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THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

> [Continued.] BY JOSEPH RODES BUCHANAN, M. D.

HUXLEY AND EMERSON.

Was there ever a more absurd partisan clamor than these stereotyped sneers at the imbecility of the spirit-world by men who think their reputation so immense that they can talk nonsense with impunity. In this Democratic republic we have no demigods whose vices are to be consecrated by reverence, and if Huxley or Emerson ventures to exhibit a little mental imbecility before the public, the irreverent specta tor will even be tempted to inquire whether the weak spot, the flaw in the sword-blade, does not run clear across and make it an utterly unreliable weapon. Is there any soundness of judgment on philosophic subjects in a scientist who makes such an unfortunate exposure of supercilious shallowness as in the following passage:

"The only good that I can see in a demonstration of the truth of 'Spiritualism,' is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a séance.

I am, sir, &c., T. H. HUXLEY."

Why should Prof. Huxley so openly and brazenly boast of his ignorance of clairvoyance, of spirit healing, of spirit poetry and eloquence and art, music, painting, photography and telegraphing, philosophy, ethics and religion?

Weak people, it is true, do talk with the rabble and humbug of the spirit-world and repeat their verbiage mixed with their own incongruities, but is this so singular as to concentrate all his attention upon it? Are not medicine and theology, with all their learning and science, overloaded with a greater and more malarious mass of intolerable rubbish than is Spiritualism? I need not fatigue the reader by detailing the illustrations, for they are known to all the world.

There are men, however, as foolish as Prof. Huxley, who will say on account of such rubbish that religion is contemptible, the science of medicine mere fallacy, and the profession a nuisance; but they are comparatively harmless eccentrics

Medicine is continually improving, and dropping its rubbish into the abyss of forgotten folly-so is religion, and so is Spiritualism, but the cemetery for the burial of spiritual follies is a neat little garden spot compared to the vast Golgothas and Potter's Fields of medicine and theology.

We do not judge the architectural beauty of a city by the amount of sewerage that comes from it; nor do we judge of any intellectual system by its effete trash. When Prof. Huxley does this he falls from his high estate in physical science. Joseph Smith, the founder of Mormonism, got drunk before his followers at Nauvoo. He represented it as merely an act of condescension, to show that he was not divine, but like other men, and therefore not an object of worship. Prof. Huxley, too, has condescended enough to show his fallibility and weakness in philosophy, and thus explain the idiosyncrasy which leads him to discard the study of the human soul to resurrect the buried follies of Des Cartes, maintaining that animals are not conscious, sensitive beings like ourselves, but merely unconscious automatic machines, by reasoning which would apply just as well to man. There is a boundary line between the beliefs of sanity and those of insanity, and if this opinion of Prof. Huxley were brought up in a New York court by hungry heirs contesting the validity of his will, it would be found so near the boundary line as to make a formidable element in the litigation. Nor would Mr. Emerson be any safer in such a case. His writings would furnish more

POSITIVE SCIENCE VERSUS PEDANTRY.

It is highly honorable to Spiritualism that it is contemptuously treated by men so brilliantly unsound in thought while upheld by patient investigators so eminently sound and safe in judgment as Wallace and Crookes, and by innumerable thousands all over the world of those who are distinguished by unerring soundness of judgment-men who know what positive science and experimental truth are, and who do not think with Prof. Huxley that the buried rubbish of Cartesian speculation, or any other speculation, is preferable to the positive science of the soul, which has as tangible and unquestionable facts as chemistry or pneumatics.

Such men-men of sound judgment-do not join the fashionable rabble who in the infancy of electric science laughed at Galvani as "the frog's dancing master," and now in the infancy of psychic science expend their sarcasm on rappers and mediums. The controlling forces of the universe were manifested to Galvani in the movement of a frog's hind leghow vulgar !- and now they are manifested just as vulgarly by the movement of a table. The God of the universe has different conceptions of dignity and vulgarity from the literary snob; he teaches science equally by the dew-drop and the ocean, the frog and the elephant, the feeble rap and the terrific thunderbolt. They who cannot learn from Divine Wisdom until it is arrayed in majesty and terror, belong to the rabble who learn only as they are overwhelmed and driven by

the delicate invisible forces of Nature are sought and known only by the philosophic scientist, who isolates himself alike from the ignorant rabble of the streets and the learned rabble

the sunset, and what are the opinions of Prof. Huxley to those who are at home in the splendors of the psychic science which reveals a world of supernal beauty? To the blind man, the picture is but oily paint that smears his fingers and proves the artist a dirty creature; to Prof. Huxley psychic teemed writer: science seems only a creaking table manipulated by a trickster. To those who have eyes and understanding, the rapping table is a revelation of a new power, and the locked slate with writing progressing on its interior is a revelation of the mysterious presence and wise intelligence of the spirit-world, just as important when known only to a few inquirers as it will be when it has penetrated the colleges and overawed even the Oxford bigots, as it is sure to do in the time preürranged by Divine Power for pedantry and ignorance to give

It is pedantic insolence in those who deal in the attenuated speculations of metaphysics which bear no scientific relation to fact, to deny the character of science to spiritual phenomena duly examined. If it is science to examine the tracks impressed upon denuded rocks, and infer the character of the birds or quadrupeds that made them in the ages that are lost in the night of eternity, it is certainly a more safe and practical science to examine the marks left on the interior of a pair of slates by beings who are not lost in limitless night, but are like the birds that hover in the sky and sing at our doors, ready to be recalled and to repeat their communications for our instruction.

If these slate-writing experiments have not the rigid conditions of scientific experiment, then there is nothing in geology, nothing in the chemical laboratory, that can be called science, for no experiment can be devised in any science more perfect in the conditions that exclude error and deception, than the exposure of fastened slates, in daylight, under strict observation, to ascertain what an immaterial power can do on their interior.

SLATE-WRITING WITH WATKINS.

Perhaps the most efficient medium for spiritual writing recently developed is Mr. Charles E. Watkins, of whose capacities any number of illustrations might be given. A friend of mine, who recently saw him in Boston, received satisfactory written answers to her questions addressed to a spirit-friend on a slate held in her own hand, with which Mr. Watkins had nothing to do.

As to his writing we could find no more competent and honorable testimony than that of Mr. Epes Sargent, the wellknown author, whose personal character is as highly esteemed as his literary ability. Mr. Sargent says:

Tuesday, Sept. 18th, 1877, I bought a new slate enclosed the say, Sept. 1813, 1814, I blught a new state enclosed in covers, at the store of Messrs. Nichols & Hall, of Bromfield street, Boston, and proceeded to No. 46 Beach street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me up stairs into his modest sleeping-room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him hefore I have more the beautiful to the second street. of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensual vision; but as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.
"Mr. Watkins then permitted me to take my own fresh

slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me to hold it out at arm's length. This I did, first satisfying myself that there was no writing on the "Now bear in mind that we two were alone in the room;

that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light, which streamed in at two uncurtained windows, the outer blinds of which were thrown back; that to commonplace perceptions, dreading the acquisition of Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the state was the same one I had just brought in as I was that the head on my shoulone I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of 'expectancy and prepossession' (according to Dr. Carpenter's theory) than I am at this moment; and consider also that the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there

feet distant from the slate, on which I absolutely knew there was as yet no writing.

"Under these simple conditions, the fairest, simplest and most convincing that could well, be imagined, I held out the slate. First came the name 'Anna Cora Mowatt.' This name I had written on one of the pellets. A second time I held out the slate and there came the words, 'My dear brother, your own Lizzie.' This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium), and there came the words, 'My dear son, God bless you, your father who loves you dearly, Epes Sargent.' This name also had been both unwritten and unspoken by me. It was my father's name.

me. It was my father's name.
"Being now convinced that the theory of some invisible "Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, 'Finished,' and taking one slate from the other I say one side filled with a message one slate from the other, I saw one side filled with a message con-taining fifty-four words and signed by the name of my de-

Mr. Alfred R. Wallace has recently published in the London Spectator an experience with Dr. Monck, from which the following is quoted:

"The sitting was at a private house in Richmond. Two the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see everything on the table round which we sat. Four small and common slates were on the which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and table. Of these I chose two, and after carefully cleaning and putting a small fragment of pencil between them, I tied them together with a strong cord, passed around them both length-ways and crosswise, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck the delicate invisible forces of Nature are sought and known only by the philosophic scientist, who isolates himself alike from the ignorant rabble of the streets and the learned rabble from the ignorant rabble of the streets and the learned rabble of the colleges, to seek not only that which is bidden among the ultimate atoms of matter, but hidden in the atoms them interview best forces of cores and the streets and the learned rabble of the colleges, to seek not only that which is bidden among the ultimate atoms of matter, but hidden in the atoms them interview best forces of cores and the colleges and the learned rabble of the colleges, to seek not only that which is bidden among the ultimate atoms of matter, but hidden in the atoms them interview best forces of cores and the colleges are the interview best forces of cores and the colleges. The matter two the saked me to name any short word I wished to the maked me to say how I wished it written. I replied, 'Lengthways on the slate;' then if I wished it written with a side of the colleges are the interview best forces and the core of the saked me to say how I wished it written. I replied, 'Lengthways on the slate;' then if I wished it written with a side of the colleges and the core of the core o the ultimate atoms of matter, but hidden in the atoms themselves as their interior basic forces—forces existing before matter is phenomenally organized, and existing still within, without, and parallel with the material world, but as far be-

perfectly legible, my possession." The slate with the writing on it is now in

To the foregoing I would add the brief statement of Mr. John Wetherbee, of Boston, a well-known and much-es

"I was very glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46 Beach street, Boston. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-Meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon

a spiritual one, if the details were explained.
"I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and scaled the knots. The slates were clean, and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The fied slates lay on the table before me and before him-not under the table, but on the table. It took some little time, for the new slates were not in so good magnetic condition as the slates in his common use are, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well-paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together, beginning to write, after which I cut the strings and found one of the slates filled with a communication signed by the name of a well beloved friend and relative who died some seven years ago."

What better evidences do any of the sciences, astronomy, chemistry, geology or natural history, for example, present than this—that the experiments of the science are continually visible, accessible or in progress, and that the results of these experiments have been detailed by scientists of unexceptionable intelligence and high reputation?

What science exhibits a better or more accessible array of facts and testimony than the psychic sciences? Or in what science do its devoted students more cordially concur in its leading propositions? Is it not time that the liberal people of this generation should imperatively demand the recognition of psychic sciences in every medical school and every literary institution in which man and his faculties are a subject of study. Is it not time that we should say to that bull-necked materialism (which needs this gross adjective to describe it correctly) which refuses either to investigate or to tolerate investigation: "Stand aside, you belong properly to the Dark Ages; in the grand history of human evolution you have scarcely at ained the rank of the nobler mammalia in the animal kingdom "? The higher manimalia are all teachable, but stubborn skepticism is as intractable as the most untameable

POWER OF THE INVISIBLE.

A transcendent power from that world invisible to ordinary eyes (but which has always been visible to men and women of the highest development and most delicate senses) is making itself known in controlling matter, physically, chemically and vitally. The profoundest philosophers have to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! skeptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noon day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no watching of the end of my pencil, according to Dr. Carpenter's theory), on six slips and that intelligence and love are secretions from the brain.

The true scientist perceives that as the caloric which gives movement and power to steam may leave it to pass into other bodies, leaving the steam a heavy mass of mere water, so the vital spirit which animates this body of a hundred and lifty pounds may suddenly leave it a mere inert mass. The savage has no conception as to what became of the latent caloric of the steam: the modes of research which discover its continued existence are too subtle to be adopted by him. The stubborn skeptic is equally obtuse as the psychic power, and the innumerable tests of its continued existence and power after leaving the body, by which it is found to have the same intelligence as before, the same emotions, and even a capacity to display the same physical power, are exhibited in vain before strange knowledge.

An experiment in combustion which would show the in combustibility of wood when placed in a current of galvanism, would arouse the attention of the scientific world, would be flashed over the ocean by telegraph, would appear in every scientific journal, would be noticed in almost every newspaper, and would prompt a host of inquirers to repeat and test this experiment on the power of galvanism, because the galvanic force is now nothing new.

But let the miracle be performed by the psychic force, which is new to scientists generally, and it is rather amusing to observe their utter apathy, their total insensibility to facts of which they are not in pursuit. Mechanical habit dominates as thoroughly over the minds of many scientists of the present day as it did three hundred years ago-as thoroughly as it does over the minds of the unscientific population. There has never yet been a system of education in our schools and colleges which would make reason stronger than habit. How much is it needed! If Faraday, Tyndall, Huxley, Carpenter and Agassiz had received such an education, how great would have been the consequent impulse to civilization. But education as it is cramps the growth of reason and development of genius and philosophy, by fastening the mind on the purely physical and ignoring the highest products of philosophic thought. The skeptical dogmatist produced by such an education knows as little of true philosophy as the prurient prude does of true purity. They are both examples of hypercritical narrowness of mind. The skeptic dooms himself to ignorance and error in psychology by excluding the chief source of knowledge—the observations made by others.

This preëminent absurdity belongs to skeptical scientists alone. The successful general not only listens to all reports, but keeps his scouts continually active in exploring everything accessible. If he fails in this vigilance he is as much in the dark and as sure to be defeated as Dr. Carpenter.

The immense wealth of Vanderbilt was accumulated by the exercise of a judgment of unequalled correctness in business matters; with that sound judgment he listened respectfully to the opinion or information of others, against which he exercised none of that pride of opinion which distinguishes the blundering dogmatist.

SPIRIT CONTROL OF CALORIC

To return: the experiment just mentioned has been actualy made. Mr. Home has exhibited a psychic power which

yond the ken of the dognatic materialist as the ruby clouds of sunset are beyond the knowledge of the blind man.

What are the blind man's comments to the artist who paints the wistors), and on opening the states found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored and the author, S. C. Hall, and the hair was not singed nor was requested, the writing being somewhat faint and labored and the author, S. C. Hall, and the hair was not singed nor was requested, the writing being somewhat faint and labored and the fine author, S. C. Hall, and the hair was not singed nor was requested, the writing being somewhat faint and labored and the fine author, S. C. Hall, and the hair was not singed nor was requested. clothes are not scorched. He placed live coals on the head of the author, S. C. Hall, and the hair was not singed nor was Mr. Hall disturbed by their heat. Mr. Hall, Lord Adare, the Master of Lindsay, and many others make these statements. (See Report of Dialectical Society and the Life of Home.) The Master of Lindsay testified to the D alectical Committee: I have frequently seen. Home, when in a trance, go to the fire and take out large red hot coals, and carry them about in his hands, put them inside his shirt, &c. Eight times I myself have held a red-hot coal in my hands, without injury, when jpscorched my face on raising my hand. Once I wished to self they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes without the least inconvenience. A few weeks ago I was at a scance with eight others. Of these seven held a red-hot coal without pain, and the two others could not bear the approach of it."

> Where were Dr. Carpenter and his materialistic convreres while such facts were in progress, and scientists were cordially invited to witness them? Not conducting any experiments or investigations, but actively assailing Prof. Crookes for his audacity in investigating a subject which Dr. Carpenter's dieta had settled forever. In his blind hostility be not only grossly misrepresented, the published language of Prof. Crookes, but indulged in the unpardomble meanness of assailing his professional standing (as well as that of Prof. Varley) by a number of false statements; in some of which he professed to give the private opinions and comments of the members of the Royal Society, which were highly unfavorable to the scientific standing of Prof Crookes. So gross and extraordinary was this that the President and Council of the Royal Society passed a resolution of condemnation which eaves the brand of falsehood upon Dr. Carpenter.]:

> Such facts as the foregoing concerning the control of fire are not confined to the presence of Mr. Home: Mrs. Suydam, in this country, gives public exhibitions of a similar power. She holds her arm for half a minute in the blaze of a k-rosene lamp, and the flesh is not hurt nor the hairs burnt or seorched

> Where is the limit to such powers as these? Is it not apparent that the shaft of science has reached the surface of the deep fountains of Infinite Power, and that the hidden wisdom of the universe is coming into human life faster than the dull earth bound intellect of humanity can appropriate or even appreciate it?

[To be continued.]

ORGANIZATION. BY WASH, A. DANSKIN.

To the Editor of the Banner of Light:

The opening of a new year seems an appropriate time to call attention to the subject of organization. It is important that Spiritualists should give earnest thought to this matter, for upon it, in a great degree, depends what character of im-

When the public at large look for evidence of the growth of to be the foundation of their faith. Yet there is not an or ganization in the world which has so grand and potential a central rallying point.

The knowledge that we enjoy the privilege of conversing with those who have passed to spirit life here, should lift every man above the petty jealousies and puerile antagonisms which have so long disfigured humanity.

When we consider that this work is not ours alone, but that we are merely cooperators with the advanced minds of the life beyond, do we not find another inducement to control the impulses of our earthly or selfish nature, and bring into activity the higher and nobler attributes which, in their exercise, will fit us for such companionship?

I know that organization without some central purpose or power of cohesion will result in disintegration in the future as it has done in the past, and the question I wish to ask is this: Have we not, among the millions who call themselves Spiritualists, a sufficient number of unfolded, philosophic minds that can unite in harmony and unity of purpose and present to the outside world a body representative of this grand modern movement?

There is intellect enough among Spiritualists to command the admiration of the world. There is a basis of demonstrable fact which will be entirely irresistible when presented in proper form by a body that will command respect. Then is it not our duty to utilize these great influences for the benefit of humanity, rather than by isolated efforts to be losing much of the power we should wield through harmonious cooperation?

I would invite the views of others upon this subject, for I am assured through a widely extended correspondence that Spiritualists in every part of the country feel the necessity, at this time, for organized representation. And I am also assured by those wise and earnest spirits-whose-guidance and counsel have been the light of my life, that the present is a favorable moment for the inauguration of this movement.

Everywhere, leading minds in Church and State are throwing off irrational dogmas of the past, and would be drawn to us if we had a recognized representative body to whom they could look for information. Cannot such an organization be formed, whose duty and pleasure it will be to collect the fundamental facts of Spiritualism, and, drawing such conclusions as may be rationally deduced therefrom, invite the consideration of all untrammeled, progressive minds?

Such a body, harmoniously formed, would not work unaided. The spirits of wisdom, who are engaged in this work, would be with them, would impress, guide and assist them, and the result would eventually be that Spiritualism, which is now looked down upon by many as a mere ism or, figment of religious faith, would in time be universally looked up to as the DIVINE PHILOSOPHY; a philosophy that will by its influence harmonize all the disturbed conditions of the earth life; a philosophy under whose influence the spiritual nature of man would be so fully unfolded that physical suffering would be no more known on earth; a philosophy that in its revelations of the destiny of our race would satisfy the loftiest aspi-

rations of every living soul. This has ever been to my mind the ultimate purpose of Spiritualism. To bring about this condition, wise and pure spirits have penetrated the dense atmosphere of earth, and have been patient workers in the midst of our crude and uncon-

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ROBERT COOPER.

Children's Department.

THE PHIST CHRISTMAS. BUTERSON BOOK OF

At these winds a wor at, who was rather passed. At these winds a wor at, who was rather passed between them, a group at the select the room, and laying a hand on the boad of the Magdaler, she continued:

Where The late the careful Mary and betray me not. I shart suffer more, perchance, than them can stope the made.

