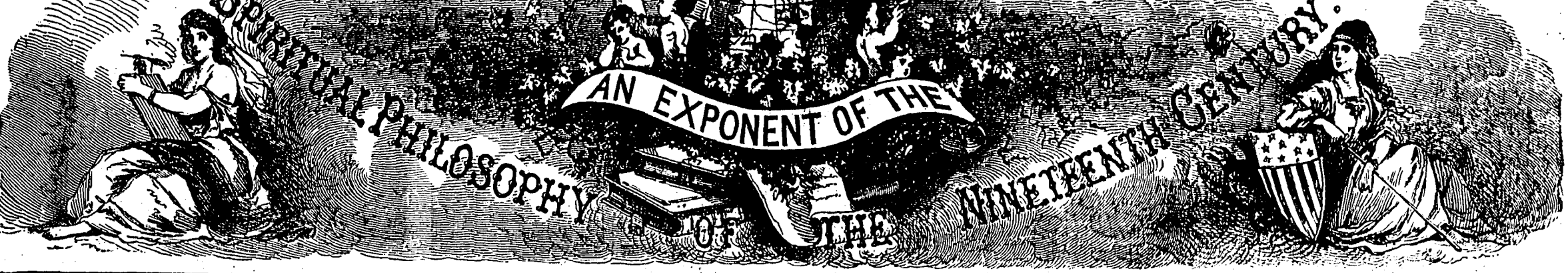


# BANNER ON LIGHT.



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## Original Essay.

### REVIEW OF W. B. CARPENTER, F. R. S., ON UNCONSCIOUS CEREBRATION, &c., AS EXPLAINING SPIRITUAL PHENOMENA.

BY GILES H. STEBBINS.

To the Editor of the Banner of Light:

DEAR SIR.—The review and criticism I send you was written for the Popular Science Monthly of New York, which had published articles by Dr. Carpenter, the eminent English physiologist, explaining spiritual phenomena by certain singular theories of his. I had written the editor of the Monthly, and at first received a refusal, then an expression of willingness to see my paper, then a note telling of sickness and compulsory absence from work, saying that he probably should not use it, and suggesting that I look elsewhere for its publication—this suggestion without any knowledge of the paper, save of its aim and subject. Comments are needless. You hear both sides of a matter, and can give this wide circulation.

Yours truly, GILES H. STEBBINS.

Detroit, Mich.

I have read with some care and no little interest the chapters on Unconscious Cerebration in the Mental Physiology of W. B. Carpenter, and his article on Fallacies of Testimony respecting the Supernatural, in the March number of the Popular Science Monthly, to learn what proof or argument so eminent a man could bring to show that magnetism, clairvoyance, and especially spiritual phenomena, can be accounted for by his theory of unconscious mental action, "fallacy and prepossession." For more than twenty-five years I have taken no outward authority as absolute guide or master, and have aimed to find truth by the free use of reason, experience, conscience and intuition, holding myself ready, with due reason, to yield and change opinions. More than twenty years ago my attention was called to spiritual manifestations by some good friends whom I esteemed highly, but thought deluded and mistaken. All my "prepossessions" and "mental expectations" were opposed, first, to the reality and genuineness of the phenomena, second, and more strongly, to their alleged spiritual origin; and it was two years before I yielded to the "irresistible logic of facts," and was satisfied that these wonders came within the realm of natural law, and so helped to illustrate the life of man here and hereafter.

Aiming to select the best circles and mediums, I have witnessed hundreds of manifestations, of many kinds, and at different times and places, from beyond the Mississippi to the Atlantic coast, carefully sifting evidence, making each fact and each new medium a study, with the least possible "prepossession" for or against. Sometimes I have detected fraud, or seen honest self-delusion; far more frequently all has seemed real and rational. I have associated, in this work, with men and women of varied condition and culture, from eminent and well-known public officials and ripe scholars, to sensible and discerning persons in common life, and have visited the log cabins of western pioneers, and the fine mansions of wealthy denizens of our large cities. I am as well satisfied and convinced of the reality of spiritual intercourse as Dr. Carpenter can be of the physiological views he entertains, and many of which he proves and illustrates with signal ability, but am ready to revise and change my conclusions on due evidence. With unconscious cerebration *per se*, I have no controversy. He says, "A large part of our intellectual activity, whether in reasoning or imagination, is essentially automatic, . . . the reflex action of the cerebrum;" I should say that all our past leaves its imprint on brain and soul—far more delicate and retentive than the plate of the photographer—and the conditions and influences of the present hour bring out more or less of those impressions with more power and clearness than does the iodine the images on the polished plate. In his effort to remand the great facts of Spiritualism, as well as those of magnetism and clairvoyance, to the realm of unconscious cerebration and its lesser allies of "fallacy," "prepossession" and "dominant ideas," I see no strength of proof, no clearness of argument.

Ready testimony is borne to the extent of the interest in Spiritualism and the character of those interested, when he says, "It is impossible to go into any kind of society, literary or scientific, professional or lay, gentle or simple, without finding a large proportion of intelligent and truthful persons, such as would be regarded as trustworthy on all other subjects, who affirm that they have been actors in some of these performances, and that the phenomena are genu-

ine." In view of such testimony he does not consider the talk of "fools and knaves" "all imagination," or the "hysterical" solution of the medical faculty as satisfactory or reasonable.

We are told there are "partial believers," and thorough-going believers, who find nothing too hard for spiritual agency; . . . and between these extremes are sincere and earnest seekers for truth, who see these facts as natural phenomena calling for scientific and painstaking investigation," but "to this class of inquirers, whose the true philosopher, whatever his special object of pursuit, welcomes as his most valuable coadjutors, Mesmerists and Spiritualists have ever shown a most decided repugnance. . . . All or nothing seems to be the motto of the latter, who act as if a rational explanation of any one of their marvels were a thing to be deprecated rather than welcomed."

Intelligent and truthful persons deprecating rational explanation of phenomena they have witnessed!

In this country I know, personally, most of the leading Spiritualists, and many less widely known, and so far as they are concerned, there is no truth in this assertion, as every one of them welcomes and seeks fair investigation. I cannot speak of England from personal acquaintance, but have read what such persons as Wallace, Crookes, the Howitts, and their like have said, and have examined the Report on Spiritualism of the London Dialectical Society—a book of four hundred pages, embodying the efforts of a large company of eminent scientists and scholars, and highly intelligent and well-known men and women, a good number of Spiritualists among them, who spent months in sifting and comparing evidence, studying facts, and seeking a "rational explanation" of phenomena. Tyndall and Huxley were invited to aid, but declined. Dr. Carpenter was himself invited, but declined for want of time; and yet tells us that "Mesmerists and Spiritualists have ever shown a most decided repugnance to painstaking investigation!"

Judge Edmonds, of New York, said, "Spiritual intercourse cannot speak" by authority. "In everything it says or does we must use our judgment and reason, and it is a sin to omit to do so." I might fill pages with like statements by other Spiritualists, and might ask Dr. Carpenter to show a single word from any believer contrary to this wise injunction. Spiritualists have their share of human imperfection and folly, but, as a class, seek to use reason, and court investigation. On their behalf I repudiate this unjust charge. Touching Mesmerism, we are told of his experiments and failures whenever the subject to be magnetized did not know the presence or efforts of the operator, and he concludes that it is impossible for a subject to be put in that state without such knowledge. I knew a case in a Western city, where a lady, whom I well knew, could be held to her seat, kept on her feet, made to do or see sundry things, while a mile away from the operator and without knowledge of his efforts, and have been told of like cases by others.

It is said that "facts, not only beyond our existing knowledge, but in *contrariety* to it," must be examined by persons fully aware of the fallacy of evidence, and who have "entire freedom from prejudice." It is well that a strange thing be carefully looked at, but when Dr. Carpenter speaks of the belief of the "great bulk of the upholders of the Mesmeric and Spiritualistic systems" as "founded on foregone conclusions, without due examination," the question arises whether he is not ruled out, by his own statement, as unduly prejudiced.

Faraday's conclusion, long ago exploded, that operators unconsciously lift and turn tables supposed to be moved by spiritual agency, is quoted with approval, and Spiritualists are asked to devise some apparatus by which a table, or any object, can be shown to move without pressure or guidance by the medium. Years ago, Dr. Hare of New York, eminent member of several scientific societies, devised a dial, away from the medium's sight, on which were the letters of the alphabet, and the revolving hand connected with a board touched by the medium's fingers, and many interesting messages were spelled out by the motion of that hand pointing to letters, and thus giving words. In the middle of a large room, in full daylight, I have seen a heavy table and a large chair, four feet from any person or thing, move a foot or more several times, and others say the same. I once sat near a large table, in mid-day, in the middle of a large room, at which sat a quiet young man, his finger-tips touching its top, and four stalwart men sat with him, vainly trying to stop the table from moving toward him. All of them grasped its legs and sides, and exerted their united strength for ten minutes, but it would draw them all toward the quiet sifter. At last a strong leg of the table was broken, and they gave it up. I stepped to the medium at once, and found his pulse quiet, his skin cool and his system at ease, while the pulses of the four men were rapidly beating, and their faces flushed and freely perspiring. Powerful indeed were the "unconscious cerebration" and "mental expectancy" of that slight and quiet young man!

We learn that when the mind is "possessed by a dominant idea," nothing is more fallacious than the evidence of the senses, and are led to infer that this rules out the five senses of the poor "possessed" Spiritualists; but may we not suggest, that his "dominant ideas" make his senses fallacious? He says, "When Mr. Varley says he has seen a large table, in daylight, lift and move as he mentally desired it, we must consider whether it is most consistent with inherent probability that he interpreted subjective visual perceptions produced by his mental ex-

pectations as objectively realities, or that the table was moved by his psychical force, or by disembodied spirits."

When Mr. Varley sat in his lonely room on the west coast of Ireland, years ago, listening to the roar of the ocean, heard the click of the telegraph instrument by his side, at the end of the ocean cable from Newfoundland, and gladly received his first submarine message from New York, if any wise and eminent scientist had heard of it, and had written in a learned book he was preparing that "we must consider whether it was most consistent with inherent probability that this lonely watcher had interpreted subjective perceptions produced by his intense expectations as objectively realities, or that a message did come under the ocean, where message never came before," said scientist would be held strangely unscientific to-day. We can afford to wait for the verdict of the future, and it may come sooner than some dream of.

Any one, it seems, who accepts, on the testimony of hundreds of like belief and the evidence of his own senses, "what common sense tells him is much more probably the picture of his imagination, must be considered the subject of diluted insanity." What is common sense? If it is common opinion, little in science to-day accords with the common sense of the past. What revolutions in medical practice, what changes in physical science! Once the earth was the centre of the universe, with sun, moon, and stars its revolving satellites; common sense and the science of ages confirmed this plain truth, which it was undiluted insanity to question. A truth no longer, for science and common sense have broadened, and the earth moves around its central sun.

Dr. Carpenter says that facts contrary to the law of gravitation, such as a woman being carried two miles in the air, in London, "can only be believed, even as a possibility, by those who have surrendered their common sense on this particular subject." The law of gravitation is tolerably safe, I trust, but there are some persons who suppose, or know, that other forces may be stronger for the time. A lightning stroke rends the tree, tossing its shattered branches high in air. The electric force is invisible; the flash we see is but its effect, and that force overcomes gravitation for the instant. Have we measured all the invisible powers? The mind of man—unseen, ethereal, but real—moves and governs his body. May not that mind—escaping at death from its tenement of clay, clad in a body too fine for our dull eyes to see, but more real than these forms of ours—have high mastery over forces we know little of, and so seem to act "contrary to the law of gravitation"? While many may not be ready to affirm this, who, by denial, shall assume to have reached the *Ultima Thule* of knowledge?

It is no new thing for men to be held as having surrendered their common sense when they walk on ground untrodden by others. In a darker day the larger part of the medical faculty placed the illustrious discoverer of the circulation of the blood in this senseless company, and one Galileo was put in the same demented ranks, and branded as impious besides, by narrow pedants and bigots, backed by the wisdom and science and piety of a hoary Past.

It may be well to say that the Spiritualists are largely an unorganized body of independent thinkers and investigators, and when organized it is not to limit or fetter, but to help in spiritual culture and growth. They certainly keep well in mind one scripture injunction, "Call no man master." United by a few leading ideas, full of power and beauty to them, they differ on many minor matters of fact and opinion. This great movement seems a new influx from the supernatural world, a wide-spread revival of spiritual intuition tested by external facts, the results of which are far-reaching and of singular and potent influence. Of the peace and hope it has brought to bereaved and stricken souls; of the fullness of life to those who have sought almost vainly elsewhere for light and strength, words could but poorly tell.

