

VOL. XL.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 3, 1877.

\$3,00 Per Annum, (In Advance.

NO.

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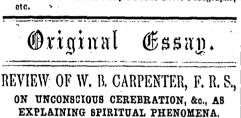
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BY GILES B. STEBBINS.

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 phenomen by cortain 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 with-out any knowledge of the paper, save of its aim and sub-ject. Commonts are needless. You hear both sides of a matter, and can give this wide circulation.

GILES B. STEBUINS. Yours truly, 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, con- city, where a lady, whom I well knew, could be 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 hevond 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 selfdelusion ; 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 ploneers, 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, 1 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 corebrum ;" 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. Rendy 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 and move as he mentally desired it, we must trustworthy on all other subjects, who affirm that they have been actors in some of these per- rent probability that he interpreted subjective

ine." In view of such testimony he does not pectations as objective realities, or that the consider the talk of "fools and knaves" "all im- table was moved by his psychic state, or by disagination," 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, whom the true philosopher, whatever his special object of pursuit, welcomes as his most valuable coadintors, Mesmerists and Spiritualists have ever shown a most decided repugnance. . . . All or nothing sooms to be the motto of the latter, | tions as objective realities, or that a message did who act as if a rational explanation of any one come under the ocean, where message never 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 Walace, Crookes, the Howitts, and their like have suid, 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 "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, "Spirit 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.' 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 see sundry things, y hile 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 dware 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 saw 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 sitter. 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 consider whether it is most consistent with inheformances, and that the phenomena are genu- | visual perceptions produced by his mental ex- | occupied when in this life.

embodied 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 fiad interpreted subjective perceptions produced by his intense expectacame 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 imag ination, 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 re volving 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 broaden d, and the earth moves around its central sun.

Dr. Carpenter says that facts contrary to the aw 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 1, 50 ant / 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 Uttima Thule of knowledge?

It is no new thing for men to be held as having science and intuition, holding myself ready, with held to her seat, kept on her feet, made to do or surrendered their common sense when they walk may be, but in a poor blind way, through super- rest he was a stranger. The medium had never 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 demonted 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 argely 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 supernal 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 scance was first proposed. Said the gentleman, "This is all a puzzle to me. 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 overhead, 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

in the pleasant home of a highly intelligent just the conditions." Vestern family, and told them in our evening's talk of a man two hundred miles distant, a total 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 were pencil drawings, not quite life-size, of the 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 tnew 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 | dred and sixty pounds, seated himself on the midwould 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 houlder at one of them, and exclaimed: "Mama, that is the boy I saw at my bedroom door "-her brother, who passed away before her birth.

Dr. Carpenter's learned and labored theories eem 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 eally placing themselves on the same level with the poor Greenlander, who buys 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 soothsaying, 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 | Four of us recognized our friend at once ; to the stitions 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 of seeing the person who appeared, nor had the 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 bodymanifest themselves to us, the process is not "beyond or exceeding," but within and according to the laws of Nature-not supernatural or miraculous—and to so 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 lasked 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

Some fifteen years ago I was a fortunate guest | but I can reach no results of value unless I ad-

A séance is an experiment in spiritual science, so far as its facts are concerned, and the elestranger, who sometimes made spirit-portraits, ments 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 a few weeks after their letter was sent. They to make his own conditions, ignorant of the whole matter, and if his demand is not complied heads of two boys-one the child of some twelve | 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 hundle 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 seafed on it, and floating gently and slowly back to the floor, this being repeated sev eral 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 honest who think they have seen their departed friends, but the solution of the matter is, that we nay 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, acce, ts 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. 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 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 Triend ! 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. Regard 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, 1 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 so, and make all as open and simple as possible, | service, helping to accuracy, breadth, and eman-

OF LIGHT. BANNER

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cipation of thought, enlarging our knowledge of natural phenomena, aiding human enjoyment in our outward life, giving great material results tothe skill it guides and enlightens. All due honor to its servants and votaries for these benefits. But if scientists sometimes reveal a dogmatism and blindness akin to the mood of the doguatists in theology, then let us have needed criticism and warning, and suggestion toward a better state of things

Whence and why the signs of scientific dogmatism, plain to discerning eyes?

Science is but half made up. At works from the shell and surface of things, by induction and xpe (inent - only a fragmentary part of a com-of matter as girst things, and with the internal und othereal as secondary results : putting the grosser stuff we see above the finer force we cannot see the transient form above the lasting power - It knows no Soul of Things. If tells us truth of great value in the material world, of i tooks and suns and stars is but when it comes to man, it sees him as a machine, and its every step leafs with chemistry and electricity, just as in the granite or the diamond. The poor out-come or all this is, that what we call the vital force is some subtle thing wrought out of food by the chemistry of digestion; that intelligence and thought are fine results of bodily perfectness; that the clay creates, and the soul is but its effect; and as the body grows cold and crumbles away, that is the last of earth or heaven!

This is the tendency of a purely inductive spirit and proce s, manifested more or less in our scientific productions, giving hue and east to them all. Science slights and well-nigh ignores a vital and important factor in the search for truth, the intuitive and deductive power of the soul-the power adequate to explore and discover, while induction shall follow, to test and confirm. With this more comprehensive ideal we shall come to see that the subtle tides of spiritual force mold and shape and dissolve this ernder stuff that we call matter; that in this world, and doubtless in all worlds, the interior, the spiritual, dominates and controls, and the Infinite Intelligence is *in all*; that the body of manmolded and fashioned, prows to serve, and dies but to release, in fit time, the spirit that called it into being and action.

The coming scientist will be both deductive and inductive, will recognize man's spiritual and innate powers; and ask the seers what their intuitions, hopes and revelations tell of Nature andof life, here and hereafter, testing all these by his inductive processes, and so making the circle of proof perfect and strong. Science will be spirituatized, and become the ally of religious growth and freedom. Its dogmatism and prideof opinion, which come of dwelling only in the ralm of external fact, and inductive methods, will melt away, and a broader wisdom, a finer inspiration, and a more perfect knowledge, will -ripen character and enrich life.

The choice of science is between a rational Spiritualism and an inductive Materialism. I know not how to give a better ideal, in brief, of the first, than by quoting the words of Hon, Selden J. Finney, years ago an eloquent trance speaker and able writer; later an eminent member of the California Senate, who passed suddenlyto a ligher life from his home on the Pacific slope, but a few months ago:

"The expanded earth and the unfolded heavens are manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, oceans and stars, glean with the white splendors of the Divine Ecason. The spiritual idea of substance is aris-ing from science. All bodies are proven to be only petrified forms of force; all forces are proven by their mutual transformability to be only modes of the action of some common, simple Lomogeneous, invisible spiritual power; and all

The aim of science should be to fathom those bilden, secret, invisible forces of which sure and stars are more precipitation and residue. If there be a God, matter is but spiritual sediment, shadows of eternal reason ; so the

Written for the Banner of Light. RESURGAM. BY MRS. C. A. POORE.

One by one the blooming roses

Have perished 'neath the north wind's blast The stately tree, like queen discrowned,

Has all her summer verdure cast Upon⁴the frozen ground.

But the tiny, tender rootlets Kind Nature holds in her embrace,

And coming Spring with blossoms rare . The royal tree again will grace, And perfume all the air.

One by one our cherished idols Are shattered in Life's dusty way ;

Our precious buds of promise bright Fade and wither day by day,

Beneath Time's cruel blight ; And amid the dust and ruins

We sit us down disconsolate, While sorrows keen our heart-strings tear, Bemoan our sad and bitter fate In hopeless, dumb despair.

We gather the precious relies, And shrine them out of human sight,

In sepulchre with guarded door, And over it we, weeping, write

Only this: Nevermore !

All unheeding the good angel Who waits to roll the stone away,

And bid our buried hopes arise When dawn of an immortal day

Shall gild the eastern skies. We forget that Life's bright roses

Will fresher bloom 'neath fairer skies, And on the grand, eternal shore

We 'll'find again the love we prize, To lose it nevermore.

Tallahassee, Fla., Jan., 1877.

Banner Correspondence.

The Home of Countess Caithness-Seance with Mrs. Guppy Volckman. etc.

We have had on hand for some weeks a letter written us by Mrs. Anna Kimball, an American medium, then in England, who stated, on forwarding it to us, that she purposed soon to return to the United States. From this epistle we cull the following extracts. The communication is dated " Barrogill Castle, Caithness, N. B.," and commences as follows:

"If you, Mr. Editor, will take a map of "bon-nic old Scotland," you will see that I am writing you from the most northern residence in the land, being literally at 'John O'Groat's,' Its lordly owner is quantify styled 'the Cock of the North,' on account of the ancient' crest of the family, a on account of the ancient crest of the taniny, a most vociferous looking chanticleer. The castle is a massive building, standing on a grassy emi-nence facing the Pentland Firth, and looking upon an island of the distant Orkneys, with its picture-sque (Old Man of Hoy,' (a curious old rock rising perpendicularly out of the sea.) and the new the vicinitary out of the year.) also on the precipitous abode of the weird 'Nor-na of the fitful head,' (See Sir Walter Scott's ' Pirate.') Thus it has stood for eight hundred years, braving the strong wintry blasts of the Northern Ocean. It is said that a ghost is sometimes seen on its turret stairs, or flitting before you at midnight through the long du-ky galleries. This ghost is an heirloom of the place, belongs exclusively to the family, therefore I will not venture to anticipate its history, as perchance it will be sometime given to the world in due form. On our way from London to Barrogill Castle, the Counters and myself indulged in a novel and romantic underfaking, viz., a midnight visit to the ruined Castle of Holyrood, on a beautiful even-ing (the 21st) in August. To our minds Holyrood and that chapel never could have looked so truly lovely, even in its bravest days, when adorned with crimson and gold, its altar blazing with hundreds of lighted candles, as it did on that memorable night, illumined only by the solemn light of glittering stars, 'the moon rising in her silent majesty, leading up all the pomp of heaven.' We stood a moment before the old

and the royal standard hoisted. A guard of hon-or of the Mey Artillery Volunteers, under the command of Capt. Keith. and Lieut. Mitchell. was drawn up in front of the castle, and on the royal salute being given, the band played the national anthem. At the entrance were the Countess of Caithness and Lady Fanny Sinclair, who gracefully welcomed their royal highnesses who gracefully welcomed their royal highnesses to Barrogill.

After a sumptuous repast, which was partaken of by the royal party, the family, and a select company of invited guests, their bighnesses proceeded to the lawn in front of the castle and planted two trees, an ash and chestnut. The guard again gave the royal salute, the men presenting arms, and the band playing the national anthem. The royal party, after a stay of an hour and a half, got into their carriages and drove off, amidst the cheers of a large number of peo ple assembled on the lawn, and thus ended their first visit to Barrogill Castle. I cannot close my letter without mentioning

the high estimation in which the Banner of Light is held by the most intelligent and appreciative s among the Spiritualists of England and Scotland, as also, I doubt not, among those of our faith on the Continent. May this bright herald gels of love and wisdom, for many long years be increasingly prospered in its glorious work of propagating the gospel of 'peace on earth, good will toward men.'"

Connecticut.

To the Editor of the Bannet of Light: I notice that a Mr. Albert Narcott, of Portland, Ct., who is now the husband of the Mrs. Rand whose child was found through the spirit communion of its father, writes to the Hartford Times in refutation of the statements made through Mrs. Taylor, and given to you as facts by myself. I now desire to more fully establish the truth of my former statement, by giving further proof. After receiving the first communication in May, I wrote Mrs. Hixon—not giving any explanation ; she answered the letter as I stated informing me that the child was at the institu-tion ; and in a few days, she being in crested to know further regarding the parentage of the child, visited Hartford, called upon Mrs. Taylor, and for the first time ascertained who was the mother of the child. When I visited Springfield, Phot only called upon Mrs. Hixon, whose verac ity and excellence of character no one would for a moment question, and who stated that the woman who placed the child at the institution, call-ing herself its mother, had never since called to see it, nor in any way cared for it. Mrs. Hixon also said that she corresponded with the child's grandmother, after ascertaining who were the relatives of the child. I then called at the institution, had a long conversation with its efficient matron, who brought the boy into my presence and referred to the records to ascertain his fami y." The records read, " Parentage not known." wish therefore to refute the statements made by Mr. Narcott, not from vindictiveness, but for the sake of truth. I merely published the facts as being strong proof of spiritual communication, not desiring to injure any person; and hav-ing made the statements will prove them to the very letter, and any doubting mind can write Mrs Hixon, or visit the institution and read the record, which is as plain as the handwriting of the Constitution of the United States. *Hartford*. J. J. OGDEN.

In speaking of this case the Hartford Times

uses the following language :

THE RAND CHILD .- Referring to a correspondnce which we do not care to prolong, Mr. John 5. Taylor submits to us a letter from Mrs. Phebe A. Rand, of Portland, Conn., the grandmother of the Rand child, which Mrs. Taylor assumes to have found in Springfield, through spirit-commuhave found in Springheid, through spirit-commu-nication. Mrs. Rand's letter is dated June 4th, 1876, and says: "I was glad to hear that Eddie is where I can hear from him." (Mrs. Taylor did not tell her where he was, but that his grand-mother could learn of him if she wished to.) Mrs. Rand then says, "Let me know where he is, and what you know, bout him." Mr. Taylor submits this letter in repsy to Mr. Narcott's remark that, the child's grandmother knew where the child was at the time of the mediumistic disclosure. A was at the time of the mediumistic disclosure. A letter from Mrs. J. R. Hixon, of the Children Home, Springfield, Jan. 11th, says the child is still there, and that the relatives of the boy made no reply to repeated inquiries by the officers of the Home. Mrs. II, says the officers of the instisince Jan. 4th, 1873.' The entry on the Record-Book at Springfield, in regard to this child, is, "Parentage not known."

Iowa.

reading table. Never before in the history of Spiritualism has there appeared a greater teeling in the Interests of inquiry concerning the traths of spirit communion, than exists to day, and the time is ripe for coöperation and organi-zation to carry on the work of reformation.⁴ I expect to make engagements at Painesville and Cleveland for the month of February.

California.

SANTA BARBARA.-Victor B. Post writes, Jan. 15th : Though not wishing to trespass upon your space, still I should like to assure you of our progress in this coast city of Southern California. We have a good, substantial organiza-tion of Spiritualists, holding meetings in Grane's Hall each Sunday, which are well attended. We have a fine choir, and our singing is excellent. Our sociables occur once a month, and are such is meet the approbation of both Liberalists and piritualists. When we have not been able to secure the ser-

vices of such prominent lecturers as Prof. Den-ton, Mrs. Watson and others, we have utilized our home talent, and without flattery I can truly

Dr. J. M. Peebles has just closed a highly intere-ting and instructive course of nine lectures before our Society, which were attended by large and attentive audiences. He has wrought for us and our cause a great good. His big, liberal, sympathetic soul is in the work, with truly apostolic enthusiasm, and this is one reason why he accomplishes so much good in the world. He travels, lectures evening2, lectures Sundays, receives calls, visits the sick, writes for newspapers, writes books, and yet is hale and hearty. When he vis-ited California in 1860, he made my house his the World," a few years ago; and he has recent-ly been my guest again. He has a standing invitation to ever make my residence his home. Few if any of the workers in the good cause of Spiritualism and mental culture of the masses who hear his lectures and read the books he has written, have accomplished more good than Brother Peebles. In leaving our city he took With him the prayers and good wishes of all the Spiritualists and Liberalists of Santa Barbara. The good old Banner of Light, which has been

my weekly visitor ever since it first unfurled its golden-hued folds to the breeze, with its beautiful and highly instructive messages from the summer-land, still greets me with its visits, to minister to my spiritual needs and mental development. Long may it wave! is the prayer of its many California admirers.

