I have felt that I must come; that I must tell the world I still live; that still interested for this great work; that I shall never cease my labors, but will work on, now and forevermore. Milo A. Townsend. Sept. 10.

William A. Bennett.

William A. Bennett, of St. Louis, desires to out with tuberculous consumption, about three years ago the 19th of last March. I was fifty-five years old.

John Sampson.

I come this afternoon endeavoring to do the best I can. I don't expect that people will wish to hear from me. My name is John Sampson. I wish to say that if there is anybody that would like to hear from me, I would be very glad to respond to their calling; that I am weary; that I am sorrowful. I have covered my walls with many

J. Edwards.

The Lord God Omnipotent reigneth! Life everlasting is before us. Let us not consider these things lightly, but let us look at them closely; let us feel their power; let us understand the bold that is given to us; let us look forward to what is beautiful in the hereafter. We see the flowers bloom, we see the lightning as it flashes, we observe the thunder storm as it comes; let us also look beyond the present and see what e meth.

I have been introduced here by a friend who came to me some time ago and said, "I am going the there and shall speak; will you not come and do the same? I telt that I could not come here, that I could not bring my name before the pub-lic; but some force said to me, "Go on; go onword and upward," and I could not resist it; therefore I will say I am J. Edwards.

I did not teach your religion, Mr. Chairman, but something far from it. I did not understand Spiritualism, but I now know there is such a thing as life eternal, and that which I preached in the past was only a dark shadow; and I would give the world could I blor it out. I send forth sunlight here, and I sent forth darkness there Oh! friends, will you help me to-day as I come? Will you of the Banner of Light assist me as I come and ask that I may be even one of the lesser lights to send forth words of truth and wisdom to those who dwell in life? I ask that the brightness and the grandeur of the future may be laid at my feet. May God bless humanity, is the only prayer I can give. Sept. 13.

Howland Otis.

I wish you would say that Howland Otis sends his love to his friends. Say I will do the best I can for them; that they need not worry. I have friends in East Boston. You shall not have any reason to regret that I once came to you. Sept. 13.

Mary Lombard.

I wish you would say that Mary Lombard, of New York City, who died of typhoid fever in 1874, about Feb. 17th, called, and that she sends word to her frien is, her sister Mary and her niece Julia, that she still lives. Ask them if they will remember her, and allow her to com-municate with them. She will tell them some things that will be of value to them. Sept. 13.

Sophia D. Walbridge.

Please say that Sophia D. Walbridge, of Jersey City, N. J., sends love to her brother John, and asks him to call on a medium, for she has very much to say to him. Sept. 13.

M. E. C.

While life was still before me, and the sun seemed to shine as readily for me as for any one, I could claim attention. I have once before made myself manifest, and I long to do so again. I will not give my name in full, but I will call it M. E. C.—I understand why my husband, H. R., does not come, as many of the friends expected would. I can understand why my father, N. C., has, not been, as expected; but I would like to say to my grandchild, Henry R., listen to all the good you can; never fear, but stand forth for the spiritual laws, and we will be with you— , your mother, and your father, and your grandather. Do what you feel to be right; we will then guide and assist you.

William Bravton.

Will you please say that William Brayton, who passed out voluntarily, some five years ago, calle, and sends word to his brother John that he is still round, and knows all about it? Tell him to settle it the best he can; he will give his consen and will do whatever he says. I was about fiftytwo years old. I passed away in Canada.

Life and light—how bright they look to me! Can it be that I am on the other side and you are earth plane. I have wondered very many times in earth-life? Is it possible that I am a spirit while yet I seem so much myself? Can it be that we, all these people—invisibles—are spirit-ual, and that earth, the material, is but a shadow? truly be happy. I can only say, Yes; that the spiritual is far in advance of anything I ever conceived. I have long journeys to take that I might speak the thought that comes to me, and the material, is but a shadow? I would that I might speak the thought that comes to me, and to me. I cannot tell my story, I can only speak a few

for, let me tell you, this is true; there is no death;

what seems so is simply transition. You may see the phantom "Death" before you and call it Death, if you like, but I call it Life!

Let no hear the voice of the angels singing, let me feel their power as they come to me! I see the bright flowers that they bring, I behold the sunshine that seems to dawn upon my senses. sunshine that seems to dawn upon my senses, and I am asked, "Would you do as you have done were you in earth life?" Yes, I would do the very same work that I have ever done were upon the earth again. It was not labor performed for naught, for I know I brought forth thoughts from individuals which they otherwise would never have had. Life is a theatre in which we perform our work,

in which we act our parts.

Oh, people of earth! oh, children of life! will

you not heed me, and think? Think deeply of life and its import. Do not carelessly set the theme aside and say that life eternal is but a dreun! It is a reality! it is a truth! Will you not ever live up to the best knowledge you have?
Oh, Love! how fatal have been try many darts! Oh, Love! thy potency is a problem that

has never been solved!

As I stand in spirit-life I see before me portraved much that I never dreamed of! A picture of life, a picture of death, a picture of the future—the past, the present and the yet to be. Oh, God! grant that it may be outworked, and that each one who is touched by angel fingers may remem: ber that they, too, have a work to do. I desire to do all that is in my power. I desire to do that which will yield the greatest good to mankind.

I will give my name—Davenport. I know I have not done myself justice, but I have endeavored to be natural.

I ask that, God will bless every friend all the

world over, and myself. Can I ask for more? Sept. 13.

William Downes.

Will you please say that William Downes, of Portland, sends his love to his sister Mille and his brother H., and says, "God bless you all! I am not dead, but am still living." They will hear from me before long. I passed away by aceidental drowning some ten years ago. I now return and send my love to all. Sept. 13.