Years ago, in a pleasant parlor in Washington, I sat with a group of some six persons, friends and acquaintances, around a marble-top table, beneath the bright gaslight. On the table was a sheet of blank printing paper; on the paper a planchette; on that the finger-tips of a gentleman and two ladies. The gentleman was a materialist, and had never seen a planchette; the ladies were Spiritualists; one of them had never seen this instrument move, the other was not a professional medium. One of the ladies met the gentleman for the first time at the tea-table, an hour before, when the séance was first proposed. Said the gentleman, "This is all a puzzle to me. I don't know what this thing will do or write. One of these ladies can't move it alone, or with me, but when the other touches it, off it goes, and if we touch it with her it goes better."

It wrote boldly, rapidly, usually plain enough, but sometimes not so clear. The ladies had no idea what was being written until it came, and most of the messages took us all by surprise. Whether the sitters looked on, or did not see the instrument, made little if any difference. The room of a United States Senator, not a Spiritualist, was overheard, and his name was written and a wish that he should come. He came, and a political prediction was made to him, which he thought quite improbable, but which was verified in due time. For an hour or more this continued. The name, residence, and occupation of the spirit purporting to communicate were given. None of us had ever heard of such a person, but some weeks after we learned a man of that name had filled the place which we were told this spirit occupied when in this life.

Some fifteen years ago I was a fortunate guest in the pleasant home of a highly intelligent Western family, and told them in our evening's talk of a man two hundred miles distant, a total stranger, who sometimes made spirit-portraits. After I left, they wrote him, giving name, age and time of death of a son. I was at their home again some months after, and the wife and mother brought out the pictures, which came by mail a few weeks after their letter was sent. They were pencil drawings, not quite life-size, of the heads of two boys—one the child of some twelve years old, whose likeness they wrote for, the other a brother who passed away before him, and both good likenesses, as they said. The grandfather, living near, and not knowing what they had done, recognized one of the pictures—of the child that he knew when alive—at once, and expressed surprise at seeing it, saying he never knew that his picture was in existence.

A daughter, some eight or nine years old, was a natural clairvoyant, and would occasionally come to her mother and describe persons she saw, her departed grandmother and others, and ask why others did not see them? Her mother told her not to be troubled, but when she was older, they would try to explain these things. The child not long before had seen a boy at her bedroom door, and told the mother what she saw, who recognized the son by her description. When these portraits came, the child looked over her mother's shoulder at one of them, and exclaimed: "Mama, this is the boy I saw at my bedroom door"—her brother, who passed away before her birth.

Dr. Carpenter's learned and labored theories seem too narrow and poor to account for these remarkable occurrences.

We are told that "the fact that such beliefs not only have been, but even now are, entertained by educated men and women, is a curious manifestation of the myth-making tendency which seems inherent in human nature, and ever and anon breaks out in some new form. . . . Those who yield ready assent to the claims set up by pretenders to occult powers of any kind, are really placing themselves on the same level with the poor Greenlanders, who buy a fair wind of his Angekok (spirit or idol), or the credulous servant-girl, who is cheated out of her savings by the cunning old woman who promises to 'rule the planets' so as to bring her love affair to a favorable issue."

What are spiritual manifestations? Not myth or soothing, but facts in the realm of law. If they are not such facts, natural but wonderful, I say away with them, and every Spiritualist will say the same.

Dr. Carpenter may not be satisfied of this, and has a right not to be; but neither he nor any one, however eminent, has any right to put us in the same class with myth-makers, poor Greenlanders or servant-girls, seeking light and help it may be, but in a poor blind way, through superstitions that we have no faith in.

Constantly his imperfect investigations lead to lame and impotent conclusions. For instance, he tells of sitting with Charles H. Foster in London, and thinking that perhaps Foster could see the motion of the top of his pencil, even if its point was hidden, and so know what was written, and frame his spiritual answers accordingly. From this he concludes such answers are given in that way. I have sent mediums out of sight, when I wrote questions, and have repeatedly found that whether my questions were vocal, mental, written in or out of the medium's sight, made no difference with the answers.

Thus far I have paid attention to certain chapters of Mental Physiology, and will now turn to the article in the Popular Science Monthly on Fallacies of Testimony respecting the Supernatural. Amidst valuable suggestions touching methods of investigation, I find the same chronic incompetence, or unwillingness, to be fair and clear on Spiritualism. He says: "In all which concerns the supernatural, the allowance that has to be made for 'prepossession' is so large as practically to destroy the validity of any testimony which is not submitted to severest scrutiny according to the strictest scientific methods." Supernatural means "beyond or exceeding the powers and laws of nature; miraculous." This is according to Webster, to theological interpretation, and the common understanding. If spirits from a higher realm and in the spiritual body manifest themselves to us, the process is not "beyond or exceeding," but within and according to the laws of Nature—not supernatural or miraculous—and so to treat this matter is poor confusion of terms or gross misstatement. As to strict scientific methods, they should be used in all careful investigation—bearing always in mind that every branch of science has its own methods and conditions, which cannot be interchangeably used, or infringed upon, with any hope or prospect of successful results.

The chemist, the optician, the machinist, the physiologist, the Spiritualist, all have their own methods and conditions. If the chemist has his delicate gases, acids, &c., arranged in vessels and retorts for his experiments, and I step rudely in and demand that they be changed to suit my ignorant wish, he would say, "I am master here, and must arrange these matters as my studies and experience have taught me is indispensable to success. I will give all fair explanation possible, but if you are not satisfied to wait for results through my processes, you have leave to retire." Should I ever have the privilege of attending a physiological lecture of Dr. Carpenter's, if I asked him to rearrange his objects prepared for illustration and experiment, he would emphatically say, "I cannot use your methods in my field. I shall try to explain why I do thus and so, and make all as open and simple as possible,

but I can reach no results of value unless I adjust the conditions."

A *séance* is an experiment in spiritual science, so far as its facts are concerned, and the elements involved are far more delicate and subtle than those chemists or physiologists deal with, requiring a corresponding delicacy and accuracy of conditions and methods. Some learned professor or pedantic scientist comes in and demands to make his own conditions, ignorant of the whole matter, and if his demand is not complied with, either stays to make trouble, or goes away to cry humbug and delusion. What scientific reason is there in this, saying nothing of courtesy or common sense? It is useless to try to convince or satisfy such men, until they grow into a better mood, and meanwhile the loss is theirs, not ours.

It is well suggested that sometimes "the evidence of any one of our senses without the check afforded by comparison with another, is utterly untrustworthy." Yet all we know of the facts of any science is through the evidence of the senses. I once sat down at a square table opposite a medium, and with two men whom I knew well at the other sides. A third, weighing a hundred and sixty pounds, seated himself on the middle of the table. I could see the medium's arms, shoulders, bust and limbs above the knees, and know by sight and hearing that he was entirely quiet. The table creaked and turned as though some invisible power were trying to move it, and soon swung up a foot or so in the air, carrying the man seated on it, and floating gently and slowly back to the floor, this being repeated several times. I had the evidence of feeling, hearing and seeing, the majority of my senses used in broad daylight, and the others the same. The "unconscious cerebration" of the medium, and the "mental expectancy" of the rest of the company, worked wondrous well!

It is kindly granted that Spiritualists may be hoists who think they have seen their departed friends, but the solution of the matter is, that we may have "distinct consciousness, in states of expectant reverie, of seeing, touching and conversing with the spirits of departed friends. The difference consists in this: that while one, in the exercise of his common sense, dismisses these experiences as the action of his own brain, having no objective reality, the other, under the influence of his prepossessions, accepts them as the results of impressions *ab extra* (from without) made upon him by spiritual agency." Evidently this learned explanation is meant to solve (and dissolve) spirit-materializations. Let us see how inadequate it is. Some years ago, in a private house, and a family of high intelligence and character, with twelve others, I saw and talked with a friend who had passed from this life years before. Face, eyes, motion of the lips were plainly visible. All saw and heard substantially alike. Four of us recognized our friend at once; to the rest he was a stranger. The medium had never been in the house before, and the cabinet or closet was carefully prepared by the family, with no help from her. I was not and had not been in a "state of expectant reverie," had no thought of seeing the person who appeared, nor had the others who knew him. Without some "objective reality" how could those who were strangers to my friend see him as we did? How could their "prepossessions" come up in the guise of an unknown, and of course unexpected, person? Wonderful indeed must our "unconscious cerebration" have been to have brought out so finely the noble features of our well-beloved friend!

The magnetic healing of Zouave Jacob, Dr. Newton, and others, is alluded to, and we are told that "in these phenomena a strong conviction or prepossession of the power of the healer seems necessary," . . . and the healer recognizes that faith "by a kind of intuition." Is not that intuition as great a psychological wonder as the healing power? If faith may help, a positive resistance, steeling the whole nervous system against any magnetic impression, may hinder.

The facts of magnetic healing are abundant, and if Dr. Carpenter has not studied them broadly the misfortune shows itself in his treatment of the question. Such study would show cases of persons helped or healed without faith, and even against their convictions. It would show, too, cases of unexpected healing. I once knew the wife of a United States Senator who sought magnetic treatment for a spinal trouble, which was not reached, but a chronic difficulty in one ear, not thought of or spoken of, was permanently cured in an hour's time. A healing power on the part of the operator must have existed in this case, as expectancy or faith had no part in the cure which was effected.

I have taken up some of the leading facts of Dr. Carpenter, and supplemented them by facts of my own knowledge, aiming to show the insufficiency of his efforts and the narrow and partial spirit and method of his investigations. His whole array of facts might be supplemented, it seems plain to me, in like manner. Record for personal feeling has led me not to give the names of my corroborating witnesses, as I could not well consult them all; but I have perhaps done as much in that respect, and in the detail of experiments which space forbids fully to give, as he has. Of the moral and religious features of the spiritual movement, transcendent in value and importance, I have said little; for its scientific aspects and aims I ask justice, sure to come at last, and not perhaps with welcome or pleasant results to such as blindly or willfully refuse it now. Spiritual manifestations, and the philosophy to which they are allied, open the way to a realm which scientists greatly need to explore.

In its present condition, science is doing good service, helping to accuracy, breadth, and eman-







7. (1 floor), Boston, Mass.







In re Warren.

In a late issue we cautioned the public against a personage who under the above designation has been operating in Massachusetts and elsewhere for some years past; and concerning whom we have had frequent complaints from correspondents, of which the following is a specimen:

To the Editor of the Banner of Light:  
It is a pitiful and painful thing when any medium, or any one with a pretence in that direction, lends himself or herself directly and knowingly to deceit. A gross instance of this recently occurred in this place, one Warren and an associate appearing with flaming handbills, announcing "Mrs. Warren and three of the best mediums in the world in a full gas-light" display of "spirit power"—table "raises and floats in mid air"—large piano ditto, and "played upon without a living soul touching it," the "spirit hands, faces," and "many spirit forms" on "the open stage" with "flowers brought and passed" by hands plainly seen, &c., &c. I suggested a question that this was a very large promise, but was unequivocally assured that it would all be as announced. Yet not a thing was done of the kind; nobody was on hand except the two men in a decent rope-tying performance.

D. J. MANDELL.  
Athol, Mass., Jan. 23d, 1877.

It now appears that the same person has attempted to deceive the people of Marlboro', Mass., to which several sincere Spiritualists of that town objected: The Boston Traveller says: "B. N. Warren, who advertised 'A Religious Illustrated Lecture of Spirit Power in the Light,' to be given in Fairmount Hall, on Sunday evening, Jan. 28th, promised to do marvelous things, and the announcement drew an audience of five hundred persons, representing all classes." The upshot of the scene was that he was detected in not keeping his promises, etc., and the committee denounced him. "A demand was made for the ticket money," says the Traveller report, "but it was found that the Treasurer had left town, taking about \$150 with him. Great excitement prevailed, which continued until after midnight, when on complaint of L. L. Tarbell, Heman Fay, Esq., issued a warrant for the arrest of Warren for a violation of the Sunday law."

The Spirits and the Darwinian Theory of Creation.\*

A San Francisco correspondent writes us that Dr. Peebles's lecture against Charles Darwin's views of man's origin created not a little excitement—some of the Spiritualists approving and others disapproving of his positions. Thomas Walker, the English boy-orator, succeeding Mr. Peebles, and his controlling spirits permitting the audience to fix upon subjects, the following question, among others, was handed in: "Which is Right, Darwin or Peebles? or the Origin of Man from a Spiritualistic Standpoint." While the subject was handled in a most able and philosophical manner, as all admit, the spirits as a whole sided with Peebles, and A. R. Wallace, who says that "Other influences than those which developed animals have developed the mind and intelligence of man." The spirits argued the immutability of types, and the impossibility of the transformation of one species into another species.

\*Mr. Peebles's views are fully expressed in his pamphlet, "The Conflict Between Spiritualism and Darwinism," price twenty cents, which Colby & Rich have for sale.