Texas.

HOUSTON.-Mrs. J. K. Painter, Secretary of the State Association of Spiritualists, writes: With all the stumbling-blocks in the way, Spiritualism is gaining a strenger foothold. One year ago Amelia H. Colby, trance speaker, (of whom much is known in the North and East) accompanied by Mrs. O. K. Smith, a spiritual vocalist of rare merit, came to our city, and gave a course of lectures before our local society. She dealt such effective blows at theological igno-rance and despotism, that the press made an appeal to the citizens of Houston and surrounding country, that she be driven from our midst ¹ But her philosophical reasoning and arguments pen-etrated the mental faculties of our people, until they demanded that Christianity defend itself. Thereupon our divines met in session; and the Rev. Dr. Cavenaugh, of this city, one of their strongest and most influential ministers, was chosen as champion and monthpiece to meet Mrs. chosen as champion and montphice to meet Mrs. Colby in public discussion. The debate occupied two evenings, before large and appreciative audi-ences. Mrs. C. gave proof of the truthfulness of her position with a soundness of philosophical reasoning scarcely paralleled in our age. The doctor denied, by preaching each evening a hell-fire sermon, fifty years behind the age, dotting it here and there with misrepresentations about the reformers of to day, and not once referring to the sublect mder discussion. subject under discussion.

Since that time we have organized a State Association of Spiritualists and Liberalists : in our city a Ladies' Liberal Club, also a Liberal League, have been formed, each attracting much atten-tion and commanding respect. Mrs. Colby and Mrs. Smith are again with us. Mrs. C. is lectur-ing under the auspices of the Liberal League to the best minds in our city, with an engagement to give a course of lectures under the auspices of the Ladies' Liberal Club. Efforts are now making to organize a Children's Progressive Lyceum. These ladies go north early in the spring, carry-ing with them the heartfelt thanks, love and es-teem of the many friends in Texas for their bold and fearless efforts in promulgating religious and political freedom over much of the State.

[From the N. Y. World of Jan. 23d.] A Coming Buddhist Book. The Veil of Isls," and the Lady Who is Writ-ing it-A Double Attack Upon Science and

Dogmatic Theology. Mme. Blavatsky was found yesterday afternoon sitting by a blue window with rose pink curtains, at a large library-table, which occupied all the available space that was not taken up by a desk almost as large, in her cosy workroom. She is an affable Russian lady, no longer very young and certainly not old, who is known all over the world as a scholar in various branches of occult knowledge. She was member of the Commission appointed some time since by the Russian Government to investigate Spiritualism, and lissents decidedly from the report of that Commission, which was adverse to the claims of Spiritualists. Piled up on the table and desk, and strewed thick upon the floor, were hundreds upon hundreds of sheets of manuscript, and in the circumscribed space on the table kept clear for read-ing and writing, were proof-sheets and more manuscripts and writing materials,

Yes, I am writing a book, " she said in reply to a question from the reporter. "It is to be called "The Vell of Isis," and is in two parts. In the first part I attack science, and in the second part dogmatic theology, " "Surely you do not attack science," said the startled re-

porter, wondering what would be left. "No, not science as it is, but the teachings of modern

scientists. Science is a true and beautiful thing, but these portrow theories from the ancients, and dress them up in beautiful, elequent language, and pass them off for their own productions. The ideas that Huxley advanced while ie was over here are all taken from the ancients, as I shall show in my book. But they do n't any of them know what they talk about--fluxley, Tyndall and the rest. They re-fuse to investigate things which are absolutely demonstrated, and they break their noses over the origin of matter, which is a correlation of spirit, and they reach, for a conclusion, the annihilation of man." "What is your religion ?" asked the reporter.

"I am a Buddhist." "But does not Buddhism hold out annihilation as the last best good ? ** ** Not at all. That is simply one of the misrepresenta

tions of ignorant theologians. The Buddhists say that whatever is beyond the power of human language to describe, beyond the reach of human intellect to conceivewhatever is impossible in any measure to understand is, so far as man is concerned, non-existent, and what we term God is therefore non-existent. That is, that 'so far as the understanding of man is concerned, God can have no existence. You see it is merely a refinement of metaphysics. And they believe in the triple nature of man; they teach that we are a material body, an astral body and pure sonl, or nous, as the Greek terms it. After the death of the material body we lead a dual existence, and finally, when purified, the soul enters *nirawana*, that is, it rejoins the Creator.

* But do Buddhists believe in spirits?**

"Most certainly. The lives of the fakirs illustrate that, A European or an American can bardly imagine the lives they lead. They remain in one attitude, in one spot, for years, absorbed in the contemplation of their souls. If you put food into the month of one of them he will eat it. If you don't he will quietly sit and starve to death. Those men are possessed of pure spirits. And they apparently overcome the laws governing matter. You would not be lieve me if I should tell you what I have seen them do, and yet the whole world knows that the Prince of Wales saw one of them lift himself up and sit motionless in mid air a yard or more away from any support." . "But what is this astral body you speak of?"

"It is not spirit, and yet not the matter with which we are familiar. It is imponderable matter, imperceptible to the senses."

"Believing in spirits, do you believe in what are called spiritual manifestations ? " "Certainly. The phenomena that are presented as such

are perhaps often frauds. Perhaps only one in a hundred is a genuine communication of spirits, but the one cannot be judged by the others. It is entitled to scientific exami-nation, and the reason the scientists don't examine it is because they are afraid. They explore in all directions till they come to shut doors, and they dare not open them for fear of returning to the superstitions of our ancestors, who knew far more than wo do. But I believe in them because I have seen them. These mediums cannot deceive me. I know more about it than they do. I have lived for years in different parts of the East, and have seen far more wonderful things than they do.

"The day after I arrived in New York, " she continued; "having left Paris suddenly (I did not think of starting until the evening before 1 started) I went to see Dr. Slade. He knew I was a foreigner by my accent, but he could not tell if I was German or French, or what. He wrote out a message in the Russian language from a triend of my child-hood, who died years ago. Again, I have had Mrs, Thayer here over might. She went to bed, and I sat writing, as I often de, until three or four in the morning. I heard her trying to say something in her sleep. Probably (laughing heartily) her materialized grandfacher was trying to ap-pear. 1 went into her room and said, 'What is the matter?' On the histaut, a shower of freshly-cut flowers, with the night-dew on them, fell from the air, burying her up in the

"But what purpose is served by spiritual manifestations?" was asked after Mme. Blavatsky had related several such incidents.

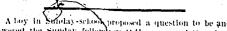
"It is proved that spirits do exist. And I have known good done in various ways by private mediums, and by me-

pirit in Nature and in man is the only solid and

enduring substance. . . . There is no middle ground between ratural religious inspiration and the great spiritual idea. The furthest star sends its beams down into our world, and celestial chemistry picks them in pieces and ascertains thereby the con-stituents of distant suns. So with the light of immortal life. Its idea, an intuition in us, is the eternal recognition of the far tailen beams of celestial being, of spiritual life. Intuition of the spiritual and the divine is the spontaneous spiritall chemistry of the soul, (The Spiritual Philosophy has facts by the million, facts which appeal to every possible mood of mind; while for the deep and intuitive thinker it has the most transcendent ideas. The unlettered may be sur-prised by the movement of a table without con-tact of visible power, while under the inspiration of the gifted seer and poet the great fields of eters nal day break upon our rapt vision. It opens on the one hand the great questions of physi-ological psychology, and on the other the pro-found questions of transcendental theology. Hence it promises to reach all the world and every soul thereof. It is the democracy of reli-gion and of philosophy combined. It is the Ca-thelia of philosophy combined. It is the Catholicism of Rationalism, with a fact, an idea, a reason and a symbol for every possible mood of man. In bridging over the grave, it connects the poorest, ragged, bare-footed child of earth, whose kindred watch over him from the homes of the pure and the free above—with the highest archangel of the summer-land. . . . Demon-strate the naturalness of spiritual forces and laws, and the realm of the divine is brought within the reach of science. Science may then pitsh its discoveries up into the

immortal world; it may, it must link the two could together in the bonds of a scientific as well as secred fellowship, and so banish all hobgoblins, all ghosts, all superstition, and all senseless reli-gious fauaticism from the world."

"With these cloquent and comprehensive extracts I must bring this article to a close. Well for us all to avoid dogmatism, and to use our mistakes as beacon-lights, guiding to a surer path. Well for us never to insist that all beyond the range of our narrow travel or the ken of our poor eyes is quicksand, fog and darkness. Let us step on firm ground, but never fear to follow the light and move on, for there are wide realms and continents of thought and life yet to be known here and hereafter. Allophings in their fit time. "This stone," (Spiritualism) "which the builders" in science and religion "have rejected," may be "a chief corner stone " of a fairer temple for humanity.



wered the Sunday following: "How many letters does the Bible contain?" The apswar was three millions, five bundred and three others. The superintendent says to dames, "Is that right?" "No, sir," was the prompt re-James, "Is that right ?!" "No, sir," was me promper-James, "Will you please tell us how many there are, then ?" "Twenty-six, sir,"

Abdul Kerim, the Turkish Commander-in-Chief, is a Pru-sian. He was born in 1821, and belongs to "strictly Catholic family" of the name of Strecker. In 1837 young Strecker entered the Pru-sian army, where he was known as a "hearty and jovial companion, somewhat inclined to corpulency."

"Some treasures are heavy with human tears, as an ill stored harvest with untimely rain; and some gold is bright er in sunshine than it is in substance."

Gothic windows quite entranced by the exquisite picture, gazing upon the quiet graves silvered over and so imperfectly lighted by the rays of the moon, and inhaling the soft balmy air of the calm midsummer night.²⁷

The writer details a vision of Mary, Queen of Scots, which she was privileged to see while under these peculiar circumstances and surround ings, and then proceeds to speak as follows concerning the Countess of Caithness.

" If you have read, her recent work, 'Old Truths in a New Light,' I think you will reëcho my thought and pronounce her a worthy messenger, or at least a worthy earthly instrument, of that glorious band, 'The Star Circle.' At this ime she is writing under inspiration regarding the marvelous changes which her prescient soul sees must come in the near future. I believe it is to be named 'The £2nd of the Old and Coming of the Nei Diversities of the Old and Coming

of the New Dispensation.' I must also tell you of a remarkable manifesta-tion of spirit power which occurred in our presence just before leaving London last July. To do this, allow me to transport you to the *bijon* home of England's loved and popular medium and her companion, Mr. and Mrs. Guppy Volckman. Only when the Countess is present can the invisible attendants produce this beautiful manifestation, which is the softest and most enchanting music, evoked from eight ordinary glasses, of different sizes, selected from many by the lady herself, and placed on a small tray at her feet beneath the table, which is curtained all around to exclude the light, the room being fully illuminated. After several chords were swept, as if on the strings of an "Eolian Harp, producing the most ravishing melody, at our request ' Home, Sweet Home' was given with variations.

I was told to make a mental request. I wished my guardian [Queen Mary] to bring me lilies in token of her love and approval. To my unbound-ed surprise and joy a stalk on which were five exquisite Madonna lilies, was placed in my hand. They were given me in the light, every hand be-ing in full view on the table. The Countess asked for flower indication of the maintend by ing in full view on the table. The Countess asked for flowers indicative of her spiritual development, and a deep red, velvety rose, such as we saw entwined in the Queen's monogram on the ceilings at Holyrood, and a white water lily, were given her. All were quite fresh, and wet with dew, as though just that moment plucked. A perfect form materialized in the light-–an an cient floking male spirit, wearing a furban and robe of white. He was recognized by a lady present as one, who had promised to aid her in mediumship. How much the world is indebted to this generous, sunny-souled medium and her companion, who, 'without money and without rice,' thus dispense these marvelous gifts. The Earl and Countess of Caithness were honprice.

ored some time since with the presence at Barro-gill Castle of the Prince and Princess of Wales and suite. Never, so far as I am aware, have any of the 'lordly line of high St. Clair' had the honor of entertaining royalty at their ancient and most northern castle in Scotland—ancient although the tille is going back for a thousand years to the Viking Jarls of Kateness in 875, and lown through a long line of Jarls, or Sea-Kings, and Norman Earls, until four hundred and twen-ty years ago, when the title came into the family ty years ago, when the title came into the ramity of Sinclair, then Earl of Orkney, and through every vicissitude of fortune has continued in this line to the present time. On the royal party appearing in front of the grim old castle, whose weather beaten towers have stood the storms of Light and Religio-Philosophical Journal descent times.

COUNCIL BLUFFS.-J. M. Holaday writes Jan. 16th, as follows: I have been purchasing the Banner of Light regularly at the post-office news stand in this city, during the past two months, and feel truly benefited by the weekly perusal of its contents. Its clean and attractive typographical pages, its steady moral tone and elevation above the common current of newspaper idiom, and the fairness and platonic temper which it preserves in the discussion of the affairs of the human soul, entitle it to a companionship with every reflective individual in the land Council Bluffs has a rather large proportion o liberal and spiritualistic people, but the spirit of isolation and uncertainty continues to hang over them in a great degree. Yet we have a vigorous and growing organization, which meets every Sunday afternoon and discusses the difficult probtems and truths of the human race. We main-tain a free and judiciously-guarded platform, and have definitely accertained that in home talent and the "multitude of counselors" there is wis-dom. The expression and advancement of the varied individualities of our Society seem to be secured more certainly by these weekly confer-ence meetings than they were by the previous plan of exclusive platform lectures. Our Society at present sails under the name of Liberal Pro gressionists. The proportion of members who are more or less in favor of adopting a natural-istic, abstract, religious basis, is large. It does seem that the human race has always persisted in having public religion, and that it continues to demand it in all lands. I have no definite views concerning the future life, but am anxious to make a careful investigation of the phenome nal part of Spiritualism. As the philosophy al rests for verification (to our senses) upon the phe nomena, it is necessary that the latter should first be fully and finally investigated by each lover of the new philosophy, before he or she can become positive and charged with its radiant and seemingly saving truths. I have taken uncom-mon interest in the series of articles which are being written by Andrew Jackson Davis for the Banner, and hope they will be continued. For spiritual insight, height of comprehension, and clearness of analysis, he is not excelled, in my opinion, by any writer of the present or the past. I regard Spiritualism as the last, the final resort and effort of man to obtain proof of immortality; and if it shall fail, then we shall all fail, and the conviction will seal the human mind that the idea of life beyond the grave is a whim, a false and hollow fancy.

Ohio.

THOMPSON. - Bishop A. Beals writes, under date of Jan. 49th : During the silence/that hasintervened since my last note to your readers, my time Tias been fully occupied in proclaiming the glad tidings of spirit communion." I have recently held meetings for the friends at Geneva, where, through my spiritual ministrations, the Aganing interests of the society have been quickened and new interest has revived. I have just held large and interesting meetings at the village of Madison. I find an extended circuit of liberal-minded and spiritually-inclined people in this rich section of country, and the want of a work ing organization has become apparent to the more thoughtful, arousing the desire to form and

Michigan.