Thomas Dwight.

Thomas Dwight, of Utica, N. Y. I passed away in 1870, in the month of May, about the third day, at Utica, N. Y. I send love to my friends, especially to my sister Ada. Ask her to go to any medium and I will respond; she need not be a faild but what I teleall be them; not be afraid but what I shall be there. Sept. 13.

Michael Jacobs.

I am not an Irishman at all. I am an American. It has been a matter of curiosity to me, sir, how I got along and how you got along. My name is Michael Jacobs. I don't propose to tell where sorrowful. I have covered my walls with many pictures, very many that are dark. I would like to replace them with brighter ones. Ask them to receive me—especially Sarah. Sept. 13.

I Edwards

Sept. 13.

I came from; it is within twenty miles of Boston; my son is living upon the place. I was a little bit lame, sir—not lame from anything excepting that one leg was a little shorter than the other. Now I find I am myself still. I understand all there is no in myself still. I understand all there is no in myself still. other. Now I find I am myself still. I understand all there is going on, and know all about it. My son Edwin wonders, if father knows about things, why he don't come and report. He is doing the best he can; understand, the best he can. That's all I 've got to say. I have reported myself, and that's all I 've got to do. I'll he'p him whenever he needs to be helped. I was satisfied with my life, satisfied with his and over both?. I believe all do the best they can very body's. I believe all do the best they can.

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

[Part Ninety.] .

BY WASH. A. DANSKIN.

Mrs. Danskin has under treatment a boy about thirteen years of age, in whom we have become much interested. His parents live in the eastern section of the city, where many have been cured through Mrs. D.'s instrumentality, and when it was determined, some six months ago, to cut off a leg, several of her former patients ago, and argue the president of fact. ago, to cut on a leg, several or her former patients remonstrated, and urged the propriety of first trying the "new school" before this terrible operation should be submitted to. This advice was adopted, and Dr. Rush at once pronounced amputation unnecessary. The child was then placed under Mrs. D.'s care, and is now so far restored that he walks, twice or three times a week, a distance of nearly two miles to receive magnetic treatment. The limb has assumed nearly its original shape, has gained almost its normal strength, and instead of going through life a hopeless cripple, the lad will probably not only have the unrestricted use of his limb, but it will also regain its natural form. This case demonstrates in a marked degree the difference between the practice of the "old school" and that of th "new." The learned physician who attended this child was treating the case locally. The leg was the point to which his attention was specially directed; there was the difficulty, and there the remedy must be applied. Dr. Rush, reading through Mrs. Danskin the interior condition of the boy, could see where the disease originated. He saw a virus or poisonous principle in the blood, and knew if that was once entirely removed the health of the child would be regstab-lished, and with it the leg could be restored to its natural condition by magnetism properly ap-

And thus Spiritualism is doing its most effective work in the moral as well as physical world—not by special applications to certain erroneous dogmas, but by infusing into the mental circulation purer and nobler ideas of life, which will give strength and vigor to the entire system. Then fear and hate, bigotry and superstition will be expelled, and man begin to realize the grandeur of the destiny which awaits him.

Sarah Hughes.

Inasmuch as I had lived a feeling life I died under the banner of rest—rest for that soul which ever sought to do good to others. It is a realized fact that the more perfect good you perform on earth, the more bright and glorious will be your home on the other side of eternity.

Death changed not one atom of my individual-

ity. I remained the same, not in body but in spirit. Truthfully spoken by one of old, "there is a natural body and a spiritual body." It is the spiritual body." itual body that now speaks and commends itself to the laws of that power under which I was registered and given into life—under which I died

istered and given into life—under which I died and am now living spiritually.

I was the widow of Doctor George Hughes, formerly of Frederick County, Maryland. Sarah was my name, and I died at Euphrates, Carroll Co., Md. I am a novice in this speaking, consequently hesitancy is mine. I must have time to gather thought and give it.

Jason M. Dublois.

Jason M. Dublois.

Jason M. Dublois, from Scotland. If there are any friends that ever knew me they will tap for

them to progress onward and upward. Having performed this labor, adds one more laurel to their own spiritual life.

When meditating, the wonder to me is that any one should fear that change called death, for it is so beautiful to realize that you have perfect unity of life on the other side, that neither distress nor of the on the other side, that neither distress hor misfortune can take from you. I proclaim the glad tidings even unto those who will not hear, "There is no death." All is life and beauty on the other side, where the angels are. I have the other side, where the angels are. I have never, friends of earth, made the fruitless search after God—in personality, I mean—but I have found him wherever the eye can reach, in his handiwork. This has made me so happy, for I know he cannot destroy that which he has made like unto himself. He is a God of love not of anger. Proclaim it from the house-tops

Alexander Bruce.

There are seasons for everything. Death came at the proper time. Nature never makes any mistakes. It is only man who transgresses the law, and, under that trangression, sooner or later, he must pay the penalty. My name, Alexander Bruce. My illness was short. I died in-Boston, Mass. Probably I was not considered a saint or a singer. saint or a sinner. I did as well as my capacity would allow me. Any shortcomings of mine may be laid by my friends at the door of ignorance; then the heart will not swell with emotion lest the Author of my being has closed his book against me.

l am ripening under the law of spirituality. I am receiving the blessings and the kindness of friends gone before. When I entered that spiritworld, oh, what was my amazement! Mine eyes closed on earth, and opened on the dazzling beauties of the inner life. I was awe-struck. The pictures were so real that I felt as if I was living a new and more intense life.

I am not separated by distances of leagues or I am not afar off; I am near unto you, at your side, trying to administer comfort and blessings.