Convention in Behalf of the Poor.

A gentleman has left at this office a call for a meeting to consider the right way to help the unemployed of our cities and large towns, the same to be held in Hampshire Hall, corner of Kneeland and Washington streets, Boston, on Wednesday and Thursday, Feb. 7th and 8th, beginning at 11 o'clock A. M., and continuing through the day and evening. The day sessions of Wednesday will be devoted to statements of facts respecting the condition of the poor, and the remaining sessions to proposing a practical remedy. The call is signed by many prominent citizens—lawyers, doctors and divines figuring in the list.

Thomas Paine.

The one hundred and fortieth anniversary of the birth of Thomas Paine was celebrated at Paine Hall, Sunday forenoon, Jan. 28th, a large audience being present. Horace Seaver, Esq., editor of the Boston Investigator, presided, and made a fine address, and other remarks were offered by W. S. Bell, Dr. T. A. Bland, David Kirkwood, J. Verity, J. P. Mendum, and others. A poem was also recited by Annie F. Brown. The celebration was continued on Monday evening following by a fully attended and much enjoyed assembly for dancing. The music was by Sayago's Band, C. D. Smith acting as prompter.

The Spiritualists of Cleveland, O., recently met at Hardy's Hall, under the auspices of "The First Religious Society of Progressive Spiritualists" of that city, David Critchley, President, and united for more energetic work on the following basis, (according to the Cleveland Leader's report):

"The rent of hall and incidental expenses, \$500, to be met by re-renting the hall, the deficiency, if any, to be met by twenty members of the society. The expenses of having continuous lectures will be about \$1,000 per year. This is to be met by yearly subscription, the subscriber receiving the amount of subscription in tickets of admission to the meetings—admission fee of ten cents at the door, monthly sociable, and soliciting of donations.

The following committee of six were appointed to solicit subscriptions for the coming year: Thomas Lees, George Young, George Caughey, Robert Harlow, Mr. Jennings, Mrs. Pinnle. The society has under consideration the engaging of a speaker for a year, with an occasional change of rostrums with some other speakers."

Mr. John Hardy writes us stating that his wife—the well-known medium for paraffine molds—has recently given successful sances for this order of her development in Quincy, Exeter, Amesbury Mills, etc. He denies the statement made in the Boston papers that Mrs. Hardy challenged Baldwin, and says that on the very night in which she was announced (by the Advertiser, for instance) as to hold a trial sance with Prof. B. at Tremont Temple, she had not dreamed of such a thing, and was even not in Boston, she being fifty miles distant from the city. The story he considers to be a foolish canard circulated by somebody in order to augment the then decreasing audiences of the great "exposer."

Our English exchanges are full of reports concerning Dr. Slade and his sances. He has been of late thoroughly investigated as to his membership by the Research Committee of the British National Association of Spiritualists, and the results were found to be satisfactory in the extreme.

The Cincinnati Commercial says that the mother of Clara Louisa Kellogg was a professional spirit medium some twenty years ago.

The "Stellar Key"—Second Part.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual; and now I can say that the *Second Part*, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in chapters, and with illustrative diagrams, under the general title of "VIEWS OF OUR HEAVENLY HOME." And I hope all this will bring you one thousand new subscribers. Your friend, A. J. DAVIS.

Orange, N. J., Jan. 28th, 1877.

Mrs. Cora L. V. Tappan's Discourses in England.

We have just received (at the Banner of Light Bookstore) from Great Britain a fresh supply of Mrs. Cora L. V. Tappan's excellent addresses, which were reported during her triumphant engagement in that country. The volume is bound in plain cloth, price \$2.00, postage 12 cents. The demand for this work has been so great that the entire edition in plain cloth was exhausted before we had time to duplicate our order. We have also a good supply of the full gilt edition, price \$2.50, postage 12 cents.

The Investigator Society.

Next Sunday forenoon, at 10½ o'clock, Mrs. Julia E. Wright will lecture before this organization at Paine Memorial Building, Appleton street, Boston. Subject, "Pestilent Superstition," a Reply to Rev. Dr. Bellows."

The Haverhill Tri-Weekly Publisher states in a recent issue that remarkable manifestations are now occurring in the family of Mr. John R. Pickering, of Rochester, N. H., at his private residence on Charles street, his wife evidently being the medium. These embrace materializations, paraffine molds, slate-writing, etc., etc. The account sets forth that on certain occasions two of the spirit forms have borne the medium outside the cabinet. Those who have thus far seen these singular proceedings have been unanimous in vouching for their entire honesty.

Mrs. Emma Hardinge Britten will give the fourth reading from the celebrated work "Art Magic," on Sunday evening, Feb. 4th, at New Era Hall, Hotel Codman, 174 Tremont street, Boston, subject, "Sex Worship," or curious revelations concerning the origin of all theologies.

The reading will be succeeded by a short address, after which the audience will be at liberty to discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Emma Hardinge Britten.

The eighth annual Convention of the New England Labor Reform League, was held last week at Codman and New Era Halls, Boston. Speeches during its sessions were made by Messrs. E. H. Heywood, Moses Hull, W. G. H. Smart, A. H. Wood, Henry Appleton, Dr. B. F. Clark, D. A. Wheeler, Nathaniel Beal, Miss Bolles, of Providence, R. I., Bishop Ferrette, Mrs. A. T. Heywood, John Orvis, Charles McLean, and others.

A late issue of the New York Express contains the following:  
"Dr. A. M. Shew, Superintendent of the Connecticut Hospital for the Insane, contradicts the frequently expressed opinion that there are ten thousand persons in the asylums of the United States who have been crazed by Spiritualism. The Connecticut Hospital has, since 1868, received twelve hundred patients, and not one became insane from that cause."

We have on file for publication soon many highly interesting original essays, etc., etc. We are doing the best we can with what space is at our command, to bring these before the public, and we trust our correspondents will bear with us patiently in the premises.

In another column will be found an account of the home of Lady Cathness, contributed to our columns by Mrs. Anna Kimball. Lady Cathness is now at Stagenhoe Park, Hertfordshire, England.

"Dr. Carpenter's Theories, and Dr. Carpenter's Facts," is the title of a witty and most admirable reply to the Doctor's senile attacks on Spiritualism. It is from the pen of M. A. (Oxon.) We shall republish it soon.

Rev. J. L. Dudley, D. D., so a correspondent informs us, is creating a marked impression by his ministrations in the pulpit of the Parker Memorial Hall (Twenty-eighth Congregationalist) Society, Boston.

Read the advertisement which Mr. I. P. Greenleaf puts forth on our fifth page. This gentleman is one of the old pioneer workers of the spiritual movement, and deserves well at the hands of the public.

We have received from its author a copy of a pungent pamphlet entitled "A Voice from the Pews; or, A Tabernacle Supplement," to which we shall advert at a later date.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited to attend free.

W. Phillips, bookseller, stationer and news-dealer, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light.

Miss Lottie Fowler expects to be in New York City next week. She intends to make a short sojourn there, and then proceed to Boston.

We shall print next week a brief review by T. B. Hall, Esq., of Rev. Joseph Cook's position regarding Theodore Parker.

Albert Peace, formerly an editor in Lowell, Mass., has been released, through the influence of Spiritualists, from the Auburn, N. Y., Penitentiary, where he was confined on a life sentence. He is now interesting himself in the propagation of Spiritualism. — Boston Sunday Herald.

"I often wish I could see you and tell you how much I appreciate your valuable paper, the dear good old Banner. My husband, Dr. I. H. Priest, has been a subscriber for the past twelve years; we could not do without it."—Philena A. Priest, Haldsburg, Cal.

New Music.—The following fine pieces of music have been brought out in this country by Robert Cooper, their composer, and are for sale at 223 Washington street, Room 8, Boston: "Come in Beautiful Dreams, Love," words by George D. Prentiss; "The Three Horsemen," descriptive song, words from the German; "The Eagle of Freedom," patriotic song and chorus, words by Miss Lizzie Doten; "Gone Home," sacred song, words by Miss Lizzie Doten; "The Bright Celestial Shore," ditto, words by Tucker; "Safe within the Vale;" and "Over the Crystal River."

Movements of Lecturers and Mediums.

J. Madison Allen spoke in Cleveland, O., the last two Sundays of January. Will make further engagements. Address Cleveland, O., care Samuel Curtis, 24 Fulton street, or Matfield, Mass., box 26.

Prof. H. G. Eccles has of late spoken with excellent success in Northfield, Florence, Coleraine, East Dennis, and other towns in Massachusetts. He expects soon to lecture at points in Canada and in Ohio. He can be addressed at his home, 101 Fourth street, Brooklyn, E. D., N. Y.

Mrs. Abbie N. Burnham spoke in the Charles-town course on Sunday, Jan. 21st; on the 28th she lectured in Lowell, Mass., at Reed's Hall. At the close of her lectures on that day (as also on the following Monday evening), she gave tests of spirit presence, all of which were recognized. She returns to Lowell for Feb. 4th.

Mrs. P. W. Stephens (sister to E. V. Wilson,) has just closed a highly successful engagement in Glens Falls, N. Y.

A correspondent writes: "Dr. Ira Davenport, father of the Davenport Boys, and Dr. Frank T. Ripley, trance test medium and lecturer, will start for Boston, Mass., by the way of Chicago, on the 14th of February, to give lectures and tests in public halls. All societies wishing a call from them to lecture and give tests will write to Dr. Ira Davenport, St. Louis, Grallot Co., Mich., St. Louis Springs, or on before the 12th of February."

Mrs. Scattergood, inspirational and trance speaker from England, is prepared to receive calls from societies. Present address, P. O., Fall River, Mass.

Warren Chase lectures in San Francisco during February and March, and will visit Oregon in July and August. Address 2214 16th street, San Francisco, Cal.

ONY-CALCULUM STEREOPTICON and over 200 beautiful pictures to illustrate my new course of lectures. In view of the "hard times," I will give six lectures (two on Sunday trees) four week evenings (illustrated) in any locality where hall will be furnished by the Society. Address W. F. Jamieson, Albion, Mich.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1, holds its sances every Sunday morning at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

NEW ERA HALL, Hotel Codman, 174 Tremont street.—Lectures from Art Magic and discourses on Spiritual Science, are participated in on each Saturday evening at this hall, under direction of Mrs. Emma Hardinge Britten.

GRAND ARMY HALL, 616 Washington street, corner of Essex street.—Spiritualist Meetings every Sunday at 2½ and 7½ P. M. Good mediums and speakers all sances present.

TEMPLE HALL, 488 Washington street.—Mediums meeting every Friday evening except the first in the month. Admittance free.

PYTHIAN TEMPLE, 170 Tremont street.—The Spiritualist Ladies Aid Society will hold a Test Circle every Friday evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admittance 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spiritualist meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall.—The meeting of the Children's Progressive Lyceum was held as usual at this hall, Sunday morning, Jan. 28th. Mrs. Willis held the attention of the children for some twenty minutes in an excellent address. She was followed by Ernestine Eldridge, May Cottle, Celia Clark, Linwood Hleok, and Louvernest Allyn in recitations, also by Nellie Thomas in a sweet song. A piano solo by Jessie Kimball, a harmonica solo by Mr. Dearborn, and a poem by Mrs. Carnes (who was controlled by one of the members of the Lyceum who has "passed over"), completed the exercises.

WM. H. MANN, Treas. pro tem.  
The Independent Dramatic Association, H. B. Johnson, Manager, H. B. Drisko, Stage Manager, gave its second entertainment for the season at Rochester Hall, Boston, on Tuesday evening, Jan. 30th. W. H. Allen, Musical Director, performed an overture, Miss Lizzie J. Thompson read "The Maniac" with marked effect, and Baker's "Flower of the Family" was presented in a highly creditable manner by Messrs. F. L. Union, E. D. Stickney, H. A. Johnson, C. A. Wright, G. H. Lincoln, and Misses A. W. Smith, M. B. Towle and M. R. Blake. The evening's amusement closed with dancing, which was generally participated in. The members of this Association will give an entertainment in March at the Y. M. C. U. Hall, Boylston street, when they will present Fred. Marsden's original American comedy, in four acts, entitled "Clouds."

Nassau Hall.—A correspondent writes: "The Free Platform Society of Spiritualists have permanently located in Nassau Hall, where they have a free circle, with good, reliable mediums, every Sunday, at 10:30 A. M. Moses Hull speaks at 2:30 and 7:30 every Sunday. Moody and Sankey infidelity, is the subject of Moses Hull's discourse in this hall next Sunday night."