CONWAY. - A correspondent informs us, (Jan. 20th) that Captain II. II. Brown has just finished a three-evening discussion with Rev. E. Dawe, Methodist, at this place, in which the reverend gentleman was badly worsted, Captain B. receiving "five votes of the six cast by the committee, and that one was given him probably out of pity." Captain Brown expects to have another discussion there at some dots after Marab another discussion there at some date after March 1st, his time being engaged till then ; he will return Jan. 30th, and give an address on Thomas Paine. A Liberal Reading Club is reported as one of the results of his labors already.

PARMA.-C. Cooley writes under date of Jan. 25h, strongly endorsing the value and verity of Dr. Slade's mediumship, and also his inherent and undoubted honesty as a man. Our correspondent informs us that his first experiences with Dr. Slade were at Marengo, Calhoun Co., Mich., and that he was privileged to be intimate-ly connected with first bringing Dr. S. into the field as a public instrument for spirit communion, and encouraging him to persevere in the dark days of trial which have characterized, almost without exception, the opening period of medi-umship with most of the chosen ones with whom the people have been made acquainted.

New Hampshire.

WEST CHESTERFIELD. - Mrs. Electa B. Bemis writes, under date of Jan. 20th, regretting her inability to contribute any substantial token of her appreciation concerning the importance of the Slade Defence Fund, and the high worth of the Banner of Light Public Free Circles; but she desires to extend her sympathies to all the work-ers for the cause, however circumstanced. "I was once," she writes, "a co-laborer in the field, not only in Dummerston, Vt., where I then re-sided, but in adjoining towns, and in West Ches-terfield and Westmoreland, N. H., where I now reside. but the wars last August my husband reside; but ten years last August my husband passed to the spirit land, and that event left duing my home." She states that she has pleasant memories of the Montague (Lake Pleasant, Mass.) Spiritualist Camp-Meeting.

Virginia.

RICHMOND.-Geo. W. Swan writes that circles continue to be held at his residence, as well as at other homes in the city, for spirit communion. The Banner of Light he calls "the family staff of life," and gladly welcomes its weekly advent:

137 A dispatch from Mycene to the London Times reports that Dr. Schliemann's latest dis-coveries are a large golden mask and an enor-mous breastplate of gold. He had also found the hody of a man, wonderfully preserved, especially the face. The head was round, the eyes large and the mouth contained thirty-two fine teeth There were also found fifteen bronze swords with great golden hilts—a mass of immense gold en buttons, splendidly engraved, ornamented the sheaths of the swords; also two great golden solution of the swords; also two great gotten goblets and a large quantity of other objects in gold, articles in earthenware, a carved wooden box, several articles in chased crystal, ten large cooking utensils of bronze, but no traces of any-

diums in the East, " was the reply, " But it cannot be expected that pure spirits will communicate with us through such mediums as many of those are to whom you can go and pay 50 cents or \$1, or \$3 or \$5. It is capable of demonstration by medical science that spirits do not communicate through healthy persons. In some way or another, mediums are all imperfect. The spirits which are forever seeking a body to inhabit, selze on those which are defective, being unable to control those which are not. So in the East, instate persons are regarded with peculiar veneration, as being possessed of spirits."

"Possessed of a devil, the Scripture has it," suggested the reporter,

"No. Daimon is the word in the Scriptures. It does not necessarily mean a devil. It may mean a god. Socrates had a daimon, and he certainly was not possessed of a devil, "

"A god? Then do you believe in gods ?""

"According to the Scriptures, Jehovah said, 'Fear the gods, ' " was the indirect reply. "And what do you think the theologians had the sublime impudence to do? They translated it, 'Fear the rulers.' But, as to insane persons. Can any of the medico-scientists tell the reason for insanity? Can they explain it in any way? They stop when they come to anything that requires an explanation involving the so-called supernatural - so called because nothing can be supernatural. The whole universe is filled with spirits. It is nonsense to suppose that we are the only intelligent beings in the world, 1 believe there is la-tent spirit in all matter. I believe, admost, in the spirits of the elements. But all is governed by natural laws. Even in cases of apparent violation of these laws the appearance comes from a misunderstanding of the laws. In cases of certain nervous diseases it is recorded of some patients that they have been raised from their beds by some undiscoverable power, and it has been impossible to force them down. In such cases it has been noticed that they float feet first with any current of air that may be passing through the room. The wonder of this ceases when you come to consider that there is no such thing as the law of gravitation as it is generally understood."

"I don't think I catch your meaning, exactly," said

the reporter faintly, "No. The law of gravitation is only to be rationally explained in accordance with magnetic laws, as Newton ried to explain it, but as the world would not accept it. If the earth is, magnetically speaking, positive, and can make yourself positive, you are at once repelled. It is told in a fable of Simon Magus, that he lay down on the earth, and giving her his breath took hers and visited the stars.

"The world is fast coming to know many things that were known centuries ago, and were discarded through the superstition of theologians," she continued, referring again to Spiritualism. "The church professes to reprobate divination, and yet they chose their four canonical gospels of Matthew, Mark, Luke and John by divination. They took some hundred or so of books at the Nicene Council and set them up, and those that fell down they threw aside as false, and those that stood, being those four, they ac-cepted as true; being unable to decide the question in any other way. And out of the three hundred and eighteen members of the Council only two-Eusebius, the great forger, and the Emperor Constantine-were able to read. The rest were ignoront donkeys. And the theologians of to-day are as great donkeys as they were-greater than Balaam's, for he knew a spirit when he saw it, and owned up to it at once.

"Yes, I suppose there will be any quantity of mud thrown at me," she said, referring to the probable recep-tion of her book by the public. "They have been throwing mud at me ever since I came here, but that has been nothing to what will come when the book appears." But she laughed heartily at the prospect, and seemed to think that the adverse criticisms which she expected from theologians and scientists would be the best compliments she could receive.

* Thou shalt not revile the gods.-Exodus xxii: 28.

Who are the readiest scholars in cube root? The Cubans, of course.

Spiritualism Abrond.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light: Revue Spirite, of Paris. I cannot think of

anything that would have more completely benefited our cause in Europe than the arrest of Mr. Slade in London, and the illegal, the unjust imprisonment of Mr. Leymarie in Paris. The Recue Spirite, edited by the last named gentleman, instead of being suppressed or crippled by intolerance, by religious(?) persecution and fanaticism, which stoop to any meanness to accomplish their ends, was never in a more prosperous con-.dition, if one can judge by appearances, by its chcerful, hopeful tone, and the number and ability of its contributors I will turn to one or two of its articles in the December issue, for which I had not space in my former communication. Referring to the Day of All Saints, it says: "That the journals generally, though not partisans of the spiritual doctrine, treat us in a very satisfactory manner." It then goes on to quote from and with genial and fraternal regard to comment upon a powerful and touching article in the new journal, L' Homme Libre, edited by the distinguished politician, Louis Blanc. After using the words "eternal separation from father and mother, who gave us their blood, of the dear children to whom we have given ours," etc., it says, "And now where are they? Where are our well-beloved? A question eternelle asked by generation after generation, as they replace one the other, as leaves upon the trees replace those that have preceded them. The leaves are blown about, the rain descends, roots take their appropriate nourishment, verdure becomes again verdure. Dust, man returns to the dust, his body becomes I know not what, and, as Bossuet says, that which has no name in any language, but that which in him feels, suffers, thinks, loves, the heart, the soul, the me, this conscience, what has become of it? . . . Worship of the dead, religion of the family! Recall the origin of the gods, Lares and Penates, these guardians of the hearth heretofore. These gods, have we them no more?

The grand poet, Victor Hugo, says : 'If you come to Jersey some day you can see in our din-ing-room a large fauteuit in oak, upon which is tten these words : Sella mortuorum, seat of the dead. It is the chair of ancestors. It has its place at one end of the table. No person sits in it, yet it is occupied. Our ancestors are there, and we converse with them. We listen, and we believe we hear the old Eschylus when he cries, There, there ! you do not see me, but I see

You !!''' Yes, the religion of the family ! A widow says to her little one: 'You do not see your poor father? but he sees you; and he is joyous when you are good, sad when you do what is not right. "Oh mother, to make him happy I will always be good !'"

It is very difficult to reach the grace of French phraseology, and more particularly when only an outline of sentiment is attempted. Further only an under the head of the "Growth of Spiritualism in France," is this: "There exists at Père La-chaise, on the summit of a hill a tomb of an orig-inal aburator. Inprovementation inprovementation of the sentence." inal character, fantastic, impressive. Great blocks of granite form a sort of grotto; it is a Druid tomb, a veritable dolmen. Does it con-tain the ashes of some bard or Gaulish chief? Is it a ruin brought from Carnac? No! It is of one well known among us, and he who reposes there, though having a Gallic name, has been

simply one of our contemporaries. It is the tomb of Alian Kardec, the high priest of Spiritualism." The *Revue Spirito*, January 1877, begins a new volume with a graceful salutation, with expressions of fraternal regard for its confréres, for its correspondents, for all indeed who hold to the sentiment expressed by Christ: "Lors one anothis valuable; but only a very limited synopsis of it can be given here. It refers to Miss Blackwell and quite a number of other authors who have been engaged in translating Allan Kardee's works. It says that Messrs. Colby & Rich have already exhausted six editions of the "Book on Mediums" and two of the "Book on Spirits;" that M. Platt, of Arnheim, Holland, has translated and published at his own expense all the works of Kardec except the Genese; that much pleasure had been experienced in the visits of many friends from abroad, including Miss Kis-lingbury, Secretary of the British National As-Sociation of Spiritualists; Dr. Pereira, of Bogota, Colombia; Don Etcheverry, of Santiago, Chili. It thanks M. Aksakof for his services in our cause, but does not compliment Mr. D. Homfeld. Among those to whom it extends "Notre bon souvenier et notre amitie," are Mme. Blatwaski (Blavatsky) and Col. Olcott. The Revue contains also a number of articles The *Icevue* contains also a number of articles which I shall endeavor to refer to again, such as, "Reply to M. Fritz"; "Origin and Influence of Christianity," by Madame Dufaure: "Truth and its Consequences," by P. G. L.; "The Fluids," and "That which Reason says," by M. Tounier; "A Scientific Fragment of the Mediumship of A. J. Davis"; "The General Assembly of the Spiritual and "Competite Federations of Beliam" A. J. Davis"; "The General Assembly of the Spiritual and Magnetic Federation of Belgium"; "Treatment with Silk "—two successful experiments; "La lumiere magnetique;" and a notice of the "Missouri Prodigy," Reub. Fields. The article on the treatment with silk concludes as follows: "After having read the report of Dr. Crowell, which was inserted in your journal, Mr. Chanquet had made for him a silk jacket, quite long and without sleeves, of a violet color. The obsessing spirit came generally at night. The first time Mr. C. put on the jacket the spirit came down, and threw himself heavily upon him (Mr. C.), but, as he could not reach him, he (the spirit) soon retired and went thumping all about the chamber. Since then Mr. C. has not experi-enced the least influence from the spirit, though enced the least influence from the spirit, though he is aware of his being about; and he thanks God and the good angels that by this discovery he is now enabled to sleep tranquilly and find peace and happiness." The Academy of Pneumatology and Psycholo-gy, at Florence, has just published a short address from the Chevalier M. Guitera de Bozzi. A por-tion of his second paragraph reads thus: "It is even as you have said that all is explained, all explains itself by the doctrine of re-incarnation. Before this light all injustice, all partiality, all defects disappear, vanish—that which may be in our corporeal nature or in that of intelligence. All that which is abnormal or imperfect has a cause for so being. One owes this often to an an-terior life." He subsequently quotes, and more in accord with English views, what a spirit has said to him: "Act; work always; faith without works is not of much account, is indeed nothing. Sacrifice, then, upon the altar of love, all the af-Sacrifice, then, upon the altar of love, all the af-fections, all the passions, for this is well the work of the angels." Sr. Don Etcheverry, in behalf of the new so-ciety of Spiritualists, at Santiago, Chili, sends an announcement, to the French Spiritualists, of the organization of said society—sending more particularly to them because one of their "honorable members was suffering in prison for the fault of having sustained our beautiful and con-soling doctrine." The aims of the society, as stated by Don Etcheverry, are of the highest order, yet practical withal, "to convey to the

neat, attractive pamphlet, with the view of induc-In , their follow citizens to take into serious con-sideration the care and education of that portion of their being which is to exist when its material cloak can no longer hide it, trammel it. It does not claim to be a spiritualistic publication. In its Profession of Faith it says : "We shall endeavor to divide our esteem and admiration among those who have understood and followed the Christ, such as St. Paul, Origen, St. Augustin, Copernicus, Charles Bonnet, Lessing, Schle-gel, Fourier, Jules Simon, Allan Kardec, Camille Flammarion," etc., etc. It will also advocate the soul's immortality and individuality; preëxistence and re-incarnation as divine laws ; the plurality of habitable worlds as an undeniable fact; that the universe is composed of inferior, intermediary and superior worlds, etc., etc. The two articles following these declarations are on "Christianity and the Sacerdotal Doctrine," and "Pardon." under the head of moral traching " Pardon, under the head of moral teaching,

and are full of pure and earnest piety. "The Galilean" is a good name for such a work. Either by birth or by residence every one of Christ's immediate disciples was a Galile-an. Galilea embrand the twenty towns to man Galilee embraced the twenty towns presented by Solomon to the King of Tyre for his assist-ance in building the Temple, and in the time of Jesus' ministration these took in the whole northern portion of Palestine from the Mediter-ranean to the Jordan. The people of Galilee ap-near to have been distinguished for their tillboot pear to have been distinguished for their "liberal from their intercourse with their different hea-then neighbors. After the destruction of Jerusathem, he despised Galilee, as if retributively, be-came the refuge of the proud doctors of Jewish law, and the city of Tiberias the seat of Rabbini-cal learning."-(Chambers's Encyc)

Lo Messager, of Liege (Dec. 15th and Jan. 1st), is also before me. In the December number Mr. Gaetan continues his interesting "Study on Christ the Revelator." He imparts much of his carnest spirit to his paragraphs; and where he appeals to the brethren in belief, to our brothers, adoptes de la grande cause, his far-reaching sight halts only on the boundaries "where angels dare not tread." He quotes largely from Allan Kardec, as the great apostle of great truths, the en-lightener of much that is dark, and hopes and trusts that in his series of articles he has been enabled to refute the wide-spread opinion, or perchance only a reverberated saying, "That the Christ had produced nothing, for his maxims existed before

his time." The January number opens with a fraternal salutation to the brethren in the four quarters of the globe, and expresses the satisfaction experiof Spiritualism—knowledge obtained by those who visit England, the United States, Mexico, Colombia, the South American States, Spain, Italy, etc., where may be found model societies made up of the most eminent men of these several countries. The illimitable liberty of thought (and speech, of course, for thought without utterance would be of little avail) in North and South America is particularly noticed. " where a priest or a professor in a public chair who dares calumniate the belief of the Spiritualists, seek-ing to throw ridicule upon the adepts of the grand doctrine, is called upon to explain himself in some public rounion, where he can be answered, where he is obliged to bow his flag before the arguments he cannot refute. God is truth, and

truth will save the world." "Causerie sur les Sciences," "Mediumistic Heal ing," and "Catholicism Before the Time of Christ," are the other articles which go to make this first number of the fifth year of the Messager one of much interest.