"Fear nothing, Mary Doubt nothing Be hold my sen, yielder boy of Nam" Was he hold arried on this then and their littled up from it living? Lot's be not a witness of the power that can save even to the last and through the astructurable with a standard to the weak in body. "And speak, "Larguest" she resumed, after a short passes, "for the to, too, shoulds bear audible witness of his power.

The che addressed who had listened to the

trees of his power.
The one addressed, who had distensed to the conditional through the Hast thou borne thy tes-

The clie addressed will had distented to the Walow with deep emotion, now respected wills power is love, and even some potent?

There was efferce a town meds, and then Lazarus spake against Leonid say much conserving this power of what then has made mention, of the oldessed Walow of Nambud for Johnston, of the oldessed Walow of Nambud for Johnston, of the oldessed Walow of Nambud for Johnston what I staffer in the next of the oldessed weight of the oldessed when the oldessed with the oldessed with the oldessed of the wrong the thought of that wrong the oldessed with the oldessed of the oldessed oldessed

between betsed and the Madorita's "The lad's and that I had become an assemble demands a gesture of entreaty for him to bound him. For Phate 18

Then, by request of James and Refer, the yearth

Then, by request of James and Reter, the years came forward. Advancing to the floor in first of the philiform, he steed with his left side in clined to the rating, his left, hand being thown over it, and howing years ngith and being thown over it, and howing years ngith and being thown over it, and howing years ngith and being thown over it, and howing years ngith and being thom over it, and howing years ngith and being thom over it, and howe entage to barry his testimone.

"I had been sent forth by a knother, he began, furning with a needestant to the face of John, "and on counting to Triberlas, of, the border of to mees to the fact of the face of the nice with the forther parelled." The began, furning with a needestant to the face of the nice with the forther parelled and the continued, the continued the other, in her eagermess to speak betting her veil drop aside, showing that her har check and noble features had been paled and introwed with tears, "Mary," she continued, fastily gathering up the folds and of incovering the veil gathering up the folds and of incovers the search of an answering my giver the search of an answering my giver the search of the nice of the folds and the nice of the first parelled and the rate check and noble features had been paled and introved with tears, "Mary," the continued, fastily gathering up the folds and of incovers the search of the nice of the first parelled in yet lower tower the whispered in yet lower tower to the whispered in yet lower tower to the shown me nothing that the bard shown me nothing and now him still."

"Take common."

"I had been sent forth by a kind of the ber such that he the for lowing the work of the parelled who had now him still."

"Take common."

"I had been sent forth by a kind of the beat and now ear I do otherwise than lowe him still."

"I had been sent forth by a kind of the beat and now ear I do otherwise than lowe him shill."

"I had been sent forth by a kind of the beat and now ear I do otherwise than lowe him shill."

"I had been sent fort Ston, naving seed to Palaske with a proposed of lines. But it that of answering my quest the species said structure. All not their four to follower of him, they exist Jeess of Nazaretheir And hangwered, it of known a but he was a set vant of species of Sull, who I know had gone out into that country. Be told my life. Should it

is not yet. Boly'd, when San was on the way, and coming year to Dan's eng, a bright high, as and coming to ar to Danix on, a bright hight, as it were from Heavy, excepted him ground around the fell on the architecture great asteries ment and a feary at distribution, if she spake to him, and passed than type the learnt And los where). raised han from the learth And to when he learns were, opened how and one no man, touch to hight had stroken to up to had. But with a strong hand howas had four trouble some, and however now in Danascos, treather of their disastination syringer gives with great power, such as many

blood of interesting, be so seen made clean (12), blood of interesting, be so seen made clean (12), 23 Research with each date (1). It is did be not 20 total with power and authority time Catantias and the chief J. ws. that if be found a 'y Disciples, wheth er mee or women, be might bring them bound to Jerusa'em" How ar we trust one so cranson Das this r ite

"Hilliand, are we not all somers "." And with others words are years at the great long time, and wonderful by alth of a virtue and a transfer ward. It was James the vier ger, whom the dewission reversed for he arts, advitable volten spould to kiss the length to kiss the length to a virtue at.

"Let use to first, eyen from rememble," Le constituted a "Ayude trons, has, late acts, the late of Als late acts, the infend -Saul of Tarrice XI delie well as a few without blened, even and moreover, he had gatte red joy tul news) ish. Let us be a verificial the list betoest in this nistake, for fave not fren before been defined by the lad sought, his abode being at Eogedi. And And who are the last visit has something a point of the lad sought, his abode being at Eogedi. And Saut of Tarking of the best of a factor without filend-And, who and the use is fleed gailtiess, seeing the overtook him but a little within the walls, for that the dast One was made a sacrifice for the the messerger was bowed with age and weary

Thou art surely right, my son," said the Madonra. "I footble is really a part of the good-tidings we should hear, and that have been distirictly forest adowed on the minds of several of his here to-night. Behold, even now the bearer of Joyful news couleth near, and when we hear It we shall believe that this also is true. is even towat har da time of safety to believers, and the Church sha'l have peace."

Even while she spake there was heard the sound of approaching footsteps. This was fold lowed by a low tap at the gate, when Rhoda, a young alamsel in the protection of the hostess. went forth and open d it. Directly a person en-tered, the riponess of whose years had just be gun to be touched with the venerable character. of age: At was Joseph of Arimathea, and behind One of the women him followed two wonen was sainted as the faithful Joanna, wife of Chart, Hered's Chart Steward. The other was closely vehicl, and socking shelter from observation she drew for con partien into an obscure corner; yet not before a certain mobility of air had been retired to ber appearance and de-meaner, which indicated the refined habits of a person of dripetion

As Joseph advanced into the middle of the room he paised, and stretching forth his hands pronounced the accustomed benediction of the aged on such occasions Peace be to this house, and foy and blessing

to the hearts of the faithful. Hast thou then he and the tidings that Saul of Tarsus is really converted and preaching the Gospel? Tasked John, addressing Joseph as he and Mark brought forward a couch, and spread

cushions for him to rest. Verily," returned Joseph, as he sat down "and strange as it may appear, I believe."

I am the bearer of other good fidings. Behold, ye also know that Philip has been preaching the Gespel in the villages of Samaria, as he has but lately shown when he tarried among you in Jerusalem. Returning from a journey but a few hours since, I came to rest in the heat of the day beneath the paims of Jericho, when behold? a traveler approached, and as he came nearer I saw that it was Philip. Surprised to find him coming from that direction when we believed he had again cone forth to Samaria, I was in haste the reason, and of this he soon assured me. As he was proceeding on the road to Sa maria an angel of the Lord appeared in the way before him, bidding him turn to the South on the road to Gaza. Being obedient to the heavenly volce he straightway turned his course, proceeding in the direction that had been pointed outup to him in the chariot, and explain what he who enjoy a practice worth from \$15,000 to \$20, read; and Philip did so. And as he was explaining the text he preached Jesus. And First, the increasing demand for the professional straightway the charioteer believed, and finding services of lady physicians, and the desire among water he was baptized. He proved to be a person of great consequence and power, a servant honorable and intellectual; and second, the rapid of Candace, Queen of Ethiopia, being held in spread of an enlightened public opinion which, great favor and having charge of all her treasure. Doubtless his mistress will soon come to know would seem so admirably adapted for the exerthe truth, and thus the Gospel will be spread clse of all the womanly attributes -Phil. Press. far abroad.

An expression of joy followed this announcement, not because a convert was a rare thing in | moderate drinking; nor is ale so good as it is those days, but for the reason last mentioned by said for the sons of men. The more one drinks, Joseph, that by such means the gospel should be the less he knows, until his understanding is more widely diffused, and carried into remote re- gone.

Daring the pause forwith to speak with the Madel Souther by were a har golding. Magdyler went land took her pare be ife the velider no period when shower eladaty

He competition and has show der, and considered the state of the spirit scene of a disple for was not the Master present and communical with their spirits in truth and power.

"Yender boy has somewhat to say that should give us have good shoer." a same spike the give us have good shoer." a same spike the guilt had been concentrated and tallen entirely on hom, and that I had become an assessment to the guilt had been concentrated. commuted its the bushard of my yeath, the bushard of my kind and true to me," she

and provided his mar leters everyon the cross fand dost thou think that prayer had virtue in it?" "Why should it not?" responded Mary, sooth

ing y. "Ab." returned the offer, "I have tried to Should it with the country. The folding life. Should it with the other, we have one of the storer with the lower after its Gryer and lie thanks of I have spent, the lone watches of the storer. ght be answered and his guitt washed away there are, doubtless, many who look on my I he totos and stately chainly is with envy, but I could got informed that in the dust to class the knees of that betrayed mother, whose sorrow my own hear's love has in participased. It would be a greater blessing to the achief beart than

the wealth of the world could putel ase.". Her slight form shook with engineer, but Mary whor further aside and succeeded in restoring

for to external quiet.
Just tren attentien was called to Joanna, who had fiever yet heard, and the dows are con-founded. This is no before a particle of his to lead the brether interest powers observed Press. The brether interest powers observed Press. It was Evol. Behold, a young man of the household of Herod when the wassess of yets are test with the the to low the Ma ter, was sent forth by Chara, the svery day on a private embassy beyond the walls of the edy evento Engole, the City of Pains, Having rested, in the shadow of the vineyants. and produced for queen. Herodias some cypress vancs with which the place abounds, he proceeded beneward. Coming to the fountain-Roya! drank of its waters and sat down to jest, the same time watching several your ginen who were trying the instrength, by diffing and throw ing the stone Z heleth. Directly one of these, oberrying him, drew him aside, and knowing him to be privately a belower in the new gospel, told I am that he had bet just then met a pligrim who with his long fourney. And when he had delivered his letter into the hands of the king, our young man brought ham to the house of Chuza. And this is history. Abagarus, who you all remember not marry months ago wrote to the Mas-ter for relief, is healed of his infirmity by the The results of the series of the person of Thaddeus, and he believes and all his house.

On This is indeed joyful interprete, my daughter, said Joseph, laying a hand in blessing on

the head of Joanna [Concluded in our next.]

1877-ANOTHER YEAR HATH FLOWN.

Uncen two richanted is es as safors tell—
Where spark big waters with sweet mormur gilde,
A book, in bearing on itseriest a bell.
Bit is each section at every turn of tole;
Le 1. Time, great tickway from Eterna Seas,
Comes flowing and goes obleting with the year,
Yet to knowly watered upon the breeze,
But swirgs so holseless, not an ear can hear!

Another wear hath if own I who heard its wing?
Who sew it rise, it didn't its nest farewell?
The fark, that upward sears; begins to sing;
But from the mount tog year no signal belt!
Yet had we seen it in gleaning up the skiess.
The rise had gar of to make the heart deplore;
For all I we might have read, with all surpose,

What selemn message heavenward it bore!

What selemn message heavenward it bore!

The year, long caged, escaped; 't was dead at night;
Our monthed show take spirit from a shroudErrose on stent wing, and specific flight!
So when laife's winter with its night appears,
We show the brid's hall see kin warmer crime;
For Gost, who guides the rapid flight of years,
Hath tent a wing to Life; to fly over Time!

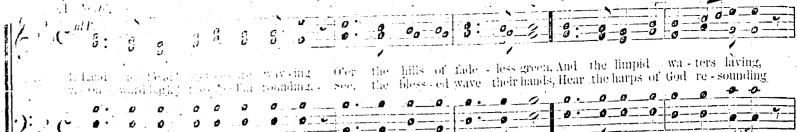
Seen Time—how unrelenting is its power!
It but do An arch, then cruobles it away;
It swells a bud, and then destroys the flower:
It modes a life, then deshes it octay.
It summons from his throne the monarch crowned,
And bases from his chain the founded slave;
It heaps o'er both asike the model marks the grave.

And yet ne'er count these coming, gold g years
As numbered pulses of a life that dies!
Life never due that only changes spheres;
Archite on orth, then ever in the skirs!
The measure-glass is head in Got's own hands:
Our first a dearthly life may soon be run,
Yet still exhaustless are the choing sands;
And so Elernity and Time are one!

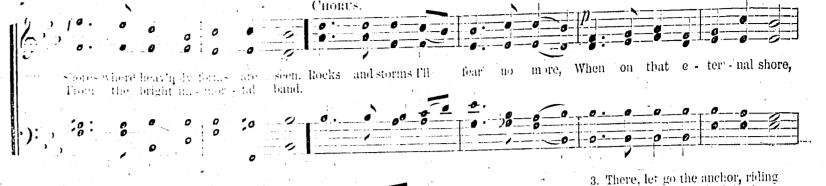
The mirror of our Life, with double ray,
Refer to our image in the light of Time.
The ther sames in the Elevard Day;
We do not see it, yet 't is more sublime'.
The year, departed, is not with the past;
I've fate, finfilled, shall evermore codure;
At I then we pray the New Year may forecast
A destiry more fair, to Life in repure!

About thirty years ago a lady physician, mmanding respect by her social position, liberal education and professional skill, was something almost unknown; to-day there are num-Thereafter he soon fell, into company with a bers of just such ladies in every large city in the charlot, driven by a single horseman. And Philip, Union, and in Philadelphia particularly there are listening, behold! he was reading the prophet several who are regarded as among the most ac-Esaias; and he sought that Philip should come complished professors of medical science, and

No heavier burden is borne by a man than im-



SAFE WITHIN THE VALE.



4 Now we're safe from all temptation,

Foreign Correspondence.

A SECOND PILGRIMAGE AROUND THE WORLD: THE SOUTHERN ROUTE. BY J. M. PEEBLES.

To the Editor of the Banner of Light: Orientalists inform us that the earliest mention. of Ceylon is in that grand old Hindu poem, the Ramayana.

In this remote era, probably a full thousand, cars before the Christian era, the Ceylonese or Singhalese were a greaf and powerful people en gaged in war with the Hindus about the abduction of the wife of Rama.

There is little doubt but that the Lanka of the ancient Hindu-, the Lanka-pura of the Malays, and the Serendib of those old Arab voyagers in search of sapphires and sundry ent. The well to-do natives live in fine houses; precious stones, was the sunny isle of Ceylon, and the very wealthiest in princely style, the nestling, as you are aware, under the shadow of architecture of their buildings being modeled Peninsular India. - It contains about 25,000 square miles. It is volcanie in formation and richly tropical in appearance. I was so charmed with its verdure, lavish productiveness and grand mountain scenery, that I could only compare it to a crystal [pearl drop [glittering upon the brow of an ever-heaving, ever surging sea.

The island, 270 miles in length and 140 in width, s not only famous for its coffee, estates, cocoanut forests and cinnamon gardens, but it is the au-Parity to head of Buddhism. What Mecca is to the Mohammedan, what Rome is to the Roman. had lately returned from Edessa, bearing letters. Catholic, Ceylon is to Buddhists. All things conter Hered by the hand of Abagarus, king of that sidered, I do not hesitate to pronounce this productive pear shaped isle of the ocean the most hostility. attractive of the many that my feet have pressed.

southernmest sea port of the country, I put down glorious sunset. Who can blame the old Indians the population of the city at 5,000. It was a comparatively wrong estimate, because made when ingit as an emblem of the Infinite Light? taking a bird's eye view from the summit of the lighthouse. And yet possibly those living in the walled portion of the city do not much exceed and fair, revealing the white caps upon the sea, this. But Galle, with its swarming suburbs and a and a broad, extensive esplanade facing the fort. its far reaching outskirts, has nearer fifty than Soon the sun came up, hot and fiery. The therfive thousand inhabitants.

The city is neither beautiful nor prosperous, ininety-three to ninety-eight and up to one hun-And what is decidedly disagreeable, it is infested dred and ten in the shade. Such a climate must be with a class of dishonest land-sharks, who live debilitating and ease-inclining. I quickly discov-

by trafficing in trinkets. Galle publishes no public journals-has no museum-and but one small library and readingroom. The Oriental is the principal public house. The situation is fine and the charges exorbitant. Many prefer the Sea View Hotel. Travelers are money to confortably traverse these hot countries.

In the art, and at aptness in hotel-keeping, and the railway station, is as cooling and health-Americans are certainly entitled to the palm and inducing as beautiful. The model farm, prophethe laurel. Such is the universal testimony of travelers.

Colombo, the capital of Ceylon, may be reached from Galle either by sea or land. The distance by the land route is seventy-two miles.

ALONG THE WAY TO COLOMBO. Though warned of the burning noon-day sun, and the frequency of sunstrokes, still I preferred the day to the night travel, that I might the better see the scenery and study the wayside char-

acteristics of the natives. It is six o'clock in the morning, and all is ready. The coach is old-fashioned and shabbily made. The horses are raw-boned and fractious. But learning that they were to be changed every six hours, I was inspired with hope.

One of our passengers was a sedate, sage-like Buddhist priest. His head was shaven, and his person, except one shoulder, was wrapped in a yellow silken robe. Conversing with him through an interpreter, I found him a shrewd, clearheaded man, on his way to the High Temple in Kandy. Religiously speaking, he was as impervious to Christianity as is lignumvitæ to moon-

Our coach drivers, without an exception, were impudent beggars. After I had paid an extravagant coach-fare in advance, each driver at the terminus of his route begged of me and others and others. for money. I say this to the shame of the proprietors! The villages abound in dogs.

The thoroughfare is smooth and every way excellent. In three things at least the English excel the world, viz., the superiority of their roads, the effectiveness of their police force, and the security that they throw around the lives of their subjects. A British subject, if purposely injured in any land, is sure of redress.

The winding yet well-made road leading to

than thatched sheds! A better kind, however, were constructed of poles, or wood-laths interwoven, basket fashlon, the interstices being af-. terwards plastered with a sort of concrete mud, rough, uncouth, bamboo chairs. Most of the children up to eight and ten years of age were perfectly naked. The Singhalese generally wear no hats. Men, same as the women, wear the hair long. When not twisted and fastened up with a comb on the back of the head it hangs loose, wavy and flowing. I do not now remember of having seen even one bald head. Some of the mothers and venerable grandmothers about these huts were clothed in a neat white costume. Admiring it, I named them the brown angels of the Orisomewhat after that of the old Kandian kings.

Generally speaking the Singhalese, or natives, do not fancy hard manual labor. It is to them drudgery, and seemingly they feel above it, seeking clerkships and Government employ. In this they are not altogether unlike many lifyfingered American lads, about equally destitute of beards and brains. The better classes of the Singhalese have full front-brain developments, fine, delicately tapering limbs, and deep, liquid, beautiful eyes: They are uniformly a much fairer skinned people than the Tamils. Between these two races, by the way, there is not only an absence of sympathy, but a strong inclination to

for worshiping the sun? or rather for worship-

After a restless night, dreaming of cobras, and skirmishing with mosquitoes, morning came clear mometer ranges here, so I was informed, from ered that to exercise was to drip with perspiration.

The general aspect of the city is eminently Oriental. Embracing a wide outstanding area, it numbers 120,000. Unlike Galle, there may be seen in every direction manifestations of thrift charged from one third to one-half more than and enterprise. The streets, which should have residents of the country. It requires a mint of more shade trees, are regularly laid out, and some of the public buildings are truly imposing. The quiet lake-that nestles between Slave Island sying of agricultural improvements, is a step in the right direction. The new museum out by the old cinnamon gardens, would do honor to any European city. The charming prospect from the summit of the Armitage Tower, over the American Consulate, is broad and sweeping.