The Slade Defence-Fund.  
Amount previously acknowledged, \$2,168.93  
Received since our last issue:  
A. S. San Diego, Cal., 50  
Mrs. M. A. Merrill, Kent, Ohio, 50  
Mrs. R. Fales, Buffalo, N. Y., 1.00  
Dr. R. H. Hamers, Fredericksburg, Tex., 1.00  
Christina C. Fisher, Tontogus, Ohio, 50  
Mary C. Tilton, East Turner, Mo., 1.00  
C. E. Houghton, No. Bennington, Vt., 5.00  
E. Cushing, East Boston, Mass., 2.00  
F. B. Lounes, Adair, Ill., 1.85  
Nathan Johnson, New Bedford, Mass., 2.00  
L. Vredenburg, Norwalk, Ohio, 1.00  
P. Cunningham, Richmond, Ohio, 1.00  
Catharine Cunningham, " " 1.00  
J. S. L. Cunningham, " " 1.00  
Friend, Northboro', " 50  
A. B. Paine, East Bethel, Vt., 50  
Mary Farquhar, Rose Bluff, La., 1.00

To the Editor of the Banner of Light:  
A pleasant party was gathered on Wednesday evening, Jan. 24th, at Mrs. George Lee's residence, at the Beachmont Hotel, on the Narrow Gauge Railroad. The affair was engineered by Mrs. Maggie Folsom, of Dover street, Boston. It consisted of about one hundred and fifty persons well known in the spiritual fraternity—or the most of them were. Dancing, aided by good music, commenced at once, after which a season of speaking was indulged in, which well filled the intermission between the early and the later dancing. The speeches were made by Mrs. N. J. Willis, of Cambridge, Mr. J. B. Hatch, the wide-awake Conductor of the Lyceum, Hattie Wilson, Susie A. Willis Fletcher, Mrs. Sanford, and Mr. M. V. Lincoln, and the remarks were all happy and appropriate. Mrs. Webster, the elocutionist, read two effective pieces. The dancing was then continued till eleven o'clock, when a special train took the party to the city. It was a very pleasant and social affair, much of which was due to Mrs. Folsom, who always seems well calculated to make such entertainments easy and pleasant.

A-GIFT.—J. L. PATTEN & Co., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. Ja. 6.—Steev

To Let.—Splendid new rooms, suitable for office purposes—in a highly eligible location—furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further particulars.

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B. T. C. MORGAN, 220 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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At No. 319 Kearney street (up stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Copying Machine, and other useful articles. Tobacco Preparations, Dr. Allen's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEIMAN SNOW, P. O. box 117, San Francisco, Cal.

Passed to Spirit-Lie:

From East Somerville, Mass., on Thursday, Jan. 19th, Mrs. Louise Horton, wife of Lewis Horton, after months of intense suffering.  
Husband, brother, sister, mother and kind friends stood around the bedside to cheer her passage through the dark valley of shadows. She was a faithful wife and a kind mother. Two lovely children remain to perpetuate and bless her memory.

RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first five lines, and fifteen cents for every subsequent insertion.  
SPECIAL NOTICES.—Forty cents per line, first insertion.  
BUSINESS CIRCULARS.—Thirty cents per line, *Agate*, each insertion.  
Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.  
Advertisements to be forwarded at continued rates must be left at our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. Monmouth, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 18w\*N.11.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as a body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., corner Warren and Fayette sts., Syracuse, N. Y.  
GUARANTEE EVERY CASE OF PILES.  
Ja. 13 9w

From Elder H. L. Gilman, a Minister of the Gospel in Glover, Vt.

"I have been troubled for several years with a difficulty of the heart and lungs, have applied to several physicians for help, and have tried almost every remedy recommended, without receiving any assistance, but have been growing weaker and weaker, until, hearing of WISCONSIN'S BAL-SAM OF WILLOW CHERRY about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saying that it is the best lung medicine before the public; and I cheerfully and conscientiously recommend it to all persons suffering with pulmonary complaints."

A Favorable Notoriety.—The good reputation of "Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ja. 27 4w

Spermatorrhoea.  
DR. R. P. FELLOWS' warranted cure should be in the hands of those suffering from this life-wasting disease. It is an external application, and has made "eight hundred" permanent cures. Charges moderate. Address with stamp, Vine-land, N. J. 5w\*—Ja. 27.

Not every one can be President, but all can buy SILVER TIPPED Shoes for their children, and thereby lessen their shoe bills two thirds. Also try Wire Quilted Socks. Ja. 20 4w

DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *quintessence methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when necessary. F. 3.

THE SOCIETY OF SPIRITUAL SCIENCES have engaged the services of a remarkable Medium to answer **SEVEN LETTERS**. \$2. Description of the writer, \$1. 1151 Fulton street, Brooklyn, N. Y. D. 16.

DR. C. C. DUSENBUHY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years' practice among the *élite* of New York City. F. 3.2m

DR. WILLIS may be consulted at the Sherman House, in Court Square, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. D. 30.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh-st., between 6th and 6thave., New York City. D. 30.

J. V. MANFIELD, TRANCE MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D. 30.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those disposed 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.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.  
J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Works, at Eastern prices. Parties desiring to so subscribe can send Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

WASHINGTON BOOK DEPOT.  
RICHARD H. BRIGHT, Bookseller, No. 300 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CHICAGO, ILL., BOOK DEPOT.  
W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the BANNER OF LIGHT, and other Spiritualist and Reform Works.

PHILADELPHIA BOOK DEPOT.  
DR. J. H. RHODES, 30 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale above, at Liberal prices. All orders for the Banner of Light, and all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

PHILADELPHIA PERIODICAL DEPOT.  
WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY.  
CHANNING L. MILES keeps for sale the Banner of Light, and other Spiritualist and Reform Works published by Colby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 3rd street.

ST. LOUIS, MO. BOOK DEPOT.  
B. T. C. MORGAN, 220 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

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ROCHESTER, N. Y. BOOK DEPOT.  
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and Reform Works published at the BANNER OF LIGHT PUBLISHERS HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT.  
WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and Reform Works published by Colby & Rich. Give them a call.

HARTFORD, CONN. BOOK DEPOT.  
E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritualist and Reform Works* published by Colby & Rich.

ADVERTISEMENTS.

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AND

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Orders for books, to be sent by Mail, must invariably 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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HULL & CHAMBERLAIN'S

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For the cure of Female Weakness, Prolapsed Menstruation, Protrusion, Inflammation and Irritation of the Uterus.

Price 50¢ per box.  
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Providence street (lower floor), Boston, Mass.

Address, JAMES VICK, Rochester, N. Y.

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Vick's Flower and Vegetable Garden, 50 cents, with elegant cloth covers, \$1.00.

All my publications are printed in English and German.

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Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in cash and in kind. The Institution has a paid-up capital of \$2,000,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law.



## Message Department.

The Spirit Messages given at the Banner of Light Free-Press Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim, and published each week in this Department.

We also publish in this Department of Spirit Messages given at each week in the Banner of Light, through the mediumship of Mrs. SARAH A. DANSKIN.

These messages are given to the spirits who carry with them the characteristics of their earthly life, and they are given for good or evil, consequently those who pass from the earth here in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these mediums, that does not comport with his or her reason. And express as much truth as they perceive as possible.

**The Banner of Light Free-Press Meetings.**  
Are held at No. 100, North Main Street, Boston, on Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday, at 7 o'clock, P. M. The meetings are held for the purpose of giving the spirits an opportunity to express their thoughts and feelings to the living, and to receive the love and sympathy of the living in return. The mediums are Mrs. Jennie S. Rudd, and Mrs. Sarah A. Danskinn.

Donations of flowers are solicited.  
LEWIS B. WILSON, CHAIRMAN.

### REPORTS OF SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. JENNIE S. RUDD.

#### Invocation.

Our Father, we acknowledge thy presence to-day, not personally, but by that bright channel, it we may so express it, that rivulet that flows down from the great Source of all. Thou art near us and speaking to us through different bands of influences which come to us from time to time, and we recognize through them thy very presence. Oh, help us, today, as we draw so near to thee, and stand in the presence of earth's people, to do our duty. May our coming back here be not a failure, but may we touch some earnest soul, and bring some desire to those prayerful watchers who are sitting, as it were, upon the tower, waiting to learn of the immortality of the soul. Oh, may we prove beyond doubt that man still lives on.

#### Questions and Answers.

**CONTROLLING SPIRIT.**—Mr. Chairman, we are ready for whatever questions may be before you. (Ques.)—[By Mr. J. Healy, Bridgeport, Conn.] In the Message Department of the Banner of June 10th, 1876, it is said by the controlling spirit that in a great many cases insanity is produced by obsession; that the brain of an insane patient is not diseased, but that the mind is diseased. Is this a psychological condition? This being the case, does not the disordered mind control the body, and the death of the physical body, if it is the mind and not the body that is diseased? How does death liberate the victim?

**ANS.**—We do not know as we shall be able to make it clear to the mind of our questioner, but she was of a mechanical turn of mind, (as perhaps she is,) and she had before her a machine, she could use that machine, and work with it just as long as it was in order, but it decayed too fast, and it tumbled to pieces, no longer would she be able to work with it. So with the obsessed individual; as the powers of life grow less, as the body fails in its power, and as it leaves its hold on earth, there is nothing but weakness there. True, the spirit controlling the spirit of the individual can hold on even to the last minute of life, and in very many cases it has done so, but when the spirit of the individual that has been obsessed, as well as the body, leaves the old box, then the obsessed party can no longer hold control. There have been instances, however, which I think may be on medical records, of individuals having passed away, apparently by the spirit being relieved entirely from the body, and yet a spirit has spoken through the body a few distinct words. We know of no more fitting one to come than I, and I come, not because I expect to overturn words, or do some great and wondrous thing, but because my soul wishes to speak forth through every instrument that I can control, and give to my husband that love and sympathy which I bore for him while here; I wish him to realize and understand that those dear little ones that have come to me are growing up in spirit-life, in grace, in power and beauty, and that they return to his home to learn; that they are wanted to the shore of life, and come to him and to his wife that may be to learn of him. I would ask him to look well over his life. I would ask him, as many times in the past I have asked him, to be true to himself, and do unto others as he would they should do unto him, and not to be harsh in his judgments, but to think of the dear little angels that are watching over him, and that come so near to him from time to time; and as he looks on our pictures may he feel that our presence is near; may he realize the effort I have made to-day to come in public and tell him that for the trials which he has passed through and the friends he has lost—it is all right; and if he will only grow strong in the spiritual power, we will help him, and guide him, and make his difficulty lighter. If he will come up to a higher plane of existence, if he will only realize the spiritual, and combine it with the material, we will help him in all things. If we have sometimes, in our advice, lacked judgment, it was because we did not understand the true position of affairs. But, oh, tell him to try to plant roses in the home, to make the rooms look sunny, and we will help him to do by others as he would like to be done by. You can say it is from Hilda, to Jerome Salsbury, of Providence, R. I.

#### Benjamin Richardson.

I was an old man when I went away. I do not know as I can make myself identified to-day, but maybe there will be somebody that will profit by what I may say, and that will certainly pay me for the effort I make in coming back. I think I have been gone some thirty-three years, almost a lifetime. I was a native of your city; my name, Benjamin Richardson. I did not die here; I died out in a little country town, about twenty miles from here. Some of my relatives believe in this thing; others are members of the Orthodox Church, and will not receive my testimony. I had various experiences while here. I was a mason by trade, and the first part of my life was a pleasant one. I remember telling a friend, once, that the seven years of my courtship with my first wife were the sweetest years of my life; but the life afterward, the bringing up of my children (some are with me to-day, some are still on earth), those were pleasant years, but when the wife of my bosom passed on to the spirit-life, and the strange experiences of the latter part of my life came, and I lost the use of my lower limbs almost entirely, it seemed dark to me; it seems almost as if yesterday when one of the last things I remember occurred; when they thought I was insensible, and knew naught of earth, I saw bending over me my son John and my son Benjamin, and I realized the presence of my sister Ruth, at the same time feeling and knowing the presence at the foot of my bed of my sister Sally, who had passed on before me. Realizing all this, and knowing it all, there came to be, as it were, an open door, and I looked through with the help of my beloved wife and the angels—she was an angel, too—and I for once realized what heaven meant, and realized what heaven begun on earth meant. And since then I have been progressing onward and upward. But I have not seen my way clear to manifest to the children of earth, or to my children as I would like to have done, although sometimes, through different mediums, I have made myself manifest in a slight degree; yet I have felt as if I wished to come to my old native city and say what I wanted to, hoping that I might benefit somebody; hoping that my children might hear from me—those that still remain on earth—and my grandchildren. I belong to one of the old families of Boston. My brother Samuel stands with me to-day—one who could, with his wife, always make music wherever they went. Yes, friends, I can only say the wide door of heaven has been opened to me, and I enjoy the many pleasures of spirit-life. Although I have tried many times to make myself manifest—until they almost thought I haunted the old house where I passed away—yet I still feel I have got something to do, and if any of the children or grandchildren, nephews or nieces, would like to hear from me, let them call at a suitable place and I will be there. Mr. Chairman, it would give me great pleasure if you would direct my letter to Mrs. Nelson Bowker, of Weymouth, Mass.

