

# VOL. XXXVIII.

# BOSTON, SATURDAY, JANUARY 29, 1876.

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# IMPS AND IFS.

To the Editor of the Banner of Light:

Where is the Spiritualist with a heart callous enough not to be moved by the solemn announcement made by the Theosophical President, the Incomparable Magical Colonel, in his Inaugural? Who would not shout Hosanna over the notice that out of the crucible of the Theosophical "Vice" there are soon to rise chemical "vapors" on the wings of which the first-born "Elementaries" of the nineteenth century-this "century of conceit "-will "flit" round the heads of a small but select circle of God-seeking ladies and gentlemen 2 There we have another dawning ray of the coming glorious Sun of Truth, which always rose and will rise in the Orient, and which was heralded again and again to the poor hyperporeans of this hemisphere by the mighty trumpet-blasts from Malta ! Where is the Spiritual ist who would not exult at the certainty that the Messiah is coming at last, even if it be in a rudimentary shape? It is true, the terms in which the presiding officer of the New York Society of Divinity-Divers pleased to couch his proclama tion of the great event coming, were not very complimentary to American Spiritualists, but who among them would not be unselfish enough to overlook such trifling want of courtesy in prospect of the fact that spiritual truth will finally alight from the spheres, if not in the lovely form of a white dove, at least in that of an " Element-"apparatus" to shake hands with the theosophi-

American Elementary evolved by chemical pro- | she has "Art-Magic," I am not only willing but !

cess; and IF this "people from the other world " could be preserved, alive or pickled, to be exhibited at the World's Fair in Philadelphia, who doubts that this would be a big thing? the event of the centennial year 1876?

For who can doubt that according to the divine law of eternal progress and evolution, the chemical exhibition of the "Elementary" would soon be followed by the chemical production of the very Goethian "Homunculus," and this in its turn by that of a full-blown specimen of the species" Homo." Now think of the incalculable benefit this discovery would bestow upon man kind generally, and its weaker half in particular, who long ago have begun to grumble and growl at the old, tedious and painful process of evolving the human germ, imposed, as they say, by the Lord, to our venerable ancestress Eve as a punishment of her sins !

But even if this grand event, the emerging of Man from the crucible of the chemist, should be delayed beyond their expectation and our hopes, the evolution of the "Elementary," alone would have to be hailed by all intelligent Spiritualists as the great event in the history of their faith. For-although there seems to be some doubt yet among the Occultists and Theosophists about the real nature of these subterrane or sub-mundane agencies-they are, nevertheless, if we believe the Expert Colonel, capable of performing socalled "spiritual manifestations," which by the test of " Occult Science !! alone can be distinguished from those which thus far were believed to originate from the spirits of deceased men. The benefit thus redounding to "Spiritualism" from running all its "manifestations" through the rarefying, rectifying and purifying skill of "Elementarism," is too obvious, at least to all "ad vanced thinkers," to dwell upon it any longer. .

Let us, therefore; hall the great coming event, announced on Nov. 17th, 1875, by the presiding and executive head of the Theosophists, with unmingled joy, and let all good Spiritualists pray for the triumphant issue of, the first native Elementary from the vaporous odors of Mr. Felt's laboratory ! DR. G. BLOEDE. Brooklyn, N. Y.

"ART-MAGIC," &C.

To the Editor of the Banner of Light:

I have waited some time, hoping an abler pen than mine would render this communication unnecessary, but will now enter my protest against what, to me, seenis to be a gross injustice. There is hardly a number of your paper but what contains a communication either openly attacking or covertly sneering at Mrs. Britten on account of her connection with the coming work, "Art-Magic," etc. Now Mrs. Britten, whose labors in ary "-imp or ape ?-" evolved " from Mr. Felt's the cause of Spiritualism have been such as to come on this earth persist in returning to it, a to show her authority over Peter and Jenny, merit a courteous treatment, at least, from the clogging and not a stand still would be the result. who, however, had little fear of her severity. hands of Spiritualists—and no intelligent person who is in the least acquainted with her, or her works, doubts her ability or sincerity-has had a chance to examine the work in question and judge of its merits; while, on the other hand, her assailants (who appear to be lealous of her good fortune,) have had no such chance-know nothing of its merits, and are not qualified to express an opinion regarding it. , In this instance they occupy a position parallel to the Orthodox bigot who is loud in his denunciation of Spiritualism, and who, when asked if he has ever witnessed the manifestations-if he has given the subject a thorough investigation ? replies: "No: neither do l want to know ; it is all humbug, or the work of the devil, and I will have nothing to do with it !' Like the bigot, it would better become them to wait until they have examined the work before assailing, in the way they have done, a lady who is so able an advocate of the cause they profess to love. To no one is the cause of Spiritualism dearer than to myself, yet I do not think it embodies the whole truth and knowledge. There are other truths than those of Spiritualism, and we should be ready to accept knowledge from whatever source it comes, and be willing to investigate everything that promises any facts, hitherto unknown. We know that by and through mediums we can communicate with our spirit-friends who have passed on. Now if we can do the same by means of occultism or magic, it does not close or interfere with the way already opened, but opens another channel of communication with super-mundane intelligences. If occultism is a demonstrable science, ignoring or vilifying gural Notice by slipping into it that magical lit- it will not help the matter in the least. It would be like the ostrich covering its head to hide from its enemies; but an understanding of it will enable us to take advantage of its truths and use

anxious to investigate the matter, and not denounce it until I know what it is.' It cannot make any difference with the known facts of Spiritualism, although it may destroy some of the theories in regard to it; and if they are false, the sooner we know it the better.

The theory that Mrs. Britten is a dupe of the to be considered an insult. Casting aside Mrs. Britten's personal intelligence and common sense, are the spir is, for which she is but a medium for communication with the people of the earth, likely to be imposed upon and made the tools of any men, or body of men, in injuring the cause for which they have labored so diligently? And if the higher intelligences did not endorse the coming work, would they allow their medium to take the position she has in regard to it ?

Who can blame the author for wishing to remain unknown? for if a person as universally loved and respected by the Spiritualists as Mrs. Britten was supposed to be, has been so unfairly assailed, what might an obscure person, a stranger, expect at their hands? It is not every one that suffers martyrdom, and after the treatment Spiritualists and their cause have received at the hands of a bigoted public for the last twentyseven years, one would suppose that their expetake the course they have pursued in regard to" 'Art Magic."

If there are-and surely there must be-some liberal-minded persons who are not prejudiced chariots of Amminadab." against this work, and who are willing to conthey not come forward and endorse it by sending their names to Mrs. Britten, that we may learn as soon as possible the great mystery which for the present lies hidden in this unprinted work?

Respectfully yours, E. A. PALMER. Lakeville, Conn.

- LETTER FROM G. DAMIANI. To the Editor of the Banner of Light :

In your issue of the 11th instant, J. P.AT. in-are on earth to-day be but the repetitions of those who have passed away before, how is the earth's human population to be increased ?'' A re-incarnationist begs to inform him that re incarnation does not mean a perpetual, an eternal traveling from matter to spirit and from spirit to matter, but that the average of re-incarnations for the spirit is limited to fifteen in number. His reasoning about the stationary population of the earth through the law of re-incarnation, as he understands it, is the contrary of what it ought to be. An infinite number of spirits ever proceed from bright in a beam of the setting sun. She was an unextinguishable source, and if, those who growing fat and lazy, and more and more inclined

# DAISY DOANE: The theory that Mrs. Britten is a dupe of the SUNSHINE AFTER DARKNESS.

A Splendid New Serial.

# Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

Author of "Dorn Moore;" "L'ountry Neighbors; or, The Two Orphans;" "Bocky Nook A Tale for the Times;" "Bertha Lee;" "My Husband's Neiret;" "Jessie Graz;" "Pictures.of Real Life in New York;" "The Two Cousius; or, Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc.

God is the master of the scenes ; we must not choose which part we shall act ; it concerns us only to be careful that we do it well, always saying, " If this please God, let it be as it is."-JEREMY TAYLOR.

#### CHAPTER V-CONTINUED.

beautiful. Uncle Joe, aided by Daisy, had led Aunt Margie into the garden and placed her in a) arm chair near his mother's flowers, and the old woman was so full of happiness that she said she could express fizonly in the language of Scriprience would have taught them better than to ture-"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded

Or ever I was aware, my soul made me like the

"Which means what ?" asked UnclesJoe, "for tribute their mite toward its publication, will 'I am not learned enough to interpret that verse.' "Why, Joe, don't you understand? The bridegroom and the bride had been separated for some cause, but he could n't live without her presence and'so went down into the garden to find her and his soul went like the chariot of Amminadab. This man, Amminadab, had a fine charlot and swift horses, and drove very fast. Now this beautiful day, and these sweet smelling flowers, and these pleasant faces and the mild air, make my soul go out toward God like the chariot

self to day."

Mrs. Sam brought the baby out, and A'unt Margie took it in her arms; then Mr. Sam came too and sat down beside his brother on the soft. thick turf, while they talked about certain improvements which they would make in the grounds. Peter was leading the horses to water and singing,

"Ism bound for the land of Cansan."

Betly was resting from her labors in a large chair in the kitchen porch. Her gay turban looked

lethe labor of the mimetic wreath, had exquisitely That summer evening was very calm and emulated the lively hues of nature, so that at the distance it was held by the queen for the inspection of the king, it was impossible for him to decide, as her question imported, which wreath was the production of nature and which the work of art. The sagacious Solomon seemed perplexed; yet to be vanquished in a triffe by a triffing woman irritated his pride.

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"The son of David, he who had written treatises on the vegetable productions 'from the cedar to the hyssop,' to acknowledge himself. out witted by a woman, with shreds of paper and glazed paintings ! The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Jewish court looked solemn and melancholy. At length an expedient presented, itself to the king, and it must be confessed worthy of the naturalist. Observing a cluster of bees hovering about a window he commanded that it should be opened ; it was opened ; the bees rushed into the court and alighted immediately on one of the wreaths, while not a single one fixed on the other. The baffled queen had one more reason to be astonished at the wisdom of Solomon."

Mrs. Sam could not help smiling at this recitation of the old woman ; there was the same tone and pronunciation which she remembered so well in her girlhood. Recalling another story which Aunt Margie used to tell in a very different way, as it related to an event of which she was an evewitness herself, she asked her if she could tell Dalsy about the dark day which occurred when she, Aunt Margie, was a child.

"Yes, indeed, darling. I remember it as well as if it happened only yesterday. I never think of it but I feel as scared for a minute as I did then. Shall I tell it to Daisy ?" "Please, Aunt-Margie do: "....

Betty heard this conversation, and curiosity for once got the better of her laziness, and she moved herself and her chair to the end of the porch nearest Madame Doane's garden, a' that par was often called. Jenny had half filled her basket with apples, and had come up with two or three that were very large and ripe for Daisy. 'As she lingered Mrs. Donne told her that she might take the baby awhile, for she saw the curiosity in the girl's eyes. Betty, with a sudden gush of good feeling, beckoned to Peter and said to him 🥳

cal gentlemen and imprint vaporous kisses upon she foreheads of theosophical ladies? Whatever skeptics or scoffers may think of the

Magical Colonel's "announcement." it furnishes one great object of consolation and rejoicing; it is a new argument for the never-ceasing progress of Science, particularly its youngest branch, chemistry. The evolution of one solitary "Elementary," even if he or she should not be bigger than a flea nor sweeter than a mosquito, would solve the hardest problem of Modern Science. and prove the sufficiency thereof for all spiritual intents and purposes proclaimed by Prof. Tyndall. After all, life, soul, mind, is nothing but the result of chemical combination ! Immortal but poor Goethe! who imagined to have dealt a mortal blow of sarcasm to the pretensions of Modern Science, when he made appear his "Homunculus" in the glass phial in the chemical laboratory of the scientific pedant Wagner! Poor German poet and wiseacre, thou art outwitted by Mr. Felt, of New York ! Thy satirical arrows fall flat to the ground.! The wild vagaries of thy poetical vision are to become realities! The "Homunculus" is there ! he is flitting about on vapors, alighting on theosophical periwigs and chignons ! But hold on ! Do n't be too fast, too sanguine! Alas! in spite of the pompous solemnity of the presidential announcement, the "spiritus elementaris" is still lying in the womb of the crucible or the alembic, he is still hidden in that occult region of "great expectations." We are sorry to say the high-blown President of the Theosophists, who, as we are told, is at the same time a cautious lawyer, has himself marred and blasted the otherwise startling effect of his Inautle word of two letters 'reading " If." We have a right to call this little thing, or nothing, itself an imp, "magical," as it is capable with its short breath of blowing over the grandest effects like them. castles in the air. The German proverb is true which says: "The man who invented the 'If' and the 'But' has surely already made gold out of chaff."

However, no true Spiritualist ought ever to despair, even if from all the overwhelming wisdom which of late has been flowing from "occult" channels, he should feel like the student in "Faust" after receiving the revelations of Mephisto:

### 'I feel as stupid from all you 've said As if a mill-wheel whirled in my head. ''\*

Ir the apparatus of Mr. Felt should prove successful;

IF something living should emerge from it either "flitting" like an airy butterfly or even crawling like an earth-worm;

IF this living "Eus" should be proved and ac knowledged by "Exact Science" as the First

\*Translation of Bayard Taylor.

If the opposers of this work-through prejudice or fear that they will discover something within its pages not already in their creeds-do not wish to investigate the matter and subscribe for it, they have the privilege of letting it alone. (If they have nothing to do with it they will not be the dupes of the Jesuits.). But there are others who take an interest in matters outside of the beaten track, and who are not afraid to investigate newly discovered facts, wherever found; such should have an opportunity of investigating this matter, if the timid ones do not wish to. .

Personally, I always considered .magicians, oth ancient and modern, as clever jugglers, and held that a careful examination of person, apparatus and surroundings was all that was necessary to expose their trickery, unless it was some kind of spiritual manifestation; but when a person of Mrs. Britten's intelligence and integrity endorses: a work on this, subject, in the manner

A re-incarnationist ventures further to inform him that the spirits are not always re-incarnated well improve your time and pick up some of them on the same planet where they first saw the light, but more frequently come to it from other worlds, and go to others during the several incarnations. And as new worlds are continually made to receive new spirits, there is no lack of room for human souls.

The perusal of some good book on re incarnation would do J. P. II, good. G. DAMIANI. Naples, Raly, 28th December, 1875.

P. S-Let me congratulate you for the impartial attitude you have assumed in the matter of of re-incarnation, showing yourself ever ready to hear and to let the world know both sides of tor of one of the most liberal and enlightened spiritual prints in existence.

#### The Strolling Player. To the Editor of the Banner of Light :

I regret that but so little was heard in this country of the Strolling Player, as he styles himself, one of the controls of J. J. Morse. He is a very remarkable spirit—at once a philosopher and a wit, very genial withal, and exercises such a perfect control that the individuality of the medium is ent rely lost. His method of instruction is by means of parables, which always have a moral illustrating the beauty and excellence of Spiritualism. These efforts are all of an impromptu character, the subject for a "story' being generally proposed by the audience, and when completed, all the various divisions and subdivisions, no matter how complicated, agree with the application in the most perfect manner, fitting together like the pieces of a well-constructed puzzle. An effort of this kind one might suppose would require a deal of premeditated consideration; nevertheless, as I have already indicated, such is not the case, and though given on the spur of the moment the whole is delivered in choice and apropriate language, without any hes itation and with the greatest fluency. He is also very apt at answering questions, and a clearer insight into the nature and relations of the spirit-world may be obtained from this source than from any other I am acquainted with. The following choice sentences were made a note of at the time of their utterance, and I deem them

worth preserving. They will serve as specimens of the Strolling Player's style : "Art catches nature's truths and embalms them in beauty's smile on rugged canvas."

"Man is over striving for the unattainable. If It were not for his efforts to attain it there would be nothing to spur him on. The ideal ever precedes the real-the real being the partial actuali-ROBERT COOPER. zation of the ideal."

"Jenny," she was now saying, "you might as summer sweetin's that have blown down on the grass. Mr. Joe likes them cooked for breakfast.' Jenny took her basket, but stood loitering by the fence, talking with Dinah, her friend, in the adjoining garden.

The perfume from the verbenas, heliotropes, pinks and sweet peas floated on the air. A humming-bird poised itself on a delicate spray of the clematis, and was inserting its long, slender bill info the blossom to get its supper of honey, when a humble-bee flew upon the same branch and dis puted his right to it. The humming bird was very angry at this intrusion, and a contest fol the question. This conduct is worthy of the adi- lowed, in which the bird came off the victor, and remained with his Bill in the flower, seemingly poised in the air, not even resting on the spray where he first alighted. Then the humble bee alighted on the baby's cheek, as the child lay in its mother's arms. It was driven hastily away, when it flew to a distant part of the garden, not venturing to touch the gloved hand or bright cheek of the Princess Charlotte, who sat in silent dignity in her little carriage by Daisy's side. Aunt Margie, to whom all the sights and sounds of garden-life were familjar, said : " I see how King Solomon became wise: not from reading the books of men, but by reading God's great book out of doors. When I saw the bee on the baby's check, Daisy, and noticed that he did n't touch the doll, I thought of a little story which Mr. Joe's mother used to tell me about the wise king. I never found the story in the Bible, and where she g t it I do n't know, but I heard her tell it so many times, I can repeat it in the words she used."

"Please tell it; Aunt Margie, Mamma would n't you like to hear it?", asked Daisy. "Yes, indeed, if it is one of the Stories Aut Margie used to tell me when I-was a child."

"I haven't any new storles, Miss Millie, they are all old ones ; it is only the old that will stay in my head; if the new stories come, they ge away, for I suppose, like young folks now-days they don't like old-fashioned ways and old houses. Let me see : if I can only get the begin ning, my thoughts will run right on, and the words will come just like a flock of sheep when the wether leads the way.'

"Does it begin in this way, Aunt Margie? said Mrs. Sam. ""The Queen of Sheba, attracted by the splendor of Solomon's reputation-

"That is it ! That is it, Miss Millie-now I can go on. The Queen of Sheba, attracted by the splendor of King Solomon's reputation, visited this king at his own court; there, one day, to exercise the sagacity of the monarch, she presented herself at the foot of the throne; in each hand

"Aunt Margie is going to tell about that horrible dark day which happened when she was a little girl-it was almost like the day of judgment. Peter, and it may do you good to listen ; sit down on the steps of the porch, and beliave yourself properly when your betters are near."

Is this right?" said Peter, taking a low armchair near, and sitting as much like Betty as it was possible for him to do, with his arms resting on the elbows of the chair and his chin drawn down to make his neck look as short as possible. "You are a piece of impertence, and if I was Mr. Joe I'd teach you manners with a horse

"He teaches by 'sample and present," said Peter.

"I wish you might heed them better. Now keep still, and don't be interpreting, but ask yourself what you would do if such a day should come\_again ???

The two brothers still sat within sound of Aunt Margie's woice, and thus it happened that all the family, with the exception of the invalid in the chamber, who never cared for Aunt Margie's stories, was gathered in the garden to hear the old woman relate an incident of her childhood. Not one of the group but thought of it afterwards and was glad they had been there.

"I was n't a little girl, Miss Millie, then, I was a young woman, and lived in this very house. Mr. Joe was a baby then, and looked as much like young Master Richard yonder as two peas. I shall never forget the winter of that year. We had one snow storm so bad that a good many people walked out of their chamber windows on to the snow, and others dug a hole through the snow from the front door to the street. It was so cold that my mistress was sending something to the poor all the time. We gave away all, the old blankets and old flannel that we had in the house. She sent me out one day to a little district that, we called 'Guineal because so, many negroes lived there. They felt the cold 'mazinly, 'cause it do n't come nateral to their constitutions.

"It was to Betty's mother's house I went. It was n't long after Betty was born. Her father was sick, lying on the bed, and had n't been able to saw and split his wood for more than a month. 'I am afeard they will freeze to death, Margle,' she said, 'if we do n't see to them,' so she bade she held a wreath; the one was composed of me fill a basket with bread; and tea, and meat, natural, the other of artificial flowers. Art, in | and eggs, and take it along with me. I met my

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A "gross" swindle-Selling eleven dozen for twelve.

she said, says She, Margie, if youare going up? to Guinea don't you succee, for if a negrothears held. you sheete he 'll take your head off, 'cause they were n't made to sneeze, you know !!

"I'didn't believe that, but went on my way, with my stuffed bombazine bood on my head; and warm josey made of green and red-plaid which my mistress had made for me, and a pair of mattension my hands, and some old woolen blood was warm, and I kept thinking how glad Casar Alexander (that was his real name) would be to see me. It was a miserable little hovel they lived in and it Tooked yery drear and desolate in winter, in similar, they grew flowers all round it, and/itm morning-glories, and gourds up the sides, but now it was buried in snow, except+ some man had just shovelled agath. I went in, that week) I met Miss Keziah Oldmarck. She and who should be there but our 'Squire himself, Mr. Joe's father! (there was no Mr. Sain thên ;) he was standing by a bod on which Casar Alexand or lay, with some old ragged quilts wrapped neighbors. She seed me coming round the corround him. He looked like a moving 'natomy he ner of Chandler's lane, and she called to me : way so than, and has bonga, stuck out, But his. eyes were as bright as black djamonds as he -end of the world?" looked up at the Squire, who was speaking to him.

"" Now, Clesar, you are a slave no more; the law has set you tree."

""Is it trug, 'Squire ?" said Casar, "You know Captain Greenlear brought me from Bar- Miss Kezhah, 'to him that is at ease-in his posbudges, and said I was his slave while I lived : he has let me live here, and has n't claimed me for - and he shall dwelf in a howling wilderness. As years, but I would be more willing to die if I- for you, your comeliness shall be turned into could die free like white men."

"" That you can do now, Casar ; we have putit sinto our State Constitution this winter-all men are born free and equal; and now there is sung that solemn hymnnot a slave in our State!

"HBlossed by God !" Casar cried out, and his wife dropped down on her knees, and said, "I thank the good Lord ! Now Casar will live! He will get well now !" and sure enough he did, and grew fat, and strong. His wife had been listening to the 'squire, and so let the fire go out, and the poor little baby was creeping round on the cold floor, and meaning in that low tone that poor babjes are apt to do ; 't was n't much like our little Josey, who, when he wanted a thing, would scream out like a trooper. I took the child up, and put it into its mother's arms, and then I whipped down the tinder box and struck a light with the flint, and iron, and the burned linen there was in the box. Then I found some chips that had come from the ship-yard, and with them I made a bright blaze; then I hung the teakettle on, and in five minutes I had a cup of tea that made Cæsar Alexander warm in all his bones. and I put some flannels on the baby. I meant to say that when the Squire see me a striking the tinder-box he smiled, and says he, 'Well, Margle, if you are here I may go, for you will know? what to do,' and he looked pitiful like at the little pile of chips,

· '' It is bitter cold weather, 'he said, 'but nos body will draw wood "in this deep snow. I will order some more chips from the yard for the present, and you can tell your mistress what is needed here."