Buddhist temples are abundant in and all about the city. It is well known that Buddhism is the one great religion of the world, having a following in Ceylon, Burmah, Siam, China, Thibet, and other countries, of at least 450,000,000. And being the popular religion of Ceylon, this is the legitimate place to study it theoretically and practically. To avail myself of this opportunity was the one thing that called me to the island.

After a week or more of hotel life, I became the guest of Mr. E. C. Britten, the acting American Consul. Hospitality is more common in the East than among Western nations. Mr. Britten and his excellent family reside a little distance out at Mutwal, by the seashore, in a beautiful grove of cocoanut trees. The "Armitage Brothers" is one of the oldest and wealthiest firms in the city. Pleasant are my memories of C.C. Armitage, a wide-awake business gentleman; of the Fergusons, owning and conducting the Ceylon Observer; of Mr. Capper, editing the Times; of the Rev. Stevenson, of the Alwises, Doncarolis

The population of Ceylon is put down at 2,500, 000. Religiously, it stands thus:

IMPORTANT HISTORICAL SKETCHES. Passing by the hieroglyphs, the inscriptions on copper plates, and those ancient writings upon skins, no Oriental scholar will deny that in the Colombo continually hugs the seashore; and 'time of Guatama Buddha, writing upon "olas,"

both the seaside and roadside are either rimmed | or Palmyra palm leaves, was a common practice. or fringed with graceful cocoanut trees. Native The instrument employed was the stylus, or villages are scattered thickly along the whole "leaf pin," and the euphonious Pali-a dialect way. The buildings, generally one story high of the ancient, but then expiring Sanskrit-was and covered with palm-leaves, are little more the language used. The learned James Alwis, of Colombo, assures us that "not only were the women and children taught to write in Sakya-Muni Gautama Buddha's time, the sixth century B. C., but by means of writing were the Budand whitewashed. These were covered with dhist doctrines, laws and usages carried to differ-tiles. Peering into these rude, unique buildings, ent countries." * Accordingly, whatever may be I could see the people sitting on their mats, or said of the existence of other religious eachers, whatever may be said of original documents, whatever value may be attached or authority conceded to other historical religions, Buddhism can show a clear title. Guatama Buddha's ex istence, and the Buddhistic canon of Scriptures, as may be easily proven, stand unimpeached. Plenty of palm-leaf books, inscriptions and records of that period are still in existence. And Buddhist priests are not slow to make use of these facts in their discussions with missionaries.

On the calm and silv ry bay; Seaward fast the tide is gliding,

Shores in sunlight stretch away.

All the storms of life are past;

Praise the rock of our salvation,

We are safe in Heaven at last.

CHORUS.

437 B. C., Abhaya, "the good king," after a reign of seventy years, established his seat of government at Anuradhapura. This ancient and long-buried city is now being surveyed and exhumed under the direction of the Ceylon government. A late Colombo journal says:

"The excavations undertaken have brought to light the ruins of several buildings, which, though alluded to in Singhalese history, were hithertoin utter oblivion; their existence marked perhaps only by an ugly mound or a few stray stone pillars. Among such ruins was the once famous and the first Dalada Maligawe erected in Ceylon. The excavations made on its site have brought to light its original ground plan and foundations entirely. The roof, as in all the buildings of that age, had been supported on stone pillars, some of which are quite unique in their carvings, and the most elegant of the kind to be seen about Anuradhapura. This Dalada Maligawe, it must be borne in mind, is of the same age as that of Tuparamaya, and was origattractive of the many that my feet have pressed.

Writing you just after reaching Galle, the southernmest sea port of the country, I put down glorious sunset. Who can blame the old Indians tooth relic of Buddha, when this was brought to Cevlon.'

307 B. C., the king of Magadha (not then India) sent Mahinda, a Buddhist priest, to Ceyion. And soon after Mahinda's devoted sister, Sanghasinistha, having become an ordained priestess, was sent over as a spiritual helper. The work of conversions went on rapidly. But not until the reign of Devanpiva Tissa-" the delight of the gods"-did Buddhism become the established religion of Cevlon.

140 B. C., Dutugemuni reigned king of Ceylon. It was during his time that the Lowa Maha Paya was built at Anuradhapura, and called the "Great Brazen Palace," because roofed with metal. It was 270 feet square and the same in height, standing upon 1,600 granite pillars, placed in parallel lines, and all richly ornamented. Over these were nine stories, containing nine hundred apartments. The interior was absolutely magnificent, being decorated with gilt statues of gods, men, lions and elephants. It was the repository of inscriptions, libraries and relics, as well as the residence of the high priest.

339 A. D. the Hindu Buddhagosa, so eminent as to be called "a mine of virtue," wrote an. elaborate medical treatise, established hospitals for the sick, asylums for the deformed, and quiet retreats for the aged and the destitute. It was while this Hindu Buddhist was on a visit to Ceylon that he wrote his great commentaries upon the Tri-Pitakas-three sacred books! The Pali version of the Pitakas was written on 4500 olaleaves. The Christian Bible, with its sixty-six books,

only equals one-eleventh of the Buddhist sacred scrit tures. The Singhalese language is based upon the

Pali. "And although a dead language," says Mr. Alwis, "the Pali has been carefully cultivated in Ceylon. From the period it became the sacred language of the Singhalese, kings and princes have encouraged its study, nobles and statesmen have vied with each other to excel in its composition, and laymen and priests have produced some most elegant works in it. . . . The orthodox version of the Buddhist scriptures written in the Pali, or Maghadi dialect, was doubtless brought by Mahinda (in 307 B. C.) to Ceylon, where it has since remained unchanged, as its phraseology abundantly testifies."† This is important testimony, coming as it does from a learned Protestant Christian, and member of the Parliament, or Legislative Council of Ceylon.

795 A. D., Dapula II. superintended immense public works, such as the construction of canals navigable for large boats. He also established a medical college, and codified the laws.

1192 A. D., during the reign of Kirti Messanga, the country was invaded by Tamils from South-

*BUDDHISM; its Origin, History and Scriptures, by J. Alwis, Esq., Ceylon.
† Hon. J. Alwis's Lectures on Buddhism, it gin, History, etc., p. 57.

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ern India, who demolished dagobas, burned some | many of the priests are decidedly illiterate, | Tamils and Malays, rebuilt the dagobas or temples, improved the roads, constructed new bridges, est oblished schools, and enlarged the libraries.

1505 A. D. The Portuguese landed. They were Roman Catholic Christians.

1520 A. D. The Singhalese were so exasperated with the treachery, cupidity and cruelties are best-designed for, and what their general played on Sundays, and much of the time giving of these Portuguese Christians, as well as the half-caste children born each year, that they ordered, and finally drove them out of the country. The fort at Colombo was besieged for seven

to the country with fair promises, commenced preaching Roman Catholicism at Nannar.

1592 A.D. The first English ship reached

1610. The Kusa Jataka was written by Mo-

and demons.

1802. Ceylon, by the peace of Amlens, was attached to Great Britain. 1825. Bishop Heber, author of the popular

"From Greenland's icy mountains, From India's coral strand,"

reached Ceylon to further missionary work. Landing during the cinnamon polling season, I can well conceive why he should sing "What though the spicy breezes Blow soft o'er Coylon's Isle."

1864. A deputation of Quakers visited and held several meetings upon the island.

The Shakers—a body of Christians following "peace with all men," and holding "all things in common," after the manner of the Pentecostal apostles-have never preached the resurrection nor sung the songs of Zion in this or the other isles of the ocean.

FROM COLOMBO TO THE KANDYAN HIGHLANDS. Kandy, the mountainous capital of the old Kandyan Provinces, came into the possession of the British government in 1815. It is seventyfour miles distant by railway from Colombo, and near the centre of the island.

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Leaving Colombo at 2 o'clock r. M., with the overcoat before reaching Kandy early in the evening. The city stands at an elevation of 1700 feet above the level of the sea. This railway into the interior is a master-piece of civil engineering, while the diversified scenery along the way quite equals that of Northern Italy or the Cumbre ranges between Vera Cruz and the City of Mexico.

Whirling along toward the sacred city, blue peaks rose in the distance, valleys at my feet were dotted with rice-fields, while well-rounded mountains, especially as we approached Kandy, were tilled and coffee-planted to their very summits. The flowering talipot palm, the gracefully waving bamboos, the scarlet blossoming firetrees, and the rich luxuriance of tangled floral masses, all seemed to vie in delighting us, and others who worship at nature's shrine. Onethirtieth of all the flora described in the world may be found in this Paradise-land of the East. Western fruits, even peach trees, though the general atmosphere seems exceedingly hot and humid, do very well up along the highland belts of the more mountainous districts. There could not well be such a famine in Ceylon as now blights Southern India with leanness and death. For should the rice crop utterly fail, the cocoanuts, succulent roots and delicious fruits would quite support the natives of the country.

tel, and it is but justice to say that I found it cleaner and the rooms better ventilated than those at any other public house in Ceylon.

A morning's drive around the lake, and out to the Government botanical gardens, proved an excellent appetizer. The Esplanade, the glassy excellent appetizer. The Esplanade, the glassy us that his wife, who had been long ill in Eng-Lake, Lady Horton's Walk, the Pavllion, and land, had appeared to him at the time above in the Great Temple, with its native painted gods, its weird old carvings, its rare collection of precious stones, and its very sacred relic-a supposed-to-be "tooth of Gautama Buddha"-all conspired to invite pilgrims and increase the attractions of the city.

Aided by an obliging missionary interpreter, I had a thrillingly interesting interview with two of the more cultured priests of the Temple. An English coffee-planter accompanying us, listened to the conversation with rapt attention. He was a High Churchman, and had never heard a word before relative to the phenomena connected with the Spiritual Philosophy. But not so with these "poor heathen priests," as missionaries call them. They had been accustomed from their childhood to revelations, spiritual marvels, and the everrecurring occult phenomena of the East.

This English gentleman gave me a most graphic description of that highland health-seeking location patronized by Europeans, Newara Eliya. It is some fifty miles south of Kandy, cool, inviting and romantic.

If Europeans in Asiatic countries would drink less brandy, use less stimulating foods, and indulge in fewer excesses, they could better stand

the perpetual heat of tropical climates. INTERVIEWING A MEMBER OF THE LEGISLATIVE COUNCIL UPON BUDDHISM AND SPIRITUALISM.

Among several distinguished men of Colombo may be named the Hon. James Alwis, a member of the Legislative Council, a Jurist, a Fellow of the Royal Asiatic Society, and author of several books. Though a native Singhalese and Buddhist by birth, he was educated a Christian, and is connected with the English Church. During an afternoon's conversation with this gentleman under the portice of his paratial residence, I took the opportunity of questioning him concerning the present position of Buddhism, the nature of the Veddahs, and the prevalence of Oriental occultism. It was a rich mine that I struck. Here are some of the specimens:

"Is Buddhism declining, or dying out, upon the island?"

"It is not, I am sorry to say. On the contrary, the Buddhists are repairing some of their temples; and within a few years some of the priests have become aggressive, gaining ground

previously lost." "Are the 'priests all grossly ignorant,' as a returned missionary recently said at a public meet-

ing in London?" "Taking as a standard the physical sciences,

and literature as found in English universities, | men.

valuable libraries, and enslaved some of the no- devoting themselves entirely to their religion. bility. . . . But the next king defeated the Others again are not only really learned, but exceedingly shrewd and capable.'

"Are Buddhists naturally superstitious?" each month and day of the month."

Gathering from this reply and other remarks 1544 A. D. Xavier, or his colleagues, coming I made bold to ask, "Have you any faith, sir, in what here in the East is termed astrology?"

"I have, although recently my faith has been hotalla, who was to the Ceylonese what Pope | pointing to a bad combination of planets on a struck my head. I was at once insensible. The horse had taken fright, and in an instant, seemingly, the carriage was upset, I was thrown into the ditch, severely injured and taken up for dead. . . . I blamed myself, for I had been this and of a similar character are almost innumerable in this country."

this my intention when reaching Kandy to go styl further into the country to see the Veddahs that tribe reported to be too low in the scale of beings to laugh. Have you ever seen them,

"Oh, yes; they are a very low, wild peoplethe aborigines probably -who reached this island in remote antiquity from the extreme south of India. But of this there is no certainty. It is not true that they 'never laugh,' and have 'no notion of music.' I have seen them laugh, and they have a knowledge of such music as correponds to their own wild, uncultivated natures.

. . . By going out to see the Veddahs you may see something of polyandria-one woman married to several husbands. . . . It is still practiced to some extent, and occasionally comes thermometer at 98 in the shade, I wished for an into the law courts in connection with estates." . . .

"Are you acquainted with, or have you wit nessed anything-relating to Spiritualism?"
"If you will define what you mean by Spirit-

ualism, perhaps I shall be able to answer you more intelligibly."

"Spiritualism implies a belief in the Infinite Spirit, and a conscious intercourse with spiritsthat is, the spirits of mortals called dead.'

"Oh, if that is what you denominate Spiritualism, doubtless a great majority of Asiatic people are Spiritualists. It enters in some form into nearly all the concerns of life, secular and religious. I could relate many accounts of spirits returning into our midst."

"Will you do me the favor of putting some of them into writing, that I may from time to time use them?"

"I shall take great pleasure in so doing." The following is copied verbatim from the first of these written statements. I have the original, which I should like to show to Dr. Carpenter and Prof. Lankester:

"DR. PEEBLES—My Dear Sir: I send you the particulars of the case I mentioned to you yesterday. It was a fine clear evening, many years ago, a day after I had gone to Negembo to act for Mr. John Selby as District Judge of that place, that I joined that gentleman at a game of cricket. THE HOLY CITY.

Kandy, though not a large, is a semi-sacred city to all devout Buddhists. Grim and greyed where we all lived, when Mr. Selby, who was behind us, came rushing past us, and beckoned to with time, it sits, basin-like, at the feet of an artificial lake in a most lovely valley.

While in the city, I stopped at the Queen's How the lovely valley is but instead to say that I found it. paper, and wrote down, 'My wife died 13 min-utes to 6 o'clock,' (month, &c., which I forgot) This slip of paper he put into an envelope, scaled it, and got me and another gentleman then present to put our signatures to the fact therein stated. We did so. And he-then explained to dicated, under the shade of the big Banian, and that he had not the slightest doubt that she had died at that hour, and that it was her spirit which he had seen. In consequence of this persuasion, Mr. Selby, who was to leave Ceylon in a few days for England, postponed his trip for a short time. And when the mail had arrived, a month or more after the date above given, he showed me his private letters, and they fully confirmed the prediction of his wife's death, within a few hours, as I remember, of the time he stated he hours, as a remember, or had seen his wife under the tree.

JAMES ALWIS.

P. S.—You may make any use of these facts." Colombo, Ceylon.

Written for the Banner of Light. THE HAPPY NEW YEAR.

The New Year comes, oh, happy time! When all the old dark past is dead; As Winter's lost in Summer clime,

So darkling thoughts afar have fled. We have our time of youth renewed, The present seems of sin devoid,

The past from some high hill reviewed, We see as though it ne'er annoyed. God gives us hope that in the year

Thus opening out in promise sweet, The darkness all shall disappear, And better fruit its Autumn meet.

Forgiveness comes to make us blest, And strive with more of manly zeal. The past as poor may be confest, For shall not this all sorrow heal?

And where we failed in other days, We've learned to do with greater skill, And thus our blame shall turn to praise, And weakness grow to guiding will.

There never yet was time so dear, As this we see in gladsome mien; It is indeed a Happy Year, Let happy deeds in life be seen.

Oh let us number so our days, That we shall do the true and right, And like the Sun, with beauty's rays Go forth to banish gloom and night.

God bless the time and all it gives! God give us strength for duty clear! God crown the life the good man lives With more of joy each glad New Year!

The bird of forgetfulness hovers over the drinking-room, and steals away the senses of

W. B.

Banner Correspondence.

Michigan.

PLAINWELL - Bishop A. Beals writes Dec. "Decidedly so. They believe in omens, signs, "18th; "I am moved to pen a few lines of greetspells, demons, premonitions and astrology. They—ing to—my Eastern friends from my present field nearly all have their horoscope cast, soon after ; of spiritual labors here in the West. Since writbirth, to know what profession or business they ing you last, my time has been constantly emdestiny is to be. Some have them recast frequently, that they may know what to expect of interest in the subject of Spiritualism among the better class of thinkers, and a deepening con-viction of its divine truths reaching out into the that he had some considerable faith in astrology, to-day is for spiritual facts and tests of spirit-re turn. The bad logic of the church has long since lost its power and influence over the cultivated mind, and the philosophy of -reason is gradually taking its place and permeating the walls of scea little shaken; still, I must admit that I have had wonderful things forefold me by astrologists. I remember that once my consulting astrologist, pointing to a had combination of planets on a hotalla, who was to the Ceylonese what Pope was to English literature.

1640. Galle was stormed and taken by the Dutch.

1681. Gov. Lorensz Von Pyl imposed penalties upon soothsayers, demon-worshipers and others who practiced ceremonies connected with gods and demons. horse sprang, and I felt as though a thunderbolt is the Hon. J. G. Wait (and his excellent wife) They came into that place when it was new, and have seen it prosper and grow into a fine town of four thousand inhabitants. Judge Wait has held high and responsible positions in the government, and his wealth and integrity of character have won for him the respect of a large circle of acquaint ances at home and abroad. He was one of the fully warned of the unfortunate day. Facts of first to embrace the truths of spirit return, and to give his means and influence in its support. I hold him and his estimable lady in great esteem for their kind hospitality during my stay and

for their kind hospitality during my stay and engagement there.

I spoke here last Sunday to very large audiences, morning and evening, and by request spoke again last Monday evening. The liberal element largely predominates here, and the nucleus has been formed for a large society in the future. Capt. Brown, Dr. Spinney and Mrs. Shephard preceded me here, and have done poble work for truth and progress.

noble work for truth and progress.

I leave to morrow for Grand Rapids, Mich. where I have an engagement for the two last Sundays of December. I am expecting to speak in Rockford, Mich., next month, and have made an engagement for Detroit, Mich., during Feb

GRAND RAPIDS.-H. W. Boozer writes: The cause of liberalism here has received an impetus through the well-directed efforts of J. L. York, of California, who comes among us min-ing away at the 'old bed rock' of popular su-perstition until the pure gold of truth shines out He makes no compromise with error, however old and respectable; omits the sprinkling of Christianity with which some of our speakers season their discourses, and infuses the most radical thought on all subjects. This earnest worker, logical thinker and most effective of constant to splitted or there's society can afspeakers, no spiritual or liberal society can af-ford to do without. He goes from us with our hearty good will, and may the angels aid him in doing his best work for humanity."

New York.