El Criterio Espiritista, of Madrid, December number, completes its ninth volume, and has an inclosed index to the whole of said volume. The first article of the present issue is on false Spirit-ualists. "The greatest obstacle," it says, "which we encounter in propagation of our doctrines, not to say the greatest enemy of Spiritualism, is found among the Spiritualists. We distinguish in our sublime communion three groups : those in our sublime communion three groups: those which are true Spiritualists, those who have studied, who understand, who appreciate its teachings; the indifferent and egotistical" (evidently a large class, and here elaborately de-fined); "and lastly the fanatic, who, though considering himself as one of the initiated in the consoling doctrine, has not comprehended it, and only escapes from one superstition to enter into another." The writer then graphically points out such as we ourselves daily encounter, those whose curiosity must be satisfied, superficial observers, who are content with table-turning and rappings; then those who repose upon faith without works, etc.

The above is followed by a review of the "New Thilosophy," evidently from the pen of the dis-tinguished writer Don V. de Torres Solanot. In his analysis of the subject, he adopts the teachings of the great philosopher Leibnitz, though he ings of the great philosopher Leionitz, though he disclaims having presented his own opinions with the same-clearness which obtains with the former. "There is nothing (seres) purely spirit-ual as there is nothing purely material; all things (los seres) are composed of soul and body. The material does not exist of (or for) itself, neither does the spirit," says Leibnitz. The evolution of matter, its constant transformation, the rela-tions of the fore with the more grees here done tions of the finer with the more gross, here con-sidered, require more space and more talent than I can command to satisfy the parties most interested, the author and the reader. "Historical Study of Dogmas" occupies The five or six quarto pages of the *Uriterio*. After presenting some vlews of the *Uriterio*. After natural right," the writer points out the unequal punishment often imposed upon criminals, the injustice which a strictly good man may be forced to suffer; and then shows why "these should seek in another period of existence the repara-tion of the evil, the recompense of those virtues disregarded and forgotten in this. And here is the origin of the belief in a system of rewards and punishments beyond the barriers of this tranand punishments beyond the barriers of this tran-sient life, in just proportion to the merits of each individual. . . . Turning to India, to the epoch of its grandeur, we have there offered to us the most perfect of a penal code in the divine order of affairs. The belief in metempsychosis, ridiculed by persons of little reflection, of little capacity to judge of its importance and solidiz in the conter of metamption to provide the top the order of moral philosophy, is, notwith-tand ing, the key most rational to a solution of those problems heretofore announced concerning di vine justice complemental of the justice of man." But our author admits that gross fable and gro-tesque legends have been added, to detract from the value of those doctrines comprehended by the initiated, conserved in the form simbolica in the sanctuary of science, in the Vedas. Again, when referring to the Brahmins, to the different "castes" in India, it is stated that none ever belleved in inferminable expiation ; every punish-ment, divine or human, had a duration proportionate to the fault. I turn with regret from forty more paragraphs

ments with silk, given in the Banner some time since; that portion of it which relates to what had been done by Dr. Kenney, and what he him-self had observed with Red Jacket. Whether this discovery be new or not with Dr. Crowell, he certainly is receiving, and will receive, the thanks of many for his observations, and what he has published regarding the use of silk as a covering for the head and body in cases of obsession, of insanity. The Psychische Studion (December number),

published at Leipzig and New York, has come with its usual freight of valuable contributions. Its first *abtheilung* contains the report (contin-ued) of Prof. W. F. Barrett's address before the British Association for the Advancement of Science, in its recent session at Glasgow. Follow-lowing this are "Facts," or a view of phenomena by M. F. Pavlicek, Finance Commissioner; Spir-itualism in England, by Von C. Reimers; Study of Abnormal Organization, with many minor items, including one on phrenology, the persecu-tion of Dr. Slade, Mr. Serjeant Cox on the same, Mrs. Kane (Maggie Fox) in England, Mrs. Mar-

Aris, Kane (Maggie Fox) in England, Mrs. Mar-kee in the United States, etc. The *Dagstyset* (Scandinavian) for December has an article on Spiritualism, which contains ex-tracts from the letters of Serjeant Cox and Dr. Wyld, Mr. Crookes, Wallace, &c. Referring to the *Rev.* Mallalieu's utterance that "all such im-portors on the Spirituality curved to be not be the *levent*. Malatient's utterative that "all such impostors as the Spiritualists ought to be put in prison," the editor says: "This is rather thoughtless talk from a minister. Supposing he should be taken on his words, then he himself would be one of the first in prison; for the priests are marked in the interact them denoted to the taken. The priests threaten us with hell if we do not believe as they do, and pay for it. The Spiritualists do not threaten with anything. The priests say, 'What we are teaching you shall b-lieve without inquiry.' The Spiritualists say: 'Come to us, investigate, and judge for your-Solid: The priests are impudent enough to give us remission for all sins, consequently abol-ishing all moral obligation; the Spiritualists say there is no remission, but that every one has to 'work out his own salvation.' The priests are opponents of liberty and equality, and enemies of natural science and enlightenment. The Spir-itualists are friends of publical and social liberty itualists are friends of political and social liberty and promote science and culture. The priests

and promote science and culture. The priests ought to be the very last to recommend a prison for impostors." (1 am indebted to the editor of *Daglyset* for this translation.) A second number (No. 10) of the Agathoerat has been received. Its high aim seems to be to make all people honest, temperate, industrious. The editor appears to have had a "sitting" with Mr. C. II. Foster, and to be astonished at the re-sult. sult.

Charles the Eleventh's Extraordinary Vision.

Charles XI., father of the celebrated Charles XII., was one of the wisest kings who sat on the throne of Sweden. - He put a check on the many privileges usurped by the nobles, dimin-ished the power of the senate, and promulgated on his own authority several important laws; in a word, he altered the form of government, which until now had been oligarchical, and forced the states to acknowledge him as absolute ruler. The Lutheran religion found in this monarch a sincere adherent. The was brave and enlightened, but cold and precise in character, holding the imaginative powers under constant check and control. The death of his wife, Ulrica Eleanor, whom he treated harshly during her lifetime, made, however, a greater impression than could have been supposed on so rough and undemonstrative a nature.

Becoming more and more morose after this event, Charles X1, gave himself up wholly to the management and affairs of his kingdom, thus betraying a mind ill at ease, which sought distrac-tion from its own depressing thoughts in the toil

One autumn evening he sat, in company with Count Brahe and Dr. Baumgarten, opposite a bright fire, his head resting on his breast, and The Count Brahe finding that his presence was unheeded by the King, tried to make some excuse for withdrawing from the apartment, and suggested that his Majesty stood in need of re-pose; but a sign from the latter held him to his seat. The doctor in his turn spoke of the injurious effects of late hours upon the health. The King then replied, in a suppressed tone, "I have no wish to sleep at present." They attempted various subjects of conversation, but after a sentence or two their efforts fell to the ground. Ili-Majesty was passing through a phase of profound melancholy, which rendered the position of the two courtiers somewhat delicate. One of them, looking toward the portrait of the late Queen, said, with a deep sigh, "How striking is the re-semblance! what a sweet and dignified expression!" The King, who seemed to consider every allusion to the Queen as a personal reproach, re-plied that the artist had flattered her, and rising from his chair took one or two turns up and down the room, to calm the agitation of his feelings. He stood for a moment at a window that looked upon the courtyard; the night was very dark. The palace inhabited by the present Kings of Sweden was then in an unfinished state, and Charles X1., who had commenced its construc-tion, occupied the old palace, which lay open to the sea. The King's private cabinet was situated at one of the extremities of the building, almost facing the large hall where the states met. The windows of this saloon appeared on a sudden to be brilliantly illuminated, a phenomenon which excited the greatest astonishment in the King. At first he made various conjectures as to the cause, but finally rejected them, one by one After remaining for some minutes gazing on the windows, and just as the Count was about to call a page, the King held him back, and an-nounced his intention to go himself and inquire into the singular circumstance. The attendant, in whose charge were the several keys of the apartments, was immediately aroused from his bed, and the King entered the gallery which served as a sort of vestibule to the above-men-tioned hall. What was his astonishment at finding the walls completely draped with black 1. He inquired by whose order this alteration had been made. The seneschal answered that this gallery had always been panelled with oak, and that he nad arways been panelled with oak, and that he had never seen it otherwise. The King was ad-vancing to enter the large saloon, when the old man exclaimed, "Sire, do not go further; there is some magic influence at work here. Since her death, your august spouse visits the palace every night, and walks in the large saloon." "Heaven preserve us!" rejoined the Count; "go no furpreserve us: rejoined the Count; "go no ful-ther; you know not to what danger you may be exposing yourself." "At all events," added Baumgarten, whose light had been extinguished by a gust of wind, "wait until I call a score of halberdiers." After much opposition on the part of his attendants, the King himself took the key, and before he could be prevented entered the large hall, and this is the spectacle that presented itself to the wondering eyes of the monarch The saloon was illuminated with innumerable wax lights; black hangings had replaced the figured tapestry; along the walls were placed methodically German, Danish and Muscovite flags, trophies of the army of Gustavus Adolphus. In the centre were Swedish banners, pnus. In the centre were Swedish panners, wrapped in black crape. The various sections of the states were arranged according to precedence. Every individual was in mourning; and among them all not one was personally known to the phus. them all not one was personally known to the witnesses of this extraordinary scene. On the throne from which the King usually addressed his Court, a bloody corpse was lying, covered with the insignia of royalty. On the right stood a child, with a crown on his head and a sceptre in his hand. On the left leaned an aged man. This figure was enveloped in a cloak of ceremony, such as was worn by the former administra-tors of Sweden, before Gustavus Vasa had made one united kingdom of his country. In front of the throne sat several persons, grave and formal corded us by the Infinite Father; that light so needed by those afflicted by materialism, fanati-cism, and doubt." Le Galiléen is a new periodical which comes to hand from Ostende, Belgium. Ostende is a small but busy commercial city on the seaboard; but there are enough of its people who can lay aside the thought of traffic to prepare and publish a

entrance heard a low murmur of voices. Then the oldest among the judges, who appeared to fill the functions of president, arose and struck three times on a book placed before him. A deep silence followed, and the door facing Charles being opened, the monarch saw several fine-looking young men enter the saloon, richly dressed, but with their hands tied behind their backs. They carried themselves haughtily and with firm coun tenances. Behind them walked a large muscular man clothed in a coat of brown leather, and in his hands he held the ends of the cord which bound the young men. The one who led the way, and who seemed to be of the most consequence among the prisoners, stopped when he reached the middle of the saloon, and gave a proud look at the block. The corpse then appeared to be-come agitated, as if in pain, and some light-col-ored blood issued from a wound. The young man bent his knee and bowed his head; the axe flashed in the air, and fell with a beavy sound: The head rolled on the ground until it reached the feet of Charles, whose shoes were sprinkled with the blood. The King until then had stood in dumb amazement, but this ghastly spectacle unloosed his tongue, and advancing a few steps toward the phantom in the official cloak of an toward the phantom in the ometal clock of an administrator, he exclaimed, "If you come from God, speak; but if fr. m hell, depart, find leave us in peace." The phantom replied, with slow emphasis, "King Charles, it is not in thy reign that this blood shall flow; but after five success-ive reigns, woe shall follow upon woe to the blood of Vasa."

The members of this numerous assembly then faded into pale-tint-d shadows; these again gradually disappeared; the lights went out, and the lanterns of the King and his attendants alone remained, casting a dim reflection on the old tapestry gently stirring in the wind. After a while melodious sounds were heard. The appa-rition had lasted about ten minutes. The black draperies, the severed head, the flowing blood, had all vanished with the phantoms; but on the King's slipper a dry stain remained, as if in souvenir of the extraordinary scene. Charles, on retiring to his cabinet, caused the whole of the circumstances to be immediately written down, and added his own signature to that of his attendants. This document still exists, and its authenticity has never been disputed. conclusion is especially remarkable: "And if that which I have stated," says the King, "be not the exact truth, I renounce all hope of a bet-ter life to come, which I may have merited in virtue of some few good deeds; but above all, for my zeal in advancing the happiness of my people, and defending the interests of religion." If we turn to the life of Gustavus Vasa, and to the condemnation of Ankarstroem, his assassin, we shall find more than one coinciding link between these facts and this singular prophecy. The young man beheaded was Ankerstroem; the corpse crowned represented Gustavus III.; the child is his son Gustavus Adolphus IV. The old man must be the Due de Sudermanie, the uncle of Gustavus IV., who was Regent of the kingdom, and then King, after the deposition of his nephew. _____O. D.

A SURPRISE.*

BY MRS, EDNA HALL, OF BOSTON.

(We are indebted to that genial wit and traveled gentle-man, "Jeemes Pipes, of Pipesville," for a copy of the fol-lowing pathetic peen, now for the first time published with the name of the authoress. Mr. Massett was wont to rectle it in the cultured circles of London society with great acceptability. Mr. Gladstone, on hearing it, re-marked that it was one of the most exciting teel is the had ever listened to. Our worthy triend "Pipes" is now back with us, full to overflowing of that generous bonhomic that keeps him ever fresh and sparkling. *-Ed. San Fran-cisco Post.*]

"She is dead !" they said to him; "come away; Kiss her and leave her- thy love is clay !" They smoothed her tresses of dark brown hair; On her forchead of stone they laid it fair; Over the eyes which gazed too much, They drew the lids with a gentle touch; With a tender touch they closed up well The sweet, thin lips, that had secrets to tell; About her brow and beautiful face They tied her vall and her marriage lace; And draw on her feet the white slik shoes— Which were the whitest no eye could choose ! And over her bosom they crossed her hands = * ' "Come away, " they said, "God understands !" And there was silence, and nothing there But silence, and scents of eglantere, And Jasmine, and roses, and rosemary, And they said: "As a lady should lle, lies she," And they held their breath as they left the room With a shudder, to glance at its stillness and gloom. But he who loved her too well to dread The sweet, the stately and beautiful dead, He lit his lamp, and took his key And turned it. Alone-he and she. He and she; yet she would not speak, Though he kissed, in the old place, the quiet check,

He and she; but she would not suffe, Though he called her the name she loved crewhile, He and she; still she did not move To any passionate whisper of love.

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ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE

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containing much historical and suggestive matter, to notice the

Revista Espiritista, of Montevideo. The Nocomparatively in its amount of material, what it does contain is sensible and sententious. "Du-ties and Rights" is its first article; and duty, it is claimed, antedates, far antedates, human rights. The question is then asked : Whence come the rights of man, and what is the legitimate founda. tion of these rights? After some elaboration of the subject the writer says: "The rights of man begin in the completion of his *duties*, and have their legitimate basis in their fulfillment."

The concluding article of the *Revista* is a trans-lation from the Banner of Light of that account which I gave some months ago of Spiritualism in Sweden in 1787.

La Ilustracion Espirita, of Mexico, January number, notwithstanding the war, the very troubled state in which the whole country is introubled state in which the whole country is in-volved, has not failed to reach me regularly; and, as I have regularly to say, is full and over-flowing with good things. Its most lengthy and, most instructive articles are, "Historical Study of Dogmas," by Sr. Don Juan Cordero; "The Priesthood and Outside Religion," by Sr. Don J. Calero, and Mons. D. Vigneau's "Study, Medi-umistic, of the Fluids." "We have here also a translation into Spanish

Then he said: "Cold lips and breast without breath, Is there no voice? no language of deash? * Dumb to the ear, and still to the sense, But to heart and soul distinct, intense?