#### Jesse Rideout.

My name, sir, was Jesse Rideout, of Quincy, Mass. I passed out with consumption, some time ago, and I came at the request of some of my friends to say that I have some things I would like to impart to my sister Susan, if she could

give me the opportunity of so doing. My wife is with me on this side, now. To Susan I would like to speak particularly, in regard to my sister Nancy's husband—assist him to communicate with his friends. Why I come is that I might give strength to him. It matters not what the past may have been, I only ask my friends to look to the present and to the future. I am endeavoring to do the best I can.

#### Henry.

I don't know, sir, as you admit every class, every denomination. [We admit all.] I wasn't brought up to believe in your religion, and I expect that when I give my communication here in your room that my friends will be astonished, and it is possible that they may be offended. I would not be at all surprised if they were, but I have felt a desire to come, because I know that this power, which you speak of in your paper, is true. I realize that spiritual control is true, and I understand that the heaven which I was taught to believe in is one grand mistake. I realize fully that I did not clearly understand the great hereafter. I had understood Spiritualism as I understand it to-day, Mr. Chairman, I should have made fewer mistakes in my earth-life. It has been a source of regret to me, and I have mother that they had to let me go; but I have met my sister Nettie, and my brother who went before I was born; and we have had many very pleasant times. They have instructed me and helped me, and I feel to-day to rejoice that the light of the spirit-life has beamed upon me, and what it is to know, and understand what life is, and what it is to live. I know that father has sometimes felt the presence of Cyrus and of Nettie, but as he so many times has said, "I realize and believe more than I really dare utter," yet at the same time he does not fully realize how near we have been to him and mother from time to time; from week to week. After I passed away, and 'twas all gone by, and they had settled down to their own life, how many times I have come to them! How many times I tried to make them and my remaining brother realize that I still lived, that I was here, that I walked with them, and would like to talk with them. They can never realize it as I have. I feel and I know they will scarcely receive me as I come to-day, but there is something (I cannot understand what it is) that seems to press me forward, that seems to make me tell what I know, and to affirm what I believe, and what I have realized in this great heaven above, this home where all is love, where I have met my grandparents, where I have clasped hands with that brother and sister, where I have met those that went out who belonged to us, and were one with us, and believed as we did; and as I have come in contact with one after another, and have felt this great power, it has seemed to be like a great wave rolling upon the shore. It seemed to roll over me and take me with it. I know not where or when to come; if I go here or there, if I rap or speak, I know my loved ones will not hear me. I speak, as it were, washed upon this shore. Whether they will hear me or not, I cannot say. But I would that they listen to me, that they would let me come to them, that they would let me tell them of the struggles of my life while I lived on earth, of the temptations of all that I inherited, of all that I have contented with, and that the angels have done for you since I have come to spirit-life. Oh, I wish they would! And yet I feel they will only condemn you, Mr. Chairman, and me, and all concerned. And yet there is something that impels me to speak, and I must. I will only say my name is Henry. I will direct my letter to Mr. and Mrs. Isaac P. Langworthy, of Chelsea, Mass. If they will receive it, and will let me come to them, I shall be glad. If not, I have failed in my attempt to reach them.

#### Hilda.

I have had many opportunities in the past of communicating with my friends, and yet there has been a desire expressed by my husband many times that he would like to hear from some of his friends, through the Banner of Light, and I know of no more fitting one to come than I, and I come, not because I expect to overturn words, or do some great and wondrous thing, but because my soul wishes to speak forth through every instrument that I can control, and give to my husband that love and sympathy which I bore for him while here; I wish him to realize and understand that those dear little ones that have come to me are growing up in spirit-life, in grace, in power and beauty, and that they return to his home to learn; that they are wanted to the shore of life, and come to him and to his wife that may be to learn of him. I would ask him to look well over his life. I would ask him, as many times in the past I have asked him, to be true to himself, and do unto others as he would they should do unto him, and not to be harsh in his judgments, but to think of the dear little angels that are watching over him, and that come so near to him from time to time; and as he looks on our pictures may he feel that our presence is near; may he realize the effort I have made to-day to come in public and tell him that for the trials which he has passed through and the friends he has lost—it is all right; and if he will only grow strong in the spiritual power, we will help him, and guide him, and make his difficulty lighter. If he will come up to a higher plane of existence, if he will only realize the spiritual, and combine it with the material, we will help him in all things. If we have sometimes, in our advice, lacked judgment, it was because we did not understand the true position of affairs. But, oh, tell him to try to plant roses in the home, to make the rooms look sunny, and we will help him to do by others as he would like to be done by. You can say it is from Hilda, to Jerome Salsbury, of Providence, R. I.

#### Rosa T. Amedey.

I have felt for some time, dear friends, as if I would like to report through the Banner of Light. I was a medium while on earth, one of the earliest ones, and I might say, was in the front of the battle. Many were the crosses that came to us in days gone by, and many were the joys and pleasures. I saw the old creeds of the past breaking, growing more and more weak. And when the theological staff upon which many of my friends had leaned for strength and support gave way, and I saw them gladly turn their faces toward the new sun of Spiritualism which was lighting up before them, I could only say, thank God and the angels! I cannot picture to you, friends, the many discouragements which we of the olden days had to pass through. I can never make you realize what it was to be a medium in those days, to be mistrusted, maligned and misjudged and unappreciated, as we mediums were then. And yet how well I remember the loving influences that came to me night and morning, and pressing a kiss upon my brow bade me go onward and not falter, for ere long the great truths of Spiritualism would be publicly proclaimed, and many thousands of believers would rejoice in the acceptance of them. Then my soul grew stronger, and I worked on, "worked while the day lasted." Yes, I would have worked till the very last, but the old body succumbed, and I had to give way and go to the spirit-world. But, friends, good friends, Spiritualists everywhere, who ever heard my name, I have not forgotten one place wherever I spoke, not one household one ever received me and gave me the right hand of fellowship. No, I have not forgotten you. You are all recorded in my book of life up above. When I entered spirit-life, and found I was still to be a medium, that I must still go forth with strong hand and heart and proclaim the word of truth, I grew weak and faint. But when they showed to me the possibilities and the rewards of the spirit-life, and what I had already gained by my efforts on earth, the task seemed easy. And, friends, it has seemed easy ever since. Now the good angels ever make my pathway light; and I visit—oh, yes, the loved friends I have never forgotten—the Western friends, the New England friends. My dear old English friends are still dear to me, and have an abiding place in the heart of Rosa T. Amedey.

I came to-day to bear testimony to the great truth of Spiritualism, which I know is to redeem the world. No matter what discouragements may come, no matter how many cry humbug, be as-

sured the Spiritual Philosophy will yet draw nearer the soul and bring men and women to the knowledge of the great hereafter. Would that I could proclaim this precious knowledge over all the world.

I thank you, Mr. Chairman, for the privilege of occupying your platform this afternoon.

#### Sarah Mullen.

It is dark, all dark! It has been dark for me ever since I went away. I did not take my own life, exactly. By my course of action I may have shortened my life. I look for the sunlight, and I see it not; I watch for the flowers, and they bloom not in my garden. Whatever I did I was driven to either by inheritance or else by surrounding circumstances of my life. I am sorry that I had to go out under the conditions that I did. I am sorry for my sister. I am sorry for myself. I have been trying for the last year or more to see my way clear, and to learn something by which I could advance myself in the spiritual life, but it seemed so dark! I knew the spirits are kind to me; they help me all the time; but I am dazed, and I have been for so long a time that I don't believe I could express myself, were I here in the body, as I am talking to-day. I don't know but I am encroaching. I don't know but it's wrong for me to come. I can't understand how I came here, but there seemed to be a power that took me here, and when I found myself in your room, and looked on these faces here, there was such a kind old gentleman that spoke to me—not old, really, but older than I. He said, "Now, if you will go there and talk and confess your trouble, I believe you will feel better for it." I died suddenly. I had been dead some two days before anybody knew it. I dare not tell the condition of my sister at the time—it is best. I will give my name—Sarah Mullen. I went out from Waltham. Only hope I'll feel better—if this is true; that by coming here I can advance and can meet my friends. If I can be assisted I shall be under everlasting obligations to you. Oh, I am not happy! I don't feel easy! There is a desire to get out of the dark condition I am in, and yet it is all murky and black. I thank you, sir, and I trust I shall feel better when I go out.

#### Michael H. Simpson, Jr.

I don't know as I have anything remarkable to say to-day, yet your columns and your room are ever open for the benefit of spirits in the form or out of it, I have taken the liberty of presenting myself, and as I suppose that it is always necessary to introduce yourself, I will simply say my name is Simpson—Michael H. Simpson, Jr. I did have very many ambitious ideas before I passed away from earth. I felt there was a life before me, and I wanted to make the most of it. I had traveled quite extensively; I had enjoyed very much of this earth's gifts; but I felt by the wayside in a distant country—Florence, Italy. I have been waiting patiently for the last few years to communicate with those that I have left on earth. Some of my friends have lately come to me, but still there are those that I would like to speak to, and to say to them that never in all my recollection did I enjoy so much as I did while passing over, notwithstanding the pains of the old body, notwithstanding all that seemed so dark to those of earth—I enjoyed so much! The spirit-world was opened to my view. There were very many strange ideas came to me. I could not comprehend them fully then; but now, since reaching the spirit-world and fully understanding my position, I know that I was not a cloud in the way; I know that I was a power to help me, and the bright pictures of the future which I used to imagine, will be fulfilled; and I would say, Do not worry, dear ones, for I am near you. I will watch over you and will help you. I know all that you have suffered since I passed away. I know all the darkness to come. I will be ever near you to guide you.

#### Ira Burt.

I don't know as I ought to come, yet I know no other way. I have been gone but a short time. It was that terrible scourge—that fever. Oh, it makes me feel thirsty, now, to think of it. I know I am scarcely delivered from the old condition, and maybe I had no business to come. I promised I would bring none of it with me, but I feel the same old fever heat, the same terrible condition. Oh! I went through it once, and escaped, but it caught me at last. How will I reach them? How will I get to them if not this way? I went out from Savannah only a short time ago. My name, Ira Burt. I cannot say any more.

#### Henry Hendricks.

I do not relish much, Mr. Chairman, having to take the next place after that man, and I suppose if I was not a kind of a rough-and-ready fellow they would not have pushed me in; but then, if I can do anybody good I'm always glad to do it. I will say I'm as afraid of that fever (it's what they call Yellow Jack) as I would be of the very devil himself.

I ain't got very much of a story to tell—don't want to talk much; if I could; but I'd like to send a message to my sister; she believes in this thing. Well, Mr. Chairman, they sometimes called her a fanatic—a big bundle of Spiritualism, and they say she was very enthusiastic. They say a great many things they don't know. Now lived in the woods the most of my life. I used to like to shoot pigeons. Once I came pretty near shooting a man; don't care if I did hit him a little. I used to like to go hunting and trapping, and I am always ready to assist spirits or mediums. The most good I ever got in my life I got through going to a Spiritualist circle. I did not know much about it.

Now I'd like to tell my sister to look up—that I'm round. I promised her I'd come, if possible. I've been a good while making my way—didn't know as they'd let me in now—they would not if I hadn't been just the fellow to get rid of these conditions. But then I've got here.

My name is Henry Hendricks. My sister's name is Churchhill. She'll know me—she ought to. Tell her Eben is here, and I've been helping him all I can. I don't think he'll report immediately. She'll hear from him sometime. And tell her that dear little girl of hers—I would like to put her in, but I guess one at once will answer. Give my love to her; give my love to all of 'em. I am glad to meet 'em. If any of 'em come up here, remember, I shall be round. I am going to do all the good I can to all of 'em. They are good, honest kind of bodies, and thorough Spiritualists, only people think they believe too much. I don't believe it. Well, sir, I'm greatly obliged to you for letting me in.