"I never saw happler folks in my life than Casar and his wife Violet on that day.

"The next month after this was the coldest here in the country. For thirty-one days the ice and snow never thawed a particle, even on the sunny side of the house, and there wasn't a fence to be seen in any direction. We had our hands full with the poor, and though my mistress was delicate like, and could n't go out, she went in spirit, just as blessed angels do go, I suppose to hundreds of poor, cold, and hungry people during that time.

"At last the snow began to thaw a little, and we had some rain; and that made it worse than the snow for getting out. Your father, Mr. Joe,' for the brothers were listening to Aunt Margie, "got me a pair of glow-shoes, [1 guess the old woman meant galoshes) and with them I got along tolerably ; but I never was so glad to see the first of May as I was that year. "Now," said I to my mistress, the winter is over and gone, and the time for the singing of birds has come. You can go out soon and smell the fresh air." "Yes," said she, "we will, go into the woods and get some trailing arbutus. I never longed for it as I do this spring." I was determined she should have it before the woods were dry enough for ther dainty little, feet, so I told the 'Squire, and I said, 'Please, will you let Reuben (that was our gardener in those days) go and see if there is some arbutus yet?' and he said, 'Margie, your mistress wants them, don't she 22 and 1 said, 'Please, sir, she wants them more than her food.' And he smiled in his pleasant way, and said, 'Margie, I will go myself, and I will take you with me, for if we go we will be sure to get It if it is there ; you are a real Captain Cook for exploring !' I did n't know what he meant, but I was glad enough to go, for I knew Reuben did n't like them wild flowers half as much as he liked the Dutch tulips they brought from Holland and paid quantities of gold for, and I knew my mistress set more store by the wild flowers. "Well, we went without her knowing what we had gone for, and brought, the flowers home. She was fast asleep when we filled her sittingroom with them. How surprised she was! her eyes looked as wet and blue as an English violet in a dewy.morning, when she said, ' Richard, youdid this for me ? and then she laid her tiny, white hand on his shoulder, and said, 'I hope there will be wild flowers in heaven !" At that the 'Squire turned round and looked out of the window. I think he had a warning then, but he never told of it. Sure enough, they were the last. she ever saw in this world, but maybe she found 'eín

were the thickest and darkest clouds I ever be-

"The next day it was the same-if anything, worse. Day after day it grew more and more cloudy and thick-the sun looked like a great round red ball, the air was thick and still as death. It seemed to me that the world and all, the nineteenth of May; the grass was green, the living things on it stood still. Day after day, till ten days were past, people looked at each socky on my feet. I was young then and my ,other and asked what could it mean? The Squire said it seemed to him like the weather that comes before a hurricane in the southern seas, and 1 in town were perched up on fences and woodthink he was afeard of one.

"I was a gay young creature then, not much given to serious thoughts, and I thought if the 'Squire, had seen hurricanes and lived through 'em, why we could; but one day when I was ing one window and the space of the door where going down to week day lecter (everybody went was one of them Christians that are naterally sharp tongued and sharp-eyed, and feel called upon to go round and look up the faults of their "" Margie, 'said she, 'are you prepared for the

> "'Oh, Miss Keziah," says I, "there is to be a hurricane, and maybe 't will blow down some trees, and maybe houses, but the 'Squire has

seen lots of 'em and tells us not to be scared." ""Woe ! woe lowoe ! to the rich man !! said sessions ! All his palaces shall be laid waste, I ugliness, and you shall have sackcloth to wear, and ashes to sit in !!

"I trembled all over like a leaf, and when they

22 For ob 1 how off thy wrath appears, \* And cuts off our expected years ( Thy wrath awakes our hundle dread ( We fear the power that strikes us dead, '

my heart went thumping inside of me as if it

down, and a coming ap and a dropping down, allthrough the smoky air, not daring to look a seeand time at the great red sun in the clouds. 1 went up into my mistress's room ; she was sitting by the west window, looking at that-sun, that did n't seem no more like our sun that used to shine so bright and beautiful, than a copper penny looked like a gold sovereign.

"" Margie,' said slie, in her sweet, gentle voice, "I think the air is very murky and the sun has a strange, red look.

"Yes, ma'am,' I said, ' the world is coming to an end. Miss Keziah has been telling me that the 'Squire's beautiful house is to be taken away, and I 'm not to wear a flowered gown any more, but only sackcloth and ashes. Oh, ma'am, I am most dead a thinking what is to come !

"I was white as a sheet, I knew, and I could n't stand for trembling. She rose up and came and aid her soft hand on my shoulder, and, says she : Margle, God is a loving, kind father. He made this world and all the people in it. He will take care of us. ' Let us trust him.'

"She took off my bonnet with her own hands, and then poured out a little cordial and made me take it, and then she opened the psalm book that lay upon the table near her and read-

the table here in the Rock • Oh, lead me to the Rock That's high above my head; And make the covert of thy wings My shelter and my shade.

"Her beautiful, caim face, and her voice, low and sweet, comforted me, and I said, 'I will not be afraid any more-I will trust God.'

"But my heart died within me the next morning. I could see the sun, but it was redder than was the day before. It shone in that way for a little while, then it was hidden from us altogether, and a great darkness that could be felt settled upon the town. The clouds were very dark, but just on the edge of the horizon there was a tinge of reddish yellow, almost copper

grew lighter in the east, just a glint at first, then a broader space of blue sky, then the clouds caught the sunlight, and became a pretty rosecolor, and at last the sun himself came up, clear and beautiful, and strong, as ever, not shorn of his beams, but our own glorious old sun ! It was trees in leaf, and waving in the breeze; the birds sung as I never heard them sing before or since. I thought they would split their little throats trying to make music. The roosters in every yard sheds, thinking, silly things, that their music was pleasant to our ears. I just fell on my knees, for l'could n't help it; not to pray, but to praise, for instead of praying 1'sung right out— "'Father, how wole the g ory shiftes !

\*Father, how wide thy govy shiftes ! How high thy wooders its : Known through the earth by thousand signs, By thousands through the skies ! ? " I went down and duing open all the windows of the dining room and let in every beam of sunlight that cliose to come. When my mistress came down, looking very lovely in her lilac. gingham morning dress and tiny breakfast cap of lace, she said, "That is right, Margie; a good thing it is to behold the sun.' The 'Squire had been up before her and gathered a few violets, the first of the season, and put them near her as I am-if I should settle over a Universalist so-plate. She placed them in her hosom. Just as ciety? I have been invited to do so since I gave plate. She placed them in her bosom. Just as they were going to sit down to the table, we heard a merry voice under the window saying, 'Uncle Richard ! Uncle Richard, come out and look at the sun !'

'I knew the voice was that of Patsy Sage. She and her sister were on their riding-horses, a groom following behind. Sever was a saucier, prettier little malden born, than Patsy. She had a little fair round face, and dancing blue eyes, full of mischief, and always a smile and a kind word for everybody. I don't know but people generally called Sybil the best looking, and she was handsome as a picter, and sung like a bird, and darted round here and there: like a gay butwere the great pendulum of the clock a dropping 'terify, but Patsy was her uncle's favorite. He went out and saluted the ladies, then bent down the time. When meetin' was done I went home and kissed Patsy's little hand which she held out to him to shake, and then he put out his hand for her to step on as she alighted from her horse.

"' Are you going to stay to breakfast, sister?" said Sybil.

"'Don't I smell Margie's wattles?' said she, and I know there is fresh butter and white sugar in every check of them. And there ! now I see Dinah with a dish of broiled chicken. Resistance is vain.'

"At that, Miss Sybil was off from her horse and into the house before her uncle could turn round to help her. Such a merry breakfast as we had that day ! Them girls were the belles of the town, and they had a great deal to say ; my mistress would smile and enjoy it all, though she was not much given to merry-making herself, but the 'Squire was just as gay-hearted as one of their own beaux, and entered into all their girlish sports. It was a beautiful day. I think I shall never feel just like that again, till I wake up in heaven, where there is no night. I am tired, boys, and you see the moon is coming up. I must go to bed."

The two brothers rose at once, and she walked slowly between them, leaning an arm on each, to her own room. "Good-night to all," she said, "and remember that if a dark day comes, the next may be the brighter for it."

Miss Joan had been alone in her room a part of this time. Near her was an old-fashioned desk, a small secretary; on the bed near her left hand a pile of gold sovereigns. Her brother Joe had brought them to her that day. She amused herself with them awhile, but they were not seen again, and how disposed of, no one knew. Nurse Coffin never saw them, and the only remark Miss Joan made about them was, "Not one of my gold sovereigns goes into a ship."

Aunt Margie went to bed at her usual hour. and fell asleep, as she had always done from a child, almost as soon as her head touched her pillow. Uncle Joe had ordered Jenny to sleep on a cot in the room, and she had done so for sometime. That night Aunt Margie awoke about midnight and asked Jenny for a drink of water. The girl brought it. "Now, please, Jenny, put a blanket over my feet. I feel cold. I-am sorry to waken you," she added, "but when you are an old woman, I hope you will find somebody to be as kind to you as you have been to me." "If all old women were like you, there would n't be much to do for them," was Jenny' answer. "Anything more, Aunt Margie ?" "No, Jenny; 'all my wants are well supplied,' she said in the words of a favorite hymn, and fell asleep again, but never wanthed in this world.

#### sister Mollie when I had gone a little ways, and was rolled upand mingled with the clouds, which red sock for you that night. Little by little it Rev. J. H. Harter's Letter, and J. M. Peebles's Response.

BRO. PEEBLES-I am to day celebrating the fifty-fifth anniversary of my journey in earth-life, and the twenty-first anniversary of my married life. The Spiritual Reinion which we-held yes-terday and day before in Auburn, and to which you were invited was a grand success. The you were invited, was a grand success. The speakers, A. A. Wheelock, Mrs. Dr. Kimball, Mrs. Dr. Phillips, John Corwin and others all acquitted themselves nobly. We regretted your nability to be with us on the occasion. inaointy to be with us on the occasion. As I have known you so intimately and so well for the past thirty-three years, and as you are so far in advance or above me in the spiritualistic school, I wanted you not only to help us but to at a spiritualistic school and the spiritualistic school and the spiritualistic school and so a spiritualistic school and so a spiritualistic school and spiritualistic school I. Please give me your definition of Spiritual-

ism '

II. What relation, in your estimation, does Spiritualism bear to Christianity? 111. Do Spiritualists, as a class, recognize the IV. Why are there so many Spiritualist lectur-

ers out of engagements, and public life, even? V. Do you blame Ambler, Haydeu, S. C. Hay-ford, Dr. Houghton and other Spiritualist lectur-ers for going into the liberal churches as preach-

VI. What would you think of me-Spiritualist

up my letter of fellowship and left the denomina-

VII. Do you consider magic and occultism the keys that unlock the wonders of Spiritualism? VIII. Do you accept preëxistence and re-incar-nation as now taught by the spirits? .1X. Why is there so much cvll speaking, back-

biting and slander current among mediums and speakers? and why are the really good often most persecuted? X. The Banner of Light, quoting from the

Harbinger of Light, Australia, says you will probably return to Australia, visiting India and outh Africa. Is such your purpose ? XI. You are reported to be studying medicine,

A1. 1 on are reported to be studying involution, anatomy, surgery, &c., in some Philadelphia uni-versity. Is it so? and if so, why? XII. Are you in favor of organization among Spiritualists? J. H. HARTER.

Auburn, N. Y., Nov. 1st, 1875.

#### RESPONSE TO THE ABOVE QUESTIONS.

BRO. J. H. HARTER-Though delay is not ne cessarily neglect, still I feel that an apology is justly due for this late reply to your inquiries. Results have their legitimate causes. Attending a course of lectures in the Philadelphia University during the week-days of the past autumnlecturing Sundays upon Spiritualism in Washington and Philadelphia-and frequently upon Travels in the East during the week-evenings of these months in adjoining localities, it was absolutely impossible for me to attend your "Spirit ual Reünion" in Auburn.

How the days and the decades glide by ! Yes, it is. "thirty three years" since, as lads or students, we met at the Oxford Academy on the banks of the Chenango River-and years they have been of labor, trial, struggle, study, and a thousand smiles for a single tear! Though not a fatalist, I am an optimist, believing that inasmuch as God governs the universe, all that transpires is, all things considered, for the best. God 'all in all " is a Vedic as well as a-Pauline doctrine. Your questions are little more than echoes of similar inquiries often put to me by letter or at the close of lectures.

And now to the answers.

First. Spiritualism and Spiritism are not interchangeable terms: the former, as generally understood, implies a conscious intercourse with the inhabitants of the spirit-world; in a broader and better sense Spiritualism is a phenomenon, a science and a religion, kindling in all sensitive souls the loftiest endeavor, the holiest aspira tions.

Second. If by Christianity you mean the moral teachings and spiritual marvels of Jesus Christ, recorded in the New Testament, I have to say that Spiritualism and Christianity are in full accord : their felation standing something as bud and blossom upon the revelator's "Tree of Life," . the leaves of which were for the "healing Third. Difficult to answer, because of the different conceptions of prayer, and the indefinite Ideas affoat concerning God. Defining prayer to be aspiration, or , an up-welling and out-flowing of the soul toward all that is good, pure and holy, I am confident that "Spiritualists as a class" be lieve in the "necessity and efficacy of prayer." And yet, there are crusty, crotchety individuals who take a chill at the mere mention of prayer. The "rich man in hell," who "cried to Father Abraham," was possibly one of this sort. Though prayer does not change God, nor natural law, it does affect all sincere petitioners ; besides calling to aid angels and ministering spirits, who under the providence of God delight to answer prayer, Mrs. Conant, entranced, uniformly opened her public circles with prayer. Mrs. Tap pan; Mrs. Brigham, and nearly all of our most successful speakers, commence their meetings with an invocation. Fourth. Some from choice; others from ne cessity. The "why," involved in your inquiry, puzzles me. As an individual, I-never had so many pressing invitations to lecture. Some of these are for a month, and others for a year. Dr. S. J. Avery and others wrote me awhile since for a year's engagement in Chicago. James Clement and the Weavers of Baltimore did likewise. Subsequently, they engaged, the able and eloquent Dr. Taylor for a year. Both of the Baltimore societies are said to be in a flourishing condition. In the city of Battle Creek, Mich., where I lived ten and lectured six years, the Spiritualists urged me to return and become their "settled speaker." Dr. J. V. Spencer, under date of Oet. 29th, says: "I am fully satisfied that the only way to build up a prosperous society is to have a settled speaker." Let each and all 466 fully persuaded in their own minds." My Sundays, with the exception of two, are all engaged up to July 1876. The "field is the world," and the Macedonian cry is as importunate now as in apostolic times. Fifth. Not in the least. Evidently they had good and sufficient reasons. They still believe in the ministry of angels and spirits. I neither "blame" nor condemn shybody. When I am endowed with infinite knowledge and become absolutely perfect, I may presume to mount the judgment seat and deal out condemnation f It's a little galling to at least one of these brothers to be continually criticised and stoned by "sinnėrs." Sizth. I should "think " it was your business -not mine. And just so far as your aims and motives were good, I should say God and the holy angels bless you. Seventh. No. Reverse it, and you have it. Spiritualism, with its multiform phases of mediumship, is the key that unlocks magic, occultis m and all the marvelous wonders of the Orient.

Eighth. Most sincerely do I believe in the prexistence of the soul. Re-incarnation is another matter. Taught by some, it is denied by other spirits. In my case, the testimony is not yet all in. Touching discussions upon this subject, reincarnationists have shown much the best spirit. It is as unwise to denounce as it is impossible to 'scold" even the wildest theory out of existence." Ninth. Evil-speaking, back-biting and the current slanders to which you refer-necessities of ante-natal tendencies, unbalanced temperaments, plebelan associations, and diakka influences-are not alone peculiar to Spiritualists. A leading character in the ranks of the liberal Christian clergy recently said :

Unristian ciergy recently said : "There is cannibalism around about us all the time and everywhere. Not a bird's leg [s taken up and counted a more delicious morsel, and is more deliberately pleked and chewed and relished in all its juices, than a person's reputa-tion is taken up, and cut, and bitten, and sucked dry, and cast out. It is wicked; it is damnable; it is treason to man and treason to God; and yet ends things are another. Why there is the set of th it is treason to man and treason to God; and yet such things are common. Why! meh will not carry vermin on their heads nor on their bodies. And yet they do carry vermin in their souls, crawling and creeping all over them. \* \* crawling and creeping all over them: \* \* \* It is high time that men should learn to discriminate and hate these feculent vices of detraction, and bitterness, and envy, and jealousy—all those elements which spring from the lower regions, and which are of the evil spirit."

"If thou hast aught against thy brother, or if thy brother trespass against thee," said Jesus, "go, and tell him the fault between him and theo alone." But the modern method-especially with those occupying "damaged social positions"-is generally this : if thou hast, or if thou hast heard aught against thy brother or thy sister-worker, or thy peer in mediumistic gifts-do not suspend judgment-do not wait to hear the other side of the matter, but run with the putrid lidbit to others; run, exaggerating and scattering the slime as you go-run, magnifying the sombrehued shadow into a black crow; ay, into even three black crows-run, richly and deservedly earning the Carlylean plaudit-" Ye are one of my jewels, saith the devil !''

Persecutions, though depressing for the moment, really harm no one; while all slanderous javelins, ultimately rebounding, pierce those that hurled them. "So long as all that is said, is said against me," says Emerson, "I am sure of success." "Permit a touch of autobiography," writes A. J. Davis in the Harbinger of Light :

"For years upon years I myself was made the special target for every marksman with shot gun and bow and arrow. It would be impolite, not to say profame and vulgar, to put in print the stories which refined and wealthy church members, including very respectable ministers, pri-vately and publicly circulated against me. I was reported and denounced as the walking embodiment of all that was vile and satanic."

And yet, A. J. Davis lives, esteemed and honored-lives a fine exemplification of the true harmonial man ! But where-where are those accusers? Joaquin Miller, when traduced in private and public, preached a sensible sermon in the following song :

"Is it worth while to jostle a brother— Bearing his load of the rough road of life? Is it worth while that we jeer at each other In blackness of heart?—that we war to the knife? God pity us all in our pitiful strife.

God pity as all, we jostle each other; God parlon us all for the triumph we feel When a fellow goes down 'neath his load on the heather, Pierced to the heart; words are keener than steel, And mightler for wee or weal.

Were it not well in this brief little journey On over the Isthmus, down into the tide, We give him a fish instead of a serpent, Ere folding the hand to be and abile Forever and sye in dust at his side i

Look at the roses saluting each other; Look at the herds all in peace on the plain; Man and man only makes war on his brother And laughs in his heart at his peril and pain; Shamed by the beasts that go down on the plain.

Is it worth while that we built to humble Some poor fellow soldler down into the dust ? God pity us all 1 Time oft soon will tumble All of us together, like leaves in a gust, Humbled indeed, down into the dust, "

Tenth. It is true that I have been invited to return to Australia and other localities in the East. And inasmuch as my commission from heavenly intelligences enjoined that I go into "all the world and preach the gospel," it would be quite natural that- when especially invited I should go to India, Australia, Ceylon and South

Within thy presence, Lord, Forever 1 'It abide': Thou art the tower of my defence, The refuge where 1 hide.'

" Where everlasting spring abides, And never withering flowers,"

"Ye see, Mr. Sam was born the very month -they came again-the next spring, I mean, When she died I went out and got some of the flowers to lay on her coffin. -The whole room .shelled sweet of them when she lay sleeping in the great drawing-room.---Well, I-was almost forgetting to tell you about the dark day. When the 'Squire and I were riding home with the cliaise full of the flowers, I noticed a strange feeling in the air ; it seemed thicker than common air, and before we got to our own door it was as if we were in the midst of the smoke of burning woods. The sun looked like a great red-hot iron ball, and I said, 'How curious I' and he said, 'Margie, I wonder if the woods are on fire !' He sent a man out to see, and, sure enough, there was a fire in the woods. So we thought no more of it; only as there were but a few trees burning we said Trwas a great smoke for a little fire. The next day it. was worse, and then we knew it was n't all caused by the fire in the woods, for what smoke there yesterday that I knit almost the whole of a little

color. We could not see to do any work--we all gathered in the dining-room, where our mistress came to us. Joan was a little girl then, and stood beside her mother. She did n't seem afraid at all, but ran to the window to Look out, and as she did so, she said :

"Hark, mamma, I hear the bell toll; I want to run out and see the dark.'

"In a minute Miss Keziah came in breathless, and looking as if she had seen a ghost. 'Oh, Mis' Doane, will you forgive me? 1-said a false thing about you. I called you'a heathen idolator, and said you set up your husband and children and worshiped them. . The end of the world is at hand ! will you forgive me for this, and all the other evil things I have said against you?'

"We had lighted candles by this time, and I could see my mistress smile as she gave her hand to Miss Keziah, and said, 'I never felt hard toward you, though I knew you said those things, Miss Kezlah. We all of us are faulty, and must learn to bear and forbear" with each other.'

"Just then we heard a man drying in the street, 'The end of the world has come ! Sinners, come to judgment !' and offe man cried out as he run along, wringing his hands, 'I've watered the rum !! 've watered the rum !' He had cheated in his trade, and was confessing his sins. "The cattle came home from the pasture, the hens went to roost, and deeper darkness settled down upon us at mid-day, when the sun on other days shines brightest. Now and then in the afternoon a glimmer of light appeared, and then the cocks would crow as if they thought day had come again. Little Joe went to sleep in my arms, as if he too supposed it was bed-time. The night that settled down upon us was fearful. . I - read in my Bible about the darkness which God sent upon the Egyptians, and said this must be like it. There were no street lamps in those days. "I went out and stood a few minutes in the garden, and I put out my hand to gather up the darkness as if I could take it away with me.

"The 'Squire came in to an early supper. He bade us light the house well, and not to draw the curtains, 'for,' said he, 'if any one is out, let us share our light with them.' He was very-cheerful, and told us that he went up to the ship-yard where the men were very busy, and ordered lanterns brought that they might not stop work.

I fell into a troubled sleep, but awoke just as the hall clock struck twelve. I rose and looked out of my window.' The wind had changed and blew from the northwest, and after looking steadily at the sky for a few minutes, I could see the clouds flying/away like an army of conquered soldiers. I was so anxious to know whether another sun would ever rise, that I dressed myself and sat down to watch. I could never sit idle, you know, Joe, and I remember as if it were but

#### [Continued.]

THE SONG OF 1876. A Festival Poem written for the German Centennial Singers' Union of New York.