** Was it the infinite wonder of all That you ever could let life's flower fall?

"Or was it the greater marvel to feel The perfect cam o'er the agony steal?

** Was the miracle greater to find how deep, Beyond all dreams, sank downward that sleep ?

** Did life roll back its record, dear ? And show, as they say it does, past things clear ?

" And was it the innermost heart of the bliss To find out so what a wisdom love is?

"Oh, perfect dead ? Oh, dead most dear ! I hold the breath of my soul to hear !

" I listen and listen, and you do not tell, As high as to heaven, as deep as to hell.

"There must be pleasure in dying, sweet, To make you so placid from head to feet.

• I would tell you, darling, if I were dead, And 't were your hot tears on my brow shed.

"I would say, though the angel of death had laid His sword on my lips to keep it unsaid.

** You should not ask value, with streaming eyes, Which of all death's was the chiefest surprise;

"The very strangest and suddenest thing Of all surprises dying must bring, "

Ah, foolish world ! Oh, most kind dead ! Though he told me, who will believe it was said ?.

Who will believe that he heard her say, With the sweet, soft voice, in the dear old way,

*The utmost wonder is this : I hear, And see you, and love yon, and kiss you, dear,

"And am your angel, who was your bride, And know that, though dead, I have never died"?

• The poem given above was printed in these columns un-der the head of selected miscellary, some time since; but we reproduce it at the earnest desire of several correspond-ents.-Ed. B. of L.

Passed to Spirit-Life:

From Weedsport, N. Y., Dec. 1st, Bro. Amos Holcomb. aged about 70 years.

aged about 70 years. Ite has been a firm and consistent disciple of Spiritalism for more than twenty years, highly esteemed by all who knew him as an upright. Intelligent and honest man. If is funeral was attended Dec. 4th at his late re-idence by the writer, in the presence of a goodly number of relatives and friends. Thus one by one of the tried and true of the carry disciples of our der gospel are passing over to the more beautiful summer-land, and, returning, bearing their posi-mony to the truth fulness of their convictions concerning it, and exhoring to more united effort and carnest zeal in spreading the glad tidings to needy man.

From Byron, N. Y., Jan. 15th, Mrs. Marilla, wife of

From Byron, N. Y., Jan. 15th, Mrs. Marina, whe of Henry S. Peckham, aged 46 years. Thus our dear sympathetic sister, and everybody's friend, resisting for only five days a faral attack of dipthe-ita, has passed triumplantly, to a higher home, bearing until the last breath a firm testimony in favor of the beau-tiful failt, which to her was equivalent to knowledge, of our glorious gospel of spirit-communion. Her funeral was attended at her late residence, Jan. 71th, by the writer, In presence of a large number of neighbors and friends who deeply sympathized with her hushand, who is thus left the sole occupation their former beautiful and happy home. Byron, Jan. 21st, 187. J. W. SEAVER.

To whom it may concern :

For the past two years I have been suffering from time to time with lame back, headache and languid feelings. I have consulted regular physicians, who always prescribed pills, plasters and powders, but to no GOOD effect. Upon application to Miss E. E. Bradner, of Oswego, I was relieved almost entirely with one prescription,"

neven simost entirely, with one prescription, For colds in the head or catarth, her Spirit Compound is second to no other, but stands first as surferier. Better be without an overcoat or shawl (in cold weather) than with-out a box of Spirit Compound, put up by E. E. Bradner, Oswego, N. Y. I speak from actual exprisence. W. JONES, Pequanac, N. J.

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er an effort the BANNER OF LIGHT, care should be destructed by between editorial articles and the environment of determined of otherwise) of correspond-rational state operation the expression of hip tra-estructures are operation the expression of hip tra-estructures are operation undertake to endor othe states of epideon to which our correspondents give

Banner of Light.

BOSTON, SATURDAY/FEBRUARY 3, 1877.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor),

AGENTS FOR THE BASNER IS SLW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & BICH, PUBLISHERS AND PROPRIETORS,

Ber Letters and permunifeations appertaining to the interact Dipartment of this paper should be addressed to rule a "bolky" and all RESERSES LETTERS to ISAAC ROD. BASENEE OF LIGHT PUBLISHING HOUSE, BOS-

Splittudists are the depositaries of a great truth, surrounded, no doubt, in many directions, with error and faisebood, but a truth for the establishment of which they appeal to exerimental facts, capable of repeated verifica And the set of the se traffs confirm one another when read aright. It is to trath, through facts, truth free from all controverted dogmas, that spiritualists aspire. Desnend Fitzgerald.

Acquittal of Henry Slade.

We learnt by Atlantic telegram, Jan. 29th, that the prosecution against. Slade was quashed in London on that day on a point of law. Undoubtedly the "long heads" among the government advisers discovered that they had got an elephant on their hands. The earnest and determined stand taken by the Spiritualists; their evident sincerity in demanding a thorough and exhaustive examination of all the facts; the ready response to the action of English Spiritualists, exhibited in the liberal pecuniary aid sent from America; the rapidly accumulating testimony in behalf of the genuineness of the phenomena through Slade; the weakness apparent, on a slight analysis, in the conflicting and wavering testimony of Lankester and Donkin-all these considerations no doubt had their weight in bringing about a sober second thought on the part of the judges to whom the case was finally referred. The "point of law" was probably a mere excuse for getting rid of the elephant and shutting out the overwhelming testimony in Slade's support, which they would have been compelled to admit. They found that Spiritualism would be rather helped than harmed, should they proceed with the prosecution, and so it has been brought to an abrupt termination, under the direct instigation, no doubt, of the parties who foolishly allowed Lankester and the Royal Society to make a cat's-paw of the government to null their own burnt chestnuts out of the fire.

result must be personally satisfactory to Slade and his friends. The money raised for the trial will be needed in the prosecution of certain suits for libel brought by the counsel of Slade against Maskelyne, the famous juggler; the object of these suits being to bring out before the public the testimony in behalf of spiritual phenomena, which the Gövernment has apparently been afraid to permit in its own case, by thus allowing the prosecution it had entered upon so boldly to be quashed and nipped in the bud by the judges to whom the matter had been referred. LATEST ! Since writing the above we have received another ocean message, from Mr. W. H. Harrison, editor of The Spiritualist, dated London, Jan. 30th, in which we are informed that new summonses against Dr. Slade and Mr. Simmons have been taken out on exactly the same grounds as before, viz : both the principals for conspiracy, and Dr. | end of their days. Slade alone under the Vagrant Act. So it seems that the fight is not over yet, and that all the funds contributed will be needed to carry on the struggle. We shall at once forward to the English Committee whatever sums we may have on hand belonging to the Slade Defence-Fund, and hope the friends in the United States will see that the conflict is not lost for Spiritualism through any default of pecuniary supplies.

How Bishop Fooled the "Solid Men of Boston." The following little bit of information appeared

in the Boston Transcript of Jan. 26th : It will be remembered by the public, and it will be remembered, longer by those, directly interested, that a few months since Governor Rice and his associates interested in the preservation of the Old South invited W. Irving Bishop, of New York, to visit this city, and give his expos-mes of Spiritism in Music Hall, the proceeds to benefit the Old South fund. His acceptance and appearance here were duly announced by the press, and Music Hall was filled to its utmost capacity. No announcement, bowever, was made by the committee as to how much the performance had benefited the fund for which it was formance had benefited the fund for which it was supposed the entertainment 'was given. This fact was noticed by the public, and we 'jolted' accordingly, but without effect. Subsequent ins-vestigation, however, shows that there was taken at the door, in round figures, \$100. The memo-rial tund received less than one twelfth of this, or about \$80. The 'expenses,' as certified to the committee in a somewhat lengthy document, were about \$60, the largest item of which was a were about \$500, the largest item of which was a month's bound for Mr. Bishop and his assistant at the Parker House, this 'expense' alone amount-ing to about \$400. Of course there were incldentals, rides, entertainments, etc. Of the \$320left as the net proceeds, the 'expositeur' received three-fourths, as by previous arrangement he could chaim."

The solid men of Boston were, it would seem, very handsomely "sold" by the smart Mr. Bishop, the great "exposer" of Spiritualism. He played his cards in this business quite adroitly. First he got the reverend and enthusiastic Dr. Bellows, of New York, to fill his sails with one of his loudest blasts of puffery; thus commending him to the Rev. Mr. E. E. Hale, and land-grabbers will be suffered to seize the best of other prominent members of the Unitarian clergy. Then he persuaded the fickle Hepworth to commend him to his brethren of the evangelical | ans be protected first. persuasion. Then Dr. Hammond and other wellknown physicians of New York were induced to give him letters to Dr. O. W. Holmes, Dr. Cabot, Professor Horsford, and other men of science. Then, with all this backing, the enterprising youth succeeded in "roping in" Mayor Cobb, Governor Rice, and all the principal dignitaries of the State. A formal and highly complimentary invitation, signed by these deluded gentlemen, and published in the newspapers, naturally excited public attention in a high degree. Surely the "exposer" who could show such endorsements must be able to do what he promised, and give the finishing blow to what Dr. Bellows calls-

the pestilent superstition of Spiritualism." Handbills, to which were appended the names of the Mayor, the Governor, and other eminent

civilians, were widely circulated in the dramshops and barbers' shops of the city. The entertainment was to be all for the benefit of the Old South fund; Mr. Bishop did not appear in the attitude of an impecunious youth, whose object was money, but he gave the impression that with the most magnanimous and patriotic motives he was in Boston, first to unmask a "pestilent superstition," and then to do his part toward rescuing the venerable church edifice at the corner of Milk street from the destruction to which the vandals would have doomed it. Of course there was something captivating in all this princely generosity; and the well-humbugged public responded liberally to the appeal of Governor Rice and the rest. Upwards of eleven hundred dollars was taken at the door on the night of the entertainment. Of the character of that entertainment the Banner has already given a full analysis. Suffice it to say, it was an imposition from beginning to end. Dr. Holmes, Professor Horsford, and the rest, were beautifully sold, and they will not deny it. After all Bishop's promises, he revealed himself to all persons of the slightest discrimination, on this oceasion, as a failure.

Bishop, it would seem, succeeded in bleeding the public purse to the extent of \$1100, and of in his presence, he never would have made the this the Old South Fund got \$50! "Only a pen-utterly false and foolish statements regarding this the Old South Fund got \$80! "Only a pen-Although we would rather have had the case nyworth of bread to all that sack !" His pretenbrought to a searching and elaborate trial, the na of Spiritualism turned out the merest moonshine. Baldwin, though the eleverer man of the two, is equally impotent when the question is in regard to genuine phenomena, and not mere tricks and feats of jugglery. In assuming that he can rive the remotest explanation of clairvoyance, independent movement, independent slate-writing, genuine stigmata, levitations, &c., outside ing, genuine stigmata, levifations, &c., outside the wife of the late Prof. Gregory, of the Edin-of the spiritual hypothesis, he is merely playing burgh University, whose work upon Animal Magthe part of the braggart and the pretender. The appearance of Bishop and Baldwin in Boston will have a good effect. Coupled with the prosecution of Slade, it will call the attention of sincere searchers after truth to the subject as it has never been called before. Meanwhile the Mayor and Governor, Dr. Holmes, Professor Horsford, Rev. Mr. Hale, and the rest, including the committee for raising funds for the Old South, have our sincerest condolence. We think they will have cause to remember Bishop to the

collect the Apaches, Comanches, and the other Indians of New Mexico, Arizona and Colorado, the whole Sioux nation, the Blackfeet, Crows and Arapahoes, together with the tribes inhabiting Western Dakota and Montana. He then, proposes to compensate the semi-civilized tribes at present occupying the Territory for giving up the lands which they now hold in common, and to induce them to agree to the new land-tenure system, by which it is held individually. The patents of lands thus granted in severalty to be inalienable from the Indian families" accepting them for the term of lifty years. He would finally crect a simple form of territorial government over the whole Territory, excluding from it all white men except Government agents, licensed traders and their employes, and such persons as are necessary to protect the railroads running through the Territory.

The expectation is that the establishment of Indian tribes already in the Territory would operate strongly on the outside tribes above-named to induce them to accept such an arrangement and (coöperate honestly with the Government in carminds of members of Congress. We observe that a bill has very recently been introduced into the Senate, proposing to create the Territory of Oldahama out of what is now called the Indian Territory. The allusion to railroads in the Territory will not be overlooked. It seems not at all improbable that roads will in time be running north and south through it, as at least one does now; but we hope the day is far distant when hungry the lands in the Territory, under the pretext of railroad building. Let the interests of the Indi-

Prof. William Denton at Home Again.

This distinguished platform advocate of the Spiritual Philosophy, who has been absent for a brief time in Europe, on a purely business mission regarding arrangements for the securing of apparatus for the illustration of his lecturesscientific and philosophic-has made the return voyage across the Atlantic in safety. On Saturday last he called upon us, looking hale and hearty, and full of the promise of good work for years to come. He will at once commence his lecture season in Massachusetts, and we prophesv a treat for his heavers.

The following, which embodies some of the To the Editor of the Banner of Light: ideas suggested from his tour, is contributed by him to our columns :

To the Editor of the Banner of Light:

During my flying trip to Great Britain and the Continent, I did not see much of direct interest to Spiritualists. I did, however, see Dr. Slade, and was glad to find him looking well and cheer-ful in prospect of his coming trial. He speaks in the high at the set of the second seco the highest terms of the sympathy and generosity manifested by his English and American friends, and he seems to have no fear of his vindication, which must come sooner or later, as certainly as that spirits manifest themselves to mortals, a fact which some of us have had demonstrated to our senses hundreds of times.

I had an opportunity of examining the Lord's Prayer in Greek, which was written in Dr. Slade's presence upon the under surface of a slate laid ipon a table, in daylight, in the presence of three reliable witnesses. I also saw several double states containing interesting messages written in them when carefully closed and secured. I was told that as many as fifty messages had been written in a similar manner at Dr. Slade's s6inces, for various parties in London. He informs me that such tests are given much more readily

ow than at any previous time, It is quite evident that if Prof. Lankester had arefully examined the phenomena that came be fore him, instead of prematurely jumping to the corelusion that Dr. Slade was an impostor, he would never have placed himself in the unenvi-able position that he to day occupies. And if M. D. Conway had spent an hour with Dr. Slade, and seen what I and thousands have seen done him contained in his letters to the Cincinnati

At the Polytechnic I heard a lecturer who pre-

Commercial:

Verification of Spirit Messages.

The following are some of the notes and narratives received by us from correspondents touching the reliability of various communications given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore, and published in our sixth page Message Department :

LEV. DR. JACOBUS.

To the Editor of the Banner of Light:

I see reported in your issue of Dec. 30th a message purporting to come from the Rev. Dr. Jaco-bus, late professor in the Western Theological Seminary at Alleghany City, Pa., who was suddenly translated from the kingdom of grace below to the kingdom of glory above. Having been more or less acquainted with this distinguished brother and divine for many years, I feel an interest in this case. This interest is increased by the fact of my personal and intimate acquaintance with a relative of his now a res int and business man of this city, to wit, Baldwin, Esq., 920 F street, Washington, D. C. bookseller.