There are worlds in yonder sky; Beauties that I gather nigh; Augels there who welcome me To that grand eternity.

Therefore grieve not nor sigh that my time was limited on earth, for I am ten thousand times repaid. I await in the skies for the coming of all those who are near and dear to me. The words are ever sung by the angels, "They will come! they will come!" It is not a mystery, but a well founded fact that death robs not man of his individuality.

Benjamin Horney.

All is silence. Night seems to surround you. I have sat by the riverside and communed with myself until mine own voice has become as music to my listening ear.

A stranger I am to thee and thine. My name is Horney, of Norfolk, Virginia. I was in my seventy-first year when the angel of death came and them. and threw his mantle around me.

To pay a debt I owe I have now come back to earth to let my friends know there is no death in God's universe. Benjamin was my first name. This, in thy writing, will give a clue to myself

without any mistake.

Being free in thought, having no fears of death, knowing that he who gave me life had power to protect and save me, Lifled, dear ones, with the angels to a home more blessed than your own. Though your fireside will miss me though the heart will be sad, I come with this record of peace to carry away the sorrow of the heart and give joy in its stead.

I am happy in that home which is prepared

for those who are willing to accept it. When reading this, rejoice. Know that I have the power to stand waiting on the shore, to know

you and clasp you when you come.

I feel my work is done. I thank you most kindly for having written my words—not spoken by my lips alone but felt within my heart.

George Hink.

My name was George Hink. I was only twenty-two years old, and died in Brooklyn. Now this story is commenced, how shall I end it? I am unlearned in the dispensation of what you term the divine philosophy. My history is likened unto others. Death came when I little expected it. Feeling equal to all things, I will battle men-tally and physically till I overcome all the obsta-

cles which may be in my path.

Mine was an age when all things on earth held beauties for sight, for hearing, and in feeling; but no one is stronger than I to overcome the difficulties with which I must meet.

I now make one step forward in the bright and glorious home where men and women live. I commune with them. I hearken unto their experiences, they are likened unto my own. Thus Mrs. Danskin's Mediumistic Experiences. They ask me: "Youth, art thou discontented with the prospect that now lies before your vision?" "Nay," say I, "all things thus far are most beautiful." Then again they speak and bid me loose one of my garments that held me tight be-

It is the friends that I have left behind to whom

can grow in strength and beauty, and be of service to those who dwell here below. I knew not of the intercourse existing between this life and your life. I knew it not. Had I known it, I would have laughed it to scorn; but having knowledge now of the law and its utility, I return to make the mind clear, and make my friends reconciled to the death of the body and life of the spirit.

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

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Beautiful Land of Life,
The Willing Worker,
Home of Rest,
Angel Visitants.

Angel Visitants,
Sweet Relections,
Looking Over,
Gathered Home,
What is Heaven?
Beautiful City,
Not Yet,
Looking Beyond,
Let Men Love One Another,
Strike all your Harns,
Tenting Nearer Home,
Welcome Them Here,
Volces from the Better Land,
Chant-Come to Me,
Invocation Chant,

BELECTED;
Gright Celestial Shore

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Angel Care,
They 'll Welcome us Home,
Welcome Angels,
Come, Gentle Spirits,
Repose,
Sweet Hour of Prayer,
Chant,
Moying Homeward,
Come up Hither,
Bethany,
Only Walting. Only Walting.

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THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

It has not been designed in this essay to record or exhibit the syldences of those spiritual and mesmeric facts which Dr. to ause this work has already been done, and well done.

CALLING ATTENTION TO SCIENCE.

All that is necessary is to call the public attention to the vast stores of recorded knowledge already in print, and to show the futility as well as the unfairness of Dr. Carpenter's effor to prevent investigation, research and reading in reference to the most fascinating and valuable developments of knowledge that have ever been made by scientists.

There are millions to day entirely ignorant of the psychic sciences, although they consider themselves pretty well educated. They have been kept out of this knowledge by the co : bined efforts of the colleges, the academies, the press and the pulpit, in suppressing information on these subjects, and creating prejudice by false information. In most of the treatises on physiology, in which such information should be given, it has been systematically suppressed. In the writings on mental philosophy, the vast mass of facts developed in the psychic sciences is ignored as if it had no existence. Dogmatism and animalism in thought have full sway over the greater number of our literary institutions-that animalism In thought which rejects all ideas above the physical in which a psychle force appears.

STATE OF THE CONTROVELSY

An impartial speciator, in looking at the psychic controyersy, should have no difficulty in deciding on which side truth is most likely to be found. On the one hand he observes a great number of persons engaged in experimental investigations, in which they have been astonished and have been led into new views, who are eager to induce others to investigate also, experience showing that all who investigate thoroughly become convinced. On the other hand we see a still greater. number who have not investigated, and do not desire to investigate, but who are either, stolldly induferent or active in discouraging investigation, and assalling the credibility of those who do investigate.

It is almost self-evident, that the man who shuns investigation is already supporting a falsehood, for truth is of a harmonious nature, and he who has truth in him is in harmony with all other truth, and finds a pleasure in acquiring it; but he whose mind is occupied by falsehood is in a hostile relathen with truth generally, and instinctively keeps away from great stride toward that larger and more comprehensive re-Investigations in which his falsehoods might be destroyed, as we see has been the case with the materialists of England.

The opponents of psychic science have their minds saturated or obsessed by the falsehood that matter alone exists, and matter alone has power, to maintain which assumption it is necessary for them, to avoid investigation themselves, and to discredit the results of investigation by others; not by fair criticism, but by discrediting the veracity of the most honor able, and assailing homan nature itself in a style which would be pleasant only to cynfes and knaves. While honorable selentific testimon: Is thus assalled, fraud, and trickery are glorified and exalted in their power as if they could work ndracles and suspend the laws of nature.