## BY BAYARD TAYLOR.

Waken, voice of the Land's Devotion ! Spirit of Freedom, awaken all ! , ye shores, to the Song of Ocean, Let every tongue be dumb, That sounded its malice, or murmured its fears She hath won her story ; She wears her glory ; We crown her the Land of a Hundred Years'! Out of darkness, and toil, and danger, Into the light of Victory's day, Help to the weak and home to the stranger, Freedom to all, she hath held her way Now Europe's orphans rest Upon her mother-breast ; The voices of Nations are heard in the cheers That shall cast upon her New love and honor And crown her the Queen of a Hundred Years North and South, we are met as brothers ; East and West, we are wedded as one ! Right of each shall secure our mother's ;

Child of each is her faithful son ! We give thee heart and hand Our glorious native Land, For battle has tried thee and time endears;

We ask in all candor, must the pure teach ings of Christ be held responsible for all the orimes of this numerous class [the wrong-doers] represented in every phase of society? Certainl not. And yet, many charge Spiritualism with all the misdoings of its converts. A simple be-lief in Christianity or Spiritualism will be of little value here or hereafter, unless it leads to purity of heart and life, and the bringing of all-the fac-ulties and powers of his threefold nature in sub-jection to the principle of love of God and man, as fulfilling the whole law .- Rev. Samuel Watson

The Bible is a book that should be read like other books, In a broad and comprehensive way. • • The best way to make the average man reverence the Bible, is so to ex-plain it that it shall seem a sensible book to him, - Golden Rule,

Africa. Eleventh. Certainly; I have been studying medicine, anatomy, surgery, as well as attending "lectures" at the Philadelphia University, a rather old institution, chartered by the State of Pennsylvania, and holding in its grasp the charters of the "Quaker City College of Arts and Sciences" and others. In doing this my "purpose" was to know more of the physical organism in its normal and abnormal conditions. To study the structure and composition of man is to study this planet and the planetary system itself.---

Twelfth. I am and ever have been in favor of organization. A man's creed is what he believes, and a man without any belief is next to a nonentitity. Our republic, our State governments, our village corporations, our school districts, our families, are organizations. Demolition, disintegration, burning down buildings, leaving the inmates without shelter-these are not the highest employments. Construction, re-construction, and broad, healthy organizations are among the demands of the age. J. M. PEEBLES.

#### Taking Casts of Materialized Spirit Hands.

Prof. Denton, of Massachusetts, who devised this process, has for some time past been getting excellent results with it, which he has given to the world in the Banner of Light. Although he has described the process—and it is simple enough when one has once tried it—still our readers may possibly thank us for the following detailed di-sections for taking casts of deship hands. But rections for taking casts of fleshly hands: Put half a pound of parafine, broken small, into a ten pound stone jar, not narrowed at the mouth, fill up nearly to the top with boiling water, and stir. The parafine, which is a wax like substance, will soon melt, floating like oil on the surface of the water. Allow the temperature to fall to about 140°, grease the hand carefully with oil, and dip it to the bottom of the jar three of four times, with a pause between each dip, after which it will be found covered with a tolerably thick coat-ing of paraffine, like a tight glove. Hold the hand for a short time in cold water to harden the mold, prick the points of the fingers to admit air, make a slit at the side by the thumb, remove the mold with care, and hold the cut edges of the slit to-gether, joining them with a little of the melted parafilm. (The snirits are said not to require the paraffine. (The spirits are said not to require the iling or the pricking, or the slitting at the Now mix some plaster of paris to a thick cream, fill the mold, and allow to stand say a quarter of an hour, till the plaster has set. Finally put the whole into a basin and cover it with boiling water, when the paraffine will melt off. floating to the top, and the cast may be taken out. Several Spiritualists have been trying the experiment, and we should like to hear of a copy of a model and we should like to hear of a copy of a model of a materialized spirit hand being made in the presence of responsible witnesses, under good test conditions. Such models are alleged to have been obtained in America.-The London Spirit. ualist.

There are always incentives enough to do your best i this world. If you cannot win a golden crown, you ma get a dollar chromo,

We will write thy story, And keep thy glory As pure as of old for a Thousand Years !

#### BANNER LIGHT. $\mathbf{O}\mathbf{F}$

# Banner Correspondence.

Ontario.

TORONTO .-- K. McDonald writes as follows Having been a reader of your most excellent and ever-welcomed paper for several years, until now it is an indispensable auxiliary to the happiness

ever-welcomed paper for several years, until now it is an indispensable auxiliary to the happiness and harmony of our entire family, I feel perfect-ly free to ask you for a brief space in its value ble columns, hoping that what I may say will strengthen the faith of many, and encourage oth-ers to investigate the sublime truths of our beau-tiful and heaven-born philosophy. Allow me to premise by saying that for more than fifteen years myself and family have been quietly but earnestly investigating the spiritual phenomena, during which time we have with-stood fearlessly the bitter scorn and most con-temptuous sneers of neighbors and friends, whose souls were so warped by religious sectari-an bigotry that they considered us only too fit subjects for his Satanic Majesty's dominions. Still encouraged now and then by a gentle rap from some angel loved one, or a familiar voice through the organism of some one or more of those composing our little circle; we have kept steadily on regardless of what "Madam Grundy" might think or say, until now we can say. We not only believe, but we know that Spiritualism. is true, and that those whom we once mourned as lost are ever by our side to cheer and comfort us, and under proper conditions do make themselves seen, felt and heard, and manifest the same kind-ly feelings and sympathies that so endeared them to us when in earth-life. Having in "a quict, unostentatious manner passed through the usual phases of rapping, speaking and writing, we now have the most sat-isfactory materializations, both in the dark and in the light, the blessed spirits handling, carcess-

speaking and writing, we now neve the most sat-isfactory materializations, both in the dark and in the light, the blessed spirits handling, caress-ing and even conversing with us as familiarly as when in the form. Nor am<sup>2</sup> mistaken as to the when in the form. Nor am'f mistaken as to the reality of solut I am speaking, for in my own house, and in a private room with door and win-dow securely fastened, with no one present but myself and the medium, while holding him by both hands the most brilliant and beautiful spirit lights would float majestically above our heads and in different parts of the room, and sometimes oppose so humburge of the room, and sometimes appear so luminous as to enable us to discern the hands, arms, and even drapery of our angel vis-itants; at the same time a mischievous little sprite calling himself "Jimmie " would, amuse himself by chattering in his childish voice, playing with different articles of furniture about the room, slipping into a pair of boots some three or four sizes too large for him, and dancing over the floor to a tune whistled by the medium, and finally go-ing to a stand some twelve feet distant, bringing us a pitcher brimming full of water, and asking us to "take a drink," which we did, returning to

him the pitcher again. Numbers beside myself have had similar expe-riences with the medium I have mentioned, not one of whom has failed to get the most positive and tangible evidence of immortality as friend after friend would return, giving their names, relating incidents of earth life, and in other ways

In our ordinary scances we enter the circle-room with much the same feeling that we would visit a friendly neighbor, and converse with as visit a friendly neighbor, and converse with as much freedom and familiarity with the invisites as among ourselves, they joining us both in con-versation and song. Musical instruments will also gyrate in different parts of the room, and over our heads, giving forth the most beautiful and soul-cheering melody. Now, Mr. Editor, while there may be many so blinded by prejudice and sectarian bigotry as to totally innore the fact of materialization and the

blinded by prejudice and sectarian bigotry as to totally ignore the fact of materialization and the spirit's return, to me it is a most glorious and blissful reality, and I rejoice that I have lined to see this day! And I feel to exclaim with good "Simeon" of old, "I have seen the salvation of the Lord, let now thy servant depart in peace." I am an old man just bordering upon the pre-cincts of the glorious hyreafter yet though ever. clucts of the glorious hereafter, yet though sur-rounded by children and grandchilden, the strength, confidence and assurance I have received from the happy <u>denizens</u> of the summer-land cause me to feel young, buoyanit and happy. Three of my children are developing as medi-ums for various phases of manifestations; my

wife also has strong healing powers, and in con-nection with the medium of whom I first spoke will hold circles for healing as well as materializations, when a band of materialized spirit phy sleans will manipulate patients with their own hands, and if necessary will, as they have fre-quently done, improvise medicines from the atquently done, improvise medicines from the at-mosphere in the room, adapted to each case; and to make it still more practical, they will diagnose, prescribe and furnish medicines for persons at a distance by sending lock of hair and return post-age. For further particulars address K. Mc-Donald, No. 33 Queen street, West, Toronto, Ont.

# Lyceum Hall, 92 West Baltimore street, is crowd-ed. Dr. Taylor's lectures prove highly interest-ing. New mediums are developing, and some have attained to a degree that promises well in the future. Among the latter is Benj. Swan, son of Geo. W. Swan, of Richmond, Va. He gave several good tests at a public scance, 10th inst., in the above named ball.

in the above named hall.

Florida.

FERNANDINA .--- A. L. Bennett says : Since my last letter was published in the Banner, two of our circle have gone to enjoy the company of of our circle nave gone to enjoy the company of the good spirits who guided them in this life, and instructed them in regard to the life beyond, namely, Dr. D. S. Webster and Bro. D. Davis. Dr. W. has been laboring as a successful healer in the South for several years, and at the time of his decease was building a Mental and Magnetic Curse in this above. The Cura will not now he Ouro in this place. The Cure will not now be opened, but we shall continue the Home for Spiritualists and mediums. We miss our both-ers, for we were closely allied in the good work, but trust they will ever be near to advise and guide us.

#### Kansas.

XENIA .- Miss Mary R. Hobart writes that Dr. J. Dooley, of Leavensworth, Kansas, is meeting with splendid success as a magnetic healer. "After suffering for over four years with heart disease, I was cured by his treatment in a very short time, also of spiritual blindness."

#### Written for the Banner of Light. SALUTATORY TO 1876.

BY. M. THERESA SHELHAMER.

- Swiftly have the golden moments Sped away with noiseless feet, Rounding out the Old Year's mission, Making all its life complete ;
- Sad and sweet has been the parting, Sad, as parting with a friend : Sweet, because the work accomplished
- Brought a pleasure with its end,
- Now the Old Year's young successor Comes with gladness in his mien ; On him smiles the winter synshine, Earth is peaceful and screne.
- 'T is for us to give him greeting, Bid him welcome to the earth, And to thank old Time, the giver,
- For this child of heavenly birth. Hall, thou son of snowy Winter!
- Welcome with thy regal train,
- Prince of all the shining moments, Blessed be thy royal, reign ;
- May thy blissful, happy hours, Bring the golden age of Peace.
- When the clouds of doubt shall vanish, And the sound of warfare cease.
- May the fiends of superstition,
- Bigotry, and fear, and gloom, Ignorance, and woe, and error,
- Hear thee knell their final doom ;
- May the lights of truth and knowledge Shed their radiance all abroad,

·\*\*::

- 'That shall brighten every pathway, When by saint or sinner trod.
- May thy holy, heaven-born mission, Thou, oh bright Centennial Year, Be to free each soul from bondage,
- Whether error, sham or fear ; Break the chain of grim oppression !
- Smite injustice with thy wrath !-Hurl the field of opposition From progression's shining path!
- Darkness spreads its gloom around us. Souls are crushed by want and woe,
- Hearts are bowed with pain and anguish, Laid by foul Intemperance low. Bright young Year, be thine the pleasure,
- Thine the power, divine and grand, To remove this darksome evil
- From our fair and sunny land. Scatter love, and peace, and friendship,
- Through the moments of thy reign, That shall bind disrupted nations
- In one grand fraternal chain. Send thy messengers of freedom

# Spiritual Phenomena,

#### Charles II. Foster in the West. We have frequently of late called the attention for reporting it. of our readers to the interest in the investigation

of the spiritual phenomena which has been aroused in some of the principal cities of the West by the presence of this remarkable medium. The St. Louis, Mo.; and Cleveland, O., papers have been especially busy in transmitting to the public a knowledge of the occurrences at his séances. The following "mineral test " from the Daily Times, (of the first-named city,) Jan. 6th, though it has been widely copied by the press, is transferred to our columns for the benefit of some who may not meet with it elsewhere : HOW FOSTER HELPED AN OLD MAN TO STRIKE

A PAYING LEAD.

A PAYING LEAD. Tuesday's Times contained the following par-agraph, concerning which Capt. Chas. P. Warner, of the Southern. Hotel, made a few remarks Thesday evening to a quiet party of gentlemen : "Samuel Murrell and a couple of young men-named Scage, says the Hibbor?" (Mo ) benne rat, based a piece of ground belonging to the estate of Wesley Scagg, do-ceased, and commenced taking out tild, which they sold at Vineland. About two weeks ago they struck a value of lead ore, nearly two feet thick, and has half day got out alm- buodred bounds. They are at work in an 4d signific, and have speed most of the thoe so far in cheaning and the old shafts. They thick they have one of the bot lead pros-pectaever struck in the rountry."

"About a month ago," said, Captain Warner, "Foster, the medium, came down stairs and want ed to know who had been banging away at his door at an early hour in the morning – I told him that a tall and rather sedate gentleman, evidently a tail and harder schule genteman, evidentry from the country, had been inquiring for him, and was given the number of his room. While we were talking the man came up and asked when he could have an interview. It must be when he could have an interview. It must be soon, he said, as he was going away shortly, and Foster told him that as he had been able to find his room that morning without any difficulty, if he would go up to it and wait for him he would be at his service in a few minutes. I went along, as the appearance of the visitor promised semathing out of the used order and promised something out of the usual order, and I fancied it would be interesting. When I entered the room the man took me, one side and asked me who would be a good spirit jo call up for some questions about mineral; and without giv-ing much thought to it, I suggested the Baron ing much (hought to R, I suggested the Baron von Humboldt. We sat down to the table, but before the visitor had a chance to disturb the Baron, Foster informed him that the spirit of an-old acquaintance of his, Wesley Scaggs, was present and ready to be talked to. 'Why, that is the man of all others,' said the visitor, 'who can tell me what I want to know,' and straightway commenced to ask whether it was of any use for bin to work down at the shoft he was then sink. commenced to ask whether it was of any use for him to work away at the shaft he was then sink-ing. The shadow Scaggs said it was ; that as he now was down below the fourth level he should go a little further in a perpendicular direction and then drift to the east a few feet, when he would strike a good veln. Some more questions were asked by the visitor, who was apparently, laboring under great excitement at the unexpect-od charged to it the information and the form laboring under great excitement at the unexpect-ed character of the information, and the scance was concluded. The then sold his name was Murrell, that he had been sinking this shaft for some time as originally started by Scaggs, who had died meanwhile; that he had pretty nearly become discouraged, having spent a good deal of money without seeing any 'prospect,' but that as Scaggs knew all about it he would go back and follow his ghostly direction. I had forgotten all about the matter,' said Causian Warner, in all about the matter," said Captain Warner, in conclusion, "till I read that paragraph in the Times, and then it came back to mey You can bet the old gentleman believes in Foster now, even if he had doubts when he was informed of the presence of the spirit who first sunk that shaft.

The Cleveland Herald for Jan. 7th gives a nearly two column report of a séance attended by its representative, in the course of which it affords the following glimpse of this gentleman's off-hand way of expressing himself :

"The medium said he was a Yankee by birth, bis father being a sea-captain and living in Salem, Mass. As soon as he (the medium) became old enough he detected his miraculous powers, and they had been growing on him or developing ever since. In reply to a question from a reporter at this point he said he could not call this growth of his powers 'cultivation.' It was simply devel-opment, just as a rosebud developed into a beauopment, just as a rosening developed into a beah-tiful flower. He could not assign any cause for the possession of this power. I cannot tell, said he, 'how I come to see your brother, and your mother, but see, them I can and communicate with them, too; of that you have seen me give proof.' \* \* \* The interview was contin-ued for some time longer, and Foster proved him; self to be a courteous, genial personage in conversation, as well as a mysterious character at a scance."

#### Important Cure.

To the Editor of the Banner of Light : A very important cure has recently been effeeted here by Dr. Cornell Smith ; so important indeed that I think your readers will pardon m

A worthy Jewish family by the name of Hyde man, residing ab 59 Lancaster street, Albany, N Y., have a lovely daughter, now about three years of age. Some months since it fell ill, and when partially recovered had its lower limbs suddenly paralyzed. For weeks it sat an uncom-plaining little sufferer, bringing tears to the eyes and anguish to the hearts of its doting parents and friends. An excellent family physician (and probably others) was of course a regular attendant; but his medicines utterly failed to pro-duce any effect. Mrs/ and Mr. Hydeman then had the hardihood to try my friend, Dr. Smith, who, after twenty-one "treatments"—using only his hands and no medicine whatever-fully re stored the dear little girl to all her former activi ty and galety. I called to see her, and found her running about the room as if no terrible blatus had ever occurred to mar the merry round of her happy hours. Albany, N. F. G. L. DITSON, M. D.

#### .... Delineation of Character.

Forthe Editor of the Banner of Light:

Allow me, if you please, to say a word of and opersons who address me and ask for delineaions of character and other aid. Many of them inform me they are poor and cannot send me the sum named in my advertisement, and they the sum named in my advertisement, and they send me nothing, frequently not even a postage stamp. Far from being rich, I cannot do ali I would to aid my kind, "After mature delibera-tion, and in harmony/with the suggestion of, beneficent and intelligent spirit-friends, I have decided to ask you to strike out the fee of two dollars in my advertisement and to insert in its stead one dollar. I trust this change will be pleasant and satisfactory to the poorer classes, and the rich may, if so disposed, send me ashere-tofore two dollars. In view of this reduction in tofore two dollars. In view of this reduction in price for my psychometric labors I deem it just and proper to add that persons who send me less than one dollar may not expect a response; and than one donar may not expert a response; non it is my wish that they who ask my services send an addressed and stamped envelope with the doller. Yours fraternally, JOHN M. SPEAR. 2210 Mt. Vernon St., Philadetphia, Pa., January 15, 1876.

#### LIST OF LECTURERS.

 MCCAUDA, MORGAN, ITALCE 800 DESPERATIONAL AND ADDRESS (To be useful, this list should be reliable. It therefore schooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to becturers, without charge. If the name of any person not decturer should by inistake appear, we desire to be so informed.]

formed. J REV, WILLIAM ALCOTT, trance and inspirational fee-turer, Buckland, Franklin Co., Mass. J. MADISON ALLEN, Matheld, Mass. MARY A. AMPHLETT, Inspirational, 27 North Halsfed street, Chicago, III. MRS, N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stonehar, Mass. STEPHEN PEARL ANDREWS, 55 West 54th st., New York, MRS, M. A. ADAMS, trance speaker, Brathebolo, VI. MRS, M. A. ADAMS, trance Speaker, Brathebolo, VI. MRS, EMMA HARDINGE BRITTEN, 250 West 36th street, New York.

- ow York, REV. J. O. BARRETT, Glen Beulah, Wis, REV. JOHN B. BEACH, Brickslung, N. J. Müs, S. X. BYRNES, Box 87, Wolfaston Heights, Mass, Mus, NELLIE J. T. BRIGHAM, Elm Grove, Colerath,

dass. Miles, R. W. SCOTT Bulaas, West Winfield. Herkimer ABBY N. BURNHAM, Station F, 533 Third avenue,

- Mus. 8, E. Bistiop will speak in Washington, D. C., ring January. Present address, Brillion, Calumet Co.,
- Visionshi, REV. Du, BARNARD, Battle Creek, Mich, BISHOF A, HEALS, Versalles, Cattaraugus Co., N. Y., Mus, E. Y. Iworth, Miltord, N. H. Mus, PutSern, A, Dory Bu Abur uy, Fairneid, Me, Du Jonty P, Bucows, (on Spiritual Philosophy, ) Ross-lie, VerputHon Co., H.
- (iii), Vermittion Co., 10. CAPT, M. H. BROWN, lecture for the fowa State Asso-lation of Spiritnatists. Will attend weddings and funer-is and accept calls in adjoining states. Address till spiring. Second. Story Co., Lowa, MIGS, F. BUTH, Inspirational, box 7, Southford, Ct. Dir, JAS, K. BATLEY, Sterlingville, Jefferson Co., N.Y. ADDIE L. BALLOF, Inspirational speaker, Box 656, San Camebro, Cal.

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 W. Berne en the following subjects: 1. Evolution, new becurse: 2. Datwindsin, new; 3. Life and Writingsof Samel Taylor Coleridge: 1. Charles Lamb: 5. Robert Burns; 6. Thomas, Paluet 7. Christianity opposed to Civilization; 5. Religion antagonistic to Science; 9. The Sayings of J. Sus; 10. The Result of Jesus; 11. The Deinge; 12. Geology.

May, D. The REMATCHORN DESIGN, I., The DORGE, LEVO MORY, MIRS, EMMA F. JAY BULLENE, H Charles St. New York, MRS, A. P. BROWN, SL Johnsbury Centre, VI, D. S. CADWALLADER will answer calls to deliver his MIGS, EMMA F. JAY BULLENE, 14 Charlesst, New York, MIGS, A. P., BROWNS, B., Johnsbury Centre, YI, D. S., CADWALLADER WIll answer calls to deflyer bis now and prophetic lecture '' Monarchy the Road to a Freer Republican Government,'' Absorbiers on religious, social and philosophical subjects. Address, 555 West Sev nth street, Winnington, Ieb. ALBERT F., CARPENTIA will answer calls to lecture any-where. Address, 656 Washington street, 'Restor, Mass,

10n, Mass. MRS, J. H. STILLMAN SEVERANCE, M. D., MHWAUKOO WE, EOWARD F. STRICKLAND, 16 Millord street, Cheboa, Mass. JULA A. R. SEIVIE, HORSON, Florida, will an-swer calls to become on Springalism and Reform Subjects.

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(A. M. J. UPHAM HENDER, DIAM, Car. Care DF. F. Jiam, ALLES HOLT, Clinton, Oneida Co., N. Y. ALLES HOLT, Clinton, Oneida Co., N. Y. Will lecture of reforms connected with Spiritualism. LLAS, HASTINGS, Institutional, East Whately, Mass. Y. J. B. HARTER, Andorro, N. Y. B. Botton, Mass. S. P. O. HYZER, E. Baltmorest, Baltimore, Md. S. F. O. HYZER, E. Baltmorest, Baltimore, Md. S. L. Dirto III SON, Inspirational, Owensville, Cal. ADELO, MICH. S. LESS, E. B. HOLDS, Inspirational, Owensville, Cal. ADELA HYZER, E. B. HOLDS, E. Baltmorest, Baltimore, Md. S. F. O. HYZER, E. B. HARTER, MASS, S. P. O. HYZER, CARE, BALTMORES, USERIMORE, Md. S. B. HYTCHISON, Inspirational, Owensville, Cal. ADELIA HILL, HARTER, AND ADELAS, HILL, S. FINICAS, HYLER, VINCEN, N. J. S. E. VINCAS, HILL, VINCEN, N. J. S. E. FUNCAS, HILL, MASS, MA

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New York.