From my knowledge of Dr. Jacobus-chiefly through his writings-I should say that the communication in the Banner referred to is charac-teristic of the man. This conviction is sustained coöperate honestly with the Government in car-rying it into execution. Mr. Smith is at present laboring to impress these views of his on the ance with Dr. J. was not sufficiently intimate to enable me to form any positive opinion on the internal evidence of authorship as connected with the message aforesaid—for 1 was not intimate with Bro. Jacobus—he being a clergyman and professor in one branch of the church, and I of another. Yet I am not inclined to question the genuineness of this communication, since I KNOW that other men who have been transferred to the higher life have done so in past ages according to the good old book—as in the First Book of Samuel, 28th chapter, where Samuel communicated with Saul, and also in Matthew, 17th chapter, where Moses and Elias communicated with Jesus, Peter, James and John on the top of Mount Tabor. And many other cases of like purport. These cases among his old the-ological friends must be of great worth, inasmuch as the Bible is authority absolute with

them. In more modern times, by the million those ancient cases are duplicated, without the shadow of a question. This I know by a great many very pleasant experiences of my own. This you may think strange of, since I an myself a preach-er. But I am glad to inform you, sir, that I never shut the door of my house in the face of a beggar even, much less did I ever shut the door in the face of my friends. And when they wish to visit me from their celestial abodes I say, with all my heart, "Come in, thou blessed of the Lord Come in !" * B. *

Washington, D. C., Jan. 2d, 1877.

CAPT. IRA MALIN.

There is a communication in the Banner of

July 22d, from Capt. Ira Malin, of Vevay, Swit-zerland Co., Ind. This communication is recogzerland Co., Ind. This communication is recog-nized by two ladies—Mrs. Jane Cranston, living at'No. 58 Eastern Avenue, Cincinnati, Ohio, and Mrs. James, of St. Louis, Mo. Mrs. C.'s brothers were intimate friends of Capt. I. Malin, and knew him well from childhood, and testify as to his decease at St. Louis. They recognize the communication as correct in regard to his place of birth, age, name, and business, and think in every way characteristic of the man. We write this as a testimonial to the cause, hoping i will be published as an additional evidence to all who are seeking for the truth. Fraternally yours, M. A. AMPHLETT. 32 Eastern Ave., Cincinnati, O., Jan. 24th, 1877.

HARRIET SHELDON. To the Editor of the Banner of Light:

In the Message Department of the Banner for Sept. 30th, and given through the mediumship of Mrs. S. A. Danskin, you have a communication from Harriet Sheldon, Congress street, Brooklyn, N. Y. Her husband, James Sheldon, jr., who went to spirit-life a few years carlier, was a na-tive of this town, and the facts as she gives them tive of this town, and the national are recognized by three residents of this place. Vours for the truth, E. L. GRIDLEY.

Southampton, Mass., Nov. 13th, 1876.

MARY KENDALL. to the Editor of the Banner of Light:

The communication in the Banner of Oct. 21st, from Mrs. Mary Kendall, through the medium-

ship of Mrs. Dan-kin, I recognize as true. The one from DR. KENDALL, in the same pa per, through Mrs. Rudd, I think is her husband, although I may be mistaken, as he gives no clue by which to recognize him, except the last sen tence, "Simply say that Dr. Kendall has visited your circle." That expression was so character-

mings, who recently lived on 48th street, near 5th Avenue, New York City, and moved within the year to Claremont Avenue, Brooklyn, which last residence she gave. She was sensitive and refined, and the message is characteristic of her individuality. They are not Spiritualists, but belong to the Episcopal Church. I hope they will now begin to realize the great beauty of such complete identification of their supposed lost one. If any persons are not satisfied with these particulars, I shall be pleased to furnish more.

Very truly yours, DR. C. C. DUSENBURY. 1123 Spruce street, Philadelphia, Pa., } Jun. 28th, 1877....

Woman Suffrage.

The ninth annual meeting of the Massachusetts Woman Suffrage Association has been held in this city during the current week. It was addressed, among other speakers, by Miss Beedy, from England, who observed that suffrage was almost as common for woman in England as for man, the only exception in man's favor being that he alone can vote for members of Parliament. Property qualification is the basis for suffrage there, and women who possess that qualification have always voted except for a few officers. Arguments have been advanced, she said, for more than a hundred years, in favor of giving to woman the right to vote. In 1866, Disraeli stated in Parlia. ment that women have as good a right to vote as men have. Mill and other Members of Parliament have made strenuous efforts to give them the ballot. Municipal franchise was conferred on women in England in 1868. In 1869 they were eligible to places on School Boards.

Disraeli and Gladstone, with many other Members of Parliament, are in favor of extending the franchise to the female sex. The clergy of the Established Church are reported to be on the side of woman, and the Dissenting clergy are also of the same opinion. The Bishop of Gloucester said that the Bench of Bishops would certainly favor a measure enfranchising women, and Cardinal Manning is also reported to be disposed the same way. Woman suffrage is likewise extremely popular as a cause among the literary classes, and at every session of Parliament a petition is sent in bearing, with others, the name of Florence Nightingale. English opinion is, on the whole, said to be positively inclined to the establishment of woman suffrage. Miss Beedy places it on the sense of justice and fair play that rules the English mind. In Cornwall the women have exerted a powerful influence in the choice of local officers who are favorable to the temperance movement.

The Shaker.

On the third page of the Banner of Light for Jan. 27th, the reader will find, by reference, an excellent piece of music, coupled with choice words, and entitled, "Over the River," which received authorship from Benjamin Moorhouse, of Mount Lebanon, N. Y., and was furnished us by the courtesy of Elder G. A. Lomas, editor of The Shaker, (the official organ of that sect-published by N. A. Briggs, Shaker Village, N. H.,) in which paper the song first appeared. In the issue immediately preceding the publication of the plece, we announced to our patrons that this sterling expositor of the Shaker belief had changed its form from that of a magazine to that of an eight-page newspaper. It commences the new year with good prospects ; its much-admired musical department has been carried over to the new shape of publication, and its list of correspondents-not limited to the brotherhood alone -presents the names of noted advocates of the cause of peace and other kindred efforts. We cordially thank The Shaker and its managers for their harmonic contribution to the interest of our columns of the 27th ult., and wish them, in common with all travelers in paths looking to the amelioration of man's condition in the life that now is, a New Year to which success shall bring a full measure of "happiness" beyond the power of Time to take away.

Giles B. Stebbins vs. Prof. Carpenter.

On our first page will be found a scathing re buke which Giles P. Stebbins, of Detroit, Mich., (compiler of the "Bible of the Ages") administers to the scientific inanity of Prof. Carpenter, of England (of "unconscious cerebration" fame) Though the matter has had to await publication by us for some time past, yet age has improved it, as it does the fruit of the vintage. In the course of a private note, Mr. Stebbins says : "My criticism is in order, as showing the fallacy of an effort to prove that we can unconsciously (or consciously) cerebrate unknown facts into words, or tables and chairs about a room. I have not given the highest or most beautiful types of spiritual manifestations, so much as the class of phenomena best fitted to meet the statements and assertions of Dr. Carpenter, that being the end and aim of my effort." The reader cannot afford to let'this admirable essay pass without giving to it the closest examination.

IF Mrs. Scattergood, a trance medium of note in England, who is now on a visit to this country, will speak in the course conducted by Robert Cooper, at Parker Fraternity Hall, Boston, on Sunday afternoon (3 o'clock), Feb. 4thadmission free. It is to be hoped that on this, her first public appearance in Boston, she may be greeted by a good audience.

Read the notice on our fifth page concerning "Arcana of Spiritualism."

Managing the Tribes.

Daybreak is visiting the minds of some of those people who have to do with the management of the Indian tribes. The Indian Cómmissioner, J. Q. Smith, believes that there is a way to be followed better than any yet devised. A corespondent of a New York paper, who has recently interviewed him on the subject, has reported from him several very interesting and timely opinions. Fresh facts are also given by him, with which it is essential that the country should be acquainted. The idea of Commissioner Smith is, that it is quite within the power of Government to adopt a policy in relation to the Indians that will in time convert them into civilized and self-supporting beings, and ultimately qualify them for citizenship. But he insists, as a preliminary, that such a policy shall be a settled, and not a vacillating one.

States over all the tribes, and to break up the tribal system of government altogether. He would have courts established for the punishment of crimes committed on the reservation, whether by whites or Indians; and he would thus teach the Indians that, instead of looking to tribal government and control, as now, they are amenable to law, and are likewise the subjects of its protection. Next, he would collect all the tribes upon three or four-great reservations, the chief one to be in the eastern part of the present Indian Territory-adjoining the State of Arkansas. There are some seventy thousand square miles in this Territory, and it has a present population of, spirit-writing should cause everybody to pause eighty thousand Indians. It is estimated that it and give the matter further consideration before s capable of maintaining fully one hundred and twenty-five thousand more. The progress already made by some of the tribes occupying this Territory affords the best encouragement for the further pursuit of the policy that has made so beneficent a provision for them.

spiritual are produced, and exhibited what he called Slade's table. To one who ever sat with Dr. Slade, or was at all conversant with spiritual phenomena, it was an exhibition of a pretentious pander, feeding a prejudiced and guilible public with the falseboods they wanted rather than the truths they needed

I had the pleasure to become acquainted with netism a quarter of a century ago was a most able introduction to the truths of the Spiritual Philosophy. Mrs. Gregory is an active Spiritual-ist, and is doing much to spread a knowledge of its soul-satisfying truths. Messrs, Harrison and Burns are faithfully la-

boring with great success, and are laying the foundation for a philosophy and a religion that will be enduring as the human race.

I visited the nuseums of Edinburgh, Liver-pool, London and Paris, and obtained a number of interesting specimens for the illustration of my lectures; but 1 did not obtain a very favor-able impression of the intellectual condition of the English people, and 1 ammore than ever satisfied that the United States, with all its faults, is the best country on earth. Judging from what glimpses of the country and people 1 obtained, and what I saw in the periodical press, England, like France, is almost given up to superstition on the one hand, and frivolity on the other. The Royal Polytechnic, that should be a school of art, is a combination of theatre, variety show, bazaar and restaurant; the Crystal Palace at Sydenham, that ought to be, and probably was intended to be, a College of Science, has degenerated into a huge Punch and Judy show. In the afternoon I saw Punch and Judy performed in it to an ad-miring crowd, and Sinbad the Sailor played in the evening to delighted thousands. WILLIAM DENTON.

We spare no pains or expense to make the BANNER OF LIGHT a first class paper, and earnestly ask in return patronage sufficient to pay current expenses. While we are ready and willing to do all within our power to assist others, it It is simply to extend the laws of the United | is no more than common justice that our hands should be fully sustained in the grand work to which we have devoted so many years of arduous toil. Friends of the cause everywhere, we earnestly urge upon you all to see to it that your representative journals do not flag from lack of adequate support.

> 137 The Scientific and Literary Review says that Dr. Collyer's pamphlet on the Slade prosecution, "like all productions from the pen of Dr. Collyer, is clear and forcible; and certainly what he states with regard to Slade and his so-called they venture to decide that Slade is a mere jug gler and impostor."

Free religious meetings are held regularly at Liberty Hall, (corner Park street and Congress Avenue,) Chelsea, Mass., on each Sunday Into this Territory Commissioner Smith would | evening, Rev. L. K. Washburne presiding.

istic of the brevity of the man, that I thought he might be our family physician of long ago. E. STUART.

Leominster, Mass., Dec. 6th, 1876.

To the Editor of the Banner of Light :

J notice in your issue of the 21st of October, a message from Mary Kendall (of Clinton, late of Sterling, Mass.,) which I should judge was characteristic. I recollect very well when I was a boy of about eight years, Dr. P. L. Kendall mar ried her; she was a Burriage, from Leominster he was my father's family physician, and quite an intelligent man. My fabler was a grafter, and attended to the Doctor's orchard. When Clinton was set off from Lancaster, the Doctor bought property there and established his son in business. The son was the first wife's child. I business. The son was the first wife's child. I make you this statement, which I know to be correct, although I have not seen any of the parin the cause of ('od's truth. *CHARLES JOHNSON. Smith's Landing, O., Dec. 28th*, 1876.

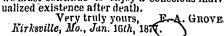
AMOS SMITH. To the Editor of the Banner of Light:

I find in the Banner of Light of Dec. 30th 1876, a communication through the mediumship of Mrs. Danskin from Amos Smith. As I was equainted with Mr. Smith for a number of years can testify to the truth of the communication. The facts of the case are as follows: Mr. Smith left his residence in Babylon to spend a few days in Brooklyn for the benefit of his health. On Sunday, Oct. 29th, he went to Prospect Park for a ride, and on the way back was attacked by heart disease, and died in a few minutes; his re-mains were taken to the residence of his brotherin-law, C. O. Pendleton, from thence to the Pres-byterian church at Babylon, L. I. He was in the ty-third year of his age; thus corroborating

the communication in every particular. Yours for the truth and the spread of spiritual light and knowledge, WM. DUNSCOMB. light and knowledge, WM. DUNSCOMB. 321 Leonard street, Brooklyn, N. Y., Jan. 9th.

LIZZIE BUCKLEY. To the Editor of the Banner of Light:

I am a constant reader of your valuable paper ind am always desirous of advancing the cause of Truth as I conceive it to be taught in the "Harmonial Philosophy," or through the agen-cies of direct spirit communion. In the Message Department of the Dec. 30th number 1 find a communication through the mediumship of Mrs. Dauskin from Lizzie Buckley, of Finksburg, Carrol Co., Maryland. Being a native of the State, and having an intimate friend living an the town named, I wrote him relative to the matter, and find that Lizzie Buckley did die in No rember of consumption. She was the eldest daughter of Ann and Cornelius Buckley, completely verifying the message, and proving that we must continue to enjoy a conscious individ-



JULIA CUMMINGS. To the Editor of the Banner of Light:

I consider it a pleasure, as well as a duty to thers, in being able to verify the message of Miss Julia Cummings, published in the Banner of Jan. 20th. I have known her eight or nine he eldest daughter of Thomas and Julia Cum- Eng.,) of Jan. 12th.

Dr. Mack's Work in England,

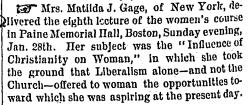
We are pleased to receive from R. Bewler, jr., of Uttoxeter. Eng., a letter wherein he endorses to the full the usefulness of Dr. Mack as a healer, in that country, and regrets that Miss Lottie Fowler should, have felt to make intimations to the contrary in a recent number of the Religio-Philosophical Journal which has fallen under his notice. He says in the course of his epistle :

"As one of Dr. Mack's patients, who has de-rived benefit from his treatment, I feel it a simple act of justice to write a few lines in his defence for publication in the Banner.

As far as my observation goes, Dr. Mack is one of the best healers of the present day, and one of the last men to blow his own trumpet, or trade on a hollow 'reputation.' I have myself re-ceived great benefit from his treatment, and know of many other cases, and have witnessed him treat patients and perform wonderful cures in cases where he certainly had neither profit nor fame to expect: As, for instance, the case of a poor old man, over seventy-eight years of age, who, through an accident that occurred to him six years previously, was so lame in the hip joint as scarcely to be able to hobble about on two crutches, and who, after a single treatment, was able to go home with the assistance of a walking-stick. The old man passed away a few weeks ago; but up to the last he constantly prayed God to bless Dr. Mack-with tears of joy in his eyes -for the good he had received through the Doctor's instrumentality.'