AUBURN. - M. A. Clayton writes: "Having met Mr. Baxter for the past two years at the Lake Pleasant Spiritualist Camp Meeting, and knowing of his ability as a speaker and singer, and somewhat of his wonderful gifts of meet, and somewhat of his wondering his of me-diumship, I ventured to write him inviting him to our city to give us a course of lectures. He came and was with us three evenings—the 4th, 5th, and 6th of December. Our city is intensely Orthodox, owing possibly to the benign influ-ences emanating from 'The Theological Semina-ry' on one side, and 'The Auburn State Prison' on the other. At all events, bigoty and intoler-ance are rangeant in this city of churches. With ance are rampant in this city of churches. With but brief notices from the secular press, the weather also being very unpropitious, with concerts, lectures, &c., taking the attention of the people — yet notwithstanding all these adverse surroundings, the meetings proved a most decided success, and were instrumental in awakening an interest among the unbelievers in the spiritua The proofs palpable of immortality which are given through Mr. Baxter's mediumship, in the accuracy of descriptions, the giving of full name, age, circumstances of death, and not unfrequently of the name, street, and also number of the residence where the spirit lived while inhabiting the earth form, were so explicit and correct in detail that every test presented was recognized and in many instances publicly acknowledged. The hall we engaged for the lectures proving entirely inadequate, we were obliged to remove into the 'Academy of Music' in order to accommodate all table desired to be served. who desired to learn of the grand truths of spirit return. Mr. Baxter's closing lecture, 'Spiritualism a Reality,' embodied somewhat of the speaker's experience. The large audience maintained almost breathless silence as he unfolded incident after incident of his own spiritual development, proving the power of spirit under harmonious conditions, and that 'angel-hands do ever guide him.' We, as Spiritualists, were encouraged and

ing and interested people await his return. Colorado.

made happy, and, trusting that the seed sown upon good ground by Mr. B. may take root and

earnestly seeking for light, we hope some time to

have the pleasure of welcoming him to our city again, and he can feel assured that an inquir-

ossom in many minds and hearts here who are

DENVER .- P. B. Hir ch writes: "We have no mediums here to speak of, so the only spiritual food we receive we must get through the Banner. I would not go without it. There are a great many Spiritualists here, but they have no organization. This is one of the best fields for a good medium to work in that I know of. If some of our mediums who complain so much of till health would come out here and locate, I think they would speedily find themselves attaining to improved physical conditions."

Texas.

BEAUMONT.-L. A. Craig, in renewing subscription to the Banner of Light, says: "I wish its pages, containing such noble thoughts and lofty aspirations from the best minds, could be read in every family in the land."

Poems of the Life Beyond and Within. To the Editor of the Banner of Light:

Our faithful and industrious brother, Giles B. Stebbins, has added another invaluable contribution to our spiritual literature in the above book. His Chapters from the Bible of the Ages is one of our standard works that should be in every library, public and private, as a collection of the wise sayings from ancient scriptures of the oldest date showing the gleams of light that have ever flashed on the advanced minds in this world from nashed on the advanced in this in this world from the life beyond. And now he has collected many of the poetic gems of inspiration that run through the old books. Many of them I had collected, and many of them I had not seen, which Brother Stebbins has so wisely chosen and arranged in this book, which has been substantially and elegantly bound by Golby & Rich, and which should be on the table of every family as an evidence of the faith, hope or belief, running in the inspiration of the ages, and which with us has become a matter of positive knowledge, both to the outer and inner senses. It the blind will not see let it and inner senses. In the draw will have see let for opening the eyes than such works as these of Brother Stebbins. He has the most hearty WARREN CHASE. thanks of

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The Hell Doctrine.

The Roy Mr. Merrias, whose relection of the doctring of eternal punishment created such a an investigator of the spiritual phenomena for stir among the Orthodox councils in the western mearly a quarter of a century. He is an adroit part of Massachusetts, has but started a coulds, amateur in feats of legerdemain, and therefore gration that is blazing worse than the original his testimony to the genuineness of the phenomhell fire itself among the Orthodox churches. in the confessastical order, and including such rectness of Mr. Danton's statements so far as men as President Porter of Yale College, are these refer to their scance at the Highlands. coming forward, voluntarily and under computsion, and confessing that they either reject the old pagan doctrine postavely or cise, are wholly Induferent to its being any for ger insisted on as an article of faith. The single incident in Mr. Merriam's case has served to mearth secrets that have long been buried in the bosens of those who now hasten to nake confession. It is easy to see that if these ministers have

been unsound on the eternal punishment doctriffe and have so long concealed it, they may be equally unsound, eccadastically speaking, on the subject of spirit communiton, being equally expert in concealing it. We have made that very charge many times, and it has never yet been refused. In particular have we referred to Rey, Mr. Murray and Rev. Mr. Hepworth in illustration of it. These two elergymen fairly represent a large body of their own class who are thoroughly convinced of the fundamental truth of Spiritualism, but who industriously conceal their belief from their own churches and the public at large, while benefiting by that bellef in the regular discharge of their duties. But the aptrits are willing to work, through all agencies, They are never deceived The hubbub thus raised near Springfield has

sprend in all directions. It so happens that simultaneous demonstrations against the hell fire dogma have been made in England. Mr. Beecher. has also come out boldly and explicitly against it. In his pulpit. One eternally orthodox minister. Dr. Taylor, of the Broadway Tabernacle in New York, relucts at such a wide spread recreancy to this gon of Calvanistic faith, and is candid enough to say at once that he will sooner give up the church itself than give up the eternal punishment doctrine Canon Farrar, of Westminster, England, has kindled the fire against the doctrine in the English church, and openly stigmatizes it as an "awful doctrine". He quotes the words which are translated in the Bible as " heil," "damnation," and "everlasting," and proceeds to express himself on the subject, in this way: "I say unhesitatingly," I say with the fullest right to speak, and with the necessary knowledge, I say with the calmist and most unflinely ing sense of responsibility, standing here in the sight of God and our Saviour, and it may be of the angels and spirits of the dead, that if tone of these words ought to stand any longer in our English Bible; and that, being in our present acceptation of them simply mistranslations, they most unquestionably will not stand in the revised version of the libble, if the revisers have understool their duty." This is strong language, and solemn. It is spoken with the full weight of ecclesiastical authority, though spoken by a person and not by a synod. It lifts a load from receive its faith mostly by priestly inoculation.

We do not look at this recent demonstration over ecclesiastical authority so much as with a feeling of Joy at the emancipation of numberless minds from a tyranny that has enslaved and kept them in all the terrors of darkness from very childhood. It is a close and profound sympathy with those who for long years have endured tortures of the spirit which this horrible dogma has been the means of inflicting. We rejoice that they are about to become free; that they are to feel the warmth and freshness of the sunlight of truth before it is clouded and refracted in passing through the thick lenses tion denotes that the day of dogmas and priestly spirit is to be allowed to come into contact directly with the source of all truth.

People can begin to see now, who never saw it before, how powerful is fashion even in matters even in a false and wrong direction. The docabandoned, as with a stampede, by the clergy improve with age."

who have all their lives preached them from the pulpit with comfort and even with Joy, they will themselves run in haste from a fabric of faith that isseen to have no more foundation than this single specimen in it which is abandoned for no reason. not equally convincing and good fifty years ago. There is going to be more individual religion in

Phenomenal Spiritualism.

medial physical manife-lations, which the reader will become cognizant of on perusal of the accounts in this paper, that have been furnished us by reliable parties. Not having personally witnessed the wonders so fully described, it is not our province either to endorse or reject them. We simply present them as they are given to us. Feeling much interested in the new (so-called) "flower medium," Mr. James M. Choate, of Salem, Mass, and he volunteering to be tested by us we arranged a private sitting with him at this office on Wednesday afternoon, the 19th ult. The occasion lacked definite results, and the

scrutinize what occurred failing to agree on a report, tendered none. Λ private scance was then arranged whereby Mr. Choate was to be present. at our effice on the afternoon of Dec 29th, but owing to reasons beyond the medium's control therefore this second, attempt on our paff to test. his development proved abortive. On the evening of that day we were waited up in at our hotel by Mr. Choate and Mr. A. R. Danton, the latter gentleman being extremely anxious that another trial behad, and we suggested to them that since he was to dine with Epes Sargent, Esq., at his home in the Boston Highlands on the following Sunday, (30th.) he had better take the medium. with him and arrange for a sitting that afternoon either at the residence of Mr. S., or that of Mr. John Weth rises. Asting on our suggestion, the sitting took place at Mr. Sarge it's abode, an account of which is detailed eisewhere, as well as accounts of other experiences with the medium by our correspondent the past month. Mr. Dunton to a centleman well-known to all the teachers in the country, Is the author of the Duntonian writing books, so generally in use. He is now not far, from his three-core and five years, and has been ena in question is valuable. We understand that Ministers in different cities who are prominent. Messes, Wetherhee and Surgent admit the cor-

Happy New Year!

To the hosts of the readers, patrons and friends. of the Banner of Light we tender the best and life he has made for himself a permanent place to be sustained. The exercises on this occasion, warmest wishes of the season. We have all come to a stopping place, where congratulations. are as much in order, as reflections, and where itis well to compare notes for the future. The Banner halls, the New Years as they come and go with faith in the great fact that they are but threads in the shuttle which time is swiftly weaving into the pattern of our individual lives. For one they make a sembre pattern, and for another a bright and cheerful one. It depends much upon the circumstances in whose web we inspired Psalmist himself was not more thorare. But more upon ourselves. The Old Year ; oughly inspired than he. The Prophets of angoes out pleasantly, and the New Year succeeds clent days did not see with a clearer vision the without a signal of any kind. Time this with secrets which were waiting to be revealed to the wings that make no sound. The period is one children of men. This portion of his undying of dullness and stagnation in trade and industry, but we are being taught as a people that material for the reason that the spirit outlasts everything good is not all-that there is something beyond, else. And not until such verse is forgotten from Whatever helps to force out the spiritual part of , the face of the earth, will the Spiritualism which men into frequent and emphatic expression is it embodies yield to the sneers of pious and imgood for them. So that dull times may after all pious skeptics and finally disappear. victions, all will be well.

Dr. Slade's Work in Germany.

the present. His visit there is for the purpose of professors to continue their investigations. At ate was completely covered with writing, in continue peaceful unto the end. the following languages: English French, German, Dutch, Greek, besides some characters. that may or may not have been a language."

The prestidigitateur and court conjurer to His Majesty the King and Emperor William L. Mr. Samuel Bellachini, residing at Grossbaaronstrasse, No. 14. Berlin, has made affidaylt (sworn to before a notary, and attested in its signature two witnesses, which instrument is recorded In the official records, according to due process of law) in which he sets forth that having, in acgordance with the wish of several highly-esteeme) gentlemen of rank and position, tested the many a mind in the church that is accustomed to of sittings on clear days and also evenings, in physical mediumship of Mr. Slade in a number his own bedroom, he must attest truthfully that he examined the surroundings and performances against so awful a dogma with a feeling of triumph of Mr. Slade with the sharpest observation, and also examined the table, and had not in the least found anything depending on prestidigitation or conjuring apparatus; and indeed an explanation concerning the existing circumstances under the conditions conceded, was absolutely impossible on the prestidigitation hypothesis.

Paine Hall.

On Sunday morning, Dec. 30th, a meeting in the interests of the Liberal League was held at this place, John Verity presiding. Speeches were made by Horace Seaver and J. P. Mendum, of, of ecclesiastical authority; that the demonstra-Moses Hull, Dr. Dillingham and others, A dismenaces is drawing to its close; that the human cussion of the fundamental principles of the movement will take place in this hall next Sun-

One of our patrons in Washington writes, of faith, and what a force religious habits have, in the course of a letter renewing his subscrip-"I hereby enclose \$3 15 for the Banner, trine of eternal punishment, we are glad to say, upon the expiration of my present time. I would never frightened us any more than any of the add that I had rather stop all my other papers ancient tiffths concerning Tartarus and its dark thankto lose the light of the Banner. I have taken inhabitants. And when once those inside the the paper now upward of seven years, almost churches see how these mouldy old dogmas are unintercuptedly, and it seems, like pure wine, to and their useful school, during the New Year of its correspondents at Spiritualism "to the

The Poet Whittier.

The seventieth birthday of the Quaker Poet of New England was celebrated in this city on the 17th of December, by a banquet at the Hotel and canon sticklers of today as vigorously as Brunswick, given by the publishers of the At-against the Jewish sticklers for the outside lantic Monthly Magazine. It was an elegant af- of the platter of old. Canon Farrer, leadignifair, and called together an array of the most cultured intellects and men of genius in America. When we specify men like Emerson, Longfellow, Holmes, Whipple, Charles Elliott Norton, Howells, Trumbull, Stoddard, Scudder, and There has been a "great revival" in this city- a galaxy of younger writers of prose and verse, and elsewhere for a few weeks past in regard to it may be thought that such a glorious company, it may be thought that such a glorious company, collected about the beloved Whittier himself, was one abundantly fitted to do the now venerable poet of New England the highest human honor, was a day well worth a man's living seventy years to have thus celebrated in his praise.

One cannot seem to express himself too ardently in favor of the pure genius and sweet life of the poet of Amesbury. He has led a wholly sequestered career, inhabiting an humble and unpretending abode, occupied with his own fancies and meditations, and might with poetic propriety be named the "hermit thrush" of song. Although of a shy and gentle nature, no verses Committee appointed to arrange the details and eyer written ring out with such warlike tone against all forms of wrong as his.

It was the singularity of his poetic genius that struggled for its early triumphs and successes with a wrong that specied at soft words and pathetle rhymes. It gave and took none but hard he did not arrive in season to hold the sitting; blows. The yerses of Whittier were just the ones for the emergency, But with the safe passage of the Red Sea of Intestine strife his mind forsook those rougher ways and furned to pleasanter paths, to quiet domestic scenes among which he had always dwelt with such affection, to themes out of the reach of the jars and jangles of political discussion. It was then that his genius roamed the woods and fields, domesticated itself with brooks, with rain and snow, with birds, and pastoral scenes, and the firelit hearths around which happy family groups assemble. With the appearance of his "Snow Bound" it was seen ! that his genius had wonderfully mellowed from that condition of aggressive vigor which charac- which was very fully attended and very enthuterized its earlier days, and that we had among us a poet whose value we had only begun to com-

Thenceforward his song has been sweet and low, though by gaining in a ripe tenderness it bounty. After the young folks had thus been has lost nothing of its innate strength and healthlness. He has celebrated the charms of his own ling up to nine o'clock-then the seats were re-Essex County, until he has made it as dearly loved beyond its own-limits as Wordsworth made the region of Cumberland. This is the part of his work that will last the longest, and therefore make his fame perpetual; the other attendance goes. Mr. J. B. Hatch is very poputhemes are but fleeting at the best, while the lar, and makes a first class executive officer, and associations of home life never fade or die. They should be seconded in his efforts by pecuniary are rooted in the human heart, that can never learn to forget these objects of its innocent love. than we fear he is, from hints occasionally thrown By these, sweet and tender verses of domestic in the hearts of all.

But there is a depth in his poetic genius below this calm and holy deep. It is the spiritual insight which it of late years so clearly reveals. Some of his poems are those of a seer rapt in the bright glory of inspiration. He sees beyond the plano duet, Misses - Smith and Helen M. here and the now; across the waters which divide the present from the future, into the realms where love divine flows out in streams uncount- reading by Lizzie J. Thompson; and plano solo ed for every one of its dependent creatures. The verse is what will live longest of all among men,

prove to be the agents of good. Let us invoke We invoke for this our favorite American Poet, the angels to enlighten and guide us, trusting this gentlest and purest of men, this singer of that the best is always in store for us. The Ban-the simplest and sweetest life, a popular perusal ner of Light extends its wishes for the happle of his poems, and especially of his later ones, as ness of all as the New Year opens, and hopes it the least tribute, though the best, to his worth. will bring them richer experiences than have They should become familiar among all, houseever fallen to their lot in the past. If we resolve hold words, quoted freely everywhere, to comto act always up to our truest and highest con- fort and bless the hearts on which they rain their gentle and silent consolations. No praise could possibly be sweeter to him than that which is told in the reading of his verses, for by that he A correspondent writes us under date of Dec. will know that he still lives in the hearts and th that "Dr. Slade went to Lelpzig on Mon-lives of his countrymen. And though he has day, the 10th inst., in response to an invitation reached that term which fixes the limit to human from Baron von Hoffman, whose guest he is for life, his song has lost none of its native freshness while it has grown more and more sweet. affording further opportunities for some of the | The wish and the prayer of every one of hisfriends is that he may long live to bless the age the last sitting he gave in Berlin a No 9 Faber to which he was given, and that his days may

The Uxplorer Stanley Slurring Spirit-

nalists. Dr. J. M. Peebles informs us in a late letter that Mr. II. M. Stanley, who found Dr. Livingstone, and recently crossed the African Continent, as did Lieutenant Cameron before him, though by a different route, took the opportunity, while delivering a lecture before the Philosophical Society in Cape Town, of slurring Spiritualism, and sneering at the Spiritualists of England and America. Quite possibly he fancled that it would add to a fleeting popularity. These are the Doctor's words:

"As the 'fates and furies' would have it, Mr. Stanley and self met for the first time in Cape Town, South Africa. In a public speech, Mr. Stanley compared the Spiritualists of England stanley compared the Spirituanists of Engand and America to the superstitious negro witch-doctors of Central Africa. The driveling bigots present laughed. I gave him a paragraphic thrashing through the press for his impudence.

Let me tell this vain, boasting explorer, that when the leading Spiritualists of England, France and America have become in history im. France and America have become in history im mortal, he will be dimly remembered as the antispiritual reporter of the sensational New York Herald, who traveled into Central Africa and down the Congo, shooting down natives and then bragging about it. He announced himself in Cape Town as the hero of thirty battles while on the expedition. Sometime the other side of this story will be told."

We are in receipt of an invitation, tendered in the name of the officers and leaders of the Children's Progressive Lyceum, of Cleveland, O., and signed Thomas Lees, Conductor, Tillie Lees, Assistant Guardian, wherein "the pleasure of "our "company is cordially requested" at a New Year's Dinner Party, given by that organization. We cordially thank these friends for this genial remembrance; and though we

Mint, Anise and Cummin.

"Woe unto you, Scribes, Pharisees, Hypocrites," may be fulminated against the creed tary of Westminster, and a distinguished English preacher, recently thundered forth denunciations in a similar spirit, at a meeting in Croydon, England. _" Year by year," said he, "atheism was spreading; indifference was stiffening into opposition; the masses of working-men held aloof from them; the statistics of intemperance were swelled by ghastlier totals; and all the while, forgetting the one new commandment of Christianity, they were rendering themselves ridiculous and helpless by party squabbles. And might not the most blindly infatuated partisan amongst them all," he asked, "take warning from the fact that, while they were fiercely disputing about the interpretation of a rubric, the world was quietly discussing the very existence of a God? A clergyman accustomed to preach in a black gown happened to preach in a white one, and lo! the columns of a religious newspaper-as though the thing were of the slightest atom of importance-were filled for weeks with angry controversy; at the very moment when our leading reviews were debating with sad and serious eloquence whether there be any life beyond the grave. These be your Christian champions!" The world does move, then. If the very heart of the old Church of England is moved to utterances like these, the friends of Free Thought everywhere may well take courage, and continue the good fight. What would have brought one of its foremost ministers to speak on this wise, in open derision of their devotion to rules and creeds and ceremonies, if it had not been for the inquiring, investigating, emancipated world of men outside? Old Theology cannot help crying out.