BINGHAMTON .- "T. W. W." writes under a recent date : Last summer a small private circle was organized here, to meet twice a week at the house of an accomplished lady, the daughter of a late commodore in the United States navy. No results were obtained until about two months ago, when, the circle being joined by an elderly gentleman and his sister, it soon became appar-ent that the gentleman was mediumistic. A few weeks since rapping commenced—generally on the table, but sometimes on the floor, or on the chairs ; and the responses to questions through the alphabet showed a high degree of intelligence. One evening the heavy black walnut dining table at which we were seated, with our hands resting lightly on it, was suddenly tilted ; and this at our request was done several times, the legs of the table on the side which rose being lifted each time ten or fifteen inches from the floor. At sub-sequent sittings the movements of the table became more and more powerful; and at my request, the table, after being raised in the manner I have indicated, was kept up several seconds at a time. This has been done over and over again. The table would also rise and tap on the floor with two legs any number of times requested ; and when we sang it would lift itself, and beat in perfect time. I then asked if these manifestations could occur when our hands were not on the table. An affirmative answer being given by raps, the entire circle moved back from the table fully two feet, and joined hands. All of the previous phenomena were immediately re-peated—if anything, more strongly than before; and we now have them at each scance, with no one touching the table. A short time since I curtained the table with dark calico securely nailed tained the table with dark callco securely nalled and extending to the floor; thereby converting the space underneath into a cabinet. I then placed a small hand bell on the floor under the centre of the table. The usual rapping and table-moving occurred, but there was only a slight tinkling of the bell. Three evenings later, how-ever, while the circle was seated as usual with lound hands two feet from the table the bell was ioined hands two feet from the table, the bell was joined hands two feet from the table, the bell was rung violently, and it would ring at request at-any point under the table indicated. The bell would also ring and keep perfect time with our singing. At intervals during our singing; we could hear the bell set down, and then the table would instantly join us in keeping time. When the table stopped the bell would again commence singing and keeping time to be followed by the ringing and keeping time, to be followed by the

ringing and keeping time, to be followed by the table, and so on alternately. All of the above occurred with the room light enough to read coarse print. The persons com-posing our circle are friends and neighbors, heads of families, sedate people of character and intelligence. What I have narrated is a simple and truthful statement, without the slightest col-colors. oring. I give it to you from a sense of duty, feeling that no man has a right to withhold from the public such astounding occurrences From the rapid increase of manifestations in our circle we are anticipating still more wonderful developments.

#### Maryland.

BALTIMORE. - Chas. E. Brooks writes : The awakened interest on the subject of Spiritualism which has prevailed in this city for some time does not seem to abate. Every Sunday night, | and tomahawke.

Boldly forth throughout the world, Till on every dome and turret Right's pure banner is unfurled !

Hail, thou ruler of the seasons, With thy promises of good, With thy power to conquer evil, Make thy mission understood. Welcome to thy fair dominion. Thou, oh mighty potentate ! All the world is thy possession,

Make it good, and fair, and great, So that when thy rule is ended,

# Man shall bless its rich estate !

#### Allan Kardee's Works. To the Editor of the Banner of Light :

You did a great-deal of good in publishing a translation of Kardee's "Book on Mediums and Invocators," for it is therein shown, that medium-ship is a God, given gift, and cannot be tampered with, or used for mercenary purposes with im punity ; also showing that the gift is universal but in different degrees and phases of manifesta-tion, exemplifying the fact that it is not the  $op_r$ eration of a new haw made especially for the use of man in this nineteenth century, but that it is the same as Nature's other laws fixed and invari-able, and that all history gives examples of the intercommunication of the spirit world with this small globe of ours.

Now you have issued a translation of another and very important work of Kardéc, viz., the "Spirit's Book," wherein the thousand and more diversified questions are well and fully answered by a high order of spirits, also the question that is often put to Spiritualists by those persons who cannot gainsay the facts in regard to the Philosophy, the question that we so often hear, "Cui bono?" what good is there in Spiritualism? Those individuals should read the "Spirits' Book," and they would find that the sublime doc-

rine of the confraternity of man is there well elucidated, and that we are all children of a common Father, and that when we practice charity to our brothers we thereby very greatly add to our own elevation; charity meaning in this case its full-est sense, and covering all the delinquencies of the human race.

The book also shows that the small amount of leaven that we received at Hydesville twenty-seven tyears ago has, even in that short time, leavened a considerable portion of the lump of humanity, and will, ere long, leaven the whole

If Kardec's other works are as entertaining and instructive as the two above mentioned, it would be advisable to have the balance of them transated for the benefit of the English-reading public, for no such brilliant light should be hid under a bushel, as it were, by keeping it in one lan-guage only. Fraternally yours, William Wiggin.

68 Grand street, New York.

Mrs. A. M. Diaz holds that "civilized warriors with their showy uniforms, [Christians] nodding plumes and glittering bayonets," are but Darwinian developments of the savage warriors with their war-paint, deer-skins, feathers

The Cleveland Leader of the same date remarks of Mr. Foster :

"He claims to be a co-worker with the host of those who have striven to convince mankind of the existence of a future state of being. While philosophers have for ages expended logic upon this vital question, and still left many in doubt, he joins to their argument actual proofs which appeal to the senses or will as to the reason."

The Morning Voice (of Cleveland), Jan. 9th, in the course of its report says that during the scance "A number of startling revelations were made [to the writer] that could have been known to no one outside of his own personal circle, and the mystification was complete as well as surprising.

The Cleveland Sunday Post for Jan. 16th, holds the following language concerning Mr. Foster :

"We but reiterate the avowal made by many of our best citizens after a sitting with bin, that we are quite unable to approach anywhere near We are duite unable to approach anywhere hear to a solution of the mystery, and it is but just to say that had we allowed our prejudices to influ-ence us in the least, we should have denomiced Mr. Foster on the least indication of charlatanry, as we were, and continue, thoroughly skeptical on the question of Spiritualism j but our utter follows to discover the source of movers which failure to discover the source of a power which none can deny him the possession of, inclines us to endorse a manifesto pronounced in reply to an interrogatory made through the medium of this power in these words : 'A man may come to Mr. Foster and witness the manifestations in his presence, and yet be a disbellever in Spiritual-ism; but the man who says that it is fraud or collusion, is an idiot of the most hopeless kind."

We wish Mr. Foster and his estimable lady, who accompanies him in his journeyings, pleasant experiences and full success in the effort to widen among society generally the scope of the knowledge of a future life.

knowledge of a future life. "THE SPIRITS' HOOK " is the title of a large volume by Allan Kardee, the great French Spiritualist philosopher. To quote from its this page it professes to contain the prin-ciptes of Spiritualist doctrine on the immortality of the south the mature of spiritualist doctrine on the immortality of the mortal law; the present 10c, the future 10c, and the destiny of the human rate. If is translated into English by Anna Blackwell, who, in an ality written prelace, gives a most interesting sketch of the life and achieveneepis of the years and years was not the author's real name. Allan Kardee, we learn, was not the author's real name. Allan Kardee, we learn, was not the author's real name, hut a nor de plumenssumed at the instance of the pirit guides who dirated to him the material for this buiky volume, and whose name will always te a sociated with the rise and growth of the ine mathor's real name. Allan Kardee, we learn, was not the author's real name, hut a nor de plumenssumed at the instance of the pirit guides who dirated to him the material for this buiky volume, and who a stired him to christen it. In the name above quoted. Kardee was in traiting M. L60n-Den-ting at the they is the spirit's good ground for wash. Ing it shortened. If was ben at 1 ones. October 4th, 10d, of an old and honorable family. He was, by vocation, a teacher and lecturer, a -d published a large number of edu-cational works. In 1850 he was attracted to the investig-tion of the phenomens of table-Curning, and soon became at therough believer in Spiritualism. This is was was the result of questions propounded by him in the circle, and in 1857 it. We can only call attention to it as Aremarkable publica-tion. It ought to, and doubtless yill, receive the respect-ful and careful pervension of table-Curning, and soon became at the court parts and non-the start reaching in its cope to allow of its proper review in a -hort partagraph. We can only call attention to it as Aremarkable

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#### Spiritual Atmosphere.

Among the many subtle revelations through Allan Kardee is the most interesting one relative to spirit atmospheres; in fact, a vital fact, in the economy of our growth and expansion. He reminds us that spirits constatute the invisible population of the globe, and that they are everywhere in space and about us, "incessantly regarding us and even jostling us, so that when we think ourselves alone we are surrounded by secret witnesses not only of our actions but of our thoughts. To this unconsidered fact is ascribed the disclosure of so many wrong deeds whose authors had thought it impossible for the world to find out. In any assembly there are invisible listeners as well as those in the body; an unlimited number may occupy a given space. At scances, the atmosphere may be said some times to be saturated with their fluidic aura. This aura, which emanates from spirits is wholesome according to the degrees of their purity. Its healing properties in certain cases are well attested, as also the morbid effect upon some individnals. Therefore the presence of a multitude of spirits cannot fail to exercise an influence on the physical as well as the morable alth of any assembly. This influence is good or bad as the spirits: emit healthy or unwholesome aura. It acts like the life giving emanations of one locality, or the deadly miaspia of another. This is enough to explain the collective effects which are produced on large bodies of individuals; also the state of tranquility or of uneasiness which we all of us experience in certain companies, without knowing the secret cause of it.

It also explains the force of those impulses toward good or evil which are felt, by assemblies of people. Every individual feels this influence according to the degree of his sensibility, whether his surrounding spirit atmosphere is foul or vivifying For this reason, our constant intercourse with the spirit-world discloses the exist-Cance of a principle of spiritual hygiene, to which science will some day give its serious attention, 1 torgive me." and plume itself on having made a new discovery. The great point to be considered in this matter, The Evidences of Spirit-Communion. an expert in mathematics, geology, natural hisis the necessity for our health, physical and There are occurring daily in Boston wonderful tory, or astronomy; or that an expert in jugglery moral, of being surrounded with a healthy spiritpossibility of our driving emanating from evil spirits and low ones, and securing only healthy conditions for the growth of our natures. As our own thoughts and sentiments prevail to make the choice of the kind of spirits for us, it is plain that we have but to discipline these in order to draw to us the sweetest and purest atmosphere for our spirits to breathe and for our bodies to receive their influence. We should avoid the contact of unhealthy spiritual aura as much as we should avoid the miasmatic exhalations of a swamp. The qualities of the perisprital fluids are incorrespondence with those of the spirit, in fact of the same character, whether the spirit be incarnated or de-incarnated. The more pure and elevated its sentiments, the more refined its fluid. The radiating fluids are impregnated with the thoughts which rule the mind of an incarnated spirit. They may be invisible to the eye of sense, but the soul sees and recognizes them with clearness.

#### A Murderer Exposed by Spirits. The English secular papers recently were filled

with extended reports of the detection, trial and execution of Henry Wainwright for the murder of Harriet Lane-her 'remains having been cut into several pieces and wrapped in a sack, wherein they were discovered in a most remarkable manner. While not wishing to go through with guick and aggressive; refined in manner and of two additional numbers-5 and 6-of his # Spirplace on record on this side the Atlantic the fact that the act was revealed through the most to borrow an idea from Milton, of unnastakables intervention of spirit-power, always supposing Mr. Alfred Philip Stokes to have spoken and written truthfully concerning the warning he received. The matter can best be conveyed to the mind of the reader in the following extract from Mr. Stokes's letter to, Wainwright, after the death-sentence had been passed on the latter **E** 

"I feel that I must write to you to say that I trust that you will not consider that what I have done or said against you was either said or done from any personal matice toward you, or that I was lacking in triendship toward you because could not bring myself to any endeavor to try and serven you. On the contrary, I and all to whom I have spoken, who were formerly in your employment, have always esteemed you as a kind, and good master, and always a most generous friend. God and yourself only know how much you were concerned in the terrible crime laid to our charge, but I do hope and trust that you will consider that in giving any evidence against you that I only fulfilled a national duty, which I believe was the will of God, and which I know was done in the interests of humanity. say that it was the will of God, I must now tell you more of the details of the strange promptings I had to open the parcel than I have lather to made public. Perhaps you think, as I know many in the world think, that I was only moved by a base and a prying curiosity... But I can assure you, between invself and God, that it was not that, but that I in reality was urged, as it were, by a strange mys-Probably the world may laugh, and you, too, at what I am now going to tell you, but I declare it-to be true. It has caused me more than ever o be convinced that there is a God and assuperhuman power around us, and I hope it will cause formal power atoms as an inspect with carse you to think 50 too. These inaccountable prompt-ing the gain the certy-medical you for the with that frightful bundle whilst you want to fitch the cab. The viery instant, your back was turned I seemed to hear a supernatural rower say to me three times as distinctly as though it were a human rower some while war me : "Open that parcel? Open that parcel? Look in that parcel? I at first thought that perhapsion were carrying away hair or something not belonging to you, and I besitated what I should do. I seemed to hear the voice what I should do. I seemed to near the voice again, and then felt pressed on by an irresistible inpulse to open *A*. I immoduately rint it open. The head and hands came up together, and as I shoul for a moment aghetst at the mutilated head so and prix and yet apparently so pations, thinking over and prizzing what I should say to you when you came back, I seemed custantly possessed and controlled by a power and aging by a cautionary probled by a power and aging by a cautionary problem and chargy not my own, and certainly not natural to me, and then, as I hastily closed up the parcel again, thinking that perhaps it would the parcel again, thinking that perhaps it would be best to say nothing about it. I then seemed to hear the "same supernatural voice address mic-again and say, "Marder;" it is a marder! Will you concol a marder? I then such "Yo, not for "my own father?" On ! pray God direct/me aright; but shall I give up, the very best friend I have had in my life?? You then came up with the cab, took the parcels and drove away. As I stood for a, moment in infer consternation with my for a moment in utter consternation, with my hair feeling as though it stood erect on my head I immediately seemed to hear the same voice again I immediately scened to hear the same rate again addressing meand saying, 'Foliow the cab, follow the cab?', [ at some did so, ] set on to run as though I was propelled along. I ran till I nearly dropped of exhaustion, and certainly scened suband by a strength superior to my own. Thus, from the remembrance of the strange, inexplica-ble power which so suddenly overruled me, I feel convinced that I was really destined to be the humble medium by which that mysterious and barbeen left to my own natural impulse in the mat-ter, the probability is that the crime would not

have been so fully detected. Under these circum-

stances, then, I do trust that you will personally

manifestations of spirit-presence which the gen- like Houdin, who testified to the preterhuman ual atmosphere; and in connection with it; of eral public know nothing of. A highly respectstroying a pestiferous, miasmatic atmosphere, present week that he is perfectly cognizant of that question ! Much loose thinking prevails on able and well-known gentleman-informed us the the presence of his devoted wife, who left her i casket of flesh several years ago. She is his almost constant companion, he says. She sits be the may never have been to college, which is more side him, warns him of impending danger, encourages him to persevere in well doing, assures | Varley. The testimony of thousands of clearhim of the divine truths of Spiritualism, and that she is only waiting his coming to the spirit-land to make her happiness complete. Another equally well-known gentleman of this city informed us some time since that he often sensed the nearness of a dear friend, now a resident of the angel-world, whose devotion to him was and is still of an unmistakable character. We have reason to believe in and endorse these statements -made to us in good faith-for we have many times had similar evidences of the nearness of our spirit friends. Is not this a glorious knowledge? Is it not the grandest possible evidence of the immortality of the soul? "There is a nat- | superficial investigators and pretenders to sciural body, and there is a spiritual body," says Paul; and Paul, being himself a medium, knew. whereof he spake. Epes Sargent truly remarks In his Reply to Tyndall, "Eyen if it were proved that two thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their | manifestations were frauds, it would not impair having been secured for the day. Mr. J. B., the force of the great, irresistible body of thor-Hatch, who has for several years past arranged , oughly tested facts on which Modern Spiritualism the details of similar occasions, is now pressing is based." To attempt to set aside these irresistible facts by quoting some insignificant failure or some attempted fraud, real or apparent, is an The programme for the day, as at present out- absurdity to those who know the beautiful reali-Nined, is as follows : In the lower hall a meeting , ties that have been abundantly proved and have at-10 o'clock A. M., which will be addressed by stood the test of persistent investigation now for more than a quarter of a century.

#### Invisible Sculpture-Hand-Shaking with the Dead in Eternity.

Last evening, says the Washington National Recompany of ladies and gentlemen as the medium,

Things not reveal at which the invisible Kings (in): Omniscient, both suppressed in hight, To none communicable in earth or heaven," here and the superscript of the second

The condition of darkness was not demanded. In the full glare of the gaslight she took her sta tion at the head of the parlor as the witness for the truth of the doctrine of immortality; and give her evidence in the form of the invisible sculpture of hands, long since folded over breasts coverine of cloth with one aperture only, in the centre. Underneath this was placed a pail of warm water, into which was poured a quantity of melted parafine. Beside the pail was placed a small dish of cold water. With her hands in complete view all the time of her audience, apparently making no physical effort whatever, but in look intently absorbed as with visions of scenes in the other world, she welcomed from " the gates on golden hinges turning " some Prax-itiles, or Phidias, or Angelo, who, with strange, unaccountable power, would mold out of the swimming paraffine the hands of invisible models present. What art, what skill, what power was at work none could tell. The rustling of the water was distinctly heard, and in less than twenty minutes a hand was laid in the dish of cold water beside the pail. It was of man's size, and nota-ble for the absence of the third finger. It has Seen Tom Jones' business for forty years to model hands and cut them in marble. In their anatohands and cut them in marble. In their anato-my he is perfectly skilled. His educated cun-ning in the art was invoked for a decision in regard to this and other similar molds, and after a patient, investigation he said, they were the fine work of some great scalptor, and true to nature in every respect. Who is the invisible sculptor, and how does he execute in the presence of mortal a supernatural work? Revelation and science, ministers and surcus, to the rescue! The fact of what was seen is stated and left without comment. If a trick, it was beyond the ken of those present; if a miracle, beyond their ability to explain. The sculptor returned to his studio some far-off star, and then the company drew around the medium, and in a few moments hands, different in size and form, protruded themselves from the aperture in the cloth. A bell was placed within it, and it did not fall-to the floor; the law of gravitation was suspended ; some un seen, hidden power held it up, and ringing it once for no and three times for yes, intelligently answered questions. After this nearly all present placed their hands within the aperture, and feit them clasped by the dead man who had been ringing the bell. It was wonderful, most won-derful, and that is all that can be said about it, The people present were men and women in the full possession of all their senses; for the most part skeptles ; some of them a good deal German-ized, but all of them dumbfounded. Mrs. Hardy remains in this city for some days:

On Sunday evening, Jan. 23d, a public sitting was held by Mrs. Hardy at Lyceum Hall, which place was packed with an intelligent and harmonious audience. Two fine molds were obtained. The Washington papers for Monday, the 24th, gave excellent reports of the scance.

#### 'The Science of Common Sense.

"The rules of inference and methods of induction," says Noah Porter, "are as truly applied in the occasions of every-day life by the humblest of men as by the most consummate scientist." This is a fact which people are apt to leave out of consideration when the question is of the great barous murder was to be brought to light. Had I phenomena of Spiritualism. Then it is asked, What man of science has admitted them ? - Just as if a shrewd, intelligent, level-headed mechanie, laborer, sailor, or wood ranger would not be as quick in detecting imposition, in the phenomena of Spiritualism, as the man who had become was not as competent as a Tyndall to decide or this subject. There is a science of common sense, than a match for the tests of a Crookes and a headed, unimaginative investigators, men and women, who have looked into the phenomena, should not be set aside in favor of the comparatively few testimonials of acknowledged 'scientists. The latter have their value, but the truth of Spiritualism has been established by the concurrent testimony of thousands who claim merely the science of common sense, a healthy organization and amind not likely to be misled by chimeras or duped by impostures. Let us not forget, in estimating probabilities, to attach some little value to this science of common sense. Day by day mediums who have been denounced by ence, as frauds, are proving the genuineness of their mediumship. He who thinks to arrive at just conclusions, on this great subject of Spiritualism, through his having detected what seem to him a few suspicious circumstances at a scance. may live to find that truth lies somewhat deeper than he had supposed, and that the imposition was not in the medium or in the phenomena, but in his own hasty and untrained judgment and superficial attainments.

#### Inspirational Tracts.

Thomas R. Hazard, who is well and widely known alike as a fearless writer on spiritualistic publican of the 22d inst., at the residence of Dr. topics, and an unwearied investigator of all or-Wright, 1016 I' street; Mrs. Hardy, a lady whose ders of phenomena-mental and physical-has, face beams with the beauty and freshness of a during the past week, issued from the press of New York.

of dust, and of hands of the dead materialized for this family, and are by him given to the public, more) which was not used with strict fidelity to the performance of human work: The apparatus not because they are so addressed, but in order its derivative meaning. The practical scholar-the performance of human work: The apparatus not because they are so addressed, but in order its derivative meaning. The practical scholar-that investigators in spiritual things may get, ship which this last point usually requires, and the twee an incide view of the life into which regard to the entire series, the compiler believing that but few who have the inclination or patience to peruse the six little volumes carefully each communicating spirit is preserved throughout, although speaking through many different mediums of widely varying character, education and culture, and residing in some instances hundreds of miles apart, and entirely unacquainted with each other.

In a letter written to Mr. Hazard a short time previous to her decease, concerning what had been given him through her instrumentality, Mrs. Burton says:

Further says: Lancure that I have been mechanically used to write all the manuscripts and to speak without any particular vo- lithon of my own except a *passive obelience*, if this be not a paralog. Ehave written sentiments, both religious and secular, entirely different from my own opinions, and have always felt as though I were the. When out of the direct hithence I was thred of it, and indifferent to phenomena."

Mrs. Staats also writes to the compiler : Mrs. Staats also writes to the compiler : ••• I have no date at which this now called 'inclinmship' began with me, from my carliest recollection my effilthood days having been made happy in the enjoyment of the se-ciety of playmates and computions who were invisible to others, though real and beautiful 'o me. Education strove to convine, me that it was wrong to encourage my dream ing and sceming fancles. But both human reasoning and the constructions placed upon the sacred gord by learned demands of my affections when they so earnestly bleaded within me for a satisfactory answer to the momentous question, 'I fa loved one die shall he live agary?'. As a singeman of the accentation of these terms

As a specimen of the contents of these two tracts, we present the following, the prophecies of which have since been fulfilled in the mass of corruption in public matters brought to light all over the United States : .

over the United States : ... My DEAR FRIEND -1 an with you to day full of hope and faith, and yet not without regrets. When I overlook the present state of the quantry, it is said to see such an-1 had almost said entireatisence of honesty in and with busi-ness men. On all sides, from the government officers down, men seek political influence for individual favors and patriotism, and the general-good has censed to have a claim upor those who occupy high places. Foreign influ-ence and favoritism is rapidly undermining the nation, while the surface is glossed over with *bords, words,* which have no meaning. Tam nor going to show a dark plefure for laim fully aware of this fact, namely, that it is mediful to the future to be just where we are. Honest men will finally be brought out, better ways will be opened, and a revolution will follow in time to avert greater danger. Hence I can say to you fear not, and know me as ever your friend, 10, 1573.<sup>10</sup> Sept. 24th, 1873."