History of the Slade Case.

"The Slade Case: its Facts and Lessons; a Record and a Warning, by M. A. (Oxon.)" This is the title of a work to be ready in a few days, and we hope that every American Spiritualist will read it. It is full of good advice and excellent hints, tersely and vigorously presented. The profits of the sale of the work will go to the Defence Fund, which has been instituted in London for the legal defence of mediums against government and other prosecutions. We hope to have the work on sale in a few days. The price is 6d. in London, and probably will not be more than 15 cents here.



W. E. Gladstone assures the Spiritualists' Defence Committee that he is "as yet wholly ignorant of the grounds on which the Government can have arrived at a decision that the country shall become the prosecutor of Dr. Slade. The decision is to me a surprising one."

J. J. Morse is doing good work in the Provinces, so says The Spiritualist (London,

FEBRUARY 3, 1877.

BANNER OFLIGHT.

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 me-dium, or any one with a pretence in that direction, lends himself or herself directly and know ingly to deceit. A gross instance of this recently occurred in this place, one Warren and an asso-clate appearing with flaming handbills, announc-ing "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 alr"— large piano ditto, and "played upon without a living soul touching it," the "spirit hands, faces" and "many spirit forms" on "the open stagg" and "many spirit forms" on "the open stage" with "flowers brought and passed... by hands plainly seen," &c., &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 Mariboro', Mass., to which several sincere Spiritualists of htat town objected : The Boston Traveller says: "B. N. Warren, who advertised 'A Religious IIlustrated 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 seance 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 painplifet. • The Conflict Between Spiritualism and Darwinism, ¹¹ 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, Heb. 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.

I have the happiness to inform you, Mr. Edior, 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.

The "Stellar Key"-Second Part.

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 gill edition, price \$2,50, postage 12 cents.

The Investigator Society.

Next Sunday forenoon, at 101/2 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, parafine 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.

137 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.

TT A late issue of the New York Express contains the following :

"Dr. A. M. Shew, Superintendent of the Connection I lospital 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, re-ceived twelve hundred patients, and not one be-came insane from that cause."

1.37 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.

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. R 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 Charlestown 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. Stephents (sister to E. V. Wilson,) has just closed a highly successful engagement in Giens 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, Gratiot Co., Mich., St. Louis Springs, on or 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.

OXY-CALCIUM STRREOFTICON 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.Sun-day free; 'four week evenings (illustrated) rdmission, 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 sessions every Sunday morning at this hold, 73) Washington street, commencing at 10% o'clock. The public cordiality inyifed. J. B. Match, Conductor, NEW ERA HALL, Hotel Godman, 171 Tremont street, --Readings from Art Magic and discussions on Spiritual Sci-nee, and participated in on even swoday evoning at this half, under direction of Mrs. Emma Hardinge Britten. GUAND AUMY HALL, 606 Washington street, owner of GRAND ANNY HALL, 616 Washington street, corner of Essex.—The People's Spiritual Meeding overy Sunday at 24 and 74 P. M. Good mediums and speakers al ways pres-

TEMPLARS' HALL, 483 Washington street. - Mediums' meeting every Friday evening except the first in the month, All are invited.

All are invited. PYTHLAN TEMPLE, 170 Tremont street.—The Spiritual-ist Ladies' Ald Society will hold a Test Circle every Fri-day evening, commencing at 7% o'clock. Many prominent modiums have volunteered their services. Admission 22 cents, Mrs. John Woods, President; Miss M. L. Barrett, darmary + +

ients, Arrs, John W0008, Freshtent, Miss M. L. Barreit, freretary. ChAngesrown Distnicr, Evening Star Hall.—Spirit-nal meetings are held in this half every Sunday afternoon, i 30 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 twen-ty minutes in an excellent address. She was followed by Ernestine Eldridge, May. Cottle, Celia Clark, Linwood Hickok, and Louvernest Allyn in recitations, also by Nellie Thomas in a sweet song. A piano solo by Jessie Kimball, a har-monica 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. II. MANN, Rec. Sec. pro tem.

The Independent Dramatic Association, H. B. Johnson, Manager, H. B. Drisko, Stage Manager, 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. Alles, Musical Director, per-formed an overture, "Miss Lizzie J. Thompson read "The Maniac" with marked effect, and Ba-ker'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. B Blake. The evening's amusement closed with dancing, which was gen-erally participated in. The members of this As-sociation will give an entertainment in March at the Y. M. C. U. Hall, Boylston street, when they the Y. M. C. U. Hall, Boylston street, when they will present Fred. Marsden's original American comedy, in four acts, entitled "Clouds." Nassnu Hall .- A correspondent writes : "The Free Platform Society of Spiritualists have per-manently 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."

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, bother, sister, mother and kind friends stoo around the bedshile to cheer her passage through the dark valley of shadows. She was a faithful wife and a kino mother. Two lonely children remain to perpetuate an bless her memory.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and fifteen cents for every subsequent in-NEW IN AN INTERFECTIVE for every subscheme in NPECIAL NOTICES, - Forty cents per line, Minion, each insertion, BUSINESS CARBS, - Thirty cents per line, Agate, each insertion, Payments in sil cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT2—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. O. M. MORUISON, P. O. Box 2519, Boston, Mass Residence No. 4 Euclid street. 18w*.N.11.

Residence No. 4 Euclid street. 18w*.N.11. CLATRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTER-FIELD 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 body. Enclose One Dollar, with name and age. Address E. F. BUTTER-FIELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y. GUARANTEES EVERY CASE OF PILES. Ja.13 9w*

Ja.13.9w*

From Elder H. L. Gilman, a Minister of the Gos pel 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 had been growing weaker and weaker, until, bearing of WISTAR'S BAL SAM OF WILD CHERRY about a year since, I com menced 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 com-plaints."

A Favorable Notoriety.—The good reputation of "Brown's Broychial 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 st.cet, opposite City Hall, Brooklyn, N. Y. Hours 10 to4. Ja.27.4w*

Spermatorrhea.

DR. R. P. FELLOWS' warranted cure should be in the hands of those suffering from this lifewasting 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 Soles.

Ja.20.4w

DR. S. B. BRITTAN treats chronic diseases, es pecially such as are peculiar to the female con-stitution, by *painless methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 252 West 11th street, New York. TT Patients visited at their homes when necessary.

any, Those unacquainfed with It would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these 't Planchettes,'' which may be consulted on all questions, as also for communica-tions from deceased relative so it friends. The Planchette is infusible complete with box, pench and directions, by which any one can easily understand how to use it. THE SOCIETY OF SPIRITUAL SCI-ENCIES have engaged the services of a remark-able Medium to answer SEALED LETTERS. \$2. Description of the writer, \$1. 1151 Fulton street, Brooklyn, N. Y. D.16.

Dr. C. C. DUSENBURY, Magnetic Physician, 1123 Sprace street, Philadelphia, Pa. Ten years' practice among the *clite* of New York City. F.3.2m

ROCHENTER, N. Y., HOOK DEPOT. WILLLAMSON & HIG BEE, Booksellers, 22 West Main street, Bochester, N. Y., keep for safe the Noirfiuml and Reform Works published at the BANNER OF LIGHT. PUBLISHING HOUSE, Boston, Mass.

5

ROCHESTER, N. Y., BOOK DEPOT. WELD & JACKSON, Booksellers, Arcade Hall, Roches-tor, N. Y., keep for sale the Noperium and Beform Works published by Colby & Rich, Give them a call.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Tramball Street. Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual rud Reform Works published by Coby & Rich.

ADVERTISEMENTS.

COLBY & RICH,

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BOSTON,

KEEP A COMPLETE ABSORTMENT OF

Spiritual, Progressive, Reform, AND

MISCELLANEOUS BOOKS,

AT WHOLESALE AND RETAIL.

TERMS CASH. —Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D. **AP** Orders for Books, to be sent by Maif, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

37 Catalogues of Books Published and For Sale by Colby & Rich sent free.

HULL & CHAMBERLAIN'S

Magnetic and Electric Powders.

Great Nervine, Regulator, and Blood Purifier. COMPLETE AND RELIABLE FAMILY MED-ICINE, PURELY VEGETABLE.

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 $\begin{array}{c} \textbf{D} \textbf{EROSITS} & \text{made in this Institution will draw interest }\\ \textbf{q} \textbf{q} \textbf{arteriy}, commencing on the first day of April, July, \\ \textbf{October and January in each year. Dividends payable in July and January. The institution has a paid-up guarantee fund of $25,100 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law. 6m-Feb. 3.$

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THE WRITING PLANCHETTE! THE WRITING PLANCHETTE: THE WRITING PLANCHETTE!

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 Savage'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 defi-ciency, 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 re-ceiving 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. Pirnie. The society has under consideration the engag-ing 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 scances 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 scance 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."

concerning Dr. Slade and his scances. He has been of late thoroughly investigated as to his mediumship 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.

197 In another column will be found an ac count of the home of Lady Caithness, contributed to our columns by Mrs. Anna Kimball. Lady Calthness 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.

Hor 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.

F 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.

E Albert Peace, formerly an editor in Low-ell, Mass., has been released, through the influ-ence 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

I often wish I could see you and tell you oolish canard circulated by somebody in order o augment the then decreasing audiences of the reat "exposer." The function of 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, Healdsburg, 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," descrip-tive song, words from the German; "The Eagle of Freetive song, words from the German; "The Eagle of Free dom," patriotic song and chorus, words by Miss Lizzle Doten; "Gone Home," sacred song, words by Miss Lizzle Doten; "The Bright Celestial Shore," ditto, words by Tucker; "Safe within the Vale;" and "Over the Crystal River."

The Slade Defence-Fund.

Amount previously acknowledged, . \$2,168,93 Received since our last issue : Received since our last issue : A. S., San Diego, Cal., Mrs. M. A. Merrill, Kent, Ohio, Mrs. R. Fales, Buffato, N. Y., Dr. F. Hartmann, Fredericksburg, Tex., Christina C. Fraber, Tontogany, Ohio, Mary C. Tilton, East Turner, Me., C. E. Houghton, No. Beanington, Vt., E. Cushing, East Boston, Mass., F. B. Lounes, Adair, Ill., Nathan Johnson, New Bedford, Mass., I. Vredenburg, Norwalk, Ohio, P. Cunningham, Richwood, Ohio, Catharine Cunningham, " 1.00 P. Cunningham, "Catharine Cunningham, " J. S. L. Cunningham, " Friend, Northboro', Mass. A. B. Paine, East Bethel, Vt., . Mary Farquhar, Rose Bluff, La., 1,00

To the Editor of the Banner of Light:

A pleasant party was gathered on Wednes-day evening, Jan. 24th, at Mrs. George Lee's residence, 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 most of them were. Dancing, hided 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 wild-awake Conductor of the Lyceum, Hattle Wilson, Susie A. Willis Fletcher, Mrs. Sanford, and Mr. M. V. Lingdh, and the remarks were all happy M. V. Lincoln, and the remarks were all happy and appropriate. Mrs. Webster, the elocution-ist, 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 cal-culated to make such entertainments easy and pleasant. W.

A-GIFT.-J. L. PATTEN & Co, 162 William street, New York, will send every reader of the street, new i ork, win send every reader of the Banner of Light who will furnish them their ad-dress, 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 ob-ject so as to imitate the most beautiful painting. In 6 steam Ja.6.-Steow

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THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City. D.30.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. D.30.

Public Reception Room for Spiritaalists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

Can, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the woll-known English lecturer, will ac A. J. MORSE, the woll-known English lecture, will act in fotore as one agent, and receive subscriptions for the **Burmer of Light** at fifteen shiftings perycar. Parties desiring to so subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Row, E., Lon-don, Eng. dence, War don, Eng.

WANHINGTON ROOM DEPOT. RIGHARD ROBERTS, Booksoller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps juntantly for sale the BANNER OF Light, and a full summy Replaced and Reform Works published by Rech

Colby & Rich. F CHIC. (160, ILL., BOOK DEPOT. W. PHILLIPS, 100 Madison street. Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

PHILADELPHIA BOOK DEPOT. DR. J. H. KHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Dich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual exciting. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR. RHODES. DR. RHODES.

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

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English Spiritual Magazines.

We have on hand a quantity of back numbers of the LON-DON SPHIITEAL MAGAZINE and HUMAN NATURE, which we will send by mail to adv address for 15 cents per copy-teral price 30 and 25 cents, respectively. (OLDY & RICH, No. 9 Montgomery Place, corner of Province street (lower floer), Boston, Mass. If

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Circular, Address an exact Jan, 13,-18 wanting **DIPLOMAN** trom a M-df-**Doctors** w. NICELY, M. D., 52 Socianore street, Cincingation, and -Feb. 3.

DOCCOOLS W. NICELY, M. D., 672 Streamore street, Chelmatt, O., 38*-Feb, 3, NOTICE. — A young lady in the country would nke a home for a few months in some private family, within converient distance of the N. E. Conservatory of otherwise make herself useful, for her board. Address A. B. C., by verett, Mass. WANTED. A PARTNER with \$20,000 capital: Investor to control bis finances and share in \$10,000 profit and more every year. For particulars, address N. HELMER, 386 th ave. New York. MINERAL RODS. INTERAL RODS. MINERAL RODS. INTERAL PROS. INTERAL PROS. INTERAL PROS. INTERAL PROS. INTERAL PROS. INTERAL RODS. INTERAL RODS.

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each week in this Department. We also pulsish on this page reports of spirit Messages given each week in Battine (e. Md., through thermedium-ship of Misi SAUARIA, DANSIAN. These messages in heate that spirits carry with them the characteristics of their earth-file to that beyond, whether for goed or evil generated these who pass from the composition of a nodes whether the composition the sathesphere in an understoped state, eventually progress a light could only

We ask the trader to receive no doctrine put forth by prits in these columns, that does not comport with his or net frason. Ad expressas much of truth as they perceivese novel

The Banner of Light Free-Circle Meetings Place, (second stary, cristicay, 140 usbay Indicative experimence at work look provide y, at which thus be also a with the encoded to the solution is experience for growing that the conductation of the solution exceed to exceed the solution best y. The point areas concluded for the ter-ended to individual solutions of some according to encode to individual some y the charmonic Theorem and the contraction of providing the antiment, Theorem and the construction of the difference y the Charman, are sent in LEWIS R. WHSON, Course,

REPORTS OF SPIRIT MESSAGES

GIVEN THEOLOH THE MIDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, we acknowledge, thy presence today, 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 earth, 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 will scarcely receive me as I come to day, but there is a something (I cannot understand what 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 M. J. Healey, 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 pro-duced by obsession ; that the brain of an insane patient by observed in the branch of an instance patient is not different from a healthy brain; that instantly is a psychological condition. This be-ing the case, willy does not the observing spirit hold control after, the death of the physical body, if it is the mind and not the body that is dis-cased? How does death bherate the yietim?