Lyceum Festival. On Christmas evening the Children's Lyceum of Boston had an entertainment at Amory Hall, siastically enjoyed. The services consisted, first, of music, singing, declamations, and readings, then a distribution of presents from the Christmas tree, each child receiving something of its gratified and satisfied-which consumed the evenmoved and dancing supervened till a late hour. The Lyceum, judging by the display of young faces and by the remarks of persons qualified to know, is in quite a prosperous condition as far as aid from the many Spiritualistic friends, more out. It is a good and essential work, and ought as far as we can state them, were: piano solo, Miss Murphy; song by Nellie Thomas; recitation by little Maud Lord (the daughter of Mrs. Maud E. Lord); song by Mr. Fairbanks with his two little daughters: recitation by Jennie Miller: Dill; flute solo, Mr. Wilson; select reading by Miss Carrie Hopkins; song by Mr. Berry; select

Written for the Banner of Light. LES BRAS CROISES. BY GEORGE WENTZ.

They broke his sceptre, snatched his crown With high offence, and in an urn His heart and brain were weighted down And none were left to pray or mourn.

So he is dead at last!" they said: They crossed his hands upon his breast, They piled the stones above his head; They wished him well to rest!

But when the court had said its prayers, And midnight tolled from chapel-bell, The sheeted king went up the stairs, And left his curse of burning hell.

And oft he comes with ghastly face, And sits his throne with crossed arms, dim; The duke bewrays his bloody place, And shuns to be by the side of him.

In a letter to Rev. Dr. Jonathan Stearns, which has recently been reprinted in the Newburyport Herald, Charles Sumner says: "I feel an affection for everything God has created; and this is my religion." To which the Merrimac Visitor remarks: Many of the old philosophers would have said as much; ay, more. In Christ, except as an exceedingly good man, he had no faith. His words were: "I remain unconvinced that revelation to men, and that he was entrusted with the power of working miracles." This fixes it that Charles Sumner was not a Christian; he was not a receiver of the Christian dispensation he writes: "I seldom refer my happiness or acquisitions to the Great Father from whose mercy they are derived. Of the first great commandmakes this more apparent when he declares: "I on. I am without religious feeling." These words must be startling to many simpler-minded Christians who followed and almost adored Charles Sumner as the embodiment of virtues nearly divine. They find that he was, religiously, only a representative of sheer heathenism, as s Emerson and many of his school, who term themselves rationalists. The fact that he was learned and great, moral and upright, humane and patriotic, does not obviate what his own words indicate, that he had no part or lot in religion as a revelation, and received nothing outside of Nature.

The Women's Educational and Industrial Union have on their books a list of names of women seeking employment as teachers, bookkeepers, reporters, copyists, saleswomen, companions, seamstresses, housekeepers, nurses, and all kinds of employment excepting domestic service. The Union rooms are located at 4 Park street, up one flight, rear, Boston.

The announcement is made that the Forty-Eighth volume of the Boston Investigator will commence on the 24th of April, 1878. We wish the highest measure of success for this veteran could not attend, we beg that they will a cept worker in the cause of Universal Mental Liberty, our best wishes for the welfare of themselves Free Speech and a Free Press, the flings of some contrary notwithstanding." - 1.

Miss Lizzie Doten at Amory Hall, Boston.

On Sunday afternoon, Dec. 30th, this talented lady and eloquent inspirational speaker closed, with a lecture on "The Natural and the Spiritual Body," her engagemeent in the course at this hall, which has been carried out with earnest determination by Dr. H. F. Gardner since the incoming of last September.

The introductory services consisted of singing by Mrs. T. Barnard-Robert Cooper accompanist-the reading of a poem by Miss Doten, also the offering of an invocation, after which the speaker proceeded with her discourse. We hope to present this eloquent effort to our readers in a future issue.

At the conclusion of her lecture Dr. Gardner announced that Mr. J. M. Choate would (under his supervision,) lecture that evening at Amory Hall, giving test descriptions and a flower scance. The meeting then adjourned.

NEXT SUNDAY

Mr. Choate (as will be seen by a notice elsewhere) will be at this hall afternoon and evening.

A Strange "Coincidence."

A recent number of the London Times contained a letter dated Nov. 4th from its correspondent at Plevna, in which the following interesting facts are given: "A Jewish woman named Sarah, very far advanced in years, was the only one in the place who had reason to be satisfied with the situation. She was a fortune-teller, and her door was constantly besieged night and day by patrons of high and low rank, who wished to avail themselves of her mystical talents. She had foretold in many cases the death or wounding of officers, and, in one or two instances, the promotion of others. She was rapidly enriching herself. Even Osman Pasha himself was rumored to have consulted her, and to have received an unequivocal prediction. "He would have," she said, "a very brilliant future, provided that he was not made a prisoner before the 12th of December." Plevna fell on the 10th, and with it Osman. Thus Sarah's prophecy was given a profound significance. This letter of the English correspondent was copied into the Russian paper, Moskorskie Viedomosti of Nov. 18th (old style), or according to our chronology the 30th.

The Works of Hudson Tuttle.

We would specially call the reader's attention to the following list of valuable and practical books which have found authorship and preparation at the hands of the distinguished advocate of the Spiritual Philosophy whose name heads this article, viz : CAREER OF THE CHRIST-IDEA IN HISTORY; ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREA-TION; ARCANA OF SPIRITUALISM; AR-CANA OF NATURE; OR THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD; and ORIGIN AND ANTIQ-UITY OF PHYSICAL MAN, SCIENTIFI-CALLY CONSIDERED. These volumes, which have had a large circulation in the past, and deserve a yet more extended one in the future, are for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Cephas B. Lynn

Left Boston for Philadelphia Jan. 2d. He will speak in the Quaker City during January; in East Dennis, Mass., Feb. 10th; in Stoneham, (where his previous discourses called out warm commendation from the local press,) Feb. 17th and 24th; in Springfield, Mass., during March. Permanent address, Sturgis, Mich. Mr. Lynn's eastern tour-stretching through the months of November and December just closed—has been marked with the most gratifying success, and we are pleased to notice a practical demonstration of the appreciation he has evoked, in the fact of his being re-called to labor in this section during the close of the Winter and the incoming of Spring.

Epes Sargent, Esq., concludes a recent letter to The Spirituali-t (London) in the following hearty fashion concerning the backwardness of the general press in giving the public the current news relative to Spiritualism: "Well, every one to his taste, the editor will plead, probably, 'It is the fault of the public-of my readersthey don't want any of these cock-and-bull stories about independent slate-writing.'

"And by such ostrich wisdom-such shutting the eyes and the mind to stupendous and notorious facts—we are repulsed in our attempts to give the world the benefit of a knowledge of a Christ was divinely commissioned to preach a great phenomenon of nature-of a subject which I agree with Mr. Frederic Tennyson in characterizing as 'the great subject of the age.'

"If the gentle public are thus to be kept in leadas taught in the New Testament. Nor was he a | ing-strings by the editors who dislike our facts, Jew, or religiously up to the Jewish plane, for and would stamp them out, I hope that newspaper readers generally will not be kept in entire ignorance of the tutelage to which they are to be ment I live in entire unconsciousness." But he subjected. Fortunately for the truth, the army of witnesses is daily increasing; and as well do not think I have a basis for faith to build up- might Messieurs, the daily editors, attempt to reverse belief in the Copernican system as to check the growth of belief in these demonstrable phenomena, that belong to science, and are facts of nature which our every-day experience is verifying, and which must soon form the materials for a new psychology pregnant with the grand, inspiring fact of man's inherent immortality."

If the United States shall by law make the silver dollar of 412.5 grains an unlimited legal tender equally with the gold dollar of 25.8 grains, the surplus silver of Europe will flow to the United States in exchange for our gold or its equivalents, and leave the country in a woful financial condition. It is bad enough off at present, and we hope honest men in Congress will deal with the silver question in a manner that shall redound to their honor and save the people from complete bankruptcy.

We understand that there is great excitement in a church in East Boston in consequence of the recent development of a lady member as a medium. The angel-world is busy leavening the theological loaf. It is well.

Mrs. Cora L. V. Richmond commenced a series of lectures in Chicago, last Sunday week, on the subject, "The Scientific Aspect of Spirit-

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Regular Spiritualist Sunday Meetings,

AMORY HALL,

Corner of West and Washington streets, Boston,

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, JAN. 5TH:

MR. J. M. CHOATE,

The celebrated Crucial Test Flower Medium, will lecture and give descriptive tests of spirit friends and scenes, closing with the Flower Test in light room, at 2:30 and 7:30

Admittance to each service 25 cents.

Movements of Lecturers and Mediums. [Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tarsday of each week, but hears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.]

Mrs. Dr. Cheever, formerly Mrs. Dr. J. B. Dickerson, is located in Vineland, N. J., where she can be addressed.

Geo. A. Fuller, of Sherborn, Mass., spoke in Good Templar's Hall, Nashua, N. H., Dec. 16th and 23d. The last evening he was greeted by the largest audience ever convened in the hall to listen to the truths of Spiritualism. By the earnest request of many of the leading Spiritualists he returns the first Sunday in February. He is ready to make other engagements. .

W. F. Jamieson gave two lectures in Kirksville, Mo., to large audiences, Dec. 12th and 13th. At the close of his Springfield, Mo., engagement he goes to Kansas City, Mo., where he will speak during the Sundays of January. Those who desire his services for week-evening lectures may address him at Kansas City, Mo.

Mrs. Emma Hardinge Britten is still doing good work in San Francisco, Cal. The San Francisco Chronicle of Dec. 24th says of her: "Emma Hardinge Britten is truly a phenomenon, of whom her spiritualistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners."

J. D. Rhynus, agent for the Colorado Home and School for the Insane and Unfortunate, (Denver) is now located for a brief season at No. 1225 Washington street, Boston.

J. Frank Baxter concluded his highly successful engagement (the month of December) in Philadelphia, Dec. 30. He speaks Friday, Jan. 4, in Meriden, Conn.; Sunday, Jan. 6, Poquonock, Conn.; Monday, Jan. 7, East Hartford, Conn.; Tuesday and Wednesday, Jan. 8 and 9, Winsted, Conn.; Friday, Jan. 11, New Boston, Mass.; Sunday, Jan. 13, Bristol, Conn.; Monday and Tuesday, Jan. 14 and 15, Milford, Mass.; Wednesday, Jan. 16, Hopkinton, Mass., probably; Sundays, Jan. 20 and 27, Springfield, Mass.; Tuesday, Jan. 22, Shattuckville, Mass.; Wednesday and Thursday, Jan. 23 and 24, Greenfield, Mass.; Friday, Jan. 25, Conway, Mass.

P. C. Mills lectures in Great Falls, N. H., Sunday, Jan. 6th.

Mrs. Clara A. Field was engaged in Lynn Sundays, December 23d and 30th, at Pythian Hall, where Mr. and Mrs. Dillingham (having returned from Maine and recommenced their labors in Lynn) have inaugurated a Sunday morning meeting and circle. Mrs. Field lectured on "The Signs of the Times" at this hall on the evening of last Sunday. She would be pleased to makefurther engagements. Address her 7 Montgomery Place, Boston.

Edwin Keene, the platform test medium, is now in Baltimore, Md.

Dr. J. Simms, the eminent physiognomist, is making a successful lecturing tour in California.

"The Council Fire"

Is the title of a new venture upon the tide of literature in the shape of a monthly journal of 16 ment, current legends, &c., of the American Indian, "including also a full discussion of our re lations to him as a people and a government." Col. A. B. Meacham, Ex-Superintendent of Indian Affairs, Ex U. S. Indian Peace Commissioner, etc., is its editor, and it is published in Philadelphia, Pa. The paper speaks in unmistakable tones, demanding justice for a long-oppressed race; it is not the organ of any religious sect, society, political party, or ring, and we join with its projectors in wishing that." The Council Fire may burn until every Indian on the continent of America has been recognized as a man, and respected as other men are for manhood; his rights secured to him on equal terms with all other men; until he has been admitted to citizenship, with all its privileges and responsibilities."

A correspondent of the Marlin Moving Ball, published in Marlin, Texas, avers that Mrs. Gardner of that place has been developed as a slate-writing medium of great power. Hon. Paul Bremond and other well-known citizens of that. State having visited her, are reported as having been thoroughly satisfied with what they witnessed in her presence. The same paper says, editorially, that Prof. Cooke, the "exposer," has come to grief in that town, Mrs. Gardner's friends having offered him \$100 to detect her in any trickery, and having further challenged him in the sum of \$500 to successfully perform what she did, he hastily "backed" from each proposition, and in the very language of the South. as the Marlin editor expresses it, "his exposition has fallen still-horn on this community, and isn't worth a continental."

The New York NATION, in a very able criticism on Rev. Joseph Cook's Monday lectures in Boston, says:

"The fact is that Mr. Cook is a neologist poorly trained in the history of philosophical thought, and still more crude in his psychological analyses. God, materialism, immortality, etc., are for him terms of fixed and exact connoting to be need without fallow in an endlarg chain of cruloused without fallacy in an endless chain of syllogisms, instead of exceedingly composite concepts, varying with every shade of individual intelligence and experience."

The Voice of Angels, (published by D. C. Densmore, at No. 5 Dwight Street, Boston, Mass., on the 1st and 15th of each month,) has been enlarged from eight to twelve pages, and starts off upon its third volume with flattering prospects. Success to our worthy co-laborer.

We shall print next week a lecture delivered by Mrs. F. O. Hyzer before the Spiritualist Society of Brooklyn, N. Y., Sunday, Dec. 23d.
This discourse—which has for its subject, "The
Trinity—The Spirit, Soul and Body"—was spebrought to light. Its effect in cases of dyspepsia cially reported for our columns.

Spiritualist Meetings in Boston. SPHITUALIST LECTURE COURSE, "A series of Similar atternoon and evening meetings will be held at Amory Hall during the present season at 2½ and 7½ precisely, Dr. If F. Gardner, Manager, This course has no business relation too connection with the C. P. L. J. M. Choate will betture and give tests dan, sid.

AMORY HALL, "Children's Propressive Lyceum Ko. 1 holds its sessions every Sunday morning at this hall, corner West and Washington steers, 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 alcore or resear.

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singing provided.

PYTHIAN HALL,—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 17d Tremont street. Sociable in the ewning, to which the public are invited. Mrs. John Woods, President. Mrs. M. L. Barrett, Secretary.

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

Amory Hall .- Sunday morning, Dec. 30th, the following literary exercises were participated in —in addition to the regular services—by the of-ficers and members of the Children's Progressive licers and members of the Children's Progressive Lyceum: Reading, by Conductor J. B. Hatch; Remarks by Dr. John H. Currier; Piano solo, Jacob Sawyer; Recitations, Jennie Bicknell, Maudie Lord, Gertrude Murphy; Duet, Saunders Sisters; Recitations, Emma Buck, Charlotte Kessler, C. Newton; Harmonica solo, Mr. Tay-lor; Readings, Miss Durgin, Helen M. Dill; Piano solo, Miss Alden; Reading, Miss Lizzle J. Thompson. Thompson.

Eagle Hall. — The meetings last Sunday throughout the day were well attended. Miss Webster occupied the platform in the morning, and spoke at some length, entranced; a song was also given. Father Locke also made some practical remarks and entertained the audience with a song. The afternoon conference was opened by invocation and discourse through the organism of Mrs. H. Clark; remarks were also made by Father Locke, Dr. Shaw and others. In the evening the hour was occupied by an address through Mrs. Clark, also the answering of a large number of questions put by the audience.

Quite a goodly number assembled on Monday evening to "watch the old year out." The utmost harmony and good feeling prevailed through the meeting. The exercises were participated in by Mr. Lincoin, Mrs. Clark, Mrs. Maud E. Lord, P. C. Mills, Mr. Henderson, P. Robinson, Mr. Mann, Mrs. Fisher and others. F. W. JONES.

The many friends of Mrs. M. J. Folsom will be glad to know that she is recovering, though slowly, from a severe bilious typhoid fever, which has prostrated her for the past ten weeks. Due notice will appear of her resumption of business.

Dr. I. P. Greenleaf is a fine trance speaker and a good healing medium, and should be consulted and employed by Spiritualists in all parts of the State, and in fact in every State in the Union. His address is 8½ Montgomery Place.

**MASH A. DANSKIN, 70% Statatoga street, Baltmore, Mak, keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Bloch.

The well-earned reputation of Putnam's HOT-FORGED AND HAMMER-POINTED HORSE-SHOE NAILS, which never split or sliver in driving, is on account of their non-liability to lame horses which cold rolled iron cut nails are apt to

A Liberal Convention on Thomas Paine's Birthday.

A Convention of Liberals will be held at Paine Memorial, Appleton street, near Tremont street, Boston, on the 29th of January, 1878, at ten o'clock A. M., and continue through the day and evening. All friends of Paine and the Liberal cause are invited to attend. Liberal societies are requested to send delegates to represent them in the Convention.

Per order of the Committee of Arrangements.

The world of visible things is but the body of this spiritual world, which everywhere in-fuses its electric leaven of life into correspond-ing forms by inflex from the eternal Being, and is the one sole final substance in the universe. In the spiritual world we are among the essences of things; here we do but move among their manifestations.—Gerald Massey.

The Detroit Free Press says: In addition to 300,000 Universal Almanaes just published by the extensive seed house. royal octavo pages, devoted to the history, character, social life, religious traditions, govern-Annuals. Their former publications have been unsurpassed, but the fresent one prymises to excel all others in utility and general excellence. It will be mailed free to all

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47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

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REPORTS OF SPIRIT MESSAGES Марко регуская ўна марасянна ко**я**г MRS, MENNIE S. RUDD.

Invocation.

Thou Sport of Light, Spirit of Power, thou who art the food of the tengent, the food of each hour, seen men give away nungreus or unous they call charity; and I have seen the widow we bless thee for thy soul communion with us . we thank thee for the bright and beautiful lights. that have shone around us from day to day, and from hour to hour, that we have been able to gave it that he might be known keep our vessel at at on the waters of speritual tion with earth. I am glad to accept an humble life, that we see before us a haven of rest eternal; position; to bow my head before langels that And as we return to earth may we take those by the band who are weak and say to the n. "Come up higher ! May we bring them the sweetness of the spiritual, the brightness and graddent of truths beyord, which shall give them the strength and power of the affecternal. Bless us, we beseech then that, we may number to those dear dietates of the purer, inner man. ones who are fur her from the shores of life than ;

Questions and Answers.

Obstrocting Spiritr. Mr Chairman, wewill, now control of Spiritr. Mr Chairman, we will be spiritred at the Mr Chairman, we will be spiritred to the Chairman and the Why as stated to the spiritred at the Mr Chairman and Spiritred According to the Spi

less for is to obtain the body and pears to the soni, and then where is nature, matter and spirit?