UNBOUNDED FAITH IN TRICKERY

To those loose thinkers and credulous reasoners who are ready to believe that anything, however miraculous, may be pagental love taught its possessor to put forth for its offspring accomplished by legerdemain, and therefore suppose everything marvelous to be a trick, it is sufficient to say that the laws of Nature cannot be violated by what is called legerdemain; and the greatest adepts, understanding this, know that clairvoyance and the spiritual phenomena are above and be yout the powers of their art. The greatest of the conjurers, the powers of their art. The greatest of the conjurers, the powers of their art. Robert: Housin, admitted that he was overwhelmed by the from a headship of to a kinship with the delife principle, and inexplicable chairvoyance of Alexis, and his successor, Mr., this was the true core of the spiritual blea of to day. Robert: Housin, admitted that he was overwhelmed by the Hamilton, was equally canded with reference to the spiritual performances of the Davenport Brothers, whose performances he publicly pronounced inexplicable. Louis Napoleon, who witnessed the efforts of a prestidigitateur to rival the Daven. ports, pronounced the affair mere inblish, and manifested his appreciation of the Davenports by a present of \$1500.

To show how rich the field of the psychic sciences from would repel mankind by calumny and by for bidding investigation, it is but necessary to state their most striking phenomena.

ANIMAL MAGNETISM STHE CATHOLIC VIEW The facts of animal inagnotism have been so long and fast the loving compassion of humanity would prevent it from miliarly known in Europe to all who chose to be informed, sperforming many of the dark, uncharitable, and cruel deeds that the Catholic Church, though hostile to its practice, has

The petition of the Archbishop of Lausanne and Geneva, addressed to the Sacred P altentiary at Rome, May, 1841, to ascertain whether the papal authorities permitted the practice of animal magnetism, contains a neat and correct summary of the phenomeran

" Most EMINENT Loud. Since that which has hitherto been answered respecting animal magnetis is seems by no means to suffice, and it is much to be wished that cases not unfrequentoccurring may be solved more and more uniformly, the undersigned humbly lays before your eminence that which fol-

"A magnetized person, who is generally of the female sex, enters into that state of sleep called magnetic comnumbution, so deeply that not even the greatest noise at her ears, nor any violence of iron or fire, is capable of raising her from it. She is brought into this kind of ecstasy by the magnetizer alone, to whom she has given consent (for consent is necessary). either by various touches or gesticulations when he is present, or by a simple command and that, too, an internal one, when he is at a distance of even several leagues

Then, being interrogated, aloud or mentally, concerning her own disease, or those of absent persons entirely unknown to her, this person, who is evidently one unlearned, at once exhibits great superiority in science to medical men; announces most accurately anatomical matters; indicates the cause, seat, and nature of internal diseases in the human body, which to the skillful are most difficult of understanding, and unravels their progress, variation, and complications, and this in the terms proper to them, and prescribes the most simple and efficacious remedies.

"If the person concerning whom the magnetized woman is consulted is present, the magnetizer establishes the relation between them by means of contact. If, however, he be absent, a lock of his hair supplies his place, and suffices; for the hand of the magnetized person, he declares what it is (without casting his eyes on it); whose hair it is, where the person is actually sojourning to whom the hair belongs, what he is doing, and affords the above-mentioned information, respectively his discontinuous affords the above-mentioned information, respectively. affords the above-mentioned information respecting his disease not otherwise than if, after the manner of medical men, he were inspecting the interior of his body."

"Lastly, the magnetized person does not see with the eye. The eyes being covered, though not knowing how to read, he will read off whatever is placed on his head or stomach, whether a book or manuscript, open or shut.

The petition of the Archbishop, from which the above extract is taken (signed "James Navier Fontane, Chancellor of the Episcopal Chancery, Fribourg in Switzerland, Episcopal Palace, the 19th of May, 1841,") asks whether the above described use of magnetism as auxiliary to the practice of medicine, may be permitted in the Church. The Sacred Penitentlary at Rome, July 1st, 1841, answered: " The use of magnetiom as set forth in the case is not permissible."

How does the despotism of the ancient hierarchy at Rome compare, in this instance, with the despotism of the medical profession? [To be continued.]

* *See the Banner of Dec. 1st.

The Japanese celebrate the Fourth of July because on that day was fought the decisive battle of Uyeno in the contest which resulted in the establishment of the temporal power of the mikado. They make a very festive time of it, with horse-racing, juggling, fireworks, etc.

Miss Lizzie Doten at Amory Hall.

On Sunday afternoon, Dec. 9th, the course of meetings carried out during the present season at this place under direction of Dr. H. F. Gardner was extended as regards duration. and enhanced as to the value of the lessons imparted during the fruit of certain conditions, and depended on physical and its continuance, by an eloquent discourse from Miss Lizzle! Doten on "God-Worship and Man-Worship." The exercises were introduced by singing by Mrs. T. Barnard, accompanied at the piano by Robert Cooper. Introductory remarks relative to the matter in hand were then made by Dr. Gardner: of harmony to bring the enlightened denizens of the world of Miss Doten read a selection from the writings of Prof. Tyn-Carpenter has assailed in denying the possibility of proving dall, also a poem by one of the Cary sisters, wherein occurred anything fundamentally new by human evidence. To do this the suggestive line "We judge a tree by what it bears," and armed for war were represented as descending to the battle-would require a large volume, and it would be unnecessary, then delivered a soulful invocation. Another song by Mrs. Barnard introduced the discourse.