#### Robert G. S.

Mr. Chairman, allow me the privilege of controlling your subject for a short time. I don't feel that I am a stranger here in your Circle Room, although I do not find the same subject presented to me for my control as formerly, but I find that medium with me in spirit-life, and I will say that it gave me a great deal of pleasure to take her by the hand and say to her that I remembered earth-life and her work, and I also remembered that she died with the harness on. I have not come for any special material purpose, but I have come for this purpose: I want to talk of Spiritualism—not that I was a Spiritualist really, before passing into the spirit-world, but it has opened up to me so much wide avenues of life—it has shown me so well what life is, not simply in your little world, but in the great eternity. Why, friends, I think sometimes how I used to look forward to a few score years—three score and ten—and that would be about the end of life; but here, when we come into spirit-life, we can look on and on and on. True, there are changes that seem almost like death itself, as we progress, onward from one sphere to another, for the moment we begin to live we begin to die—we die to one condition and take on another; so in spirit-life we lay aside one condition and pass from one plane of existence to the next. I know that the world is laid to-day, the financial world—the political world. I know the Old World is like the porcupine with its quills all erect, ready

to shoot them off. These conditions are felt by spirits as they return to earth. I know the spiritual condition to-day of even my old city of Boston; it reminds me of the porcupine's back—the quills of the animal ready pointed; yet I say, beloved ones, hold on to the great and mighty truth which speaks from the Great Eternal, hold on to that great power, and let us wield it with strength, and let us bring about a better day of small things. I would like to talk to all Spiritualists and bid them look above. I would like to hold their hands and say to them, Shrink not, cover not your heads, rather stand erect and firm. Be true to yourselves. I have learned much, since I came to spirit-life, of the spiritual; I learned much of the material when I was here, for I was deep in commercial affairs. I would like to say to my old friend, Gilman C. (I won't give the whole name.) "Be strong and true, and we will help you." My name, Robert G. S.

### MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. SARAH A. DANSKIN.

During the last twenty hours hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danskinn, while she was in the entranced condition—totally unconscious.

### Mrs. Danskinn's Mediumistic Experiences.

(Part Fifty-Five.)

BY WASH. A. DANSKIN.

Spiritualism, in its modern phases, has demonstrated the fact that man possesses interior senses which can act apart from and independent of the external organs. Experiments have been made in this direction, but not with success, except in isolated cases, anterior to the opening of the new dispensation. Now, under the quickening influence of the spirits who come to our homes and mingle with us in the daily pursuits of life, these interior senses are being made active, and are potent in their influence upon the skeptic and the materialist.

When a medium whose inner sight has been thus developed describes to an unbeliever the darling child who was the pride and delight of his heart, the mother at whose knee he received his first lessons in the great school of life, the friend whose strong arm had sustained him amid the trials of manhood, or the fond wife whose love had been the light of his youthful days—all of them having passed from his sight into that dark unknown, where neither science nor religion had ever dared to penetrate—when these things are said, and are seen so distinctly that accurate descriptions can be given, then, if the proper conditions have been observed, the proof palpable is given, not only that these loved ones still live, but that sight, independent of the external vision, is one of the spiritual attributes of our race.

A manifestation of this character occurred through Mrs. Danskinn at a public meeting of the First Spiritualist Congregation of Baltimore, in the winter of 1875, which was very clear and convincing.

After my lecture a circle was formed in the hall, and one of the chairs being vacant, a lady approached and requested permission to occupy it. She was seated, and after several communications had been given, Mrs. Danskinn became clairvoyant, and said to the lady: "I see kneeling by your side a young lady, apparently nineteen or twenty years of age, oval face, dark hair and eyes, dressed in the garb of a nun. She says she is your daughter. Tell father, she says, not to think harshly of me for disobeying him. I still love him, and oh, mother dear, how tenderly do I love you." The lady informed us that she was a total stranger in Baltimore, having arrived here from Europe but a few days before, and seeing the advertisement of our meeting, had been prompted by curiosity to attend. She told us that her daughter had entered a convent against her father's will, and also that the description of her and her dress was entirely accurate.

Was not this a double evidence of the immortality of our race? If the spirit-daughter had not existed, she could not have been seen and described. If the spirit of the medium did not possess interior senses, that act independently of the physical structure, she could not have seen and described the spirit. If these senses can be unfolded while the spirit is still in the material body, is it not rational to suppose they will continue to act after the body has been finally laid aside?

#### Laura Keys.

I lived in Linn County. My name is Laura Keys. I died suddenly, of apoplexy, in the twenty-eighth year of my age.

The summons came and the answer was given. I stepped upon a land unknown to me in all its departments. I did not murmur nor condemn, but I asked, Why came the change thus? I was told that some obstructions had arisen in the physical organization, and the spirit could be no longer held in the casket; then I bowed my head and acquiesced in that which I had no control.

Oh, I wish I could tell you how beautiful are the processes of unfoldment here: how one faculty after another becomes quickened and you see God, not specially but universally. Then you comprehend who was the author of your being, and why existence was given. And now, as I trace back, I ask myself, Why do we grieve over those whom the world calls dead? and the answer bounds back, "Ignorance is the foundation of all lamentation and grief." You would not grieve if you could view as I do the component parts of the physical structure going back to pay its tribute to old Mother Earth.

No more lamentations, friends! for she whom you think dead now lives and revels in the grand thought: the Universe of God holds no dead.

#### John Rockery.

I was a native of Ardmore, Waterford, Ireland. My name was John Rockery, and after a very long and severe illness I died in the fifty-second year of my age. It's natural enough for one to be in expectation of living beyond the grave, but when it actually comes it dazes you, and makes in a degree comprehend the infinite.

The present point of consideration, however, is this: Am I fulfilling the commands of my creator in coming back to earth to apprise my friends of my whereabouts. Little thought I, when giving up the body, the way would be made open to return; but as it is, and I am committing no sin, I will venture to do my work.

This is a grand cathedral surrounded by all the dazzling lights that give the spirit clear view into the beautiful, blue vaulted heavens. After having passed one grade, then you climb to another, and in your ascension the heavy weights and clogs that first cling to you fall away; and on and on you go until you reach that grand temple where time is no more known. I am on that blessed road, merely looking backward now to bid adieu to earth and earthly things.

#### Struggh.

I am not a fiend, I am not an angel, I am not in heaven, I am not in hell. I am the victim of circumstances. The unsound blood rushed to the temple of reason, and made me, in the darkness of mental midnight, become a suicide. Well, what comes next? Wait, wait, for the heart throbs, the blood courses, and reason, the centre of the god-head, bids me speak out my name—Struggh.

I deliberately ate my breakfast and enjoyed it, from thence I went to a shaving shop and was made clean in the face—all deliberately done, with a sense or feeling of gladness—then I cut my throat. A fall, I presume, was heard, and others arose to meet me. When they found me I was gory, bloody. It seems to me now that I was a man bordering on forty, of Cambridge, Maryland.

It must seem strange, wondrous strange, for a man to gloat over his own downfall. What safety is there in life or death, death or life? What

pleasure is there to a man whose mind is soured? where the very sun that shines, and beams on others mocks him as he walks?

I would to God that my interior was better adapted to the one state of existence or to the other! To know that you are a man, walking in the midst of men, and yet feel that every one who looks upon you is mocking you and laughing you to scorn—what pleasure can there be in such a condition as this? and if, to rid oneself of such torture, a man seeks oblivion, and finds, when the mortal coil called flesh gives up the part called spirit, there is no death, then it is too late, too late for him to call back the past!

Here I am, tossed to and fro, without a spot on which to rest my feet. Memory will go back to the haunts of my childhood, and then I grow mad with fate. To whom am I answerable for all this? The echo comes back, "Inheritance." Cursed be the one, say I, that endowed innocent childhood with the taint of insanity.

Mourn me, cry aloud for me, condemn me or praise me, what think you I care? I am now a searache for a pillow upon which to rest my weary head. I am not asking for impossibilities; I ask only for an angel's bosom to rest upon; I am only asking for that which is gross, like myself, to pillow my head upon. Well, well, if God is merciful he will in time forget and forgive an erring child of earth who in the darkness of the moment transgressed the laws of God and man.

#### John Wilson.

I am as peaceful and happy as a new-born babe. Though the babe cannot speak I have power of utterance, and I am joyous in that change called death. I died in the city of San Francisco, California. I was formerly a resident of the Monumental City—Baltimore. Memory is chaste in all her beautiful outlines of the home which I left long ago; still, how can I bear comparison between the place that I left and that into which I have gone.

I am not a resident for a day nor an hour; the spirit leaps with its anticipated joys that lie far, far over the mountains. The storms of life now are over; the quietude of the mind comes. I have time to look over the pages of nature and opportunity to gather in that grand culture which I so oftentimes asked for. I am not on the outside of the eternal city, I am a walker through its aisles, where the dazzling lights of the long eternities show me my way onward and upward.

The more they give me, the more I ask for. Diamonds and rubies bear no comparison to the gems of that beautiful home in which I dwell. Here we go on and on, never looking backward, but always forward, and thus the soul rejoices, and thus decrepitude passes away. Youth and elasticity come in its place. I am not, friends, what I was. I am a pilgrim in that City of Jerusalem of which much has been written, much has been spoken, but little known. The mind of the human cannot compass the spirit-home. My joy, my ecstasy, are beyond the power of description. I wish you to feel and know, as I send my voice vibrating on the atmosphere to earth, that I have a home in heaven most blessed.

Friends, you who read this, call me not a fanatic; call me not ecstatic in buoyancy of spirit; call me not deluded, but place me among the real facts of to-day.

#### Amelia White.

I died in Brooklyn, New York; that is, speaking after the manner of men, I died. Amelia White, widow of Lewis White. I lived with my son, whose name was Lewis. Alas! how many mothers have to live with their children! My son's residence was on Spencer street, Brooklyn. I was not buried from there; my remains were taken to Yorktown for interment, and there it was "dust to dust, ashes to ashes," but the spirit was not laid in the ground, for it went home to heaven rejoicing.

Many long and weary days and hours were mine; but always to the heaviest cloud there was a silver lining for myself, for I knew that earth was not my resting-place, but that heaven was my station. When one lives to a good old age the muscles become rigid, the tissues harden, the steps lose their elasticity, the brain works slowly; and then the young ones look on and wonder—why so stupid! Ofttimes would this revolve in my mind: You are young, happy, and buoyant, and so once was I; the day will come when your steps will be like mine. It is the law that came from God to man; but Infinite Justice has dealt kindly with me. I feel that in the pleasures I enjoy now I am more than recompensed for all the afflictions and all the sorrows that befell me while on earth.

Ask me, Lewis, "Mother, would you come back?" No, child, no! I am gaining youth; I am gaining all things to make me happy, and I am gaining strength and force to make you happy. Your day is coming, like mother's; I then will be prepared to meet you on your shore, and pilot you safely over the river to the beautiful land, in remembrance of the many kind acts which you awarded to her who gave you birth.

The sweet voices of the angels call me now, and I must bid you adieu. The body has gone to its resting-place in peace and quietude; the spirit has gone to rejoice in that beautiful home invisible to thy sight.

### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Della Doane; Nancy L. Mattson; John James Robinson; Elizabeth Sanford; Aunt Minnie Armstrong; William Farbox.  
Dr. Daniel Smith; Henry S. Hazard; Mr. L. Danforth; Dr. Edwin Smith; Dr. Grider Thaxtor; Mary Ann May.  
William F. Manchester; Thomas H. Shields; Lydia Scarrin; John D. Meyers; Lizzie Entwistle; Esau De For; Charles Stevens; Benjamin H. Guest; Dr. John Clough; Dennis McCarthy; E. C.  
Ferdinand H. Hinkley; Joseph Sherman; Julia Mackintosh; Lucie Robinson; E. D. Alger; Ira Bryant; Sally W.—th; Destré Mason.  
John Hayward; Cyrus B. Eddy; Francis Breany; Mary Morris; Adelle M. Williams; Starlight; Rosa; Quate; Jonas Winslow.  
Jonah Woolfright; William H. Ingles; Joseph Ely Jones; Thomas H. Hubbard; Jacob Kuyper; Maria Beale; Joe Dowd; Julia Valentine Fox; Dr. Shute; Desre T. Bonnet.

Chas. Samuel White; David Henry Halgh; George Samuels; John Morris; Kate Throckmorton; John Devoaux; "The Drummer Boy;" George D. Christy.  
Walter S. Bliss; Cornelius Murphy; Elizabeth Sherman; John C. Casey; George S. Sorron; John Winthall; Old Mother Underwood.

Margaret E. Blanchard; William Totman; George E. Snow; James Hunt; Charles Stagg; Charles Stagg; William Coates; Alfred Adams; J. Garstide; Edith Day; John Davis; Patrick Welsh.  
John Hill; Anna L. H. Emery; Lucy A. Hopkins; John H. Peck; George L. Peck; John H







Written for the Banner of Light.  
PEACE.

BY MRS. C. L. SHACKLOCK

Art thou weary of the strife  
On the battle-field of life?  
For the calm of perfect peace dost thou pine?  
Rest from turmoil and from care;  
Keep the inner temple fair,  
Thou may'st dwell securely there; it is thine.

Every precious gem of thought,  
Every work which thou hast wrought,  
With a noble purpose fraught for the right,  
Shall upon thy temple's shrine  
With a ceaseless lustre shine,  
In the light of love divine, ever bright.