A so Noture, matter and spirit exist, and we view to do not the goar the solaws or fonly can we ever view bin in that way. You will never highly person thought a fight the vertage many. Expette n'eytoard any petsoral God, neat' er have Lever met any riel vidual in spirit lipi - where 1 Levet med any fiel vidual in spirit tipes where a have pure analytic, we personal nequent thee who have sterny personal trade. I can only say, say you have, say the light of the immon that couldn't help coming the user of sure you must some in the work your Market because you will be the couldn't help coming growthe become waters of the bean and all . the factor of the waters of the reason God, and for the reason God, and for the reason water your execution thook at the grand old oak, or at the

George M. Smith.

need not look for me. They need not consult any medians or anybody else. I an agone, betturn the grand one of the family, I was close beside to say I was thirty years and six mentles you. I stood beside you while one effect over old. It is not necessary for them to know where both hand and heart. Will you forts, it? I I went out, nor how. It is only necessary for "wish not. I will do all I can for you." J. W. to them to know I am gone, and shall never return.

We there I have the constant of the constant Whatever I left, they are welcome to do the best they can with it. If there is anything of value, give it to George, my nephew. Sept. 25.

William K. Austin.

My name is William K. Austin. I came from Harrisburg. I have called here in Boston for the purpose of waking up my friends. I don't care whether they believe it is lor not. I was a trader —a sort of cattle-trader. I've been in New York City a good many times-was round in various parts of the country. I did n't have a wife; I was a bachelor. I got to be about fifty-five years old. I finally succumbed to disease—had rheumatism, which settled round the heart. I went out pret-

found things rather strange up here. In fact, out. I find this world is but little different from your world. Somehow I 've wanted to talk for the last four years. It was in 1873 I went out-in No vember-I believe the thirteenth. I have n't found any place where I could talk. At last 1 came down here to see what you were doing, and I found something I could speak through and say what I was a mind to, provided I talked quietty. I wish you would give my love to the tolks, especially my friends H and G. I know there are folks that take your paper who, if they see my message, will send it found. I aint a bit afraid but what it will get round. I aint a bit afraid but what it will make quite a stir, either. I want 'em to know that I'm arive, and just as

I wish 'ven won't early be a compact of A. Pare, of Augusta, Mance, care line in I. I. Levels sample too about seven years ere. March I want my triends to know that it. I, because I've premised if there was anything of the kind I would return and speak, and to them that I still would return and speak, and the first surface live. Edon't want to de oppoint avairables, so all we come to day, hoping that these usy most their approbation. It if don't, be on't help it.

There is verifely any trouble of my chest or lings until Framedeere, but I the late day.

Lamberry glief to come here. I want to send

word to my triends and let them know I am alive "that I didn't die. I I've dot e bist what I said I would go s strewh regard let them know bendled come back if it were possible. Sept. 25.

Albert.

Power may give us strength, morely may give powers we may said in the world with ambition by our side ever pointing the way onward and opward, we may feel that we can climb as far and as first as the world will of us obut as we look around, about and homath us, what do we see? Is there any happiness in knowing we the social scale of life, and can command men-and women to do our bidding. We answer, Nay. Life, light and happiness do not come from power, from glory and ambition, but they come from goodness, and from little seeds of life that we may sow each day and each hour.

Thave stood in the marketsplaces of life and seen men give away hundreds of dollars in what give her ten cents, which went further to build her a happy home in spirit-life than the five or ten hundred dollars given by the individual who

I am thankful for this avenue of communica eather round, and say to your individuals who come here to listen, that Spiritualism is true is good for the monarch upon the throne, for the queen who stands with the bright flowers surrounding her, for the merchanton his counting room, for the sailor on the ocean, and for all classes of the human family. Would you have your lives pure and bright. Then follow the

Many of you before us feel that if you could wield the scepter of power and control a king dom voicewould do something worderful. Let

the six some of year some, and then you will be event when Is passed away. I wish to reach believe it when Is passed away. I wish to reach yellood and a general penetrate Y And if so did to let me speak to them.

Sept. 27:

The universe has so diwithin, and a lettion: ney triefels. I hope they will, speak to me, and

John Ford.

My name is John Ford. I come from Phila A A bover saw any one either spiriter met. My name is John Ford. I come from Philasidal, there was also its makes meeting out or both adolphia. I called here in preference to calling at large and deliberation of a time. If they say there was a they would say that was too near home; they deal to the early regardless of a deliberation of a time that they would say that was too near home; they held we to the early regardless of a deliberation of a time to the early say so now. I have friends I would take to nearly regardless and Fanny, I would held a to make the early they would also be now nearly they are transfered would held at a knowledge of him. I have still in the land of the tiving. There is no so, consider at decognit, and the most such thing as the land of the dead. I would like positive of all things in the but yet we see him that they should consult me before they take any not, we heat him tot, norther do we feel him, one important steps, and I will be very near. I less for is tools to the body and peace to the soni, passed and with typhoid fever. I was twenty seed to be soned to the soni. eight years old.

Mary Ann Simonds.

My name is Mary Ann Simonds. I have tried to do'the best I could, tried to do all I could, but Fran't manage everything. I want to send word to my friends in Boston, Mass, in Hartford, Cl., in Coheord, N. H., that Paus stell around? that I am now the arge's grantified may God grant, that motidead. I will be very thankful if my triends this object of tensors, by he taken away from the will conjuncted with me, if they will be mecome in a whiled. When, ye many it is not soon, and talk to there. I was sent here by some year with two togo into darkness and the tals. I was propelled here, as it were: I

J._W.___

I have come bere not expecting to do very much. Since the expectalite I have been shown that \$1000 to the construct I am very glad. shown that Society and old oak, or at the massessy benefits along your bill sides. Earth is finited, the interest tens of tool, call it nature, the how it characteristics of tool, call it nature tool. Interest, but of the interest, but of the horizontal tool, and nature tool interest, but of the horizontal tool, and nature's God.

Society of the interest of tool, call it nature to horizontal tool of humanity. You can believe this or not. My dather believes in Spiritualism. I have been very near to one warms are and thus there have to me years are and thus there who was dear to me years ago, and then there George M. Smith.

Twish you would say that George M smith dringe all trings looked dark and blank. I walled, and sends his love to his triends in Indian, would say: "When Death walked in the dark applies. Six to them I shall fever return. They places, and left his handlwork there, and you looked upon him, who once was supposed to be

George William Rodolph.

My name is George William R dolph. I came from Trenton, N. J. I was only there a few days. My head seems swimming as I come. I wonder that life is as it is, but I suppose it is all right. Now I did my very best to be good. I wanted to be good, but the more honest I tried to be the worse it was for me. Can you tell me why that was? Well, if I had tried to be dishonest I believe I would have got along all right. When I found I couldn't five, I tried to die. Was that right? Nobody knew it. Nobody un-derstands it. Nobody believes it. I came here for the purpose of letting the world know I still live. There is no such thing as posting anybody Sept. 27.

Maria D. Maitland.

I wish you would say, sir, that Maria D. Maitland, from New Orleans, called, and would be glad to meet any friends who would be glad to meet her. She speaks her name and brings her message only that she may meet others, frusting that she will not be refused, but that there will be those who know her who will call for her. I was twenty five years old and I passed out with pneu-

Phebe D. Hayford.

My name is Phebe D. Hayford. I've come a

The state of the s have get in but I did, a and the I get in, and I m glad of it. The getters you all. Thepe I he go away feeling strengthand. The Lord blue recover Sept. 27. bless you all.

William D. Fuller.

Will you please say that Without D. Faller, of St. Louis, called, and that he passed away in 186, in the middle of Francist T. I don't know anywhere else to go where I can send a letter without prepaying, and by I have n't got very much money, I thought I was safe to call here. Mr Chairman.

I am not in heave he mether and I in hell. I have a horator when you test I know was in St.

I am not in heaven, he ther and I in hell. I have albrother, who, the list I know, was in St. Louis. His name as John. He believes I am taking hold of brimstonel but I bave n't seen any. I always told him it was sufficient to me to light a Lucufer match. I did n't like the smell; of brimstone, and was n't going to have anything to do with it. He, with his ideas—I suppose they are what you would sall "Puritanical"—seemed to think it. I did n't believe as he did I should be obliged to small it. But I could n't be anything else them what I was born, could I'! was not born into the propensity, of being good." I did like to play cards, and billiards. too, and I liked to bet on 'e'n sometimes; and I can see, sir, that there are some in this crowd who would n't object to it, either. I aint going Twas u't as regular an individual as might be.

but when I got here in spirit-life I found a good

old mother, who recognized her boy, and did n't despise him. She did all she could for me. Be fore she came to me I telt alone and in darkness. I could n't seem to see things at all. The first thing I did realize was a bright star that appeared to stand out before me. I kept looking at it till it approached me. My first condition in spirit-life -what shall I liken it to? Did you ever go along the street when it was middy, and the air seemed to chirl you to your very marrow, and you felt as if the devil was behind you? That was my first condition in spirit life. I didn't like it, and I couldn't get out of it. The moment I did desire to get out of it—when I felt as if I wanted to get higher—then that star ap-peared to me, and when it got nearer it assumed

my mother's face, and I realized it was she! Soon she was able to take me by the hand, and *ay, "Come up higher;" and I went up to a better life, / Then, it was n't very much brighter, but 't was better than before, and higher; and I had a house to dwell in, where I met friends I had formerly known. ____ Still I wanted to go higher, and that mother's

hand led me up to a more beautiful land, where it seemed as if the flywers were more bright than I had ever dreamed of where everything seemed to speak. I tell you the flowers talk un here: 's a natural language to them which the flowers do n't have it your world. From there I have been ded on I don't say I am good now. God knows there is room for improvement.

There's yet is great mountain technib. I amountain technical technical techniques about tour tree years old—a little more than that period a tew days. I amountain the techniques of the techniq obliged for this privilege. S pt. 30. /

J. H Fairchild.

It looking back upon my carthly life I see that my stea of God was very figured. I think had it been larger I might have lived a larger life. Had I comprehended God's wonderful power, and greatness, and beauty, I should have been a dif terent man; vet l'assumedate teach others the way of Lie. Templation, with its mighty hand, was round me, and many were the mistakes which life had for me; yeld four d, on entering spritches, that angels had more taith in me, more metination to do me good, than the children of

A would that Leould materialize and stand here in front of you all with sufficient power to speak with an any instrument. I prophesy that the time will come when this will be done.

No matter how hard you may be battled, no, the antiquited schools of medicine can afford no matter what may be brought to bear against you relief, application is made to the "New School". Spiritualists, the mighty hosts of heaven are with you, and the power of armies of spirits is around you, and the time is coming when we will a the figure has vanished, the sufferer is in speak with our own voices, and you will hear due the first at the only chance left. Them We shall then fell you more fully of our philatent of agnosis which very frankly dissipated to you philatent for diagnosis which very frankly dissipated to you philatent for diagnosis which very frankly dissipated to you philatent for diagnosis which very frankly dissipated to you philatent for diagnosis which very frankly dismore graphically the land of our spirit-homes, the friends we talk with, the flowers we gather, and the sunshine that we live in. Do not despeur, though darkness comes, though

discouragement comes, though your instruments are eithed evil though they are said to be untruthrul, we tell you the time is coming when a better state of things will exist.

I would I could-weep away almost every word I uttered in earth life, unless it was a spiritual one, from off the book, of my life, and begin anew. But in spirit-life I will do my duty faith

You can sign my name J. H. Fairchild.

Harry M. Harvey.

It's teal nice to come, I like here ever so, much. Cata' I stay? [You must do as you'd like to be ten' by. Somebody else is waiting to going to stay all the time. Can I

Pilino Harry M. Harvey, Poughkeepsie, N. Y. Sept. 30.

Mary F. D-1.

Mr. Chairman, I don't want to take up much of your time. I have been asked by a sister of mine, who lives in New York City, to return here if possible and speak a word to her. I have no tear but that it will reach her. I have another sister that lives a long way off, in San Francisco. I of live to total her to Manual francisco. I'd like to feach her too. Many a time has she said: "If Mary would only come back! Why "can't she go to Baitunore or Boston and give me some little word? Can't she send me some sign by which I shall know it is her? Then I should feel easier about these communications." labored to come many times; but we in spiritlife are subject to very fine conditions.

Were you to look with spiritual eyes at this om you would find there were hundreds of spirits here that would like to communicate, yet only occasionally can one find an opportunity to do so, and if you wish to give all a chance, Mr. Chairman, you would need to have more than one instrument; consequently we are all striving met the gone before, husband and child.

I made a great effort to come, and brought brother Charlie with me, and sister's little boy, Jimmie. I would send her my love and say it is Mary F. D.—1. I know she will understand it; it will give her strength; and yet, I surely must confess the truth, she had rather I would come this way. Sept. 30.

George P. Davis.

I thank God I am not ashamed to tell my name. whether it is Sunday, Monday or Saturday night. I wouldn't care whether I stood on the steps of liquor saloon or on the steps of the Banner, I'll be blessed if I'd be ashamed of my name! so I'll give it: George P. Davis. P. stands for Penniman. I thought perhaps if I didn't tell that you'd think I was ashamed of it. I went out a good while ago-ten years, spre. I might say I got knocked out. I wasn't a very good individgood at frading cattle or horses or anything else; good ways, but I don't expect anybody will be ual, I'm as bright as ever. I am doing the lieve I've come. I belonged in Montpeller. I hit, not with a knife; I don't know what hit me

Glastonbury, called here. I was sixty-six years old. I have been gone about two years. I send word to my triends that I still live., If any of them would be glad to communicate with me, I shall be very glad to meet them. Not to be in a hurry. I can wait, because a patient waiter is no loser. I shall ever be interested in their welfare, and shall do for them all I can. Nov. 15.

Ralph Huntington.

Mr. Chairman, I desire to say to my friend John Wetherbee, here in Boston, who is not afraid at all of Spiritualism, that I have not forgotten him; that day by day my hand is upon bis head; that I never have forgotten the past. Probably he has been of more use to me than any individual on earth. I thank him sincerely for all kindnesses, for the spiritual light which he has given unto me. I have progressed much by the power which was handed me by him. Tell him now, in this day, when the sky seems dark and cloudy, that I will be a west wind with him. I have watched over him at the midnight hour, and have sung songs of harmony and love, that he might receive joy and harmony from above. Tell him there is no death; that he need not have the slightest fear; that every word that his pen writes is fishioned by a spirit hand. He need not have the slightest feeling that darkness will surround and enshroud him forevermere, for light is coming. Tell him to hold on He has asked me, if it were possible, that I would come here. Please say I have come. I will do for him all I can; I shall do and will do and mean to do; that I will hold his hand and will guide him well not we said to hand many his beatn and him; will put my spirit hand upon his brain and impress him with words and thoughts. He shall not fail in any undertaking, we will be with him. Please say it is from his old friend, Ralph Huntington Dec. 21. Sarah.

Mr. Chairman, I wish very much indeed to send a message to a friend of mine in this city. I know well she will be very glad to hear from me. She lives on Marthorough street. She is very dear to me; although we were not friends in earth life, yet I have become attached to her by coming in contact with her from time to time. We are, magnetically, sisters. I wish to say to her through this department - cand I would like her to get the letter as soon as possible) -Annie, we are engaged in a work for your benefit that you know not of. We are stronger than you really suppose. We are assisting, working, driving the nails of progress with the hammer of truth. We are sending forth our love-element, that it may permeate your home; we are gather-ing for you flowers which are immortal; we are stepping along the ladder of progression, that we may lead you up higher, still higher. the clouds as they gather, we know whereof we speak, but still, dear, dear sister Annie, be not discouraged; do try and be strong in your own womanhood; we will bring you power and strength. Food that you know not of shall be gathered for you-herries of love. Songs of joy shall be sung for you; flowers of beauty shall be gathered for you. Fear not, for life is eternal, and in all thou shall succeed. Say it is from Sarah, to A. G. E. 🕡 🐧 Dec. 21.

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

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

BY WASH, A. DANSKIN.

At the close of the year it is a source of great pleasure to Mrs. Danskin to recall the many cases in which both bigotry and skepticism have given way before the skill and wisdom displayed by Dr. Rush in his diagnosis and treatment of dis-ease. Wien sickness pervades the system, and -s are times merely as an experiment, without aby the hespiritualism; but as hope from every

avows belief in stint-intercourse, and sometimes applications will come from those whose families are bitterly projected against everything bear ing the name of Spiritualism, and it has been a source of great pleasure when such applicants acknowledged themselves convinced of the truth through the accuracy of the diagnosis or the efficacy of the medicine

James Thornton.

Consistent or inconsistent, angel or devil, I am here in your midst. My name was James Thorn-I died that physical death that gives man the opportunity of putting another form under the ground. I died in Chicago. I was forty-five years old, and not master of myself. I lived, in the budding of my boybo d, in sweet old Baltimore. Tleft no traces of flowers behind me, nor richness of memory. Oh, how fleeting were my days! not made up with the good things of this life; sadness, sorrow and disappointment were inine. That is the story of my earthly life, and now, what of my spirit? It stands behind the take the normal state where I please? [No.] inine. That is the story of my earthly life, and now, what of my spirit? It stands behind the here. I'm search I'd tell you my name, then there is not a sound, not even the buzzing of a bee, that gives welcome to my spirit. Unto whom must I look for comfort? All around me is darkness, there is no light.

Is it thus man dies? ignorant, passing out into-

the world unseen with no one to guide him, no one to comfort him, no one to protect him. Hearken! I stand on the brink of a precipice. The thunders come, the lightnings flash, the storm king hurls me down, down, down I go, and, great God, where am 1? L st, lost, gon down into the depths of darkness, nevermore to

rise

I feel this is a judgment for acts committed in the flesh. So it must be. The story has been given into your keeping. [Shall I publish it, with others?] I care not what you do, so that some one will loose the chains that bind me.

Eliza Hovey.

At Charlestown District, Massachusetts, I died; widow of Henry Hovey, in my sixty-sixth year, greeting was warm and dear, not lost in feature, all was remembered. Feeling endowed with knowledge and under-

standing of the intercourse existing between the two worlds. I tread with implicit confidence, though the ground is unknown to me personally. Many have spoken, heretofore, through the one through whole I now speak, and their messages from the other side of life have been read. is knowledge with me, no speculation. Truth, a most beautiful truth, handed down from the spirit world to the children of earth, to take away the terror of death and the horror of the grave. It did this in my case, and I know it will do so for ethers.

On how sweet to die when-we have confidence in the Author of our being. Such was my case. I knew that He who gave me life had power to surround me with all the harmonies of the inte-tior condition, and I have not been mistaken.

I come thus to a stranger, so that the message lie tact, I'm as bright as ever. I am doing the lieve I've come. I belonged in Montpelier. I belonged in Montpelier. I belonged in Montpelier. I was a good Methodist when I passed away from do a good thing. I came down to your city and carth. I was buried a good Methodist, and I was not very old. I was thirty. I want mony of life perpetual beyond the grave. which now I give may be waited far and near.

My heart is so full, my mind is so expanded My heart is so full, my mind is so expanded with the beauty and grandeur of all my surroundings in this inner life, that language fails, I cannot express myself as I would wish. Oh, divine philosophy of Spiritualism, you made me know myself, and knowing myself, I found out

my relationship to my Creator.
Only, dear ones, was there the space of a moment in closing my eyes on scenes of earth when they were opened upon the scenes of the interior

I now depart. I feel the density of the atmosphere, and cannot hold control any longer. Believe it, children, kiadred and friends, believe that I live on that beautiful shore, awaiting your coming.