> lecturer as frequently as had been her wont previously; she ply this to the present state of affairs on earth -a great change had been led to feel that while expression was good in its place, reflection was also to be prized; obeying the voices of ening the hands of the spiritual workers, the media of our those who had thus far breathed upon her their thoughts and day were selected from the ranks of ordinary human labor to inspirations, she had secluded herself in at least a partial de proclaim the glad tidings of a dawn whose broadening toward gree, that in self-communion with her inner nature she might gain some insight into that deeper Spiritualism which existed beneath what, to the casual observer, appeared merely upon the surface. She believed in Spiritualism, in its phenomenal phases, but even more fully in the deep spiritual revelation of this latter age-a revelation which aimed to bring us nearer to that spiritual world which is not to come down to us, but is waiting for us to grow nearer to it. She had been led to feel the surety that old creeds and systems of religious thought must pass away, giving place to a new order of things, in which man would be brought to give an entirely new definition to what he had been accustomed to call God. And the advent of this new order of things was nearer at hand than the great mass of humanity, or even the leaders of human thought, realized.

Christianity was truly a thing of the past, as far as any real life born of the spirit was concerned; however it might linger upon the shore of being propped up by those who hear with fear and trembling the call of change from the old and effete to the new and life giving-saddened to give up their olden litolslts doom was certain. New systems must arise; Spiritualism was also only one in the line of evolution in religious matters which stretched from the worship of stocks and stones, through Christianity in all its varied convolutions of thought, up to the grand revealments of the present day, which, grand as they were, had really their deepest significance in the fact that they were but the prophecies of what was to come in the the line of succession.

Christianity was essentially man-worship rather than God worship. The thought of the worship of God was but a cole abstraction-a something bordering on the incomprehensible -in the human mind; but God incarnated in Christ, as a man, came nearer to human appreciation and human needs. The church worshiped. Jesus as the man of God; and intak ing this step, and worshiping one man as divine, it made a ligion which shall finally worship oil men as divine. Wher man in the church worshiped Jesus, he reverently acknowle edged the divine spirit not only in Jesus, but in himself, a And this opened, the door to the legitimate fulfillment of this evolution in a broader sense, resulting in a universal recognition that all men and all women were baptized with the Hely Ghost—partakers in the attributes which in narrow er times were, ascribed only to that, illy defined something to which was given the name of the delty

The lecturer read a selection wherein the writer scouted a worship as a rite having its four dation in the fear of the wor-shiper and the tyranny of the worshiped—and where the devotee was regarded as wishing that he himself were the receiver instead of the giver of adulation. But this view she thought militated against the higher promptings of the spirit ual nature, and savored too strongly of selfishness. The highest qualities of the mind tended to self-abnegation for the good of others, and acts of this nature constituted the most glorious system of worship; as for instance, the labors which thus worshiped through love, but when it came to the worship of God we could not love him because we could not comprehend him; in the last analysis God worship turned out to

We could not believe anything which lay outside of human experience: It might be outside our own individual experience and still be a legitimate entity, but if none else could grasp it within theirs it would be simply the Unthinkable. could only understand wisdom by the revelations made by the purest and best men of the past; but that wisdom was timited both in their power of expression and our capacity for the distribution of it. So we could only judge of the divine wisdom by our own limited powers of analysis; man sees but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are imperses but in part; hence his apprehensions of Ged are impersented by the first part of the public are respectfully invited. fect, and his central sun of divinity is to his mind involunta rily clothed upon with the same shortcomings which distin guish his own nature

Love was the highest attribute of the human spirit; and ascribed by the Church to its God. Such a being could not be called a God of love, and hence fell short of the highest development known even to finite man. Judged again by human standards, he was not only not a God of love or mercy but lacked also the attribute of common justice. The heart of the well wishers of humanity were torn with the evils af flicting the race, our own hearts were lacerated by individual suffering and were of which in the majority of case we are the innocent victims; and he, the Infinite, the All-Powerful, would not save. But there was a spiritual side to this matter, and that was that. God changed not his laws for Individual cases. Should we, then like one of old, "curse God and die"? No! how much better to take a deeper view of the law of life-to feel that we were acted upon (and must recognize it whether we would or no) in all cases by our environment, and must satisfy the demands coming to us through the fulfillment or the breaking of the rules of being; how much better to change our conceptions of God, to no longer judge him by our wishes and desires, but from our own inner consciousness to evolve a higher idea of him.

The grand principle by which Christianity in the past had stirred the hearts of men, was embraced in the loving, heroic characteristics of the man Jesus, but events, the great teachers of mankind in history, recorded the fact that there were other Ged men—that other men had died for men, others had sacrificed all that made life worth the having; that from their tear-bedewed sacrifice the era of better things might be brought yet nearer to the reach of a longing, hungering and when this fact became wedded in human hearts with the idea that these sacrifices were in their attributes essentially divine, and that their makers were endowed with all the characteristics of salvatory agents-ir other words, that more than one Saylour had trod the face of our planet, and given of his life's best hope and joy, ay, his very being, in a physical sense, for the good of his kind, then would be taken a grand onward step toward that great incoming religious revelation which was to be the fruit of the interior order of Spiritualism—a revelation that humanity was in itself essentially divine. "True liberty is of the soul." When

The speaker referred to the materializations in vogue in , and said that no matter how many media might. prove false in the presentation of this phenomenon, the fact that even one of our loved ones had temporarily taken on an appreciable form for our unmistakable recognition proved the fact of the soul's existence after death, and gradually flowing out of a realization of this fact, things began to take a definite form specially to the heart heretofore unsettled on the question of a human destiny—heaven was no longer a of speech, but "a land where many mansions be" earth was not a relentless prison, but a buoyant air-ship whose voyagers should touch at golden isles, and when they lebarked would feel no necessity of taking the old physical body with them—they needed to take no change of garments with them on their celestial pilgrimage toward the interior

When man realized his personal immortality—that all truth mpressed on his mind in this rudimental sphere gave him a stronger footing in the spiritual realm—that every sufferer whose sorrows he strove to allay, every good deed done in the body, went toward the erection of his spiritual habitation in the bright beyond, he would begin to worship in a higher and diviner sense. Man was the highest production of this planet; physically it would never see anything greater or more glorious than he, but it would see the perfected and spiritualized man, who would be as far above the type of to-day as the analysis of the second sec gels transcend him now. The time would come when the change called death would be looked upon among the great

nue to higher things, and not a something whose mere men-tion would evoke doubt or fear.