#### **Church Property Exemptions.**

A circular has been printed and set in motion at Rochester, N. Y., by the Committee on Local Legislation, appointed by the Board of Supervisors of Monroe County, on the subject of tax exemptions, in which occurs a full comparative statement of the taxes levied on different kinds of property within the county and of the sum total of exempted property, especially that which is owned by churches. The Committee are circulating this most timely statement for the information and stimulus of Supervisors throughout the State and for Representatives in the Legslature. Accompanying this circular is a blank form of a petition for signatures, asking for the repeal of the law exempting clergymen, church property and private schools from taxation. It appears from this careful statement, which

has been verified by two years' close examinaion, that the total amount exempted from taxation in Monroe County is \$7,023,815, of which very large sum for a single county church property comes in for a share of exemption amounting to \$3,244,065. There are 209 clergymen in the county, of whom 116 get more or less benefit from ' exemption, while 93 get no benefit whatever. The reason is because they are so poor that they have no property to exempt. As to the exemption of church property, the circular says that as churches would not venture to ask to be sustained by a tax, meither ought they to claim the right of being helped by exemption. They justly assert that the principle is the same, whichever way it works. It says that the State has been liberal count.

#### Well Appreciated.

Mrs. Cora L. V. Tappan, one of the most elonuent and gifted inspirational speakers in the ranks of Spiritualism, is we understand at this time meeting with good success in San Francisco. N. P. Willis, the distinguished poet, critic, June morning, endowed with an intellect even, Colby & Rich, No. 9 Montgomery Place, Bostone, and scholar, in an editorial in his journal, said of this lady before his demise, among other equally the harrowing details of the crime, we desire to exquisite taste in dress, sat down with a brilliant itual Communion" series, the same being com- approving words : "Believe what you will of her pilations, by himself, of citations from the in- source of inspiration, whether she speaks her spirational writings of the late Mrs. Juliette T. jown thoughts, or those of other spirits, it is as Burton, and Mrs. J. T. Staats, who now resides in nearly supernatural eloquence as the most hesitating faith could reasonably require. I am, per-Our readers will remember the subject matter haps, from long study and practice, as good a of these two tracts, it having appeared on the judge of fitness in the use of language as most sixth page of the Banner of Light, in weekly in- men; and, in a full hour of close attention, I could stailments. The messages are all addressed to detect no word that could be altered for the bet-Mr. Hazard by personal friends or members of ter, none, indeed, (and this surprised me still as it were, an inside view of the life into which the curiously unhesitating and confident fluenthe disembodied spirit finds itself ushered, and cy with which the beautiful language was dethe various feelings which sway it concerning, livered, were critically wonderful. It would the world it once inhabited, and the dear ones it have astonished me in an extempore speech by has left behind. These remarks hold true with the most accomplished orator in the world." We shall publish in the forthcoming number of the Banner a full report of the lecture given by her in San Francisco, Jan. 9th, entitled "The Relawill fail to observe how closely the illentity of tion of Modern Science to Spiritualism," which was written out expressly for this paper.

#### Manifestations at Mrs. Seaver's.

A gentleman who for many years has been familiar with the various phases of spirit phonomena, and in whose statements we have entire confidence, sends us the following :

On the afternoon of Sunday, the 23d inst., I attended a scance for materializations at the house of Mrs. Scaver, Bromley Park, when the following manifestation, with others, took place : a was notified in the usual way to approach the capinet, and through the aperture I distinctly recognized the well-remembered face of that dearly beloved friend, Mrs. J. H. Conant; the delight and astonishment at so suddenly and unexpectedly meeting her was almost overwhelming. Her presence was so real and lifelike, and her affectionate recognition so perfectly natural, that it was indeed agrand proof palpable of immortality. Twice her form disappeared while I remained at the aperture, and retarned again, remained at the aperture, and returned again, each time with renewed strength and vivacity. During the two brief periods of her disappear-ance I could see and talk with the medium (Mrs. Seaver), who was controlled at the time by the little spirit "Willie," and by whose instructions I waited, he telling me in answer to my questions as to whether I should resume my seat, "No," he replied, "she has n't gone away yet; she has only come to get new strength" (hus giving furonly gone to get new strength," thus giving fur-ther proof, if necessary, of the reality of the manifestation.

We hope to be able to corroborate our correspondent's statement at an early day.

#### Col. Henry S. Olcott,

President of the New York Theosophical Society, will speak in the upper hall, Paine Memorial Building, Appleton street, Boston, on the afternoon and evening of Sunday, January 30th, he having been secured for that purpose by Dr.~ H. F. Gardner, manager of the current People's Course. .. In his lecture in the afternoon Col. Olcott will call the attention of his hearers to "Human Spirits and Elementaries," and in the evening he will discourse on "Eastern Magic and Western Spiritualism." He writes to Dr. Gardner as follows concerning these addresses :

"I shall give in each lecture interesting facts not previously published, among them experiences of my own, going to show the difference as well as similarity between the phenomena of Oriental countries and those of Europe and America. They will contain many interesting incidents. I want to show the New England Spiritualists that there is much more in their faith than they have perhaps dreamed, and that they have a vast deal of studying to do before they will have mastered the whole subject. For nearly thirty years we have been regarding, it as pleasant amusement for winter evenings—I now to realize that it is the occupation of a lifetime to fit ourselves to partake of its mysteries.'

In Memoriam.

#### "The Twenty-Eighth Anniversary

Of the advent of Modern Spiritualism will, we are informed, be celebrated with appropriate exercises by the Spiritualists of Boston on the 31st of Match, 1876; the place selected for the services being the Palne Memorial Building, Appleton street, Boston, both the upper and lower hall this project forward to a successful termination with his accustomed vigor.

prominent speakers; in the afternoon a parade of the Children's Progressive Lyceum, including a march from Rochester Hall to Paine Hall, after which the little ones will have their usual season of enjoyment in the upper hall; speaking will at the same time be in progress in the lower hall. In the evening a meeting for further speechmaking will occur in the lower hall, and dancing will be carried on in the upper hall.

- It is proposed to make the Children's Lyceum movement a prominent part of the exercises of the day, and for that purpose, Mr. Hatch, who is conductor of the Boston school, extends an invitation to every Lyceum in the State to send delegates. A capital idea.

Those parties resident in Boston and vicinity who may feel to assist Mr. Hatch in bearing the pecuniary burden of the enterprise can address him, No. 31 Lexington street, Charlestown District.

card in another column.

#### "The Grasshopper Vane."

We copied a poem from the daily press a few weeks since, in which it seems several errors, typographical and otherwise, were embodied. Benj. Drew, Esq., the author, writes us that in "setting up" the poem at the office of the daily paper in which it originally appeared, "the caption was accidentally omitted. It set forth that to throw fagots on the fire, but as a caution and a prize was offered to the learned men and noets of all nations for the best poem on the Vane. This explains the meaning of the phrase ' iambic fight,' The first word should read 'Muse,' not Music; ' 'Ngami' was printed 'Ugami,' and

'Pisgair' was also misspelled."

#### Verification of a Spirit Message.

William Foster, jr., of Providence, R. I., writes us under date of Jan. 14th, that the principal DELINEATION OF CHARACTER.-John M. Spear, facts in the message of Nellie G. Simons, pubcan give such delineations capitally. See his lished in the Banner Message Department for locity of two hundred and twenty five revolutions Sunday and Monday, Feb. 6th and 7th, day and . Jan. 8th, are correct.

#### The Bible in the Schools.

At a meeting of the Council and Parochial Committee of the Catholic Union, held in New York City, Thursday evening, Jan. 13th, Cardfnal McCloskey delivered an address congratulating the Union on the work accomplished by it. and encouraging it to still greater exertions. Referring to the discussion at present waging in relation to the Bible in the public schools, he said that if this persecution, which appears to be threatened, is to come, let it come, and they would emerge from it better Catholics than ever. This trouble he thought was not going to be a religious but a political trouble. Protestants had lighted the fire, and expected Catholics would supply, fuel to keep it alive ... He urged them not advice entreated them, in case a struggle did come, to be true to each other, to their church, and above all to those who were the innocent cause of it-the children.

A. S. Hayward writes that an old gentleman resident in Boston has received (as he claims through spirit impression) an idea which he has wrought out, after a long series of experiments, into a feasible system, whereby compressed cold air can be made to do the work of steam. A veper minute has already been attained.

#### Jugglery vs. Spirit-Manifestation.

In the last "Contemporary Review" Dr. Carpenter, President of the British Royal Society, undertakes to undervalue the phenomena through the Davenport Brothers by saying that the same things, only more maryelous, are done by the English jugglers, Maskelyne and Cooke. It is highly probable that in some of their feats these men are assisted by actual mediums, who from mercenary motives assist in passing off as jugglery what they know to be spirit power. But it should be remembered, in this connection, that last summer Maskelyne and Cooke were publicly challenged to prove that they could do what Dr. Carpenter now claims for them. If, to the satisfaction of a jury mutually appointed, the jugglers could succeed in producing the phenomena of Spiritualism, under the conditions submitted to by mediums, it was agreed that one hundred pounds sterling should be paid over to them. This offer the jugglers never accepted. The mixture of jugglery with spirit manifesta tion does not impair the force or truth of the lat ter. It only shows that there are men sordid enough to profane a sacred fact for the sake of gain. The truths of Spiritualism stand in spite of all such diabolism.

more, is having excellent success as a test and medical medium. We have received a certificate, signed James W. Taylor, 238 Pearce street, Baltimore, wherein it is set forth that that gentleman was cured of hemorrhage of the lungs and the debility attendant thereon-after having been given up by seven physicians-through the use of remedies administered by direction of the spirit-guides of Mr. Ripley.

197 The Seventh Annual Convention of the New England Labor Reform League will be held in Boston (Codman Hall, 176 Tremont street), evening. Col. Wm. B. Greene will preside.

'Mr. C. C. Spring, who recently entered spiritlife from his late residence in Worcester, Mass., deserves more than a passing notice. He was a confirmed Spiritualist, a worthy citizen, a kind husband and loving father. For many years he was employed by the Lake Shore and Michigan Southern Railway as their General Eastern Agent, and in that position acquitted himself with fidelity and honor. Resigning the Agency of the Lake Shore and Michigan Southern Railway some years since, he became as lessee the proprietor of the well-known restaurants upon the line of the Boston and Maine Railroad, -Many will miss him from the busy walks of mortal life; with churches, and now is the time to release the | and many more, particularly the poor and unforpeople from further direct taxation on their ac- | tunate, who always found in him a kind and generous sympathizer, will long treasure in memory his benevolent deeds. But he is not deadonly the casket, of which he had no further use, is lain beneath the sod. He, in the spirit, is with us still, happy, thrice happy in the knowledge he possessed in regard to the future state, which he had learned by being a student of 'the Spiritual Philosophy.

#### Dr. Slade going to Russia.

We learn from Col. Olcott that Dr. Slade has ccepted the invitation tendered him by the Spiritualists of St. Petersburg, and will journey thither as soon as his arrangements to that effect are completed. He is decidedly the best test medium in this country that could have been selected, for the very good and sufficient reason. that the wonderful manifestations of spirit-power in his presence are done in broad daylight. We shall look with much interest for the report of the Russian savans who will have the Doctor in charge.

#### North End Union Lectures.

Rev. Mrs. Bruce will lecture in the new course in aid of the North-street Union Mission. at the hall of that society, 102 Commercial street, Boston, on the evening of Feb. 3d, music and singing being also furnished by the young people of the mission. Rev. W. H. Cudworth speaks there the 10th, and Prof. Gould, the elocutionist, will give an exhibition on the 17th. The lecturers for Feb. 24th, and March 2d and 9th, are yet to be announced.

#### Spiritualism in Utica, N. Y...

A correspondent, writing from that city under date of Jan. 20th, says:

"The 'Friends of Progress' of this city, by direction of their spirit guides, have made an ex-cellent move in the right direction, and have secured a fine hall, which is being fitted up, to be known as 'Progressive Hall,' and have secured the services of A. A. Wheelock for one year, through whose organism the spirit-world will give truths to humanity which, if put in practice, will bless them."

Frank T. Ripley, 19 Light street, Balti-

#### LIGHT. BANNER $\mathbf{OF}$

#### The Annual Reunion

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Held by Mrs. Hattie E. Wilson and her spiritattendants, occurred at Rochester Hall, Boston, on Friday evening, January 21st. The occasion? was projected by the spirit-guides of this medium, and a company assembled which filled the hall, in obedience to an invitation extended to the parties as "sfriends of the Red Man, the Ethiopian and the Caucasian." Music by Jepson's Lyceum band, speeches by J. B. Hatch, Dr. A. H. Richardson, A. E. Carpenter, Dr. John H. Currier, I. P. Greenleaf and others, a song by the Misses Saunders, a recitation by Miss Lizzie Thompson, and remarks, in normal condition and entranced, by the hostess for the evening, made up the order of exercises. A green tree liberally decorated with presents was placed in the centre of the hall, and the concluding portion of the evening was passed in a distribution of the offerings to those present for whom they were intended. Dancing and supper completed the pleasant meeting. During the present-making, a large floral harp whereon was inscribed the name of her child in spirit-life (the work of Mrs. Maria Adams) was given to the medium, who acknowledged the memorial with appropriate words.

#### The London Spiritualist

Of Jan. 7th comes to us enlarged and otherwise improved, and is filled brimful of choice reading matter on philosophical and spiritualistic subjects. It contains a sensible editorial on "The Necessity for Mesmeric Experiments in Spiritualism," which we shall lay before our readers next week. Success to all the Spiritualist papers wherever printed, is our earnest wish.

#### "Does Matter Do it All?"

Colby & Rich offer for sale a new edition, revised and corrected, of this splendid refutation by Epes Sargent, Esq., of the unwarrantable assertions of Prof. Tyndall. Scatter it abroad. friends of the truth; it is the embodiment of a line of argument which cannot be overturned.

#### Laura V. Ellis.

Read the card of this celebrated physical medium, which will be found on our fifth page.

A free spiritual meeting has been organized in Druid Hall, No. 452 Milwaukee avenue, Chicago, Ill., for the exposition of the Spiritual Philosophy, development of media, tests, etc. The first session was held Jan. 9th. Thos. Cook occupied the rostrum in the afternoon and evening, followed upon each occasion by Dr. S. L. McFadden, clairvoyant and test medium. The meetings will be continued every Sabbath at 101/4 A. M., 2 and 7½ P. M., until further notice, un-der direction of J. C. Gill, President; Susana Johnson, Vice President ; Agnes Gill, Treasurer ; S. F. Craft, Secretary, and S. A. Wakeman Cook, Corresponding Secretary.

The intolerance of the daily press in Baltimore against Spiritualism proves conclusively that bigotry has still a strong hold on that benighted community. We predict that the time will speedily come, however, when these editors will take a more enlightened view of this important subject. For their own credit we hope so, at least.

S. P. Kase, 1601 North 15th street, Philadelphia, Pa., writes Jan. 25th, that on the evening previous the floral medium, Mrs. Thayer, (formerly of Boston) gave a scance at his residence, which was attended by some twenty-five persons-among them Dr. Slade-and that good results were obtained. Mrs. Thayer proposes to remain in Philadelphia during the Centennial Year, and can be addressed as above.

The Reverend E. D. Winslow, late proprietor of the Boston Daily News, left for New York on Wednesday evening last, and has not been heard from since. It has been discovered that he has that there is reason to fear it will be cold in July. committed forgeries to the amount of \$250,000. Several of the banks in this city are losers and a number of private individuals. This is the bigot who, while a member of the Massachusetts Legislature, was in favor of crushing out Spiritualism by law !

#### BRIEF PARAGRAPHS.

SHORT SERMON .- Oh, mortals I remember that the high and the low, the rich and the poor, the wise and the ingno-innt-when the soul has shaken of the temptrous shackles of this mortal life-shall equally receive their just deserts, under the divine law of compensation: for heir good works here, happiness there; for their evil deals, sorrow. The greater the wickedness, the more intense the remorse. The greater the good deeds, the more delightful will be the condition of the soul in the spirit realm.

" The memorial of the British Anti Slavery Society to the Earl of Derby, on the Cuban question, states that they have reliable information that Spain is willing to place Cuba in the same relation that Canada occupies toward England, on the condition that slavery is retained.

One can get plenty of real genuine fun at the Howard Athenieum about these days at a very moderate price,

Gall Hamilton says this to the clergy: "There is, and there can be, no conflict between scientific truth and religious truth. Scientific men so far as they are honest, and religious men so far as they are honest, are in pursuit of me and the same object. "

The London Spiritualist informs us that a house in Lonon, in which Mr. Home, the medium, once lived, has been "haupted" ever since.

Science took a handful of sand, and constructed a telescope, and with it explored the starry depths of heaven. Science wrested from the gods their thunder boilts; and now the electric spark freighted with thought and love dashes underall the waves of the seas. Science took a tear from the check of unpade labor, converted it into steam, created agiant that turns with threes arms the countless wheels of toll, -Col, Robert G Ingersoll.

Gen Leo's birthday was celebrated in nearly every city of the South on Jan. 19th. The Herzegovinian insurgents obtained a signal victory over the Turks recently near Ragusa. The Turkish loss in

killed was upward of three hundred, besides many wounded. The insurgent loss was quite small.

The insurgent tops that particular the formula of the formula of

The State Senate of California fied on the vote to appoint chaptain, and Lieut. Governor Johnson decided the matter by casting his vote against hearing prayers, thereby saving the State \$600, says a local paper.

Victor Hugo has issued an address to the senatorial delegates for Parls and France, in which he asks them to found a democracy which shall end foreign war by arbitration, civil war by amnesty, and distress by education.

Turkey is preparing to concentrate a large army in Bulgarla next month.

The conclusion can hardly be avoided that Mr. Beecher and his church were afraid of the connell, which they saw so near consummation, and resorted to a desperate shift to break it up. – Boston Advertiser,

"Spiritualism, whether in ancient or modern times," says St. George W. Stock, M.A. (Oxon), '' does not al-ways lead to pleasant results.'' Neither does the elimination of any great truth. Advanced ideas invariably bring martyrs to the front.

If it cost a thousand dollars to shingle a meeting-house, how much would it cost to Flora Temple ? asks the New York Commercial Advertiser.

We should like to see a book prepared for use in all our schools, which should be compiled from the Scriptures under the direction of a hundred ment representing every form of religions helder which has its followers on this con-tinent. Such a volume might be made up, embedding all that is elsechical and omitting everything obnoxious to the most unorthodox. The moral learnings of the libbe, thus dissociated from the detrination the religious, would consti-tute a text-book worthy of the place which it would be likely to hold for all time in the public schools of this con-tinent. – Warcester Press.

Dispatches from northern California and Oregon report cold weather and snow. Not much of either here,

Bro. K. Graves wishes to have corrected a statement he recently made in the Banner. He says: '' Wella Anderson writes me from New York that he (the spirit artist) is not In want, and that J. Winchester is not authorized to sell

pictures for him." Mr. Beecher was the guest, on Tuesday, Jan. 25th, of Ex-Governor Clathin !

HOW THEY DID IT, They were sitting side by side, And she sighed, and then he sighed. Said he: \*\* My darling idoi ! \*\* And he idlod, and then she idled. "You are creation's belle, " And she bellowed, and then he bellowed. "On my soul there 's such a weight, " And he waited, and then she waited. "Your hand I ask, so bold I 'm grown," And he groaned, and then she groaned. "You shall have your private gig," And she giggled, and then he giggled.

Said she: "My dearest Luke-" And he looked, and then she looked. "I 'll have thee, if thou wilt," And he wilted, and then she wilted.

So many people have "halled " the Centennial year,

#### **Spiritualist Meetings in Boston.**

PAINE MEMORIAL HALL, — Proplets for a spring of a S, Olco I will sneak in this Hall, Appleton street, Sunday, Jan, 30th, at 2:45 and 7:45 o'clock. Dr. H. F. Gardner, Mainager.

Manager. ROCHESTER HALL. – Children's Progressive Lyceum No. 1 holds its sessions every Sunday months at Rechester Halt, 720 Washington street, commencing at 10% o'clock. The public arc cordially invited. J. B. Hatch, Conductor; Julia M. Capenter. Cor. Sec'y. The Ladies' Add Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week, Mrs. John Wo ds, President; Miss M. L. Barrett, Secretary.

M. L. BATTOH, SECTEMPY, LUBLING HALL, — Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at  $10^{1}_{2}$  A. M. and  $25_{4}$  P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-tend.

Rochester Hall, - At the Children's Progressive Lyceum, Sunday, Jan. 23d, selections were recited by Mrs. Hattie Wilson, Miss Lizzie Thompson, Miss Florence Hall, Mr. H. B. Johnson, Mrs. Carpenter, Nelle Thomas, Ern-estine Eldredge, Mabel Edson, Jenny Miller, Frank Ba-ker, Linwo d Hickok and Esther James. A song was rendered by Miss Durell, a plano solo by Manile Potter, and a barmonica solo by Mr. F. L. Taylor, all which gave general leasure to the audience.

Although the Lyceum is usually pleasant, it was observed by several spectators that last Sunday's session was an unb) several spectators that that the boost of the several spectators in the commonly interesting one. Every effort is made by the Conductor and officers to preserve order and barmony, and

thus make the Lycoum attractive to all, JULIA M. CARPENTER, Cor. Sec. y, The Ladies' Aid Society gave its second Bal-Masque for the present season, at this hall, Tue-day evening, Jan. 25th, a pleasant time resulting therefrom.