Flowers shall bloom which may not fade,  
And no foe shall e'er invade  
The retreat which has been made for thy soul.  
Free from weariness and sin,  
From the tumult and the din,  
Thou in peace shalt enter in and be whole.

All thy labor has been fraught  
With a purity of thought,  
And the kingdom thou hast sought is thine own.  
Heaven is not a world apart,  
For within the humblest heart  
Shall the Lord of life and light make his throne.

Trust the friend all friends above;  
Trust his tenderness and love;  
He will all thy fears remove, and thy soul,  
By its sorrows sorely tried,  
By his mercy purified,  
Shall in perfect peace abide and be whole.

#### Gifts in Chicago.

To the Editor of the Banner of Light:  
Agreeably to my promise, though not as early as I anticipated, I send you a few items of the gifts among the Spiritualists and mediums of Chicago. While persecutions of mediums reign in England and on the Pacific Coast, while the Atlantic cities are agitated by exposures (?) of media and disensions in their defence, Chicago and the West seem singularly free from these disturbing elements.

The public test-mediums continue to give satisfaction to believers and investigators; notably Messrs. Bastian and Taylor, in their materializing séances—at some of which most beautiful and surprising results are obtained.

I hear also of Miss Lottie Fowler, in her satisfactory life readings, and of more than a score of private test-mediums whose powers are evidently increasing. During the holidays a stroll among the Spiritualists and mediums revealed a wonderful state of activity and rapid growth of interest in the cause in social circles not before invaded by the subject. I am informed that there are no less than twenty or thirty private circles that meet every week, and some large social gatherings, two or three of which it was my good fortune to attend.

One composed almost exclusively of mediums meets alternating weeks at the houses of two prominent Spiritualists of the West Side, and donations are received for the benefit of the Progressive Lyceum of this city. At one of these circles I saw at least ten different mediums under control at once, giving tests, or messages, or poems to little groups gathered around them. One lady, an entire skeptic, received such a test as sent her home in a very thoughtful frame of mind, names, dates, and personal incidents being freely given. If I were not afraid of violating hospitality I could easily give the names and addresses of these mediums. Another instance: a laughing, rollicking medical student came for an evening's sport, under the invitation of a friend. He sat by the medium who gave the above test, and in a moment she exclaimed, "Why, for, it's Massa Charley! how'd do?" He had been in the army, and this was a colored boy whom he had known.

A distinguished gentleman (formerly Professor and President of a university in Ohio), now of the North-west, has been not only aroused to a very great interest in the subject, but has actually spent nearly three months here—notwithstanding urgent business elsewhere—to investigate this subject. He attends all of Mrs. Richmond's lectures and every private séance that he can reach, and is welcome to all.

The Friday evening receptions of Mrs. Cora L. V. (Tappan) Richmond are an interesting and unique supplement to that lady's Sunday ministrations in this city. She speaks during the entire winter—as you are aware—from the "First Society of Spiritualists," at Grow's Opera Hall, West Madison street. There are no other public lectures in the city, and I notice nearly all of the most prominent Spiritualists at that place, who seem drawn to hear the inspirations of Parker, Wesley, Priestly, Ballou and others of the band controlling her. Severely cold weather and great distances prevent some from attending.

Not officially connected with the Society, but certainly so by sympathy of the members of each, the Children's Progressive Lyceum meets in the same hall every Sunday, at the close of the morning services, under the management of zealous and devoted leaders and officers. (I am not versed in the official vocabulary.) This Lyceum deserves a far greater amount of support than it receives. Can any Spiritualist explain why parents who have outgrown the terrors of a past theology, indolently encourage their children to follow in the same path, rather than lend a helping hand to plant flowers in the gardens of God? (Instead of the thistles and thorns of fear.) The ladies of the Lyceum gave the children a Christmas entertainment which was well attended by "older folk" and well enjoyed. The programme consisted of tableaux, suggested, I am told, by "Ophelia," one of Mrs. Richmond's familiar controlling spirits, and one, the Floral Tableau (Flora and her children), was unique and beautiful, representing the "mother of the flowers," with her representative children gathered around her, to whom she gave each a typical crown and a commission to bloom on earth after the following manner:

TO DAISY.  
"A mother on the earth  
Thinks her dear boy is dead,  
So she kneels above his grave,  
To show he lives instead."

To the rose, lily, bluebell, she gave their respective charges, and then the group retired amid illumination.

Mrs. Richmond herself participated, by an impersonation of "Joan d'Arc," in the "Baptism of Worship." The entertainment closed with a Christmas tree.

I hear of professional gentlemen drawn to investigate the subject by the development of media in their own social circle. And I believe I can safely say that Spiritualism has never presented a more encouraging aspect in this city than at the present time.

The Religio-Philosophical Journal continues to disseminate liberal sentiments among the people, combining the staid and keen intellect of the senior with the more sparkling, and sometimes a little severe, style of the junior editor.

"A Happy New Year to you, dear Banner. May the truths you scatter on the white wings of thought return in flowers of love from grateful hearts."  
Chicago, Jan., 1877.

#### Manifestations in Presence of Maud E. Lord.

To the Editor of the Banner of Light:

Mrs. Maud E. Lord, now in this city, is holding séances at the residence of Mr. N. M. Phillips, the Vice-President of the First Society of Spiritualists, which meets at the Harvard Rooms.

Recently Mrs. Lord very kindly offered to Mrs. Phillips her services, in order that she might invite some of her many intimate friends to a private séance.

The room used for the purpose is a back parlor eighteen feet square, and with only the following articles therein: twenty chairs, two pictures hanging on the walls, a small round table, and three or four vases on the mantelpiece. The sliding doors opening into the front parlor were locked, and the key retained by Mr. Phillips, also the key of the door leading into the hall. There were no other means of communication from or into the back parlor except two windows, which are at least twelve feet from the ground, and these were fastened.

Mrs. Lord generally has but twenty persons at her séances at one time. Mrs. Phillips was not aware of that, and being a very impartial woman had invited more than double that number. At the time of meeting there had assembled forty persons. Here was a dilemma.

As Mrs. Lord did not wish to have any of the friends disappointed, she suggested that there be an inner circle of twenty formed, and the other twenty could form a semicircle partly around them. Mrs. Lord also stated that it was very unusual to have good results from a séance so arranged.

A part of the plan was to sit half an hour and see what the spirits could and would do. After that time the outer circle was to take the place of the inner circle, and the inner the place of the other.

As soon as the light was put out the guitar was played upon; it was also placed upon the laps of the sitters in the inner circle; it also went as high up as the globes on the gas fixtures, which it touched several times, the globes emitting the peculiar sound of glass when it is violently struck. Persons in the inner circle were touched by spirit-hands, both gently and with considerable force, just as they desired to be, and as the playfulness or choice of the supermundane visitants chose to manifest their joy in being able to return to their dear earth-friends. There were also numerous spirit-voices heard in different parts of the circle speaking to their friends. Questions in regard to the identity of spirits were answered by raps on the guitar while it was held on the laps of the sitters, and in every instance when the medium was further away from the person who was then communicating with his or her spirit visitor. In fact, you could always tell where the medium was, for she continually clapped her hands, and was all the time describing the different spirits that she saw around the members of the circle.

One gentleman was present who was not yet fully convinced in regard to the fact that spirits can and do communicate with mortals. He was a member of the Second Adventist branch of the fast-decaying old theological tree; and the spirits endeavored to make an impression on him by rapping him on the head with the guitar while he was in the outer circle. When he was in the inner circle various spirits spoke to him audibly, among whom were his wife, father and others; and I have no doubt that if he continues to receive as good evidence at other times and places as he did at this séance, he will become one of us in respect to a knowledge of the ability of spirits to do what is claimed for them.

Mr. Phillips was spoken to by his sister, who passed to spirit-life less than a week ago. Judge Carter was present, and his spirit friends gave him many tokens of their kind remembrances, among the number being the late Judge Edmunds. Mr. J. V. Mansfield was also one of the circle, and was not forgotten by his late earthly acquaintances. Numerous brilliant spirit-lights were seen during the séance, besides other forms of manifestation. If Mrs. Lord's influences can accomplish so much when the conditions are not perfectly harmonious, (as was the case on this evening on account of the unusual number present,) they must be able to do splendidly when the conditions are just right, and I have no doubt but she will be able to compass a great work in this city.

Fraternally yours,  
WILLIAM WIGGIN.  
1360 Broadway, New York City.

#### "Vital Spark of Heavenly Flame."

To the Editor of the Banner of Light:

When chance leads us into a religious congregation which assembles for praise, prayer, burial, or festivity, we are struck with the spiritual significance of many of the phrases used on these occasions. They were once meaningless words to us, and they seem to strike the ear of others as mere commonplace utterances, mere cant phrases. But interpreted by the spiritual understanding, they become full of life and truth.

The old hymn book, called "Watts and Select," has these jewels of utterance on many of its pages. Imagine for a moment that the Holy Ghost means simply an influx of spiritual power, that its beautiful symbol was a dove, and how the sacred song, "Come, Holy Spirit, Heavenly Dove, with all thy quickening powers," reveals the aspiration of a true soul for spiritual life from spheres of love.

"Oh, refresh us, oh, refresh us with thy grace," is but another cry for spiritual life. It is the uplifting of the affections to the region of spiritual love. If we could at this moment recall the hymns and psalms that were drawn out by the village choir with such solemnity, we should find them not the utterances of ignorance and superstition merely, but the breathings of a pure desire for spiritual strength.

Men and women, in all times and places, express some sentiment, and that which is termed religious sentiment grows out of the desire innate in all for a descent of life and force from a region of spiritual love, and hence spiritual aspiration may be said to be universal.

The religious world, in contending against Spiritualism, is blindly attacking the root of the tree of faith, and the sacred poet who should discard Spiritualism from his hymns would leave them worthless.

The revival movement just inaugurated here in Boston can have but one law under which it acts—that of magnetic or psychologic power—and the hymns of Moody and Sankey that are most effective are the ones that teach some truth of Spiritual Philosophy.

"The Gate Ajar" is a favorite. It simply tells of the open door to the spiritual life. How many of us have exclaimed in spirit, when we have received a message from some beloved one gone

before us to the higher life, "Oh, can it be that gate is left ajar for me!"

"Hold the fort, for I am coming," asserts the positiveness of spiritual aid.

"Oh, to be nothing, nothing," shows the necessity of the passive condition in order to receive the richness of spiritual life.

Thus we find that the old hymns and the new are full of the living fire of spiritual truth. This vital spark is in all religious force or power. Without it there is inaction and death. Let the fires kindle, for what is seemingly but the flame of bigotry, burns toward the altar of spiritual love. Better is a little life than utter stagnation, and the up-breathed prayer from a bigot's tabernacle may reach a sphere of love that will pour out a blessing that shall be felt in spite of intolerance and ignorance. DR. F. L. H. WILLIS.  
Boston, Jan. 29th, 1877.

#### Art Magic—Explanation Desired!

To the Editor of the Banner of Light:

When the celebrated work on Occultism, Art Magic, was announced for publication, it was expressly stated that only five hundred copies would ever be printed, to be sold exclusively to subscribers; that the work would never be placed in the market for sale; would never be submitted for purchase to any but the said five hundred, from whom was required the sum of five dollars each as payment for the book, exclusive of postage, which was subsequently rated at fifty cents extra.

In contrast to the above, I see, in recent numbers of the Banner of Light and Boston Investigator, an advertisement of Art Magic as for sale to the world at large, price three dollars, exclusive of postage; it being also stated that the book in question has been translated into two foreign languages, and is now in process of translation into two additional languages, thus extending its perusal largely beyond the exclusive five hundred.

Being one of the original subscribers, having paid for my copy five dollars, I respectfully solicit an explanation relative to the sale of this work for two dollars less than was charged the said subscribers, to whom it was solemnly promised that none but themselves would ever have an opportunity of purchasing it, at any price, it being intended solely for the select few, never to be entrusted to the general public. I would here remark that, as for myself, I am now, and have ever been, willing that the work should be open to all the world.

Seemingly, there is a breach of contract in this matter on the part of the publishers. I say seemingly, for it may be so only in appearance, not in reality. An explanation relative to the foregoing facts is accordingly desired.

WILLIAM EMMETTE COLEMAN.  
Leavenworth, Kansas, Jan. 11th, 1877.

(From the New York World, Jan. 21th, 1877.)

#### Mme. Blavatsky's Book.

A General Summary of its Two Mystical Volumes.

The missionary labors of the reverend Wang Chang Foo, the Buddhist who is seeking proselytes in Minnesota, and who is in correspondence with Mme. H. P. Blavatsky, will probably be aided in no small measure by the forthcoming treatise which that lady yesterday announced through the columns of The World.