Some good people shrank back from Spiritualism and its revealments, because of the idiosyncrasies of its naturally or-dained ministers; ignorant of the fact that mediumship was material law; not upon moral character. Others wondered why the highest, and grandest, and truest of the past did not come to them, and in a greater measure also to the world; but such forgot that they had a mission to perform in these premcauses in nearer rapport with the inhabitants of this the world

of effects.
In the old mythology of the Northmen celestial virgins such as were to perish; that they took them from the field of physical strife to the land of spiritual causes, where they might In commencing Miss Dôten reverted to the fact that for the educated as aids for the gods in a great struggle and change some years past she had not been seen on the platform as a which was to come. And as a figure of speech we might apmeridian splendor was to bring in its train not only the re-ligion of a deeper Spiritualism, but also the religion of humanity, the religion of science, the religion of evolution; a day when man would feel to require no set form of worship whereby to approach the Divine Life, but would find all comfort and assurance in the grand thought that there was no separation between that Divine Life and his creations—that around, below, above, all was god-like-or God.

At the close of her discourse Miss Doten delivered the following original and inspirational poem:

A HAND IN THE DARKNESS. A hand in the darkness-a strong right hand, Outstretched to the soul in its deepest need; Which causes the faltering feet to stand,

And heals the hearts that in silence bleed. A hand in the darkness-a faithful hand, That never falls though the way is long; 'Neath whose touch the blossoms of faith expand, And the tendrils of love grow firm and strong.

A hand in the darkness-a tender hand, Which is laid on the bruised and bending head, With a love that such only can understand . Whose hearts have hungered and hoped unfed. A hand in the darkness-a loving hand,

Whose soft caress makes the pulses thrill; Which binds the heart with a magic band, And soothes to rest with a "Peace! be still!" A hand in the darkness-a soft, white hand,

Which wipes the tears that in silence fall.

Which points the way to the "Better Land," And a balm of healing outpours for all. Dear Lord! in the darkness we cannot tell If that hand of blessing is surely thine,

Though its tender touch we have learned full well, And know it is warm with a Love Divine. Nay, we cannot tell! for we blindly grope, And fall in the darkness to understand

The sign that answers our prayer of hope-Dear Lord is it thine—that comforting hand? "Oh, blind of heart!" cries a voice of power, "Why wander and grope in the dark for me,

While Love Divine is a wayside flower, And man is it the temple of Delty,?" "Each hand in the darkness outstretched in love O'er the ways by the weak and weary trod,

Is signed and sealed by the Power above, And thus is it ever the hand of God!" Next Sunday Miss Doten will lecture at Amory Hall on the

subject of "The Spiritual View of the Unquenchable Fire," closing her remarks with an appropriate poem.

EVENING SESSION. The services in the evening consisted of singing by Mrs.

Barnard and remarks by Drs. H. F. Gardner, H. B. Storer, John H. Currier, A. H. Richardson, Dillingham, Miss Lizzie Doten, Messrs, Robert Cooper, — Thompson, B. M. Lawrence and others, concerning the Heller "phenomena" and other kindred topics. The extraordinary pressure of matter on our columns prevents our saying more at present than that the hall was filled to repletion, the speaking in conference was very interesting, and the experiment was a success.

Should opportunity offer we shall refer more fully to it at a do so, when the disgraceful attack of Dr. Lankester prevent-

A German's Testimony.

The Ohio Staats-Zeitung, an influential newspaper published in the German language at Canton, O., contains in a recent issue an Interesting account, written by its editor, of some remarkable physical manifestations which have been taking place in Cleveland, the particulars concerning which he learned on a visit to that city. The facts are briefly as follows: In February of this year an "invisible force or spirit" cult to the ordinary chirographer under the most favorable lows: In February of this year an "invisible force or spirit" took possession of a twelve-year-old daughter of a highly-respected gentleman of Cleveland, manifesting its power at times | ances? by removing her shoes and stockings, and tossing them about the room, without her being able to prevent it. Shortly afterwards a younger brother was served in a like manner, and when the father, a very strong man, attributing it to mischief a strange country, and in a city where I could not name half on the part of the boy, was about to correct him, he was placed on the floor by the invisible power, and the parent was height. unable to raise him, and was likewise himself thrown down by the "spirit." In bright daylight both children have been by the "spirit." In bright daylight both children have been injulations. Our men of science, although invited, have not securely tied to chairs and again released by the invisibles. The most beautiful music has also been heard; and for several gate it in the near future. These many slates covered with writing and distributed among the higher classes, will do months scarcely a day passed without some publifestations occurring. The youngest child, who previously to this time knew nothing about playing on the piano, was made to perform the most difficult compositions. Many other phenomena occurred, and continued until the parents, hitherto entirely gnorant concerning Spiritualism, were finally convinced that the spirit still exists after casting off the earthly covering, and regular weekly circles have since been held by them for communion with the invisibles. The editor of the Zeitung attended one of these seances, and received convincing proofs of spirit identity, incidents of a personal nature being revealed of which no mortal present except himself was cognizant. He also attended a scance at the residence of 'a wellknown physician, where the medium, the physician himself, greatly strengthened his new-found faith in the continued existence of the spirit after leaving the body. On a subsequent evening he was present at another scance, where one member of the company, a distinguished lawyer, before the commencement of the exercises, pronounced all spiritual manifestations to be fraudulent. The medium-Mrs. Sarah A. Andrus, residing at 57 Prospect street, Cleveland-took her position at the table (on which three lighted lamps were placed), and the company were seated around it. The medium then announced that a portrait would be painted by the spirits through her mediumship, while her eyes were bandaged. The necessary materials having been placed on the table before her, the 'doubting Thomas' was allowed to blindfold Mrs. A., which he did in a most secure manner, taking a large handkerchief and placing leather between the folds, declaring when he had finished that it was utterly impossible for her to see with her things. Each article was excellent, and all were suitable to natural eyes. In a few minutes she was entranced, and commenced painting, and notwithstanding the fact that the colors and brushes were several times purposely misplaced by the abundant supply which you spread out before us in the Banskeptic, the proper ones were always selected by the medium, and a satisfactory picture was produced. The control then changed, and test messages of such an astonishing nature were given that the skepticism of the gentleman was completely overthrown.