A Grand Dramatic and Musical Entertainment will be given at this hall op Tuesday evening, Feb. 1st, under the ausplets of the Lyceum. The exercises will consist of a drama entitled "My Brother's Keeper," together "with readings, declamations, sfuging, &c. Mr. N. Frank White has kindly volunteered, and will give some of, his quaint recitations. Miss Lizzie Thompson, assisted by her teacher, will recite the beautiful poem entitled "The Bells," We shall endeavor to make this the best entertainment ever given by the Lycoum. J. B. HATCH, Conductor,

#### The First Spiritualist Society of ) Lowell, Mass.,

Have organized for the Centennial Year by the choice of the following officers : President, A. B. Plimpton ; Clerk, Mr. — Freeman ; Corresponding Secretary, Mr. H. Fletcher, (P. O. address Westford, Mass.) ; Treasurer and Collector, James Coffin ; Assessors, Amos Green, Jacob Nichols ; Prudential Committee, Mrs. A 'M. Sherman, Mrs. Dexter Symonds, Mrs. Eben Cleaves. Mrs. N. J. Willis, of Cambridge, has spoken for us for this month to large and appreciative audiences. Her lectures are of the highest order, her subjects being often given by her audiences. Her lectures yesterday were well attended, notwithstanding the inclement weather, and it was conceded by all that they were the best ever given here by any Spiritualist lecturer. We would say to all societies that they will find in Mrs. Willis an able lecturer, and what is of quite

as much consequence, a true woman. Yours truly, MRS. A. M. SHERMAN. Lowell, Jan. 24, 1876.

### Donations to God's Poor Fund.

From E. J. Durant, 50 cents ; John S. Henesey, \$5,00 ; Friend, Norwood, Mass., \$3,00. 🚬 🐂

FOR AUSPIN KENT.-FIOM Gideon Leak, 65 cents; Mrs. Mary Farquhar, 31 cents; Mrs. L. Pierce, \$1,00.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science, and Intelligence. Fublished in London. Price 35 cents. The SpiritruaList: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents. The RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE ROUQUET. Published in Chicago, III. Price 10 cents.

Price 10 cents. THE SPHILTERLISE AT WORK. Issued fortidightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents, VOICE, OF ANGELS. A monthly journal, edited and managed by spirits. Published in Boston. Price 10 cents

managed by spirits. Turbact in Boston. Price 6 cents. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents. THE SPIRITUAL MAGAZINE. Published monthly in-Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mall 25 cents.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in ertion. NPECIAL NOTICEN. - Forty cents per line.

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CONSUMPTION, BRONCHITIS, GENERAL DEBILITY. CAUTION, -- MYPOPHOSPHILES, -- FELLOWS'S COMPOUND SYRUP OF MYPOPHOSPHILES, -- As this preparation is enthely different in as combination and effects from all other, remedies scaled. Hypoplic-phites, the public are cantioned that the genuine has the name of Fellows & Co, blown of the bottle. The signal re of the inventor, dames 1, Fei-lows, is written with red ink across each label, and the price is  $\frac{1}{2}(0)$  per bottle. Fellows's Compound Sympof Hypophosphiles' is prescribed by the first physicians in every city and town where it has been introduced, and it is a thoroughly orthodex preparation.

ANYTHING new seems always to have a charm for the oulk of mankind. That fact along is usually sufficient for a time to fivet the attention and good-will of the multitude. Unities, however, intrinsically gold as well as new, its popularity is for a day. A bona fide preparation like Campbell's Quinine Wine, combining both qualifications, is sure to be permanent. Its use, too, will be all but universal, for how common are such complaints as indigistion, loss of applithe, loss of spirits, fever and agne, want of tene in the system, etc., etc. All druggists have it. The wholesale dépôt is at Platisburgh, N. Y., or Geo, C. Goodwin

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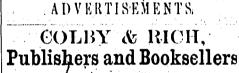
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bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

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- "A scholar and a thinker," writes Lois Waisbrooker, "thus refers to 'Economic Science':

'I read the pamphlet through'; it is profound. This man has combined in this little pamphlet the results of my labor for years; he has only one point that has escaped me, but I do not think that he has elaborated enough for the masses.'

Mr. Densmore does not claim to elaborate : he only gives key-notes, the foundation principles."

A. S. Hayward informs us that applications for his magnetic paper are numerous, and he has reason to believe, through the return letters of his correspondents, that much good is being wrought for the afflicted by its use.

We have on file for publication an article from the pen of A. E. Giles, Esq., entitled "Bible Study-The Anacalypsis-The World's Sixteen Crucified Saviors," being a review of K. Graves's new book."

By all means peruse Mr. G. B. Stebbins's sharp but gentlemanly criticism, headed "Emerson's Last Book - Immortality, Spiritualism"which may be found on sixth page of the Banner.

Read Mrs. Danskin's Card in another column. She is an excellent trance medium, and, through the skill of Spirit Dr. Rush, doing much to alleviate the sufferings of humanity.

Send for the new CATALOGUE of Spiritual and Reform Books, etc., which Colby & Rich have just prepared for public dissemination. It will be forwarded free to any address.

Read the modus operands of obtaining "casts of fleshly hands," as detailed in the London Spiritualist, and reproduced on our second page.

The Houston, Texas, Spiritualists meet at Temperance Hall Sunday afternoons at 3 o'clock, where addresses are delivered.

Read K. McDonald's interesting letter from Toronto, Ontario, which we print under the heading of "Banner Correspondence."\_\_\_

George Sennott, writing to the Boston Globe, says: "I have no doubt there are prudent and respectable owners who would behold with Christian resignation the drowning of every common sailor, if the vessel could be sailed with 1 am sure they employ captains who would cheerfully take the life of a man for the sake of a rope yarn. Under such gentlemen owners and Christian captains our mercantile marine is speedily and happily [?] disappearing."

SICK HEADACHE. - Two teaspoonfuls of finely powdered charcoal, drank in half a tumbler of water, will often give relief to the sick headache, when caused, as in most cases it is, by a superabundance of acid in the stomach.

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Here'ls how an eloquent Southern editor announces Augusta J. Evans's new novel: "The rhythmle polysyllables come rolling out upon the strand of literature, even as the green sea beats grand cadences upon the shore covered with the drifting sands of centuries, bearing upon its bosom pearls of purest ray, fit to bedeck proud Juno's diadem." Ahem !

Digby recently visited Jo Cose's pet farm in the outskirts of the town, some time since, and was politely shown over the grounds by Jo, who remarked with a good deal of enthuslasm, "Well, Dig., how should you like the occupation of farmer ?" Digby coolly replied, with a twinkle in his eye, ""Why, I should n't like it at all: it 's too seedu : has business for a gent like me.<sup>11</sup> D(gby suddenly made tracks for the dépôt, but got knocked down before he arrived That trip found Dig. in knee-d of a new pair of there. pants.

Mr. Granville, one of the secretaries of the Church of England Society in the diocese of Durham, gives it as his opinion, based on statistics, that the aggregate of babitual drunkards in Great Britain reaches the sum of 700,000.

If the God within says ''Well done,'' What are other gods to thee? Hell's his frown; but where his smile is There is heaven for the free.

The Place Vendome column, in Paris, has now been restored as before the Commune,

It is still an unsolved problem whether Mr. Holman Hunt s to be driven from London society for having married his wife's sister. · . . .

The entire estimated cost, of the Centennial Building a Philadelphia is \$7,000,000. It is the desire of the manage ment to open the exposition free of debt. To accomplish this purpose \$1,000,000 must be raised between this and spring. Thus far the burden has fallen upon the City of Philadelphia, more than half the sum required having beer raised within a radius of one mile from Independence Hall. The Centennial Board of Finance has taken actual charge of Machinery Hall, the first of the exhibition buildings to pass into their possession. The main exhibition building will be turned over to them about Feb. 1st. Horticultural Hall is almost ready, and the art gallery will be taken by the board early in March.

The Herald of Health contends that no person can be drunkard who every day eats half a pound of macaroni, flavored with butter.

Longevity is hereditary. That is noticeable everywhere If persons want to beget a long-lived family, says the Mer-rimac Valley Visitor, they can do it as easily as they can have merino sheep; and when longevity has been established in a family, it is only by the most flagrant violations of natural laws that any of that family will die young. If ong life is an object, we see no difficulty in a family living to a hundred or over, if they will only take as much care for that end as horse-breeders do to raise racers or trotters.

An editor says: We started out to shoot a squirrel, the other day, and six men came up and puld their subscrip-tions. They thought we were out collecting. But if they had waited to obtain the squirrel's private opinion of our skill as marksmen, their fears would not have got the bet-ter of their usual cool judgment.—Exchange:

The project of turning over the management of Indian affairs to the War. Department seems gaining ground be fore the present Congress.

A youngster while warming his hands over the kitchen fire was remonstrated with by his father, who said : "Go way from that stoye, the weather is n't cold." The little fellow, looking up demurely at his stern parent, replied: \*\* ! aint heatin' the weather, I 'm warmin' my hands."

A FACT FOR TYNDALL. — After ''Uncle Daniel Drew '' had subscribed \$200,000 toward founding a new Methodist college, he remarked to a friend one day: ''Well, sir, i did n't know where the mohey was coming from. I was worried over it, and so made it a subject of prayer. After fasting and praying over the matter for one day I went down on Waitstreet, and in less than twenty-four hours I had skinned those fellows out of \$200,000, ''

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

**43**. Advertisements to be renewed at continued rates much be left at our Office before 12 M. on Monday.

## SPECIAL NOTICES.

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Go On and after Dec. 20th, DR. FRED. L. H. WILLIS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sher-man House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., com-mencing Wednesday, Dec. 20th. J.1.

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SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSIV FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Duliting affeen years past Mas. DANSKIN has been the pupilor and medium for the spirit of Dr. Bonj. Rush., Many cases promounced hopeless have been permanently curved through her instrumentality. She is charaudient and chilevojant. Reads the interfor condition of the patient, whether provide a distance, and Dr. Rush treats the case will a scientific skill which has been greatly enhanced by bits fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee. 42.00, will receive prompt attention. Medigines, magnetically prepried, sent or moderate prices. **NET RABGIA.**, A positive cure for this painful disease sent by mail on receipt of \$1.00 and two posing stances. Direct WASIL A. DANSKIN, Baltimore, Md. Jan, 20, -am

# ANGELS' MESSAGES Through-Mrs.-Ellen-E.-Ward-as-Medium.

-THYUUUUI-MITS,-EHUH-E,-WaTU-AS-MUUUUUU,-THITUUUUI-MITS,-EHUH-E,-WaTU-AS-MUUUUUU,-Thiteresting pages, and in the perusal of their discussion stone by enlighten d and lowing spirits, the reader will feel-humse field and exailed as by fresh influences. This com-pilation is clearly a work of lowe, and the author of it will receive his reward in the consciousness that he is lifting sorrow and doubt from many hearts, and as sitting others in the way of truth and goodness. Banner of Light. In the earlier read we have seen mouth to approve, and we think it will be premotive of good, and a valuable ac-mission to the current spiritual literature of the day.-Spiritual Magazine. Every page is marked with the genuineness of its source, being in site and ulterance like all compositions which, flow from the trancestate. It has many charming passives, and constructures. The day, Jamo, Priley by mail \$1,50.

*soprical Journal*. Pp. 465, 12nno, price by mail \$1.50, HENRY SHEFFIELD, M. D., Sorr-Jan, 29, -2w<sup>•</sup> 21 So, Vine st., Nasiville, Tenn.

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# The University of the Future,

An Address de ivere d'hefore the Almand of St. John's Col-lege, at the Annual Commencement, July The 1875, by Hiram Corson, M. A7, Rioles or of Anglo Saven and Eng-lish Iderature in the Cernell University. Price Scients, perface free, For sale whole ale and retail by COLBV & RICH, at So, 9 Montgomer 2 Place, corner of Province street (lower, floor), Boston, Mass.

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**DROF, LISTER, ASTROLOGER, can be con-**sulted by addressing for a Circular P. O. Box 4823, New York. Hypers Spractice, 27 in Boston. Hereads or writes from the position of the planets at birth. Jan. 8, -12w18

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LETTERS.

J.8.4w\*

#### THROUGH THE MEDICM-HIP OF MRS. NARAH A. DANAKIN,

Wife of Colored Washington A. Danskin, of Haltimore During the last twenty years hundreds of Spirits have conversed with their friends one arth through the meeti m-ship of Mrs. Itsuskin, while she was in the entrance-froma to ally anonachouse

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond, whether for go d or exit consequently these who pass from the earth sphere in an undexeloped state, eventually progress to a higher condition

We ask the reader to receive for doctrine put forth by splitts in these column that does not comport with his or her reason. All express as much of truth as they perceives no more.

#### Introductory.

#### Part Seven. BY WASH! A. DANSKIN.

A young married lady residing on the line of railway between Baltimore and Washington City had been for six months in a state of great mental disturbance that buffled the skill of her physicians. , Her family were about to send her to an insame asylum, when a brother in law, happening to read a copy of my book-"diew and Why I Became a Sparitualist"-called on me and a sked off I thought relief could be obtained through Mrs. D.'s mediumship. I promised to submit the case to Spirit Dr. Rush, and let the inquirer know the result. My intention way to mention his application as soon as I reached home; but, becoming interested in other matters, I omitted-to do so. When seated at the dinner table, Dr. Rush controlled Mrs. Danskin and said, "I read the condition of the patient through your magnetism and that of her friend. Tell him to bring her to your home as speeduly as possible." The next morning the patient came, in care of her sister, who, said that she had not slept more than two hours and a half at any one time during the pre-"vious six months." A diagnosis of the case was" given, stating that in giving birth to a child there had been a loss of animal magnetism, which deranged the action of the vital forces and made her susceptible to disturbing influences. She was almost immediately thrown into a deep, magnetic slumber, which lasted six hours. Medicines, magnetically prepared, were administered, and In less than two months the equilibrium of mind and body was restored, and she who would probably linve become a raving maniae in the atmoaphete dud among the influences of an instance asylum, was restored to her friends, and is now a healthy, beautiful and accomplished woman.

W. A. Richardson, Quincy, Ill.

Free, free from the fetters of an earthly, life give me a place in that kingdom which hath not been made by hands! W. A. Richardson, of Quincy, III. My native place was Kentucky. ] was interested in all things that appertained to the public welfare. Born in 1811. I studied law, or, rather, I became a lawyer. Afterwards I went to Illinois, where I settled. Lywas chosen five times to fill a place in the National Legislature. I was on the electoral ticket for Polk and Dallas. I held a command on the battle field, of Buena Vista; and with all these achievements which men hold so important, what gained 1 in the presence of the Infinite? Many a beggar who walked The streets day and night, asking alms, was ar rayed in more beautiful garments than 1.

My mind was filled with wonder when I beheld the conditions of the new life. Said I, "Do the lowly become stationed above the higher in this world, or am 1 mistaken 2. Is this a mere picture? Am I dead, or am I not ?!! A voice rolled down from the distant heights, which thrilled me as would an electric shock, and made me stand creet in my manhood. It said, ""Look upward, not downward; leave earth and all its treasures behind, and seek yonder beautiful sun that is just rising above the hills !!" I was spirit-brain. The volce again said, "You are not dead in our sight, but in the sight of ignorant men; they call you dead. You have a strong and hood, and deny to mortals that which has been so erroneously taught them-that death was the fate of all mankind; that death was the penalty offered to transgression ; that death was the monster that all men should fear. Tell them what you have learned of death." And now, men and women (1'speak to the unlettered and ignorant as well as to the cultured and the wise), let one who has tasted of the deep, strong knowledge of immortality tell you that there is no death in the universes of the Infinite. We only resign that which we borrow from mother-earth, and the ever-living spirit returns to the Source whence it came.

from care and disappointment, but now I'm in the fiery furnace, where demons and devils are hissing at me, making me feel as if 1, too, was a companion for fiends and devils !

dark companionship to some place where I can done with such poor utterances, learning perfind peace and repose. Who first taught man to haps that some of his valued friends are Spirittake his own life? Have compassion on a wo qualists, and of too fine a courtesy to ridicule their man who took her own life in agony of mindwho knew not what she did.

sinner? Oh, mother, mother, it were better that 'a truth of the soul, yet amidst his wealth of wisyou had never brought a being like myself into | dom is seen and felt a want of knowledge of the life. There never was a flower, even in my facts of spiritual science, a lack of that full and youthful days, that bloomed in my path. Oh fine ideal, joined to a vital realization of man's God ! why did you desert me in my last hours, close relations to the life beyond, which Spiritualand let me take my own life?

#### Only Son of Mary Smith, of South Washington Street, Baltimore.

I was twenty eight years old. An only son of religious history of recent ages is that made by Mary Smith. There is sorrow and mourning and the genius of Swedenborg, who . . . explained liarly strange. I scarce can realize that from death comes life-but so it is. I have all the at- truths passing out of his system into general cirtributes of the living man. I have sight, feeling, enlation are now met with every day, qualifying and hearing

I hand down the biblical record. From death Death is seen as a natural event, and is met with comes life-when one in his youthful days ac- | firmness." quaints himself with the Jaws of God as well as the laws of man. Mother, believe me, 1 am ish Seer, but it seems as though his exaggerated as a woman. One by one those we highly prize not dead, but alive. Mother, believe me, I do shadow was made to hide the seers of our day, so not speak from the grave, but from the blue sky, in the heavens, where the white-robed angels have consecrated me to their work. A fair spirit blds me come and commune as best I may, saying that it will give me enhanced pleasure in my new life.

#### Lewis Bosley, of Cockeysville, Md.

What positive proof have I, white-robed angel, that I am not dead ? The reply comes, "Speak, young man, and the exercise of your attributes will dictate to you whether you have life or whether you are dead." l am youthful-only eighteen years old. Lewis

Bosley was my name. My father is named John Bosley. I died at Cockeysville. I feel as if a or journals, often vouched for and tested by men something very mysterious has crossed the pathway of my young life. I have not power to define it. In general feature this place where I am is like the one which I left.

I am a stranger among you ; as such treat me. There is vacancy with me which nothing in this life seems to fill. I am not any nearer to God than I was before. I realize now that I did not pay sufficient attention to the laws of my physical nature." Let all who are kindred to me cease from weeping or mourning, for all in good time I will grow in knowledge of the laws of this life, and will thus grow in happiness.

#### James Donagoe.

I was employed by the firm of Messrs, Sherwood & Co., in Massachusetts. Well, you see, sir, I was digging a pit, and a rock weighing five tons or more fell upon my body, and crushed it all into a jelly. But the queerest part of the matter is this, mister, I 'm not dead at all-I 'm the identical fellow I was when I was digging in the dirt; but, then, do you see, I 'veleft my friends behind

It was an awful thing, mister. Did you ever have the nightmare? Well, it was something like that. There was a gathering of people about me just like it would have been if an accident the rose-bud causes in the situation and condi- Council Room, where all meetings of the Counhad happened in one of your own cities. As little by little I came to myself. I commenced asking questions. Then they told me I had died. Then I said : "If I'm dead how can 1 be here talking with you?" Then they said, "You are the death of man's physical body an indispensano more of earth; you are a spirit." Then said ble precedent and indication of his spiritual amazed-1 was filled with wonder. The thought I, "The fig 's up with me." " "No." said they, birth or resurrection . . . Night and sleep cor-a Scance Room with a Cabinet (which may be birth or resurrection . . . Night and sleep cor-bird by members for a small member) and the • not dead, but alive. ŝaid I, "I'll try it," and I've got a notion in my head that I 'm more alive now than I was when I was digging down in the earth. But I've been so cultivated intellect; come forward in your man-busy talking about myself I forgot to mention that I have two children-one named Matilda, the other Dorothy-my wife's name is Helena. They will see this.

### Emerson's Last Book -Immortality, Spiritualism,

To the Editor of the Banner of Light: I have just read in "Letters and Social Aims," Emerson's new book, his last chapter on Immor demon of the darkest night. A suicide ! a fit tallty. Years ago he called Spiritualism a "rathole philosophy," thereby unconsciously reveal-Do justice, mortals, do justice to the spirit of fing his own narrowness of vision as to what was cherished views; but<sup>c</sup> now comes another phase of limited knowledge, or want of just apprecia-Ferry ! Ferry ! why do you not come and help a tion. He puts the immortal life on solid basis as word would be warmer, grander, and more round-

ed out toward completeness. He says : "The most remarkable step in the More blessed to give than to receive "--thus of no church. A great change has occurred, ous loss over that event.

> I would not belittle the greatness of the Swed that we fail to see him or them fairly ; indeed, we see them not at all by any help Emerson gives us there. We shall not be strangers in that us. There is, too, the implied doubt, "as of one spirit-land when we go to it. The time shortens, who had gone in a trance," as though Sweden- shadows gather, let us then do our work as best borg chose that form of narration, and it was no we may. So I would help perpetuate the real spiritual experience to him. Not alone in memory of Sarah M. Thompson, by saying the case of the Swede, but with others before him; Justly true things of her, in return for wise and and with more, since up to this very day is the proof clear of real intercourse, converse and per- all the acknowledgment I can now make until sonal companionship between spirits clad in flesh and those clothed in the spiritual body, incorruptible and subtle, yet more real and lasting than our perishable bodies. Narrations of these experiences as vivid and beautiful as those of Swedenborg, go to Concord almost daily in books distant land a century ago?

That "death is seen as a natural event to be met with firmness " is largely credited to Swedenborg, but his hells, into which poor souls sink dread. Later and wiser teachings have given their uplifting power toward this change, which has been most marked in the last twenty-five years, or since the new moving of the waters by the angel-world called Modern Spiritualism. which are golden, Emerson misses the richest illustrations, the finest ideas of living men and what he could make it.

A. J. Davis says : "Believe not that what is called death is a final termination of human existence, nor that the change is so thorough and entire as to alter or destroy the constitutional peculiarities of the individual; but believe righteously that death causes as much alteration in the condition of the individual as the bursting of tion of the flower. Death is only an event, a circumstance in the eternal life and experience of the soul. As the death of the germ is necessary to the birth and development of the flower, so is pond to physical death : but the brilliant day and human wakefulness correspond to spiritual birth and individual elevation.'

was not at the time in my thought especially, as she formeriy was. When I spoke so long in Cleveland, Ohio, among the many friends who worked with me, none were more active than Mrs. Sarah M. Thompson of that city. Her work as a medium has been modestly but untiringly done, often painfully, but ever faithfully and generously accomplished; and now, as far as one lost, as I am; draw me, if you can, from this going on in regard to a great matter. He has this sphere is concerned, she rests from her labors, and her works do follow her. The earnestness of this friend's inspirations, and the unselfishness of her nature, made her a missionary -her influence and work were felt thoughout the State of Ohlo, in many places, wherever her speech was heard, her mediumship tested, and her character learned. A woman of strong feelings and deep affections, her public work and her mediumship were impressive and successful, by virtue of the spiritual magnetism she communicated to all she came in contact with, by all ism could give, and with which his thought and she did, and by virtue of the known fact of her goodness as a woman, wife and mother. Wemanly and not unwise, she yet possessed a childlike but not childish simplicity, which eminently favored perfect control, by candid and intelligent influences. To know she was human, a woman, grief in the household over my death. On South his opinion of the history and destiny of souls in and a medium, is to realize, unless we are stupid, Washington street my mother lives. I feel pecu- a narrative form, as of one who had gone in a that she bore her full share of sorrow, pain and trance into the society of other worlds. . . . The labor; but how she bore them, is best attested by the good she has done, by the public respect sheadeserved, and which is shown at her departthe views and creeds of all churches, and of men | ure from the body, and the private sense of griev-

> Few are fated to enjoy the privileges and suffer the martyrdom of a mediumistic development such as hers ; but all may profit by her example and praise pass on to the land of souls; one by one multiply the attractions which draw kind things by her often said to me, which is we meet again. E. S. WHEELER.