"The Veil of Isis" is to be published shortly by Mr. J. W. Bouton in handsome shape. It is to be a large book, illustrated, and containing diagrams intended to symbolize certain propositions advanced in it. Although, however, it is Buddhist in tendency, and is written by an avowed Buddhist, it is not a simple treatise on Buddhism, but an ambitious effort to expose the alleged errors and misrepresentations of modern science and Christianity.

And it differs from the works of those who have undertaken to tell of the faiths of the ancients in that it presents these faiths not from the outside, as any observer might present them, but authoritatively, as only an initiate can do.

Mme. Blavatsky, who has given importance to the Theosophical Society by becoming its Corresponding Secretary, has put into this work the fruit of a study of a lifetime in the East, where she is said to have acquired an unusual knowledge, not only of Oriental languages, but of ancient religions.

The book is divided into two volumes, one treating exclusively of the relations of modern science to ancient theistic science, and the other of the ancient world-religious and their offshoots in various ages. The theologies, myths, symbology, etc., emblems and theories of past and present generations are all passed in review, and discussed with great show of erudition and critical acumen. The analysis of the myths of India, Babylonia, Egypt, Greece, Rome, Phoenicia, Mexico and the Germanic peoples are said to be extremely interesting.

The origin of modern faiths is patiently traced, and the points of resemblance carefully marked.

Max Müller, Haug, Champollion, Layard and other authorities are cited against themselves, and answers made to their speculative inquiries.

A large portion of the work is devoted to the consideration of the Bible, and the writer explains what in many places seems to be the original meaning of the words and phrases which are now translated in the light of modern thought.

The book of Job she considers to be an allegorical description of the trials and final triumph of a neophyte in the ancient mysteries; while Genesis and Exodus are alleged to be purely exaltations.

The story of Jesus is also treated at great length, and the miracles related in the New Testament are compared with those which the author claims to have seen performed in the East and by spiritualist mediums here. And the so-called identity of Christian and Buddhist doctrines in many points is carefully discussed.

In the other volume the various views of scientists respecting the universal ether, the impalpable known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, criticized and compared. The relations of man to the universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

#### CONCERNING GODS AND INTERVIEWS.

To the Editor of The World:

Str—In my belighted country such a thing as an "Interview" is unknown. Had I been aware of its dangers I would have tried to use magic enough to impress my words upon the intellect of the young gentleman who called upon me yesterday in your behalf. As it is, I find in his "report" a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my libelous scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." "What I did say was that in Exodus, xxii: 28, Jehovah commands, 'Thou shalt not revile the gods'; and that, attempting to break its force, some commentators interpret the word to mean the 'rulers'."

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be "a god," I made so bold as to express my wonder at such an elastic interpretation.

"The theologians do not imitate the moderation of the 'Lord God,' but 'revile the gods' of other people without stint, especially the 'gods' (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of this weapon of defence, I thought it no more than fair to introduce it in my 'Veil of Isis,' for your benefit as well as that of the 'heathen' to whom you are so kindly sending missionaries to convert them. Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines, I am, sir, your obedient servant," H. P. BLAVATSKY, A belighted Buddhist, and the Corresponding Secretary of the Theosophical Society.

New York, Jan. 2d.

The New York World says of Madame Blavatsky that she was first brought to the prominent notice of American Spiritualists by her investigations of the Eddy family in Vermont, and her replies to Dr. Beard on his theory in explanation of the manifestations occurring there. She was born in 1816 at Ekaterinodar, a province of Russia, of which her father, Colonel Hahn-hahn, was Governor. He was a cousin of the Countess Ida Hahn-hahn, the authoress. Her father dying, she went to her grandfather, one of the three councilors of the Viceroy Woronzoff, in Tiflis, in Georgia. At sixteen she was married to M. Blavatsky, aged seventy-three, Governor of Erivan. At the end of a year they separated, since which time she has traveled all over the Eastern countries, and, in fact, the entire world.

Mr. Bright affirms that within the lifetime of men still living England has expended ten thousand million dollars for wars "which might, with honor, have been avoided, and in needless or excessive armaments in preparing for war."

#### BRIEF PARAGRAPHS.

SHORT SERMON.—As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united.

Juno.—"The acids formed from iodine are idiotic acid and—'Professor'—You may be seated."

The London July has the following national prospectus for 1877: In spite of the wet, we shall begin the new year swimmingly. There will be the usual number of seasons, viz., five: spring, summer, autumn, winter and the London season. Dresses will continue to be worn light, in spite of Sir W. Lawson. Oysters will be dearer, excepting in those parts where the natives swallow each other. War may be expected, and there will be engagements all over England. Mr. Gladstone will not be re-elected. About September we shall have fresh accounts of the sea-serpent.

Jacques Offenbach's book on America has at last left the translator's hands, in Paris, and will soon be issued from the press of G. W. Carleton & Co., New York.

A correspondent of one of our country exchanges quotes wittingly the following lines:

"Tossing his clangers o'er a heedless town,  
To call the worshippers who never come—  
Or women, seated in both tows and threes,"  
as correctly describing the effect of the church bell's peal in that locality when it strives to summon together a congregation.

Thirty persons in Leeds recently attended the wake of an Irish girl who died of typhus fever. Every one of them has since been sick with the fever, and nine of them have died.

That wicked, wicked Shah acts as if he was preparing to take advantage of his Moslem brother's distresses, and who about thirty battalions of Persian infantry, sixteen squadrons of cavalry, and three batteries of artillery have been sent to the Turkish frontiers? The splendid monarch cannot come West for nothing, and as it seems to be in order for everybody to take a hand, why should he not transfer Bagdad to his diadem.—Boston Post.

John S. Houghton, a native of Dedham, Mass., died in Philadelphia on the 11th ult., of apoplexy, in the sixtieth year of his age. Mr. Houghton, before his majority, edited and published the Dedham Patriot and Canton Gazette, which attained a wide circulation. In 1839 and '40 he was the special Washington correspondent of the Boston Daily Atlas. In December, 1846, he, with others, commenced the publication of the Boston Daily Mail, a penny paper, being one of its editors.

Seventeen persons were rescued in mid-ocean from the steamer Kankin, which arrived at Baltimore, Md., Jan. 25th. A heavy storm prevailed, and the rescue was a perilous undertaking.

A new book has been written called "The Nose with fifty cuts." See what a fate befalls the advance guard of the face in the battle of life.

Signor Antonio Biliz, one of the most famous of sleight-of-hand performers and necromancers, died at his residence in Philadelphia, on Sunday, Jan. 28th, at the age of sixty-seven years. For several years he has not appeared—except incidentally for some benefit—in public. One daughter of Signor Biliz is the well-known prima donna, Mrs. Jenny Van Zandt. He was the "Biliz" of our Lyceum "who has been embalmied in the 'Biglow Papers.'"

Dakota has no "h" in it, and "e." The proof-readers of the country may as well paste this close to their intellects.—Courier-Intendant.

It is the booming that strikes and graciously returns to the hand. Sarcasm is the envenomed shaft that sticks in the victim's gizzard.

Awake, oh, Peoples! Know that ye are One!—  
A People, not a nation, and a common Sun;  
Earth's children all, and with a common Sun;  
Not hostile Nations, but a Brotherhood!

You can get over shoes in the streets, but don't go out without them.

T. D. Peterson & Brothers, Philadelphia, have in press a new book by Mrs. Emma D. E. N. Southworth, entitled "The Fatal Secret," which is being printed from the author's manuscript. It was written expressly for this volume, and has never before been printed in any form. It will be published on Saturday, the 3d of February, in uniform style and price with her "Ismael" and "Self-Raised," which have proved to be so immensely popular. Booksellers, and all others, will do well to send in their orders at once, for the book is certain to have a large sale.

ALFRED TENNYSON.  
His artful hand unlocks the silver gates  
Of song, and through the ringing portal leap  
Glad syllables, rejoicing to be free;  
Yet ere they reach the ear the music waits  
To bear the thought that wakes his minstrelsy,  
Nor like Pandora's doves they dare to stray,  
Nor need he question of their graceful feet,  
As dance like light shapes around a fairy ring.  
Sometimes they laugh, like merry brooks at play;  
Or sing melodious strains of melody;  
Or ring like far-off chiming or echoes sweet;  
Or chant deep anthems as the pine-tops swing;  
Or breathe, with long toneless, and complaint;  
Or love with Edd and her Prince of Great.

The kerosene oil works of Bernard Janney, South Boston, were blown up by a terrible explosion on Jan. 20th, in the early evening. A number of men were injured, and the fire, which was caused by a gas leak, was extinguished by the fire department. About one hundred laborers were thrown out of work by the accident. Several parties are believed to have lost their lives by the breaking of the ice under the spectators who went to view the conflagration. One body—that of Miss Nellie Crowley—was recovered.

Moody and Sankey began the campaign at their Tabernacle in Boston, on Sunday, Jan. 28th.

The number of dissenters from the Greek Church in Russia has very much increased of late, especially among the masses of the peasantry. In the higher circles of society, the mystical doctrines of fashionable preachers and the manifestations of "Spiritualists" have undermined the influence of the Orthodox clergy.—Ez.

Isaac Friedlander, the grain king of San Francisco, sold from his farm last season 18,000 tons of wheat, for which he received \$485,000 in gold.

PRODUCTS OF THE CAPE ANN FISHERIES.—The estimated products of the fisheries of the District of Gloucester, Mass., for the year 1876 were as follows: 45,000 qts. cod, \$25,000; 60,000 qts. mackerel, \$60,000; 30,000 do. herring, \$25,000; 40,000 qts. other dry fish than cod, \$25,000; shellfish, \$10,000; 11,000 lbs. fresh fish, \$745,000; 120,000 gals. fish oil, \$102,000; 2,750,000 lbs. smoked haddock, \$25,000; 800 tons fish manure, \$25,000; miscellaneous, \$10,000; total value, \$1,615,000.

We call men "loose" when they are tight, and "tight" when they are loose. And some get "sawed" that go to sea. And "sawed" that go a-sleighing.—Graphic.

Samuel M. Baldwin, bookseller and publisher, 929 F street, Washington, D. C., has our thanks for copies of two photographs wherein are grouped in appropriate fashion the likenesses of Washington, Franklin, Thomas Paine, and other "Friends of Liberty."

Iglesias, flying from Mexico, has found rest in San Francisco. Lerdo longs to do likewise.

In some countries common tree frogs are used as barometers. The frog is placed in a tall bottle with a light ladder. In the weather the animal always climbs up the ladder, and comes down when a storm is approaching.

Capt. Hobbs, otherwise "Comanche Jim," a great-grandson of Tecumseh, the Shawnee chief, is lecturing in Kentucky.

The one hundred and eighteenth anniversary of the birth of Robert Burns was celebrated by the Boston Caledonian Club on the evening of Thursday, Jan. 25th, by a grand reception, dinner and ball at No. 463 Washington street.

Burleigh writes of a church in New York where the singing is superb, and thousands go to hear it; but when the rector ascends to the pulpit the congregation scatters as if the riot act had been read.

As we go to press the Eastern Question loses nothing of its intricacy, and despite the reports that Russia and Turkey are both "weakening," nothing of a practical nature transpires to give color to the story. Prince Gortschakoff, the so-called "peace-maker," is reported to be at the point of death, and his decease may make a great difference in the premises. The whole Turkish army in Bulgaria on the Serbian border is not much over 100,000 strong. It comprises 133 infantry battalions and seven regiments of cavalry, and has 200 field pieces. The main body is at Vidin. Sanitary condition of the army is not satisfactory, and the artillery lacks munition and horses. The spirit of the men, however, is excellent, and the work on the fortifications is going on with great activity.

"The Spiritualists and the Detectives," by that king of detectives, Allan Pinkerton, of Chicago, whose other recent publications, including "The Expressmen and Detectives," and "The Mole Town and Detectives," have reached a circulation of over forty thousand copies, is announced by G. W. Carleton & Co.

The card of the Mercantile Savings Institution of Boston, which appears in another column, will attract the attention of those having surplus funds which they desire safely invested. With a reserve capital of \$25,000 it would seem that nothing could be safer than this well-known institution.

#### Texas—Postponement.

To the Editor of the Banner of Light:  
In consequence of an effort being made to unite the liberal element of our State—now scattered and powerless—into an army of workers whose influence shall be felt throughout the Commonwealth, the Convention of the State Association will be postponed until Feb. 22d, when all liberal people, especially speakers, representatives of the press and mediums, are invited to assemble with us in the City of Houston. Visitors from other States will receive special attention. Strangers wishing information will address A. B. BRISTOL, Acting Pres. State Association of Spiritualists, Houston, Texas, Jan. 15th, 1877.

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