gels transcend him now. The time would come when the change called death would be looked upon among the great into the ground. The Town Hall stands on a foundation of mass of universal humanity as the preferred and desired ave-

The December Magazines.

THE ATLANTIC MONTHLY for December-H. O. Houghton & Co., pubishers, corner Beacon and Somerset streets, Boston-leads off its table of good things with an article from Robert A. McLeod on the query "Can Herculaneum be Excavated? " "Crude and Curious Inventions," (Illustrated) by Edward H. Knignt, still recall to the public mind the splendors of the late Centennial Exhibition; Thomas G. Cary treats of "The San Francisco Vigilance Committee "; Mark Twain continues his "Rambling Notes "; "Modern Shoemaking" is discoursed upon; Henry W. Longfellow, Charles H. Shinn, Edgar Fawcett, and others, furnish the poetry, and the departments are alive with interest. The management call special attention to the fine portraits which they have caused yearly to e prepared for their subscribers; those who intend patronizing the magatine for 1878, and who wish either the picture of Bryant, Longfellow or Whittier with their copy-designs which as works of art in that line have no superior-can have that desire gratified by sending \$5 to the publishers -which includes the price of picture and magazine.

A. WILLIAMS & Co., 23 Washington street, Boston, furnish us with the December numbers of SCRIBNER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS, which they have for sale. SCRIBNER'S has illustrated articles of the finest quality as to matter and engravings, and others which meet the eye of the reader without the accessory of the artist's skill, but will, nevertheless, obtain perusal. That charming story, "His lubertance," develops new interest with each installment. Among the writers for the present number may be mentioned the names of Charles D. Robinson, Col. Waring, James Richardson, Lieut. E. W. Sturdy, U. S. N., Mrs. Herrick (who closes her course of microscopic studies); (reminisces of life in Indiana, by) the late Robert Dale Owen; R. H. Stoddard, Charles H. Truax, Emma Lazarus, Edgar F.wcett and others. The current issue of Sr. Nicholas has been multiplied to the extent of 100,000 copies, and is a grand Christmas holiday number, containing ninety-six pages and fifty-seven illustrations, including a frontispiece, "The Holy Family," after the famous picture by Ittenbach. Henry W. Longfellow, William Cullen Bryant, Louisa M. Alcott, Dr. J. G. Holland, Gail Hamilton, and others contribute to its charming pages. The magazine comes out with a new cover, the design of Walter Crane.

THE WIDE AWAKE for December - D. Lothrop & Co., publishers, Boson-opens with "A Fox," a spirited story for the boys, by-Elizabeth Kees. It has a capital frontispiece drawn by Robert Lewis. ** Child Marian Abroad ** comes home, and will retire into private life, but her name and memory will be fragrant in the hearts of thousands of children for years to come. Among other articles may be cited "How to Make a Fire," by J. F. Packard, "Uncle Sam's Almanac," by W. T. O., and the fitteenth paper of the "Poets' Homes," this one being about T. B. Aldrich. There are several little gems of poems in the number, by Edgar Fawcett, Ella Farman, Annie Boynton, Averill, etc., together with Parfor Pastines, Music, Prize Tangled Knots, etc. In the January number there will be a long story by Mrs. A. D. T. Whitney, entitled "The Little Savages of Beetle Rock."

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THE GALAXY-Sheldon & Co., New York City, publishers. With its December is ue this excellent magazine completes its twenty-fourth returned and the twelfth year of existence. The following are its table of contents for the closing year: "The Truth About the Strike," by Robert P. Porter; "Administration of Abraham Lincoln," by Gldeon Welles; "The Three-Story Story of a Box," by Jane G. Austin: "Beore the Mirror," by Paul H. Hayne; "The Youth of Charles Summer," by Lucy C. White: "Grotesque"—tuggested by a visit to the Castellani collection—by Emma Lazarus; "Max and Myself," by Alice Ainslee; collection—by Emma Lazarus; "Max and Mysen, "by Airle Ansiect." The Suburbs of London," by Henry James, jr.; "A Dream of Auglo-Saxondom," by J. E. Chamberlain; "The Golden Age," by William Preston Johnson; "Ivory and its Imitations," by E. T. Lander; "The Florentine Arithmetician," by Richard Grant White; "The Nez Porcó War, "by F. L. M.; "A Brown Study," by L. W. Backus; Wood, "by Philip Quilibet; "Scientific Miscellany;" "Current Literac-ture;" "Nebula." The attractions for 1678, promised by the managers, exhibit a determination on their part to keep their publication fully abreast of the times.