507 South 41st street, Philadelphia, Pa.

#### **British National Association of** Spiritualists.

In the month of August, 1873, it was resolved, by the unanimous vote of some of the chief Spireminent and competent. Must our seer in that itualists and of the representatives of all the quiet town overlook them all, and only recognize principal Societies of Spiritualists in the United in a doubting way what was said or done in a Kingdom, then assembled in Conference at Liverpool, that Spiritualists should be invited to unite and form themselves into a strongly organized body for their mutual support and benefit, and for the better furthering of their cause. A Prodeeper and deeper as ages go on, chill one with visional Committee was then formed, to have its centre of operation in London, and it immediately set to work to invite the cooperation of Spiritualists in all parts of Great Britain. An Association was accordingly established, rules and regulations for its working were adopted, and in Treating on this high theme, in words many of order that it might include all Spiritualists of whatever opinion, creed, or rank, it took the name of the British National Association of Spirwomen, the most convincing and in-piring facts, litualists. The lowest subscription was fixed at all close beside his door, or possibly in his home, five shillings ; every member having a vote at the and so his chapter is incomplete in comparison to General Meetings, and being eligible for every flice, from the President downwards.

Since that time the Association has gradually been growing in strength and importance, and has now established itself in good Offices in a central part of London. These Offices comprise a Library and Reading Room, which is freely used by both London and country members, and by foreign Spiritualists visiting England; and a cil, and Committees appointed for special purposes, are held, and where fortnightly lectures and discussions are now taking place." A Soirce is held in the rooms on the first Wednesday in every month (admission, 1s.) where friends can meet and strangers be introduced. There is also

oping-room, and did not lose sight of the glass nor medium till this result was obtained. There is a very sharp, distinct picture of the spiri-friend. I hope if I emit any particular points that Mr. Hopkins will add to this statement. There is no doubt of the fact that we have honest spirit-mediums, and that some of them can and do make sulfit bictures.

do make spirit pictures. Mrs. Thayer, the flower-medium, is having good success in New York. She has given sev-eral very interesting scances.

eral very interesting scances. I had the pleasure of listening to Charles Soth-eran, Esq., a gentleman and a scholar, who ad-dressed the Spiritualists upon the subject of The-osophy. Worcester defines this to be "wisdom within the second secon I think they arise from two reasons, one a misunderstanding of the true definition of the word, and one from a misapplication of its true meaning by some of its adherents. Mr. Sotheran is evidently honest as well as intelligent in this direction, as evidenced by his withdrawal from what he has concluded is a bogus concern. I was much interested in Mr. Sotheran's address, and wish he could be prevailed upon to print it in the Bänner, that Spiritualists might fairly understand the subject and apply their judgment to it. The great point for him to elaborate is "What is theosophy, as understood and promul-gated by true theosophical societies?" This This would be useful and interesting information to us all. As Spiritualists we have no right to fear to

I am glad to see the "Summerland Messen-ger," as bright as ever this centennial year; and that the "Truth-Seeker" has patrons enough to warrant its change to a weekly, and that we are to have more help against the scoffer from spirit 2 Judd Pardee's new paper in Boston. The suc-cess of the Bann r lies very near my heart. Having been well acquainted with its list of local and scattered workers since its commencement, I may be pardoned for looking upon it as an old friend. Wonderfully has it been sustained, by the power of the spirit-world, through disasters and deaths that, threatened its total defeat! But those at the helm know how to steer the ship safely, and will bring her into port only when its mission is accomplished ! Bless them ! they care for us all, even as they do for the Banner. Jan. 18th, 1876. LITA BARNEY SAYLES.

#### **Passed to Spirit-Life:**

From Malden, Mass., Jan. 2d, Mrs. Susan H., wife o becar F. Dowe, and eldest daughter of the late Capt. Israel Piper, formerly of Great Fails, N. II.

Piper, formerly of Great Falls, N. II. Unohtrusive and quiet in disposition, yet broad and phi-ianthropic in her sympathies. Mrs. D. endeared herself to all who enjoyed her personal acquaintance. Accepting Spiritualism several years since as the evanged of glad tid-ings, she feared not ''death,'' as evidence d by her last moments on earth, which were so replete with happiness, that as she confidently and even joyonisty whispered, ''I am going home ! I am going bomo !'' those watching by her e d-ide feit that indeed ''Heaven is not far from those who see with the pure spirit's sight, '' and when upon the even-ing following her departure, as if anxious to prove her presence to the dear ones she had left, who could but mourn the transition of so true and loving a wife, mother and sis-ter, she came and whispered in the familiar voice, and in-dependent of human lips, words of comfort, we could but feel that death had lost its sting and the grave its victory. J. P. R.

From Portland, Me., Jan. 6th, at the residence of S. B. A. Lufkin, Mrs. Cordelia E. Chandler, widow of the late

A. Lurkin, Mrs. Cordelia F. Chandler, wildow of the late Dr. Jeremiah Chandler, of North Conway. Mrs. C. was a womin of marked ability, and whoever came within her sphere soon became conscious of her ob-vating influence. The desire of her soul ever was to know the truth, and she sought it with such a succeity of pur-pose that her spiritual faculties became so well developed that the hypirations from the higher life came to her re-ceptive mind with great clearness and accuracy, which sho imparted to others with a genite cames that overpow-ered skepticism. Her purity of life, honesty of purpose and kindness of heart made warm friends of all who became ac-quainted with her. COM.

From the residence of her son-in-law, Professor A. Bond, 51 Warwick street, Boston, Dec. 5, 1875, Mrs. Alice Dix n, aged 69 years.

Dir, on, aged 69 years. Another earth pilgrim has finished her life journey and found the eternal rest desired by every soul, leaving be-hind her many ties that will attract her spirit to the earth homes where dwell the companion, children and kindred so dear t her while here. May the consciousness of her spirit-presence cheer every loved one till they shall all meet in a brighter and better land. Funeral services, con-ducted by the writer, were held at her home in Foxbero, December 8th. J. H. Cugnitan.

From Swampscott, Dec. 12th, 1875, Eben N. Wardwell, jr., son of Eben N. and L. F. Wardwell, aged 3 years 10 nonths 20 days.

months 20 days. Thus has another beautiful bud been transplanted to a more congenial elline, where the angel lovel ones will watch its unfoldment. May the certainty of a future re-unton sustain the bereaved, and lead them to obey the last charge given them by their angel child, "Pape, manuma, watt," and when the angel change shall come to transport them to their spirit home, may angel presence be unfold-elt ot them, as to bim, as he joyonsly exclaimed, pointing upward, "On, see i see i".

apward, "On, see 1 see 1" Funeral services were held on Wednesday, the 15th hast., sondarced by the writer, assisted by a fine choir, whose mu-de seemed typical of those angelic strains which greeted its solvit at its glorious birth, J. H. CURRER, 71 Leverett street, Boston.

(Obitnary Notices not exceeding to entry lines published productionaly. When they exceed this number, twenty cents for each additional line is required. A line of agals type averages ten words.)

Blessed be thy name, oh, Infinite One ! for he has, by the operation of his divine laws, rooted out ignorance from my mind, and implanted therein knowledge.

This philosophy, which has so much light in it, deals justly both with the saint and the sinner. Regret goes backward that I did not seek knowl edge of it when in the earth-form-not for my own benefit alone; but for the good I might Jan. 7. have done to humanity.

#### Amelia F. Sharpless, of Trenton, N. J.

Mother, you are waiting, waiting to hear from your daughter who passed away in her early womanhood. I am growing stronger, becoming more acquainted with the laws by which I can control media. Mother, you have understood this Divine Philosophy, but I did not. I am learning, and this is one more fact to be added to what I have gathered before.

I spoke to you, when first I passed away, through the lips of another; and now, mother, I seek a stranger in a Southern clime, so that your heart, which has been sad and sorrowful, may grow glad, and cheerfulness rest once more with you, knowing that I can still commune in thought to you.

Mother, I was so pleased at the mode you adopted concerning my funeral! I witnessed the deep grief of my husband. I am so delighted that he arrived at honie in time to see the casket consigned to its mother earth.

Mother, our Willie, that is my brother, and I are together, and we are so happy. I offtimes come to our fireside and see and hear those whom I left behind. Love, dear mother; if your eyes scan these lines, give my love to all who are kindred with ourselves.

#### Mrs. Patterson, of Baltimore.

Directly opposite am I to the spirit who has just spoken. Ferry ! Ferry, where are you? Are you in the wilderness as I am? Speak, Ferry ! der which he wrote for the press.-CHAIRMAN.]

#### Pauline Brandt, of Westmoreland Co., Va.

How sweet, how calm to die and to be resurrected into life. Pauline Brandt was my name, wife of the late Captain Brandt of Westmoreland County, Va. I was the daughter of John and Matilda Lloyd, of Fairfax County. I was forty-eight years of age-died in December, and 'found a new and beautiful life "over the river." Gladsome friends met me, and we rejoiced together over one more new birth.

Our Father, who art in heaven, hath dealt kindly, graciously with his new-born child. He, by his instruments, has taught me that I am not a mere worm of the earth-that I have an existence in this world that brings with it beauty and utility, not only to myself but to those whom I trance, spiritual intercourse and communion are have left behind me.

Kindred and friends, if you can read these lines, you will find that I am not dead, but alive, living in that world where death never enters. I am told by one who is a worker among the spirits to come hither and unfold my life beyond the grave. Many mourn me dead. In seeing this they will recognize that I have the attributes of life, and with those attributes power to speak | far Emerson looks to Sweden or Greece, says a again to those whom I have left behind me Farewell.

Art thou balanced well in mind [addressing a spirit] to ask me to say "Farewell, vain world. I bld adieu to thee, and those I love "? No, I cannot say it. I almost feel angered with the author of my being for having built me up intellectually and surrounded me with wealth, and given me everything to make life pleasant and happy, and then, in the twinkling of an eye, as it were, to take all from me, and cast me into a world that I stand in ignorance of. I am not capable of judg. ing, nor do I wish to be judged. Give me back life—life of earth, with all my physical ailments back earth was more pleasant to me than is all this vast country.

Father, in your sorrow you may weep, for your son is dead, dead to the world he has left, and dead to the one he has entered. Let the cur-tain fall, and let me sleep that sleep which will never have an awakening. Yes, write it out, and after you have written it close the page, and let it moulder away as will the body of myself. I cannot do it justice, nor can I have justice done me. I am the son of one whose crowning point is wealth.

[This spirit requested me not to give his full name. He will be recognized by the initials un-

÷...

No word that Emerson finds and quotes from Swedenborg glows with such spiritual, radiance as this, and I could quote atterances from others fit to stand and destined to live beside it.

Is Emerson's fine taste repelled by crudities in our spiritual literature, or by the human follies of our teachers and mediums? He knows surely how much chaff one must winnow to find the golden seed-grains of truth. He would turn with unspeakable weariness from the cumbrous verbiage and theological folly of Swedenborg, yet he can glean truth from those bulky volumes. Why not from nearer fields? Why pass by these richer harvests at home with no glance of recognition, to delve only in more distant regions?

• All this is, not as complaint, for men help a movement when inspired by it; and until the inspiration comes' their inaction or silence is a calamity to them? Father than to what they ignore. I can only wish that one so rich in spiritual gifts as Emerson might know that clairvoyance, facts of man's being, knowing which even he would bask in a more golden light, and catch glimpses of sublimer spiritual heights. Great men and gifted women have had their close research, critical test and proof to soul and sense full of life and light. Millions unknown to fame have shared their experiences, and caught glimpses of their dear ones, through the Gates Ajar, but so half doubting word of these old seers, but ignores Spiritualism. How long can he afford to do this? Yours truly, G. B. STEBBINS. Detroit, Mich., Jun. 16, 1876.

#### Mrs. Sarah M. Thompson.

To the Editor of the Banner of Light:

Many times since your last publication of my Sea Grove notes and the kind remarks with which you prefaced them, I have felt and intended to write more upon things seeming of interest, but the press of circumstances and preoccupation have taken all my impaired energies, and the entire time, so delay has taken place; but there is ever this consolation, that the longer we wait in any case, the larger the knowledge may be made from which we are compelled to evoke our conclustons. Time should teach wisdom ; if so, some of us can ere long graduate as philosophers, assuming the role of respected venerables.

Somehow, some mediumistic souls ripen fast. How many have been garnered of late! Not only in your own immediate circle, but here and there and everywhere, fortunate ones have gone forward, and left the gates more than ever ajar. The last transition somewhat startled me, and yet causelessly, except that the sister who went

hired by members for a small payment); and the Association has instituted-through the liberality of some of its members-a Free Circle for Inquirers, to which investigators are admitted under certain conditions.

The Resident Secretary, Miss Kislingbury, is in attendance during the day and evening to receive visitors and answer inquirers. Light refreshments-tea, coffee, &c,-are furnished at a small cost, and everything is done to promote the comfort of visitors.

The Books in the Library consist of standard works on Spiritualism and other subjects, and the tables are supplied with Spiritualist newspapers and periodicals from all parts of the world, as well as with several English periodicals and magazines of a thoughtful character, not connected with Spiritualism. The terms for the free use of the Library and Reading Room are one guinea per annum, which includes membership: this subscription, from one member of a family, entitling all other members residing in the same house to the same privileges.

The Council, so far as the funds of the Association permit, is now giving special attention to the promotion of Spiritualism in the Provinces, and for this end it invites the cooperation of all country friends, either by joining as individual members, or by inducing their local Societies to enter into alliance with the National Association, and to supply it with information as to the needs of their several localities.

The accounts of the Association are under the management of a Finance Committee ; they are regularly audited, and a financial statement is laid before the Council at every monthly meeting; the expenditure being always kept well within the means of the Association.

All communications and inquiries should be addressed to the Resident Secretary, Miss Emily Kislingbury, 38 Great Russell street, London.

#### A Test Picture of Mr. Hopkins and Wife, by Hartman-Mrs. Thayer-Chas. Sotheran, Esq.-Compliments of the Season.

I was very glad to see, in the Banner of the 8th, the account of the Cincinnati photographing, copied from the Inquirer of that city, and beg pardon of Mr. Hopkins, the writer, whom I met in New York in November, for delaying what I then volunteered to do-to write the Banner conof himself and wife, with a spirit friend, who had often been described by mediums standing be-tween and seemingly in front of them. This negative was made under test conditions. Mr. Hopkins had every confidence in his friend, Mr. Hartman, the artist, but desired test conditions for the sake of skeptics. He sauntered into the studio, and, asking for a picture, produced some new glasses which he had provided to use in the scance. Mr. Hartman readily acceded to this, and Mr. Hopkins went with him into the devel-

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## The Annual Meeting of the Sexual Science As

Fociation. The members and friends of this reforming body will meet in Rochester Hall, Boston. Sunday and Monday, Jan-unry 30th and 3ist, 1870. There will be three sessions each day, commencing at 10 o'cleck Sunday morning, and clos-ling at 9:20 Monday night. Morning session devoted to gen-eral conference, speakers to confine themselves to such ex-periences and criticisus as being to sexual history. After-noon and evening sessions to be opened by regular speak-ers, the subject matter of each address to be followed by: brief analytic and corroborative speacehes. All persons having historic digens of progress, statistics, and take part in the deliberations of the very invited to attend and take part in the deliberations of the New You will be part in the deliberations of the New You will be the on behalf of the committee. J. H. W. TOOHET. 15 Pemboke streed, Chelsen, Mess.

On behalf of the committee, J. H. W. TOOHEY. 15 Pembroke street, Chelsea, Mass.

### MATERIALISM'S LAST ASSAULT.

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Spiritualism.

## BY EPES SARGENT.

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8. A. C-

### **JANUARY 29, 1876.**

#### OF LIGHT. BANNER



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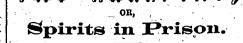
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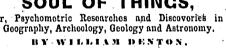
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## BOSTON SATURDAY, JANUARY 29, 1876.

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The Banner of Light and J. Burns.

It is an established principle of every-day practical life that the strictest attention to any business must be paid by him who hopes to suc-This is true of the learned profes sions on the mental plane, where each individual world of pecuniary effort seeks to found and allowed them to him at a fair discount from the keep in active operation any branch of industry, intail price, but he did not pay cash, in a com-or to hold his own in any of the varied avenues increase, for anything. If he has low frade-more true because the conflict on the dived "pushed," our basis of trade-more true because the conflict on the dived "pushed," our basis of competitors and used. who hopes for public recognition must devote his or to hold his own in any of the varied avenues [mercial sense; for anything - If he has in-of trade--more true because the conflict on the ideed "pushed," our business in England as material plane is entered into by a larger number if he "had been one" with us in interest; we of competitors, and in the struggle-as proclaim: are not at a loss to discover why he so freof competitors, and in the struggle-as-proclaim-ed by Darwin in the fields of Science-only the

fittest can survive. Whatever may be a'man's character as a citi-zen, a husband or a parent, it, either from lack of ability or disposition, he does not heed the well-known laws of nature as developed in trade, he will fail as a trader—the great law, of cause and effect steps in, and he must perforce yield to it, just as surely as if he had dared to infringe the canon of gravitation, or that other which says that fire will burn.

As Sportualists, it is a fact which we fully re cognize that the invisible friends of a man or an there is in this great country plenty of institution may work well and heartily for him for all. Indeed, were his statements as firmly and it, but there is a point which they cannot pass, and that point is where individual effort is necessary ; only as the individual endeavors to render himself worthy of the assistance of the angelic hosts, and also seeks to concertate with them, can be hope to work out the projects be desires to compass. If he does not do all he can to outwork these projects on the material plane, he must not ay the blame either upon his spirit triends or his brother Spiritualists if he fails lamentably to bring forth the ends he longs so much to accomplish.

With these statements as premises, we desire to hay before our readers in England a plain view of hay before our readers in rangiand a pain view of the way, and have ever same. Drawe prior, on the facts concerning the tecent action of  $J_{+}$ , any other English publisher,) give us the works Barns, of London. In the issue of his paper, The tof all who in Great Britain are homestly endeav-Medium and Daybreak, for Dec. 31st, 1875, we oring to spread the light, and you will find that find an article which arraigns us at least so far to the American Spiritualists—ourselves included—will s thereaders of that journal are concerned -- for the course pursued by us in declining to hold-further transactions with him as an agent for the obtaining of subscribers for the Banner of Light. Before proceeding to review his article, how ever, we desire to say that, for the man, Mr. Burns, the lecturer, the phrenologist, the spirit-ualistic editor, we cherish only the most kindly feelings, and would be the last to speak disparage. If he would look more fully into the matter he ingly of hes work. The fault we find is entirely would perceive that being in our debt, what we with Mr. Burns, the findnewr. As that is of a received from him very properly went toward pecubarity aggravating character, and is stretched, the extinguishment of the balance due us—since over a long period of time, we feel that, in justice ( it is considered in the monetary world a very un-t courseives, we should make the matter clear to ( business like method (though sometimes done as to ourselves, we should make the matter clear to business like method (though sometimes done as the reader's perception, even at the loss of much valuable space in so doing, which we would pre-fer to devote to matters of more general interest. It is a fact which cannot be successfully disputed —whatever Mr. Burns may endeayor to say to the contrary –that we have always given his pe-riodicals and his paper due circuit, and have placed them in as favorable a light as possible before the Spiritualists of America; but with his annoise we have been commello d at last to take business we have been compelled at last to take at least enpable of two constructions. Issue, and we have no tear that any unpre-indiced

The facts are these: Since 1866, at which date he became a customer of ours, Mr. Burns has The facts are these is since 1806 at which makes 1 basis of explorers and ultimately loss of funds— been-most of the time-in our dely for a con-siderable amount, and the only way we could obtain a settlement was, when he forwarded a draft for books, to pass a pottion of the amount of that draft to books, to pass a pottion of the amount of that draft to be credit of the old account, and send hun the balance in the hinks he ordered. On the 12th of August last, after we had re-peatedly written to him but failed of getting any satisfaction, and annoyed with years of thombe with Mr. Burns, we addressed an episthe to him, whetch we were obliged to credit in blank, as he failed to send is any bill, asked him to inform as what amount in American money we should credit him, giving each item, and further said that as yet neremitiance had core to hand for the sub-scrintions teceived from hum during the February. as yet no relativistic e tout come to hand for the sub-scriptions received from hum during the February of 1875. We desified him to send us one hundred and two ty five deliars on account, and told him if that amount did not reach us by September 19th we would be obliged in self-defence to dis-continue all the subscriptions he sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then, and should not the subscription is the sent us then. 10 the we would be obliged in self-defence to (18) continue all, the subscriptions he sent us then, and should notify in the Banner those subscrib-ers, stating the fact that we had stopped sending the papers for the Treson that Mr. Burns had the papers for the money for them. bit only to be credited to the account. The let-ter brought us \$56,62 only, and a draft on a firm already usolvent, which being worthless to us was, of course, aturned to him; leaving a bal-nuce of \$73,27 on the remittance asked, to say nothing of the whole sum due us. Mr. Burns's custo a has been in the majority of cases to pay no attention whatever to our requests for reinittances, but to suit his own convenience as to when he would pay. Since 1872 we have had but few dealings with him in the book business, but have trans-ferred our orders to another house, through whose promptitude we have ever since been supplied in a satisfactory manner. Mr. Burns has, however, since that time, continued to take sub scriptions for the Banner-of Light; but if, as he says in his article,  $\lambda c$  has had  $\lambda c ^{(1)}$  share of trouble in collecting subscriptions and getting them we submit that we have ready to send in a body. had a double share of difficulty and trouble in obtaining the money due us from Mr. Burns, which those English triends put in good faith into his hands. As an instance of his strange ideas of busi-As an instance of his grange ideas of bust ness, which resulted in our ceasing to be cus-tomers of Mr Burns in his book business, we cite the following: We have never received during our trade with him a bill of lading, or other necessary/papers, and in most cases he has even medicated to send a bill of prices for the busis (set that we have from the base the books, so that we have frequently been obliged to go to the United States Custom House, claim the packages and have apprized to us works the market value of which, we were absolutely ignorant of, because of his singular neglect of the ordinary outtoms of commerce, and have thus been subjected to much delay as to time, and frequently to pecuniary loss, As regards his way of forwarding subscriptions we would say that of late years it has been his custom to keep nearly a year in arrears. About the first of each year he would send us the names of the subscribers who had paid him for our paper, but never the money, and the balance of the time would be passed in efforts on our part to get what was clearly our due—the price of our paper. On several occasions, individuals among our English patrons have written us asking why their papers failed to reach them, and on questioning Mr., Burns, the discovery has been made that he, has neglected—inadvertently, let us hope—to send the name of the party, though he has previously received the money. In this connection we would remark parenthetically, that we are indeed heartily glad that our transactions with Mr. Burns as a receiver of subscriptions for the Banner of Light are at last brought to a definite close, and that our friends in England who value this paper sufficiently to desire to receive it as subscribers can now deal directly with us; we promise all such, that the troubles which in the past have been entailed upon our trans Atlantic subscribers by the peculiar business management of Mr.

receipt of the name, money and postage, the pa-per will be sent with the utmost regularity and despatch. In the light of the above facts we consider the

language of Mr. Burns's article, where he speaks of the "thousands of dollars" which he has been the means of bringing into the treasury of the Ban ner firm, to be the sheerest bombast. Had he said a then firm, to be the sheerest combast. Find he share thousand it might have been mearer the ground of verity; and when we consider that it took years and much trouble to extract that amount from the grasp of Mr. Burns, we shall not be ac-cused of having grown inordinately rich through

quently complains of poverty. No newspaper or institution, his own not excepted, could hope to live if its affairs were as loosely conducted as have been his business relations with ourselves. He takes occasion to glorify himself as a good customer, etc., of the Banner firm, but if we had had no better we should long since have been obliged to ±uspend operations

It gives us pleasure to hear that Mr. Burns will hereafter "attend rather to the diffusion of English literature in America." We are glad to welcome to our shores anything that is good ; grounded in truth as they now are unwarranted. by the facts concerning our efforts to prevent the introduction of English literature into the United States, we should-ask no more "useful ally than Mr. Burns to aid in the work of such exclusion, satisfied as we are that no business man could be found to long submit to his peculiar ways of traftic, and that therefore he would have but poor success in his efforts to advance the interests of whatever class of literature he might desire to benefit. But it is *not* true that we have opposed the introduction of English Spiritualistic literature into the United States. On the contrary we now say, and have ever said : Brother Burns, (or any other English publisher,) give us the works impose no barrier.