She through whom I speak is a stranger to me,

and this letter of affection from the living to the living will be a blessing and a gratification.

Edith McLean.

My husband was a doctor. I passed out of the form, or died, as some call it, at my own residence, Clarkesville, Howard County, in the sixty-

eighth year of my age.

The strangeness of death forms the background upon which the angels can paint their pictures.
Once I was hungry, and I was fed; I was

thirsty, and they gave me water; I was naked, but in the beautiful home of eternal life I have been clothed. Let not your hearts swell with emotion, nor be ye despondent, for she whom you called dead stands alive, robed in white by the side of the angels.

Of every tie that bound me while the spirit was

encased in flesh, not one has been broken. Memory, once weak and feeble, has grown strong. Then why fear to die, when all things beautiful and pleasant stand waiting before us?

Strange, wondrously strange it seemed when the angels bade me come. Where, said I, shall I go? To earth, said they, to visit those whom you go? To earth, said they to visit those whom you once loved. I answered, Nay, that cannot be, for I am a spirit, not a mortal. Come! come! said they, and I followed, and here I find the truth and beauty of that law which gives power to spirits to see and know, and hear and feel.

Mickey Shearer.

Mickey Shearer was my name. I was eighty-eight years old, and it was in Edinburgh, Scotland, I died. That was my native place.

The winds can blow, the snows can fall, the

fire may die out; there may be bread, there may fire may die out; there may be bread, there may be none; it is all the same to me now. Vexations, trials, and privations, pleasures: and delights, have all swept over me, but what matters it now? The dead are dead, and soon forgotten; but list while the story I tell, not of my childhood's days nor of my manhood's days, but of the days when I was made an angel. See my steps elastic and firm; see my mindelear, with comprehension and understanding to take in the beauties hension and understanding to take in the beauties of the spirit-land!

Memory, thou wast dead, but now thou art Alemory, thou wast dead, but now thou are alive. They bade me in accents soft and low to come with them—to come to the home prepared for me, and I in the fullness of my heart said, "Thy will be done." What a contrast between the infirm, dying body, and the elasticity of the spirit! No more bread and water; no more fire to make me warm, for all things are mine, freely infine, given by my Creator. My work is done.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDO.

MESSAGES RECEIVED LAST WEEK: MESSAGES RECEIVED LAST WEEK;
Ebenezer G. Waldo; Ovon Jonos; James Haby; Ella N.
Cutts; Matabessi; Hattle H. Hale; Emmy J. Nortis,
Wi dam Grav; Henry E. Shith; Julia Sables; Luchnia
Alger; George E. Ort; Slas D. Brown.
TO BE PRINTED IN OUR NEXT;

Philip Cleveland: John Duben; Mary; Mary E. Smith; Edzabeth M. Gelson; Jonob D. Makson. Gorge S. Eastburn; L. Judd Pardee; George B. L.; Gortrade M. Hazard; J.dla A. Wells. (Owing to our limited space, the remainder of our list of announcements of "messages to be published" rity omitted, but will be reprinted at a future day, 1

Passed to Spirit-Life: From South Windham, Conn., Dec. 13th, Walter, son of

Jonathan and Alma Hatch, ag d 16 years.

He went out hunting at two o'clock in full health, and not returning as evening approached, alarm being felt, search was made, and his body was found, with the appearance of having been dead some hours. It is supposed that his gam was in some way accidentally discharged, the contents entering the neck, and passing upward through the head, producing instant death. Ho was a young man of great promise, and his sudden transition is lamented by a large circle of friends. An event that removes a loved one from tangible sight is truly an afflection, even with the consolation that Spiritualism brings; bu when it takes place, as in this instance, without he warming which sleckness usually affords, if seems doubly drear. But these friends are among the number of those who, as St. Paul sald, 'enjoy the first fruits of the spirit, 'and are thereby enabled to endure the shock of his sadden departure with such fortitude that they who are not of us look on in wonder. Jonathan and Alma Hatch, ag of 16 years.

der.
The funeral services were conducted by Dr. H. B. Storer, assisted by the writer, and were attended by a large concourse of sympathizing friends and citiz

E. ANNE HINMAN. From South Boston, Mass., Dec. 18th, 1877, of consump-

From South Boston, Mass., Dec. 18th, 1877, of consumption, Seth H. Godfrey, aged by years.

Never was the faith in the Spiritual Philosophy more trumphantly vindicated and spicianed than in his case. "It may be good to live by but find to die by," is the frequent assertion of many well heading people. But could they have stood by the bedside olour now enfranchised brother and watched the last momnits of his earthly existence, a radical change in their opinions would have been the result. The last of a family of seven children, fond parents are left to mourn the sundering of this final link in the domestic chain. A beloved wife, and two hiddren by her first marriage, are also left to mourn the departure of an excellent husband and father; but the consolations of the same faith he cherished will indigate, the panges separation and edge this cloud with a golden libring. His body rests be nearly the sol in Chainan, Mass., amid the scones of his early manhood. He was a good, true, and noble man. This is all that need be said of him 3. The writer officiated at the functual, and many heard for the first time the teachings of our beautiful philosophy.

From Florida, Mass., Nov. 25th, Mr. C. H. Webster.

From Florida, Mass., Nov. 25th, Mr. C. H. Webster,

From Florida, Mass., Nov. 25th, Mr. C. H. Webster, aged 59 years 5 months.

—He was a true friend, faithful husband, and devoted father, entheority social, and never wearying in laboring for those he loved. His illness was protracted and trying in the extreme, yet he bore all-path utily and uncompainable; he wasted day by day, going procefully down into the valley, where, and the deepening shadows, he laid down the heavy cross, and angels placed on his immortal brow the ladeless crown. He leaves a wife and three daughters to mourn the loss of his earthly presence. He was a constant reader of the Banner of Light, and his wife is a firm believer in the Spiritual Philosophy. She mourns not without hope. May she be cheered, both now and when the hour of her transition arrives, by the certain assurance of a reunion with the loved, which no chance or change can dissever. A passing shadow has fallen upon the home from whence he has departed, but "the light from beyond" streams in through the gloom. L. M. W.

From Stony Fork, Pa., 19th of last June, William Tay-

lor, aged 70 years,
Ripe in years and firm in his belief in the Spiritual Philosophy he has passed on to the enjoyment of real life in the higher spheres. For a long time he has been a subscriber to the Banner of Light.

From St. Joseph, Mich., Nov. 29th, Mr. Asa E. Perkins,

aged 70 years 2 months 27 days.

After an illness of six weeks he passed into the spiritworld without a struggle or a groan. All who knew him
loved him. His life was a true one. He was a firm believer
in Spiritualism. The funeral services were held in the
Methodist Episcopal church, Sabbath afternoon, under the
auspices of the Odd Fellows. The funeral was the largest
ever witnessed in this section.

E. B. PERKINS. From their home in Tulare City, Cal., the three daugh-

ters of William F. and Sophia Cartmill: on Dec. 24, Mary E., aged 12 years; on the 6th, Eva F., aged 16 years; and on the 12th, Fl ra B., aged 18 years, all of diphtheria. The parents have now left but one son in their desolate house. Loving on earth, the departed ones are harmonious in heaven.

Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type afrages ten idords.]

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the properties of the pedient and proper for the promulgation of the doctrine of the immortality of the soul and its l eternal progression.'

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Jan. 5.

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CONT. illusi at this of age 18 cer \$25 Aug. 11

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

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

Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

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

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

Care Banner of Light, Boston, Mass. District of Light, Boston, Wass.

B. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairroyance.

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Jan. 5.

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THE Boston Investigator,

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

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Paine Memorial.

April 7.

Roston, Mass.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by Fpirits, now in its third volume, enlarged to twolvo nages, will be issued semi-nonthly at 5 Dwight street, Boston, Mass. Price per year, in ndvance, \$1.50, nostage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postthe paper (to receive attention) most option free, paid) to the undersigned. Specimen copies free.

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

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Jan. 17.—

PIANOS Retail price \$750 only \$235; \$450, \$175. Organs, 16 stops, \$120; 13, \$96; 12, \$95; 9, \$65; ORGANS trial. Other bargains. 24 pp. Hustrated Newspaper all about Plano-Organ war, Nov. 10.—ly

TO THE SICK and AFFLICTED who wish to be treated and curred at a liberal institution. Traveling expenses paid if treated a proper time. Circular, tickets, and medical advice free S. YORK, Supr. Physician, 21 Park street, Itox 883, Lowiston, Me. Please state what paper you saw this in.

W—Dec. 15.

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NEW GOSPEL OF HEALTH, ONTAINING seven sections on Vital Magnetism an Illustrated manipulations, by Du. STONE. For sai this office. Price \$1,25; cloth-bound copies, \$2.50; post ge 18 cents. Oct. 6.

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

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THOSE desiring a Medical Diagnosts of Disease, will please enclose \$1,00 a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 20.—13w

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Dec. 23.

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MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st. near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. Oct. 6. -13w.

I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician

Office at 8½ Montgomery Place, Room 4, Boston, Mass. Nov. 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Suite 1, Boston. Hours 9 to 4.

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

BAYID BROWN,
CLAIRVOYANT, Test and Business Medium, rear of 823 Washington street, Boston. Circles Sanday and Wednesday evenings, also Tuesday and Friday afternoons, Jan. 5.—1w

MR. HENRY C. LULL, Business and Medical Clairvoy ant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. N. to 12, 2 to 5. N. B. -Open for engagements with Miners, Speculators, Ac., to locate and assay minerals. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp, Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street, Boston.

MRS. J. C. EWELL, Inspirational and Healing, suite2, Hotel Norwood, cor. of Oak and Washington sts., Roston, (entrance on Ask st.) Hours 10 to 5, Jan. 5, -4*

DR. A. H. RICHARDSON, Magnetic Physician, No. 38 Monument, avenue, Charlestown.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 1.

A. PER cradicates disease. (Package 39 ets.) Magnette treatment from 9 to 4. 5 Davis Street, Boston. Jan. 5. CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 7 Montgomery Place, Boston, Mass. Dec. 29.

DR. F. HATCH, Magnetic Physician, has removed to 35 Boy Istonistreet, where he would be pleased to see his patrons as usual.

AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms \$1. Oct. 6.-6m

MRS. C. H. WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 4.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Heating, 31 Common street, Dec. 22, -3w.

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DR. QUAIN'S COMPOUND SPRUCE ELIMBY has no equal as a remedy for coughs, colds, sore throat bronchitis, and all affections of the throat and longs. It is compounded of the medicinal extracts of the plue and the pruce and other trees and plants "whose leaves are for the healing of the nations." It acts like magic up on a cold, breaking it up almost immediately, soothes the ladianed throat and subdues the desire to cough. It is A SAFE REMEDT, containing

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which the late Dr. Hall says nearly all cough medicines do, and which, though they may repress the cough, do not eradicate it, but constringe and deaden the sensibilities, inducing constipation, which becomes the humediate cause of head whe, dyspepsia, menranga, &c.
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DR. QUAIN'S COMPOUND SPRUCE FLIXIR is put up only by the AMERICAN MEDICINE CO., Manches-ter, N. H. Geo, C. Goodwin & Co., Boston, General Agents. For sale by leading druggle's, Price \$1.00 per botte.

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"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"
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WHAT HANS CHRISTIAN ANDERSEN TELLS A DEAR CHILD ABOUT THE SUN-RAYS. Dedicated to the Dear Child Sanda, by the Spirit HANS CHRISTIAN ANDERSEN.

HANS CHRISTIAN ANDERSEN.

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The above heading fully explains the source from whence these charming sketches were obtained, as well as designates the gentleman whose ready pen has rendered them into vernacular English, while preserving in a strong degree the dellightful impress of the original style of expression. These tales, though specially intended for the young, present many pleasant points to the consideration of the adult reader as well.

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Spiritual Phe comena.

Mr. Choate, the New Flower Medium. To the Fatters fathe Bost or of Light

In your 4 year of Dec. 20th, 1577, you briefly notice the scance at Amery Hab, Biston, Dec. 23d, at which Mr Davis, Mr Silas Keys, and myself were a committee to test Mr. James M. Cheate, the new medium for the production of flowers by supposed spirit agency. You did not state the gare too strongly. The committee unantmously declared that they were satisfied that Mr. Choate had nothing to do with the appearance of the flowers in the canopy

Allow me to add some further particulars. My appearance at Amory Hall was wholly unpremeditated an Laccidental. I happened to be passing the door, when my attention was arrested, and I went up Finding that there was to be no preliminary examination of the medium, I intro-duced my self to Dr. Gardner, the manager of the meeting, and urged him to appoint an examin-ing committee and to make me a memb r of it, inasmuch as I had been from my youth an amateur practitioner of legerthmain, and was esteemed at expert by some of the best presidents tears in the country. I further offered to roun present the medium handsome by it, after he had presed my exam nation the success of the sitting should prove satisfactory. Mr. Cleate readily and cheerfully acceeded to my proposition and though wholly ungrepared, for it, and the committee Playe naried were upported. My wish to serve arece true a from the fact that the work

theory across the responsibility that that the verse previous 12 of these present at a private satt as in this cite, with MP C2, we as the modisin, without asy tensible result.

If one is the conservation theory is to the satisfactory of crafterior the across generals at McCharles of a conservation of the stake of the private around a hoop, and the stake of the stake of the private around a hoop, and of thek dark eloth, jointed around a hoop, and forming a citingles obtained about a stage choice to hold obtain, with the module, scatod in it. Susspended from the chard her and the middle of the room. We are addeded to Mrs. Mary V. Newton, of New York, for the execution, and to her husband for the johan of this excellent contributes by which the room is bett all light, and after Markind season in the first width exhibiting the first mode of the first width exhibiting the first mode of the first postators where the incharges a start of This the spectators may the medicine seated. Thus, the speciators may sit in a kinge or yell it, while no clock reput upon the amount of light introduced at the win dows, if it be dayled to trom the gaslight if it be dight of

This is accreat ails the upon the condition, his retofore generally expensed of a room all darkchied fand effers of uself a presumption strongly in favor of the modismic spacesty. It is with much sat staction that I can set? that I am now thorough a assured of at these flood manifesta. tions through James M. Choate are genuine-phenomera, and that he is just as ignorant as we re to the manner of their production. At the Amory Hall meeting the medium was

reduced to a state almost of mulity by his exam thers, except that his stocs, were not taken off (A) the next sitting even the shoes and stockings were period of 1 fe t a'll around hiside of the stockings, however, and also satisfied invself that theingenious, theory of a hollow chainter in the sole of the shoe for the concealment of flowers, was not tenable. We turned his obtles and pockets uside out, made him hold out his hands and keep them inotionless during our examination, and say theil ourselves fully that neither on his person, nor in his clothes, was there a leaf or a flower conscaled. The campy, covered at the top, was then thoroughly examined by all of us, with a like plant. The spectators salon benches, all lopen at the rottom, so that the view under there was unimpeded, and the canopy was watched, so that he confederate, had there been offe present, could tamper with it. Under these conditions, we led Mr. Choate to the canopy, and in about fifteen maintee he came out, when we saw strown around the chair flowers consisting of two large sprays of white hydeneth, one full-blown tea pole, one half the wal Benedetig rese, six or eight English wholets, and several sprays of gteen Jeaves Wishing to tot still further this remarkable

medianiship, on Sarday, Dec. 36 h, in the fore mech, I salied on Mr. Cheyte and asked him if he would accompany mental hwith to the house of Mr. Epo. Struct and give a wholly improvised scarce. It ad said nothing to Mr. Sarrent contine with extraction and for said not asked his consent, neither and his West of the action of the following and the residues. Three other gentlemen and two-lades were present all but Mr. Wetherbee and myselven har felt yes of Mr. or Mrs. Surgert, and myselven with her filling and myselven with her filling and myselven with her filling and myselven from the strong surface of the filling and myselven from the strong surface of the filling and the strong from the strong surface of the filling and the strong from the strong surface of the filling surface of the filling surface of the filling surface of the filling surface of the strong surface of the "We get also of from the stable, and alter examinably the slave open there is by in every part, we prime that the claimble of an block of Mr. Sary et the expectors library. Then formed the gentlement to k. Mr. Cheate into an adjustify normal of death and that to a most the tough, examination. I need not say that I was some of the form. If investority of pristing the tough a land watched families by from his myself Berton no one square anchor his nude person was there affected incomed. I book the property in the to see that his hands were hold not et has while we examined him. Then the clothes and peckets were turned inside out, and every part of the lipings tested . Even his

shees and stockings were taken off and examined.

Mr. Cheab, there out you his clothes in the presence of Messrs Wetherhoe and Sargent, and placed him inside of the canopy, around which there were now eight of us scated. The ladie in our absence had again tested it thou oughly. The room was perfectly light, though the day was cloudy. In about five minutes, the medium, who had intinuted that he was some times inspirationally controlled, began a prayer, which lasted about ten minutes. I will leave it to Mr. Sargent to tell you what sort of a prayer it was . To me it seemed remarkable for the ex-treme rapidity and threney of its utterance, and for the aptness and beauty of the thoughts. There was little or no movement of the c'oth of the canopy all this time, but something was heard by Mrs sargent to drop on the floor. Immediately the me dium came out, and there at the sides of the chair on the floor we found; Two English violets, remarkably fresh and very fragrant; a large white carnation bink, fresh and fragrant; a red pink, slightly wilted; a sprig of white hyacinth, beautifully fresh; a crimson rose, not quite fully blown, of good size, and perfect except in one

Now, Mr. Editor, we often hear it asked, Is not all this a refined-kind of legerdemain? I think I am qualified to answer that question. I have exhibited (never for money) my skill in the sleight of hand art, not only before private circles but before such professors as Hermann, Blitz, Anderson, Young and Herr Alexander; and they have all admitted substantially that I was not only an amateur but an expert in that particular branch which lies in manual quickness and dexterity without the aid of confederates. And I can say confidently, after examin ing the so-called spiritual phenomena for some twenty-four years, that the line of demarcation between them and feats of jugglery is broad, dis-tinct, and unmistakable to all experts in legerdemain. Blitz, Anderson, Herr Alexander and Young have all admitted to me that there is in spiritual manifestations something wholly be-yond their art, outside of anything they knew. They all have to use their hands, or to employ a confederate. The medium's manifestations take place when his hands are tied or unused. The so called exposers of "the tricks of Spiritualism" always regard me as a Marplot, for they know

\$500, and to place it in the hands of a mutually appointed committee, made payable to some deserving charity, on condition that the so-called "exposers" or jugglers, exercising no medial power in the case, shall reproduce under like inditions the phenomena that take place through Mr. Choate, or those which take place through

Mrs. Stoddard and her son. That I may not be thought wholly obscure or irresponsible, I will close by stating, Mr. E liter, that I am well known to teachers throughout the land as the author of the Duntonian system of writing, and of the Dunton and Payson writingbooks, so largely in use, in schools in all parts of

the United States.

Respectfully yours, A. R. DUNTON.

Boston, Dec. 31st, 1877.