THE AMERICAN SPIRITUAL MAGAZINE, S. Watson, editor and proprietor, gives for December an array of good things, among which the foltowing may be mentioned: "Ged is Love"; "Christian Spiritualism ";
"Spirit Control," etc.; "Communication through Our New Medium from an Indian "; "Thoughts on Organization," No. III.; "Essentials and Non-essentials"; "Home Circle"; "Bewildering Phenomena"; "Three Séances at Mott's"; "Materialization"; "Is it Diabolical?" "The Law of Recompense"; "A Toronto Minister Converted to Spiritualism '': ''Home Circle,''

THE SPIRITUAL OFFERING for D cember, a monthly magazine de-THE SPIRITUAL OFFERING for D cember, a monthly magas ne devoted to the interests of humanity, has the following for its table of contents: "Spiritualism Cul Bono?" No. V., by Wm. Emmette Coleman; "Heart to Heart," Joëm, by Mrs. E. G. Planck; "Foot Prints of Progress," No. VI., by W. F. Jamieson; "How to Become Spiritual," by Mrs. Kate Oskorn; "Stray Thoughts on Spiritualism," No. IV., by Joseph E. Ludlam; "Watchman, What of the Night?" by A. W. St. John; "Liberality in Christian Texas," by R. M. E. Cooper; "The Angel of the Scal Uncome in Early Stray Thoughts to Progress," Natraction For "Theraitty in Christian Texas," by R. M. E. Cooper; "The Angel of the Soul," poem, by Belle Bush; "Perpetual Forces," extractfrom Emerson, "Thomas P. Jine;" "The Phantom Form," chapter VIII.; "Communication from a Spirit"; "The Loved One's Return," poem, by Mrs. Kate Oshorn; "Question and Answer, on Salcide"; "Invocation"; "The Battle Plain of Life," by W. F. Jamleson; "Camp Meetings"; "Events of the Month"; "To Subscribers and Patrons of THE OFFER-ING"; "Change of Location"; "Springfield and Southwestern Missou-LaThett Advantages"; and Brist Felterial Notes. "Thosa desiring rl-Their Advantages "; and "Brief Editorial Notes," Those desiring tor, Mrs. Nettle Pease Fox, P. O. Box 247, Springfield, Mo.

THE PHRENOLOGICAL JOURNAL-S. R. Wells & Co., publishers, 737 Broadway, New York City-has in its December number several plates dilustrative of the particular fields of research entered upon by this maga- $_{\rm Z}$ ine, and the matter, prose and poetic, which fills its pages, is worthy the closest attention. Many good things are announced as in preparation for

Foreign Letter.

To the Editor of the Banner of Light: Allow me to give you some news about Dr. Slade, who is in I had invited him last year to come to our midst at present. strength after a good night's rest, and has since accomplished splendid work. He assured me that he has never obtained such excellent manifestations as here, and I must say myself that I find his mediumship improved, although I had some very good sittings with him four years ago in New York. Every one gets slates full of writing, and not only in Eng-

lish but in various languages on one slate; also many communications in German, written in old characters used about four hundred years ago, but in the language of to-day. This kind circumstances. What shall be said, therefore, when

We have obtained at one sitting a slate covered with music, a dozen real Spiritualists, and where Materialism is at its

Some of our papers gave very fair reports about the matter, others declared it to be the result of mere sleight of hand matheir work after the departure of Dr. Slade, and I am certain Spiritualism will soon come to be recognized here in a differ-

Dr. H. Slade has done so well here I hope other American mediums, making a trip to the Old World, will come to pay us a visit, too. I shall feel happy to prepare the ground for them, and to receive and assist them as well and as much as I am able to do. We have many Sprittualists among the lower classes in the mountainous part of Saxony; they have their places of worship—their writing, speaking, and preaching mediums, but all secret, as formerly the government was very much against it. But all their communications are of a strict Orthodox (Philipper and Philipper and Philippe Orthodox Christian color, very moral, but only adapted to the narrow spiritual or mental capacity of these circles. This movement has been developed spontaneously by itself; they are not informed of the progress of Spiritualism outside of their circles, and take no notice of it yet; but the time will come when these Spiritualists will expand their ideas, and will then be a great assistance, by the extension of Spiritualism in Germany in general.

Yours in sympathy, ism in Germany in general. Yours in sympathy,

Horn strasse 99, Berlin, Nov. 17, 1877. Hugo Liebing.

Mr. E. Stebbins, writing from Oconomowoc, Wis., under a recent date says:

"Geo. B. Thomas communicated in the Banner of Oct. 20th, and his message is characteristic of the man. He was a person of retiring nature, and never would force his opinions upon others. He once worked for me in Racine, where he died of consumption. I did not know his age, but should think he was about the age he claims. His widow and son still live at Racine. I have sent the paper there.'

A suburban correspondent in renewing his subscription says: "Your Thanksgiving issue was a feast of fat the day and the occasion. Rarely have I seen so rich a number. What between the good things at home, and the equally ner, I made a day of it long to be remembered."

The Arkansas Executive Sub-Committee of the National Liberal League has been completed as follows: John Ahrens, Chairman, Monticello; W. D. Killian, Lacy; R. F. Foster, Monticello; S. J. Matthews, Monticello; D. H. Rousseau, Star City. The liberal element is reported as strong in Arkansas, and a local League is soon to be formed in