Again : Mr. Burns simply makes an erroneous financial statement when he says :

infrarcial statement, when he says: (Color) = A (Rich here one system of business for them-selves and another for me. Tam expected to pay down at-the beginning of the year for all of their papers that maybe required through me; whereas they only give me credit-for my periodicals as they receive them. They are worthyof credit, I am net, in their estimation.

the extinguishment of the balance due us-slace

Mr. Burns congratulates "humanity on the

# New Pork. From Our Special Correspondent.

Developing Materializations -- Latent Forces at Work in the Empire City-Secret Societies Materializing-Speculative Lunatics-Theosophy-A Lost Art Found-Financial Revelations. To the Editor of the Banner of Light:

Spiritualism in New York for the past few weeks has been of a somewhat latent character. Probably it has been gathering force for the advent of Moody and Sankey, and will make its power more manifest, when these evangels come to the Hlppodrome.

The subject of greatest interest among Spiritualists here at present is the development of materialization. It would seem that this scientific age must needs have something tangible to convince it of any science or truth. Of this fact the denizons of the other world seem to be cognizant, and they are coming up to the requirements of the times. Hence private circles are being organ-ized throughout the city for developing these ohenomena. They are necessarily in general sephenomena. They are necessarily in general se-cret societies, and of a select character, for expe-rience shows that a very slight disturbing influ-ence interferes with the process. The harmoni-ous conditions must therefore be very carefully obvious and discussion it mostile exchosen, and discordant elements if possible ex-cluded, otherwise the result will be unsatisfac-tory. I have been told by a very intelligent member of one of these circles that their success is greatest when no one but the members of the sidely burner when a burn there are been a thereas circle knows the time or place where it meets; the obvious inference being that the psychologie influence of those at a distance, with their minds fixed on the meeting, is sufficient to distract the materializing operations, so subtle is the process. What seems curious about the development of the phenomena, is that so many independent circles should have convened about the same time unknown to one another. It proves there must be concert of action by some invisible process, and from the peculiar circumstances it is presumable that it must be for some object of importance. Some of our best mediums are now receiving tests that will convince the most skeptical and confound allke the atheist and the orthodox Christian. Several of them will soon be sufficiently developed to exhibit materialization in public.

The societies, though a little dull, are showing steady progress and unflagging zeal in the cause. There was a large meeting last Sunday at the Harvard Rooms, which was addressed by several speakers. Dr. Hume, Judge Culver, Mr. Wolf, Miss Dumas, Mr. Lang, and others, addressed the meeting. Next Sunday Mr. Lang will relate his experience of materializations in the developing circle of which he has been a member for some time.

time. The meetings of the Progressive Spiritualists are well-sustained. Mrs. Bullene and Professor Brittan are giving this society very interesting lectures this month. The lecture of Professor Brittan on Sunday night last was a very happy effort, and drew a large audience. The subject was "Speculative Lunatics." He handled it in a very original and interesting style. He was particularly severe on the brokers of Wall street. He described the runnous tendency of the specu-lative spirit in driving so many thousands from the field of honest industry, and showed that if, every man capable of working would labor only three hours a day, the fruits of their industry Issue, and we have no tear that any unprejudiced Mr. Burns congratulates "humanity on the man acquaint d with the usages of the moneta, ry world, will tail to perceive the justice of the fact that there is more genuine Spiritualism in three hours a day, the fruits of their industry would be the opening paragraph of the article to which in the opening paragraph of the article to which with than there is in that of the Banner of Light have written to their schemeters to the Banner of Light have written to their schemeters to the Banner of the article to be disreputable. The problemeters of the brain of the schemeters in that of the Banner of Light have written to their schemeters to the Banner of the rest in the schemeters to the Banner of the problemeters of the brain of the schemeters in the schemeters changing hands, he regarded as an irrational pro-ceeding, and looked upon the method of doing answer! Since when has it been decided that in--ceeding, and looked upon the method or doing attention to the demands of business—involving business in the stock exchange as an exhibition loss of customers and ultimately loss of funds— is a cardinal point of spiritual unfoldment which makes its possessor a Spiritualist indeed ! Judged by his definition of Spiritualism, Mr. Burns is doubless a huminary of the first magnitude in this regard and can prohably hok down from his

> evolve. The object of the society is "to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits, by the ald of physical 'processes." In other words, it proposes to find proof of the existence of an "Un-seen Universe," the nature of its Inhabitants, if such there be, and the laws which govern them and their relations with mankind. It will be seen from this, that the task which the Theosophic Society has given itself is one of no mean magnitude, and one at which the psalm-ist and other celebrated characters often stood achast. But the ambition of Col. Oleott and Com-pany is "made of sterner stuff." Several first-class journalists, lawyers, scientists and physi-clans are connected with it, and two judges. A gentleman named Mr. Felt is to undertake the task of rendering the spirits visible in the air by means of a chemical compound. It seems the art was known to the Egyptians and well under-stood by Moses, and that the Egyptian tombs and temples bear indications thereof. Mr. Felt and temptes bear materials interest. Bit. Felt makes no pretension to any mediumistic quali-ties, but proposes to perform his wonders by ge-ometry and chemistry alone. The Society will test spiritnal medjums, clairvoyants, magnetizers, and any one developing extraordinary or peculiar power in any respect regardless of the name by which it may be called, and try if anything can be evolved from it. With all the forces above described at work, and all the learning, both ancient and modern, it will be singular if New York does not soon de velop something extraordinary in Spiritualism A Western correspondent has recently been writing in a half-despatring strain, and alleging that Spiritualism is either dead or sleeping here, but I think it is manifest, from my explorations during the past week, that there is a strong undercurrent which he has not yet discovered, and promised lands in the distance which he has not been permitted to view. I look hopefully for-ward to a revival that will cause the Evangels to hide their diminished heads. New York, Jan. 17th, 1876. T. D. M.

# The Rostrum.

#### The People's Course at Paine Hall, Boston.

The series of Spiritualist lectures at this place under, arrangement of Dr. H. F. Gardner, received additional interest on the afternoon and evening of Sunday, Jan. 23d, from the sweet songs, thoughtful remarks, and recognized tests of spirit presence contributed by J. Frank Baxter, who was the speaker for the day. Mr. Baxter was greeted by good audiences in the afternoon and evening, his subject on the first occasion being : " The Probabilities and Possibilities of Spirit-Life and Intercourse." In the evening his announced theme was "The Duties of the

how diametrically they might be opposed to his now diametrically they might be opposed to ins-views—rather than those who were habituated to take everything on faith. In order to study the delicate field flower, we must go where it grew, there we could see for ourselves the sym-metry of its proportions, the delicacy of its col-oring, etc.; but if we endeavored to remove that flower from its rooted place and convey it to a different heading that and there might be be different locality that another mind might also become conversant with its beauties, it would wither and fail to give sign of that which made it so at-tractive in its original home. So of the thoughts breathed to us from spirit-life; coming from one mind in that world to another in this for the purpose of being transmitted to a third, how much of the power was lost, how far the lan-guige of the receptive soul in mortal fell short of being able to convey to its fellows the glories of the inspiration which came to it seeking an avenue of expression. This should always be borne in mind while studying the revelations given through spirit media.

The speaker held that a belief in an immortal life was to be found embodied in all religious systems, whether of Hebraic, Chinese, Persian, or any other origin, and was further to be traced in the aspirations and longings of the wildest and most uncultured tribes of men, on whom the light of civilization had not yet dawned; in the case of the latter races it could not be claimed that the idea of immortality was an outgrowth of the eivilizing process—indeed it was a fact patent to all that too often the educated man sought to throw his influence into the opposite side of the scale, ineffectually however. The Spiritualist might turn on modern Christians and apply to them with justice the charge of being heretical to them with justice the charge of being heretical to the truth which they so often applied to him, but reason was better than denunciation. The *posi-tire* evidence of human immortality belonged *alone* to Spiritualism, while the probable evi-dences were embraced in all systems. The law of demand and supply-operated throughout all nature; she heard the instinctive calls of her obliden and supprover them concerning to their children and answered them according to their need; was man, the crowning glory of the lif that now is, to be alone unanswered, and that in the highest demand which he could put forth? The instinct of the horse, for instance, as far as it went, reached out in the direction of the reason went, reached out in the direction of the reason of man—as proved by the similarity of action in both when wrought upon by hunger or thirst— and on a plane analogous to it. Carrying this fact-to its legitimate conclusion, if nature an-swered the man as the horse upon the plane of physical demands, why was it not probable that she would do likewise if man's desire reached toward spirit, toward continuity of life, a fact which was found to be evisitent in every nation which was found to be existent in every nation, tribe and tongue.

Numerous instances among the habits and cus toms, the sacred writings and traditions of the various nations, were cited by the speaker in proof that the demand for immortality on the part of mankind was natural, intuitive, instinct-ive; people did not reach out after that which they did not desire, and therefore the desire proved that immortality was a fact in and of man's nature. Theodore Parker had said the bodily senses

implied their object; so the spiritual senses, de-monstrated by clairvoyance, etc., to be resident in man, implied their object, and were prophecies of an endless life yet in store for humanity. The various seed-germs of earth attained their frui-tion and ripened, but man never ripened or at-tained the fullness of his capabilities on this tained the fullness of his capabilities on this planet; was then his, the highest type of existence on earth, the only failure in the stupen-dous chain of Nature's grand process of develop-ment? No! reasoning from analogy there must

A Marvelous Cure by the Pope-Is He a Healing Medium? THE CASE OF A DAUGHTER OF A DISTINGUISHIND

BELOIAN.

[Paris Correspondence of the New York Tablet,] The Courier de Bruxelles gives the following count of a miraculous cure effected lately by

his Holmess Plus IX. : A religiouse of the Order of the Sacred Heart, the Rev. Mother Julia N—, daughter of one of the most distinguished diplomats of Belgium, after a violent nervous attack, had her right arm so completely paralyzed that it had to be bandaged to boards for a support. Her finger nails had become black, and the bones of the fingers and elbow had become displaced and, as it were, dislocated

In vain had the medical men prescribed change of air. At Vienna, whither she first betook her-self, afterward at Rome, where she arrived about the end of September, the disease assumed even a Hour.." In opening his afternoon discourse, he read as a preface Miss Lizzle Doten's inspired poem, "The Spirit Mother." He said, in commencing, that he would prefer at all times to address pec-ple accustomed to use their reason—no matter how diametrically they might he accustoned to use their second accustoned to use their reason—no matter how diametrically they might he accustoned to use their reason—no matter brised at the reduces for chief at had been made him, and wishing, too, perhaps to try the faith of the invalid, said to her: "My daughter, I have not the glft of miracles." But he immedi-ately added, "Put your trust in God, for nothing is impossible to his mercy." However, as the religious ladies, and especially

the niece of the Holy Father, besought him that he himself would deign to commend the sick person to God, and to bless her, the Pope became for an instant recollected in prayer, his hands joined,

and his eyes raised to heaven; then addressing the invalid, he said, "My daughter, have faith— that faith which moves mountains." It eseveral times repeated the same words to her, and, having asked her name, he took occa-sion from it to insist anew on faith. "St. Julia," he said, "gave her life for Jesus Christ, and sho proved by her marturdow how, ardent was her faith." Having then taken the ring of the refaith." Having then taken the ring of the re-ligious profession which the invalid wore on her left hand, the Holy Father blessed it, and made her place it on the finger of her right hand. "At that very instant," the Rev. Mother Julia asserts, "I felt life return to the paralyzed part, and the blood resumed its circulation throughout the entire arm.

tire arm." The Pope then bade her make the sign of the cross; but as instinctively, and by the force of habit, she was about to make it with the left hand, "No, no, not like that!" said the Holy Father; "the sign of the cross must be made with the right hand — the Catholic sign of the cross." And, in fact, the Reverend Mother Julia was able to sign herself, with the right hand, al-though still hesitating, and with some difficulty. though still hesitating, and with some difficulty. At the bidding of the Holy Father she made a second sign of the cross, and this time without the smallest hesitation and in a perfect manner. She was cured. On her return to the Villa Sante she was able to write on the same day's long letter of thanks to the Holy Father, and she way a tring for it with the very hand which shortly before was paralyzed. The cure is complete. The finger nails have recovered their natural color, and the bones of the fingers and nails have resumed their normal position.

THE SPIRITS' BOOK; CONTAINING The Principles of Spiritist Doctrine ON THE IMMORTALITY OF THE SOUL: THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN: THE MORAL LAW: THE PRESENT LIFE THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RADE, ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANS-MITTED THROUGH VARIOUS MEDIUMS, COLLECTED AND SET IN ORDER BY ALLAN KARDEC. Translated from the French, from the Hundred and Twentieth Thousand, BY ANNA BLACKWELL. The Work contains a fine steel-plate portrait of the Author.

This book-printed from duplicate English stereolype plates, and which we are able to sell at a much less rate than the London edition-is sent out as a companion vol-ume to the Book on MEDITMS, by the same author, and for this purpose is printed on a similar style of paper, and in binding, etc., uniform with the preceding volume. At an hour when many skeptles, trained to the need of text books for ald in searching out knowledge concerning the author to the claims of the Spiritual Philosophy, this stering, volume is calculated to fil no important place

 $E_{q}$ , a prominent friend of truth in the United Kingdom, and Honorary Secretary of the British National Association of Spiritualists, which will serve to show how the editor of the Medium and Daybreak stands among the adherents of the cause in his immediate neighborhood :

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: DKAR SIR—I see that Mr. James Burns has been pitch-ing into you in this week's Medium, for darlig to ask for bhat he owes you. From a wide personal experience of um, I know that most of his statements are site to be also. I presume that you will, therefore, reply to him, of request him to publish your reply. He will not do so, you had better, when you send it, publish it at the same time in the Banner. You may also publish this, it you-ke.

There in the Banner. You may also publish this, it-son-like. Liope neither you nor your readers will suppose that Mr. Burns is a fair sample of English Spiritualists. The Mé-dum is a useful paper in some respects, and has a moder-ate chroulation, (built if users so large as the editor would have us believe, his reiterated statements that it does not pay its expenses must exdently be faulous.) As to Mr. Burns, however, though his plausibility and unblushing here are still many who are ignorant of his real character, he has long lest his hold on the majority of respectable spiritualists, most of them having found him out, to their cont. Yours faithfully. A. Joy. Junior United Service Club, London, S. W., Jun, 4th, 1856.

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#### Movements of Lecturers and Mediums.

W. F. Jamieson, on account of pressing lecture engage-ments in Kansas, has been obliged to postpone his visit to Yates City, 11., until February 16th, to remain until the mh. Address him at Vates City, Ill.

W. S. Bell will lecture in Harwich Port, Mass., Sunday, Jan. 30th. His trip West is yet under advisement. When he receives engagements in Ohlo and some other places on the route to Wisconsin, he will then start at once. A better and abler man cannot be found in the lecture field, an i our Western friends need not hesitate to secure his services. His address is 20 Foster street, New Bedford, Mass

C. B. Lynn is speaking to very large audiences at Lin con Hall, corner of Broad and Coates strotes, Philadel-phia. He has been reëngaged for February. Address him, 1422 Bouvier street. Mr. Lynn solicits engagements for the remainder of the season in any part of the country.

Susle Willis Fletcher will lecture in Granite Hall, Chel wa. next Sunday afternoon and evening.

Dr. Charles A. Barnes, of Rochester, N. Y., Will heal in Corning. N. Y., Feb. 31, 4th and 5th; in Waverly, N. Y., from Feb. 7th to the 12th.

Er Epes Sargent, a whilom editor of the Transcript [Boston], and the author of several creditable text-books for schools, and other works, writes a spirited pamphlet entitled "Does Matter Do it All?" a reply to Prof. Tyndall's recent attack on Spiritualism. It is one of the best of the arguments on that side. Boston : Colby & Rich, -Commonwealth.

The Massachusetts headquarters in Philadelphia will be very near the Centennial grounds, and will include a readlug-room where all the Boston papers will be on file, a writing-room and a post-office, for the free use of all people from the State.

1 .... Q3.

#### New Publication.

#ZELL'S ENCYCLOPEDIA .- We have received from the publishers, Baker, Davis & Co., 17 and 19 South Sixth street, Philadelphia, Pa., four additional numbers-runring from "Assa" to "Blak "-of this popular work, in which are embodied the characteristics of a dictionary, a book of reference, a ready hand atlas, a gazetteer, etc The present installment, besides numerous capital engray ings, has a fine map of Palestine, ancient and modern, with a novel index by which localities can be found at one means of key letters. Horace King, Thompsonville, Ct., is the general agent for the Eastern States, and any one desiring to know more concerning the book can shiften him, enclosing-twenty cents, when he will forward a specimen part (with man) of the new and revised edition ing through the press. This enterprise, costly as it has been to the publishers, will, we feel confident, receive the popular endorsement to such a degree as to fully re-munerate them for their outlay and their labor of intro ducing it to the people.

In the Unifed States Senate, Jan. 21st, Mr. Boutwell announced the death of Vice-President Wilson, and offered the usual resolutions of respect to his memory. Eulegies were delivered by Messrs, Bontwell, Hamlin, Anthony, Dawes, Morrill, and ethers. Eulogies were also delivered in the House by Gen. Banks and others, after which both Housesadlourn d.

be another stage of being hereafter, on which to complete the work of rounding out his develop-ment to its fullest measure There must be a world or life to come, where the wrongs of the present would be righted on the basis of eternal ustice, and the hopes that faded here reach a

grander fruition than earth could ever know ! The greater must produce the less; and who, on looking at the physical results of the grand labors of the artist or the painter, results which would survive for years when his body mouldered in the dust of the valley, would fail to perceive in reason that the work could not be greater than the maker—that the spirit, the interior life of the man, which spirit was the real worker, must be grander than what it produced, and must out-

live the creations of its mere material powers. And if such a spirit-world existed, was it not probable that its inhabitants would desire to com-mune with ours? Ay, and Modern Spiritualism had demonstrated that here, as in every other case, Mother Nature had fulfilled the law of demand out evolve there are no cuch thing as icole and supply; there was no such thing as isola-tion in nature, but cords of harmonidus inter-change bound the planets and universes in one grand complete whole; souls, therefore, by the same analogy, could operate upon other solls; as worlds on worlds. Whether embodied or disembodied, the nature of the human spirit was the same, and if man could talk with man while in the firsh, was it improbable, was it not rather certain that under proper conditions the two en-tities, the one yet in the form and the other freed from it, could hold converse of that which had been and that which was to be? Like conditions, always produced like results, the like declared always produced like results; the Bible declared that under certain circumstances spirits once held communion with mortals; if we could reproduce those conditions we would re-induce such communion. Where was the improbability that Modern Spiritualism with its wonderful revelations was not a restoration of that which had been so potent in the carly days of the Christian church?

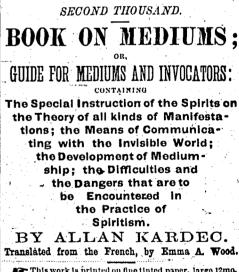
The united testimony of the greatest minds earth had ever known bore evidence in favor of the probability of human immortality, and while proving the certainty of the same, Modern Spirit-ualism had answered more of those startling problems which these grand intellects had met with and left recorded—without solution by themselves because they could not fathom them-upon the pages of intellectual philosophy, than the combined science of earth had ever been able to elucidate.

#### Joe Jefferson a Spiritual Medium.

One night, while Joseph Jefferson was acting Rip Van Winkle, he lost all consciousness of where he was. When he came to himself, he started as though from a sound sleep, and, finish-ing his scene mechanically, rushed up to some one in the wings, and asked them what had hap-neared—had he mead accord the blunder 20 No. pened-had he made some dreadful blunder? No one had noticed anything. Yet Jefferson averthat he was not there in spirit from the early part of the performance to the late stage of the representation, when he "awoke" and found himself toujours Rip. After this it is not surprising that Mr. Jefferson should declare that he plays the character under spiritualistic influence. -Washington Capital.

No Chinese bank has failed for five hundred years. When the last failure took place, the officers' heads were cut off and flung into a corner with the other assets.

this steriling volume is calculated to fill an important place in the popular demand, and to do much good by the en-lightenment of the inquiring. It is also a work which the oldest and most confirmed dis-ciple of the Spiritual Dispensation can consult and incutally digest with profit. Frinted on fine tinted paper, large 12mo, 439 pp., cloth, beveled boards, black and gold. **Price 31.75. postage** free.



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In the World I

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