ADDITIONAL EVIDENCE. To the Editor of the Banner of Light:

Last Friday evening a party of some twentyfive persons, including Spiritualists and skeptics, convened at a gentleman's residence, 15 Appleton street, to witness a flower manifestation through the medium-ship of James M. Choate, of Boston. This medium uses a cabinet, (constructed by throwing a heavy woolen drapery, to ensure darkness, over a wooden hoop,) which is hung to a hook placed in the centre of the ceiling (not wall) of the room, the drapery falling to the floor; this being considered more satisfactory than to have the medium sit in a dark circle, where some confederate might possibly distribute flowers Before the cabinet was placed in position the cloth was thereighly examined, and wring

-after the manher of an old fashioned washer. woman - to make sure that no flowers were concealed in its folds. A committee of three, inclaims, the writer, was appointed to go into an adjoining room; and see that there were no flowers concealed on the medium's person. His outer, garnents were taken off and examined das er, garnents were taken off and examined stats. R tigno-Philosophical Journal. Fairness is a under c'othing searched, and, by his request, one; transmeent fewel. I like to see justice done, so of the committee ran his hand over his (the mes) I wrote to Bro Bennett the facts in the case; dium's) person. He was soon after conducted to the cabinet, the party-seating themselves round it; and taking 'hold of hands—the room being perfectly lighted. After a little singing, the mes dram described a number of test visions which were presented to him, the recipients acknowledging their truthfulness. Mr. Choate, evidently, under control, then made a beautiful prayer, which was followed by a short address, after which he came out of the cabinet. On removing the drapery there were found on the carpet quite a variety of 'flowers, including rose buds, pinks, and green vines, which were as fresh as if just plucked from the plants on which they grew, the flowers being cold to the touch, which would not have been the case had they been secreted in the warm room. Annot WALKER. Salem, Mass., Dec., 16th, 1877.

Phenomenal Spiritualism.

We are indebted to the politeness of Mr. George A. Bacon, of this city, for the following interesting statements, he having derived them, he informs us, from the most undoubted a thority: "Recently, while a lady and gentleman from Maine were visiting their friends in Boston, the lady, who, though an occasional claimaddent, is a veritable skeptic in physical manifestations, distinctly heard her spont sister say: 'If you will go to a certain-cauce, I will surely bring you a white dove.' Fully doubting the fulfillment of this promise, an opportunity soon effered itself to test, the matter by accepting an invitation to ettend a circle held by the noted if ral medium, Mrs. Thaver. This scance took place Thursday evening, Dec. 20th, at No. 110 West Springhold of whom were disbelievers in the plot omera. At the appointed hour they seated themselves around a substantial table in the centre of the room, first-taking the precaution to securely lock thysologis, putting the keys in the pocket of a

st have it may be in order to remark that another of the invited party, a lady, (Mrs. Mary). Descares) fold those who sat with her at the tions as deanwars. The same paper contains an breakfast table on the merning of the day when taccount of Dr. Mueller's investigation of direct the shift and the action of the day when he had to meet a described have Mr. Clearly visit from the described have Mr. Clearly visit from the first account of the medium of the first account of the spirit agency, through the medium of the first account of the spirit agency, through the medium of the first account of the spirit agency, through the medium of the first account of the spirit agency, through the medium of the spirit agency and the first account of the spirit agency, through the medium of the spirit agency of the marvels in the shape of floral offerings in the per atost profession and variety-met their astonished wave. Fresh and beautiful pinks, roses, hyacinths, Japonicas, a huge calla lily, large terns, an unknown root several feet long, yards of similary in one piece dettly wow in but not fied, and a spine of mount (in ash ad rined with red berries, are to be mentios ed as among the tributes of the occasion. a bashel. On redigling the gas the third time, of ready white done reason the table, which flow directly to the light. She claimed and keeps the white-winged messenger as a token of her sis ter's aif shon, and a verification of her whise pered words, as well as a most convincing evilence of the genuine medium-hip of Mrs. Thayer. 'Annt Mary,' as everybody calls her, whose name is mentioned above found her prayer granted in the bunch of red berries from the mountain ash, the same being a special favorite with her spirit sister. Such mediumship is as marvelous as it is satisfactory."

Liberty of the Press.

Obscenity and blasphemy are words which are like'y to attract much more than their share of expression for some months to come owing to the intense stupidity or cupidity of a zealous ployee of the Young Men Christians. All wise men must concede that nothing could be more stupid, as a matter of policy, than the arrest of such men as Heywood and Bennett in this coun-try, or of Mr. C. Bradlaugh and Mrs. Annie Be-sant in England. The laws were never intended, by a majority of those who made the claws, to affect such men or their work. Those who guide in Christian, circles would be the first to see-the unwisdom of any attempt to abridge real freedom of the press. There is no desire to raise an issue of this kind here and now. Anthony Comstock, if he has half the sense of a dog, must know that the course he has taken will make these two firstnamed gentlemen famous martyrs, and result in deoding the country from end to end with the literature he pretends to condemn. Take our worthy old friend Bennett, for example. Already nearly one thousand dollars have been subscribed and largely paid in to his defence fund. It will likely reach-five to ten thousand dollars before his trial comes off. 'A hard-handed son of toil— a "greasy mechanic"—happened into our office two or three days ago, and expressed himself very warmly on the subject. He was a poor man, on reduced wages, others to support, and his eager taste for good reading to satisfy. Yet so anxious was he that Mr. Bennett should have the best was he that Mr. Bennett should have the best help in fighting the fire of St. Anthony, that he declared he would give ten dollars to have such a man as Col. Ingersoil defend the case. Another female infants at birth, after the old Chinese cusman, as poor as the mechanic, immediately sub-tem. - Boston Post. scribed a like amount, and the paper is ready for more pledges.

foreseen that no twelve men are likely ever to convict on those charges. What motive, then,

wood or Bennett hare been guilty of writing or publishing anything for the purpose of minister-ing to a beastly looseness, to un estrained pas-sions, to excite the young prematurely or the mature unduly, or have gone out of their way as public teachers to mislead and deceive, or have prostituted their high office to inflame or corrupt their fellows for purposes of lust or gain, then let every right and healthy man stand from under. Let them fall so deep that there shall be no resurrection. If, on examination, it appears that these men are earnest honest men, who have faithfully endeavored, each in his own way, to teach things which all should know, to instruct in science, or to reform society and establish morality on more secure bases, to break down abuses, to uproot delusions and abolish venerable superstitions by way of preparing for a healthier state of things; if we find that these men, so far state of things; if we find that these men, so far from being pimps or panderers, are genuine reformers, pure hearted, high-minded, good citizens, whose only mistakes are those of method and style, then let us, if we be men and not sheep, let us raily to their support as if we did not mean to be triffed with, as if we knew our rights, their scope and value, "and knowing, dare maintain."

—The New York Ecolution for December.

D. M. BENNETT AND THE SPIRITUALISTIC PRESS. To the Editor of the Banner of Light: The Truth Seeker failed to find the truth wher

it said in its leading editorial, Dec. 22d: "Even some of our Liberal papers, and experially those of the Spiritual (steep personsion, are troubled with the same feel and troubled, with the same feel and troubling, it ease they are afflected with an octanion of respectation. Although heads that have bessel stiple were reasonated to a legil handed manacter, they have not yet rend courage enough to monitor the feet, in their colonion, her to dimonice this outrage upon the thought and the freedom of the press."

While-I have no word of excuse to offer for those Spiritualists who are false sentinels on the watch towers of hiberty, crying "Peace, peace, when there is no peace," but imminent danger, I when there is no peace, know that our Spiritualist papers have faithfully warned the people of the impending religious conflict, the growing danger of ecclesiastical despotism. No papers have done more valiant ser-vice in this line, than the Banner of Light and ice. From the Religio Philosophical Journal, also, I furnished him facts a rinted two weeks before, in which number the fact of Bro. Bennett's arrest was, to the extent of half a column, severe-

ly reprobated.

I write these few lines for the purpose of correcting the injustice done our fournals, and to ask Spiritualists to pardon Bro. Bennett's hasty words. He certainly must have been under great mental anxiety on account of the arrest, which, added to his great labors of publishing and editing, probably left him but little time to examine the Spiritualist papers with attention. Glad am I that our press can be counted on the side of humanity, free speech, equal rights; not "tremblingly," but bravely; never cowering beneath the holy frowns of the whole brood of protestant Y. M. C. A. Jesuits.

W. F. Jamieson.

Springfield, Mo , Dec. 26th, 1877.

Foreign Items.

Mr. Robert Brown, who for sometime past has been the medium through whom extraordinary manifestations have been produced at the Barnawartha Circle, is now in Melbourne. With a view to satisfy numerous inquirers a circle has been formed, and several sittings already have taken place at which marvelous results have occurred—the direct spirit voice and hands being heard and felt by all present.

. The London spiritual papers continue to repert the wenderful materializations and slatewilting tests witnessed at the seances of Dr. ments to 52 Bernard street, Russell Square, Londen. W. C.

The Harbinger of Light, published at Melbourne, Australia, is printing a series of commumeations from the spirit of James Martin, a great satisfaction to all parties concerned, "late respected preacher," in the form of ques-

penter's attack on Spiritualism, by "M. A.

The Baroness von Vay informs the editor of The Spiritualist, (London) that Prince Emile leanest, bad gained exactly ten pounds, the others eight von Wittgenstein (about whose safety some fears and a half pounds each. The first figured up his account were extant) is in attendance on the Emperor of mentio ed as among the tributes. were extant) is in attendance on the Emperor of a firsh gained. (5) per pound) \$50; in feeling, \$500; to his Russia, and is in good health. He will probably family, \$10,000; total, \$10,625. soon return with the Emperor to St. Petersburg.

W. J. Colville writes us from London that he purposes visiting America in the not distant future. He would be pleased to hear from Societies wishing his services as a lecturer. He can be addressed till further notice, 15 Southampton Row, Holborn, W. C. London.

The spiritualistic phenomena which are de veloping around us must form an important ele-ment in the future of society, and it would be wrong to condemn or ignore them, because they are mingled with so much that is trashy and de ceptive. It would rather be the part of wisdom to patiently discriminate between the genuine and the false, and from the vast bulk of testimony and phenomena which is offered for our consideration, ostensibly from the spirit-world, to segregate that which is demonstrably true and will bear investigation. That there is abundance of such material to prove that communication has actually been established between the inhabitants of this world and those who have passed through what is called death, we have no doubt That such communication is to be facilitated and made more easy and open, like the intercourse of one man with another, is one of the strong probabilities of the future, and is a condition much to be desired and labored for .-American Socialist.

The Rev. Dr. Justin Fulton, whilom minister at Tremont Temple, has found out the cause of the tramp nuisance. It is because there are women clerks behind counters, women in our shops, in our offices and factories. women are keeping the men out of their places. Poor men! Now we know why the tramp is such an enemy to women. It is not because he is strong and they are weak that he insults, maltreats and murders them more frequently than men; it is because they are keeping him out of his place. By all means discharge the young ladies who are supporting themselves and perhaps widowed mothers and younger brothers

SUIT FOR FALSE ARREST. - Anthony Com-All this increase of circulation must have been stock, special agent of the Post-office Department foreseen by Comstock, and he must have also to suppress the sending of obscene matter through foreseen by Comstock, and he must have also foreseen that no twelve men are likely ever to the mails, and who recently arrested Mr. E. H. convict on those charges. What motive, then, for these outrageous arrests, unless it be to make himself—Comstock—conspicuous and appear to Yokes," has been sued by Mr. Heywood, in an hand the back of the world of the w always regard me as a Marpiot, for they know that I can explain to an audience the exact difference between what can be accomplished by jugglery and what can only be the result of spirit-force.

To show these gentlemen that I am in earnest, I hereby offer to wager any sum from \$100 to

BRIEF PARAGRAPHS.

SHORT SERMON.—O'The wise man makes equ'ty and justice the basis of all his conduct; the right forms the rule of his behavior; deference and modesty mark his exterior; sincerity and fidelity serve him for accomplishment."-

The editor does not guarantee the return of manuscript

Correspondents should always preserve copies of thel

Nowspapers sent for the editor should have the important passage marked in a conspicuous manner.

The gigantic devil fish from the New York Aquarium which measured over forty feet in length when caught, is now on exhibition at Horticultural Hall, Boston, and will remain there for two weeks. During the first week a very interesting and instructive lecture will be delivered by H. Dorner, Ph. D., manager of the New York Aquarlum, on this mam moth monster of the deep, entitled "The Architenthis and its Kindred."

The New Year came in clear and cold.

Men are working in the lumber region this winter for nothing except their board!

Meats and vegetables which wealthy families in Boston consign to the swill-tub daily, would feed the entire poor of the city, if utilized. It is astonishing to know how much good food is wasted in this way.

The festive Courier-Journal in a recent Issue refers to an entertainment given by the High-school girls of Louisville, (which it declares was a brilliant affair) and ends by

vine, (which is declares was a bijinal as recording that they are deserving of— A barrel of comp liments. The full of predse, The smiles of the public, And lots of bouquets."

A VALUABLE RECIPE. - Take of Humility, three grains; Ferbearance, one ha'f ounce; Charity, three seruples; Brotherly love, two drachms; Patience, three ounces; Mix in three gills of the milk of hum in kindness,

To be kept on hand, and taken whenever grumbling symp

toms appear. If the paroxysms continue, increase the strength of the pre-cription by a little self knowledge.

WAR NEW -- As we go to press the indications are that the scale is trembling between the establishment of peace and the kindling of a yet wider rable of war in which almost all the power of Europe will be involved. England seeks to get as mediator, and one account has it that Russix is willing to listen to peace proposals, while another dechares that the Czar's advisers scott the idea of treating with any one save Torke; -1 aving England to munch the crust of the hamble ple as test she can. Meanwhile after an exceedingly difficult passage over snow-covered mountains and frozen footnates, the vanguard of the Ru-slan troops has occupied the Balkan Passes between Arabkonak and Sofia, and cavalry has already been stationed on the Sofia road. The Turks were taken by surprise, and the Lom-

Mr. Celby, of the Valley Vistor, met with a cordial reception at Newton, N. H. last Taesday evening, the Cornect Band escorting him to the ball, and he was otherwise treated with consideration. He gave them in return a powerful temperature lecture, — Haverhill (Mars.) Publisher, Dec. 224.

Doctor - You eat well? Patient - Yes, Doctor - And drink well? Patient-Yes. Doctor -And sleep well? Pattent-Yes, Doctor (writing a prescription)-Have this made up and take it three times a day. We'll soon stop

> COMPANSATION. Biting biters all get bit, And that is why they lose their grit. Compensation will prevail. Hence beware, all ye that 'rail!'

The heavy rains of Saturday and Sunday, Dec. 29th and 39th, along the southern coast, washed away the trestle-work of several rathroad bridges in Virginia, delaying trains considerably. The telegraph lines on the North Carolina coast are prostrated, and hundreds of vessels have put into Hampton Roads for safety.

Edward Kimball, of Chicago, is the champion wiper-out of church debts. He got a Chicago church out of a debt \$5,000 deep a few weeks ago in eight hours' work. Will Brother Kimball please come down to Burdington and sit up with the subscriber four or five hours?—Hawkeys.

It may sound like a paradox, yet the breaking of both wings of an army is a pretty sure way of making it fly.

On We thesday, Dec 26th, a highly successful experiment was tried at the National House, Haymarket Square, A de ten persons were present, one half Monck This medium has changed his apart. Boston, which was no less than the substitution, for the time being, o' a telephone in place of the regular instrument used there as a Station of the District Telegraph ompany. The messages and replies sought to be particularly between the hotel and central office over this really useful and practical invention were correctly rendered, and gayo

> BLESSINGS IN DISGUISE. This world is not so but a world,

If we are only wise-

Interesting statistics are given by the Lexington (Ky.) Gazette, thus: "Three old, long, and lean drinkers of this city foliaed the Murphy movement just one month ago, and were welched a day or two ago. One, the longest and with the temperance cause about thus! Cash saved, \$75;

A Fond du Lac boy who had caught an idea from the snamer in which Sampson fiel firebrands to foxes and destroyed the Philistine's corn, poured kerosene on a dog's tall and set it burning. The dog ran under the barn, and the barn was consumed. This teaches that boys should not study the Bible without a commentary.—Boston Post. Are all brewers necessarily He-brews?

The whole system of some theologians is a scheme of selfishness and injustice. An infinite reward for a finite merit, and for a finite offence an infinite punishment.—

Joseph Hine.

Our thanks are returned to Messrs. Rand, Avery & Co., of Boston, also to Wild & Stevens, 28 Hawley street, Boston, for specimens of Calendar work for 1878.

THE THREE SILENCES. THE THREE SILENCES,

Three silences there are; the first of speech,
The second of desire, the third of thought;
This is the lore a Spanish monk, distraught
With dreams and visions, was the first to teach.
These silences, commingling each with each,
Made up the perfect Silence that he sought
And prayed for, and wherein at times he caught
Mysterious sounds from realms beyond our reach.
Oh, then, whose daily life anticipates
The life to come, and in whose thought and word
The spiritual world preponderates,
Hermit of Amesbury! thou, too, hast heard
Voices and melodies from beyond the gates,
And speakest only when thy soul is stirred!
—[Henry W. Longfellow, in Literary World,

The French Academy of Moral Science has elected Ralph

Waldo Emerson one of its associates, Convention.

The Vermont State Spiritualist Association will fiold a Quarterly Mass Convention in H. M. Bruce's Hall, in Waterbury, on Friday, Saturday and Shinday, January 18th, 19th, and 20th. Board at the hotel at \$1,00 per day Arrangements have been made with the Central Vermont, Connecticut and Passumpsic River, Montpeller and Wells

Arrangements have been made with the Central Vermont, Connecticut and Passimpsic River, Montpeller and Wells River, and Woodstock Railroads, to furnish free return checks to all passing over their respective roads, and paying full fare, to attend the Convention. Also the line of stages running north from Waterbury, will carry for fare one way. Speakers and mediums in the State are specially invited to attend.

Waterbury being a central point, and amply provided with hall and hotel accommodations, it is hoped and expected there will be a large attendance from all parts of Vermont. It will be our tenth anniversary, and it would seem proper that we should take a review of what Siritualism has done in Vermont, and what it has done for each of us as individuals, that we may be strengthened in our purpose to push forward the work so gloriously begun. Let us have a glorious Reunion, that we may brighten the links in the goldgn chain of friendship and fraternal love, and if there is a seeming difference in our modes, let us be one in spirit.

In addition to our home talent, Dr. T. B. Taylor, author of "Old Theology," and formerly a Methodist preacher at Montpelier, is engaged to be present, which must add great interest to the occasion. Among the most celebrated lecturers before the public, Dr. Taylor stands the equal if not the superior. He has a large collection of physical phenomena illustrative of the facts in our philosophy, the results of over nine years' patient and careful investigations. With such an array of talent as will be present, we can hardly fail of having a glorious good meeting, one that we shall all look back to with pleasure and satisfaction, exclaming in the language of another, "It was good to be trere," Come one, come all and show that we are terribly in earnest.

Could swille, Vt., Dec. 224, 1877.

Married: By Rev. John Wright, Dec. 25th, 1877, Franklin P. Homer to Minetta I. Chittenden

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