 Λ_{NS} — We do not know as we shall be able to make it clear to the mind of our questioner, but it she was of a mechanical turn of mind, (as percaps 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 if decay took hold of jit, 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 bess, as the body fails in its power, and as it bess, as the body fails in its power, and as it beaves its hold on earth, there is nothing but weakness there. True, the spirit controlling the pirit of the individual can hold on even to the fast minute of life, and in very many cases it has done so, but when the spirit of the individ-ual that has been controlled, as well as the body, leaves the old box, then the obsessing par-ty 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 en-tirely from the body, and yet a spirit has spoken through the body a tew distinct words. We will not be sure on this question, but we believe there through the body a few distinct words. We want through the body a few distinct words. We want through the body a few distinct words of the body a few distinct words of the body at the bo In regard to the individual—the instance—having every instrument that I can control, and give to the same brain—thère being found no change in the brain after death. You will find, if you enter any instance hospital, that the superintend-ent and his students will tell you the very same thing we have told you, that the brain of the in-stane man or woman is not at all different from the brain of the same man or woman. There ave been times when they have detected some-bing in the aver matter of the brain of 1 may bing in the gray matter of the brain, if 1 may ∞ express it—a something—but so slight they have come to no determination concerning it, ∞ express it—a something—but so slight they times in the past I have asked him, to be true to make a come to no determination concerning it, thinself, and do unto others as he would they and we can only say this: that when the machine should do unto him, and not to be harsh in his is worn out there is no desire on, the part of the pudgments, but to think of the dear little angels

spirit to longer obsess or possess the body, con- dhat are watching over him, and that come so sequently it leaves it.

Message Department. The Spirit Messages given at the Banner of Light Public Freest irree Meetings, through the mediumship of Missing Systers and the Department, we also padd shown this page repeties of Spirit Messages given each week in Batimerie, Mill, through thermedium.

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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. would not be at all surprised if they were, but have felt a desire to come, because 1 know that this power, which you speak of in your paper, is true. A 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 taily that I did not clearly understand the great hereatter, Had I 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 my father and 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

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 have been, 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 4 lived on earth,

of the temptations, of all that I inherited, of all

that 1 had to contend with, and all that the angels have done for me since 1 have come to spirit-life.

Ob, 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, 1 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

Hulda. 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 1, and

to look well over life. . I would ask him, as many

failed in my attempt to reach them.

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. 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

It is dark, all dark ! it has been dark for me ever since 1 went away. 1 did not take my own life, exactly. By my course of action 1 may have shortened my life. 1 look for the sunlight, and I see it not; 1 watch for the flowers, and they bloom not in my garden. Whatever 1 did I was driven to, either by inheritance or else by sur-rounding circumstances of my life. 1 am sorry that I had to go out under the conditions that 1 did. I am sorry for my sister. 1 am sorry for myself. I have been trying for the last year or more to see my way clear, and to learn some-thing by which I could advance myself in the spiritual life, but it seemed so dark ! I know the spirits are kind to me; they help me all they can; but I am dazed, and I have been for so long a time that I don't believe I could express my-self, were I here in the body, as I am talking toself, 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 pleasant times. They have instructed me and helped me, and 1 feel to day to rejoice that the on these faces here, there was such a kind old on these faces here, there was such a kind out gentleman that spoke to me—bot 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.²² I died suddenly. I had been dead some two days before anybody knew it. I dare not tell the condition of my sis-ter at the time...it is not best I. will give my light of the spirit-life has beamed upon me, and that I 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 ter at the time—it is not best. I will give my name—Sarah Mullen. I went out from Wal-tham. I only hope I 'll feel better—if this is true have been to him and mother from time to time, from week to week. After 1 passed away, and t was all gone by, and they had settled down to that by coming here I can advance and can meet my friends. If I can be assisted I shall be under their own life, how many times I have come to them ! - How many times I tried to make them everlasting obligations to you; Oh, I am not happy! I don't feel easy! There is a desire to and my remaining brother realize that I still lived, that I was here, that I walked with them, get out of the dark condition 1 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. and would like to talk with them. They can never realize it as I have. I feel and I know they

Michael H. Simpson, Jr.

I don't know as I have anything remarkable to say to-day, yet as 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 II. Simpson, jr. 1 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 onite extensively; I had enjoyed very much of this earth's gifts; but I fell by the wayside in a distant country—Flor-ence, Italy. I have been waiting very 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 have fately 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, notwithstand-ing the pains of the old body, notwithstanding all that seemed so dark to those of earth—I en-joyed so much! The spirit-world was opened to my view. There were very many strange ideas come to use I could not composed the fully then; but now, since reaching the spirit-world and fully understanding my position, I know there is not a cloud in the way; I know whatever I want to bring, about will come. I know there is a power to help me, and the bright pic-tures 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 cuida you 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 searcely delivered from the old con-dition, and maybe I had no business to come. I and maybe I had no business to come. I physical structure, she could not have seen and promised I would bring none of it with me, but I described the spirit. If these senses can be unfeel the same old fever heat, the same terrible folded while the spirit is still in the material condition. Oh! I went through it once, and escribed the unit is to body, is it not rational to suppose they will continue to act after the body has been finally laid aside? Way? I went out from Savannah only a short time ago. My name, Ira Burt. I cannot say. I went out from Savannah only a short time ago. My name, Ira Burt. I cannot say. any more.

Henry Hendricks.

I don't relish much, Mr. Chairman, having to pose if Lwas n't a kind of a rough-and ready fellow they would n't 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. Very devia himsen. I aint 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 somethis thing. Well, Mr. Chairman, they some-times called her a fanatic—a big bundle of Spirit-ualism, and they say she's very enthusiastic. They say a great many things they don't know. Now Llived in the woods the most of my life. 1 used to like to shoot pigeons. Once I came pretty near shooting a man; don't care if I did hit him a little. 1 used to like to go hunting and trapa nucle. I used to not to go nunting and trap-ping, 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 n't know much about it. Now I'd like to tell my sister to look up-that 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—did n't know as they'd let me in now—they would n't if I had n't been just the feller to get rid of these conditions. But then I've got here. My name is Henry Hendricks. My 'sister's' name is Churchill. She'll know me—she ought to. Tell her Eben is here, and I've been helping him all I can. I do n't think he'll report imme-diately. 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 anto put her in, but I guess one at once will an swer. 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 do n't believe it. Well, sir, I'm great-ly obliged to you for letting me in.

to shoot them off. These conditions are felt by to shoot them off. These conditions are felt by spirits as they return to earth. I know the spirit-ual condition to day of even my old city of Bos-ton; it reminds me of the porcupine's back—the quills of the animal ready pointed; yet I say, be-loved 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 Spiritu-alists 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. 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—, (1 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 years hundreds of Spirits have conversed with their friends on earth through the medium-

ship of Mrs. Danskin, while she was in the entranced con-dition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences. [Part Fifty-Five.]

BY WASH. A. DANSKIN.

Spiritualism, in its modern phases, has demon-strated 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 influ-ence of the spirits who come to our homes and mingle with us in the daily pursuits of life, these interior causes are being under active and are interior senses are being made active, and are potent in their influence upon the skeptic and the inaterialist.

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 is 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 reli-gion had ever dared to penetrate-when these pass before the clairvoyant, and are seen so dis-tinetly 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. Danskin 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 communi-cations had been given, Mrs. Danskin became clairvoyant, and said to the lady : "I see kneel-ing by your side a young lady, apparently nine-ting or thempt ways of one or of face dark heir teen 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 ob, mother dear, how tender-ly do I love you." The lady informed us that she was a total stranger in Baltimore, having ar-rived here from Europe but a few days before, and seeing the advertisement of our meeting, had been prompted by enricitly to attend. She told us that her daughter had entered a convent against her father's will, and also that the de-scription of her and her dress was entirely accu-

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 de-scribed. 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 un-

I lived in Linn County. My name is Laura Keys. I died suddenly of apoplexy, in the

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.

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 the midst of men, and yet feel that every one who looks upon you is mocking you and laugh-ing 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, condemin me or praise me, what think you I care? I am now a searcher for a pillow upon which to rest my wearied head. I am not asking for impossibilities; I ask only for that which seems possible. I am not asking for an angel's boson to rest upon; I am only asking for that which is gross, like myself, to pillow my head upon. Well, well, well, it God is merciful lie 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. 1 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 that the the second still how can be a second 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 ofttimes 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 eter-nities show me my way onward and upward. The more they give me, the more I ask for. Diamonds and rubles bear no comparison to the game of that heautiful home in which I dwell

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 Jeru-salem 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, nor octave, or a burond the power of description my eestasy, 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 eestatic 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, speak-ing after the manner of men, I died. Amelia White, widow of Lewis White. I lived with my son; his name was Lewis. Alas! how many mothers have to live with their children ! My son's residence was on Spencer street, Brooklyn. 1 was not buried from there; my remains were I was not barled 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 beaven 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 thus heavan

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 hard-en, the steps lose their elasticity, the brain works slowly; and then the young ones look on and wonder—why so stupid! Orttimes 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 enloy now I am more than rethe pleasures I enjoy now I am more than re-compensed for all the afflictions and all the sor-

rows 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 \hat{I} am gaining strength and force to make you hap-by. Your day is coming, like mother's; I then y. Your day is coming, like mothers; 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.

Benjamin Richardson.

I was an old man when I went away. I do n't know as 1 can make myself identified to day, but maybe there will be somebody that will profit. by what 1 may say, and that will certainly pay me for the effort 1 make in coming back. T 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 n't 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. 1 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 1 lost the use of my lower timbs almost entirely, it seemed dark to me; it seems as it were but yesterday when one of the last things I remember occurred ; when they thought L 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 sis-ter 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 angelswas 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 dif-ferent mediums, I have made myself manifest in a slight degree; yet I have felt a drawing to this circle-room. 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 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 wher-ever 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 my-self manifest—until they almost thought I haunt-ed the old house where I pa-sed away—yet I still feel I have got something to do, and, if any of the children or grandchildren, nephews or 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 Bow-ker, of Weymouth, Mass.

Jesse Rideout.

"My name, sir, was Jesse Rideout, of Quincy, Mass. I passed out with consumption, some

on our pictures may he feel that our presence is near; may be 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 sunshiny, and we will help him to do by others as he would like to be done by. You can say it is from Hulda, to Jerome Saulsbury, of Providence, R. 1.

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 earlist 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 pleas-ures. 1 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 1 remember the loving influences that came to me night and morning, and pressing a kiss upon my brow bade me go onward and not a kiss upon my blow blue ne go onward and hot falter, for ere long the great truths of Spiritualism would be publicly proclaimed, and many thou-sands 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 thil the my last but the 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 that 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. 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 hever forgotten: the Western friends, the New England friends. My dear old Hingham friends are still down to My dear old Hingham friends are still dear to me, and have an abiding place in the heart of Rosa T. Amedey. 1 came to day to bear testimony to the great

Mass. I passed out with consumption, some and consumption, some is the today to be ar testimony to the great inform one plane of existence to the next. I know maryland. It must seem strange, wondrous strange, for a friends to say that I have some things I would the world. No matter what discouragements may like to impart to my sister Susan, if she could come, no matter how many cry humbug, be as-

Robert G. S-

Mr. Chairman, allow me the privilege of con-trolling your subject for a short time. I don't feel that 1 am a stranger here in your Circle-Room, although I don't find the same subject resented 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 1 remembered earth-life and her work, and I also remembered that she died with the harness on. 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 such wide avenues of lifeit 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 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 nass in spirit-life we lay aside one condition and pass from one plane of existence to the next. I know

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 over which I had no con-

and acquiesced in that over which I had no con-trol. Oh, I wish I could tell you how beautiful are the processes of unfoldment here! how one fac-uity after another becomes quickened and you see God, not specially but universally. Then you comprehend who was the author of your be-ing, 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 foundaanswer bounds back, "Ignorance is the founda-tion of all famentation and grief." You would not grieve if you could view as I do the compo-nent 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 that grand thought: the Universe of God holds no dead.

John Rockery.

1 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 dazzles you, and makes the brain reel with joy to feel that the finite can in degree comprehend the infinite.

The present point of consideration, however, is this: Am I fulfilling the commands of my cre-ator in coming back to earth to apprise my friends of my whereabouts. Little thought I, when giv-ing 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 an-other, and in your ascension the heavy weights and clogs that first clung 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.

Strughn.

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-

Strughn. I deliberately ate my breakfast and enjoyed it, rout hence 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 fail, 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 Maryland.

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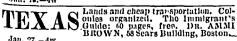
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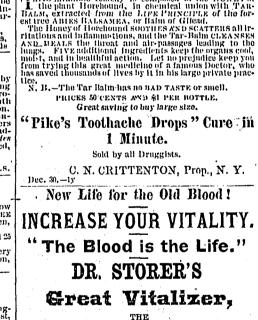
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LIGHT. BANNER OF

FEBRUARY 3, 1877.

Written for the Banner of Light. PEACE.

BY MRS. C. L. SHACKLOCK.

Art thou weary of the strife

8

On the baitle-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 luster 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 thou hast 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 ; Frust 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.

Jottings in Chicago.

Vo 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. doings among the Spiritualists and mediums of Chicago: While persecutions of mediums reign in England and on the Pacific Coast, while the Atlantic eities are agitated with exposures (?) of media and discussions 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 materializ ing scances-at some of which most beautiful and surprising results are obtained.

Thear also of Miss Lottie Fowler, in her satisfactory life readings, and of more than a score of private test-médiums whose powers are evidentty 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 iess than twenty or thirty private circles that meet every week, and some large social gatherings, two or three of which it was my good forcune 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 Pro- | can and do communicate with mortals. He was gressive 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 bospitality 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, lor, it's Massa Charley Chow'd do?" He had been in the army, and this was a colored

boy whom he had known. A distinguished gentleman (formerly Profesof the North-west, has been not only aroused to a very great interest in the subject, but has actstanding urgent business elsewhere-to investigate this subject. He attends all of Mrs. Richtacaid'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-for 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 controling her. Severely cold weather and great distances prevent some from attending. Not officially connected with the Society, but ecrtainly 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 morn 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 par-ents who have outgrown the terrors of a past theology, indolently encourage their children to follow in the same path, rather than lend a help-ing hand to plant flowers in the gardens of God : (instead of the thistles and thorns of fear.) The indies 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 " Onina," 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 with ber representative children gathered around her, to whom she gave each a typical crown and a commission to bloom on earth after the following manner:

Manifestations in Presence of Maud | before us to the higher life, "Oh, can it be that 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 plcfures 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 difemma.

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 wasfurthest 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 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 lcss 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. Mansheld was also one of the circle, points of accounting marked, . sor and President of a university in Ohio), now and was not forgotten by his late earthly acquaintances. Numerous brilliant spirit-lights were seen during the séance, besides other forms a very great interest in the subject, but has act-ually spent hearly three months here-notwith. of manifestation. If Mrs. Lord's influences can standing property husiness elsewhere-to investi. Faccomplish 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

gate is left a jar 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 Magie-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 num-bers 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 a 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 *crolusius* five hundred. Being one of the original subscribers, having paid for my copy *fire* 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 oppor-tunity of purchasing it, at any price, it being intended solely for the select few, never to be in-trusted to the general public. I would here re-mark 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 fore-going facts is accordingly desired. WHALAM 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, he 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 Vell of Isls " 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, how-ever, 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 presen 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 hits this work the fruit of the study of a life-time in the East, where she is said to have acquired an unusual knowledge, not only of Oriental languages, but of ancient religions.

The back is divided into two volumes, one treating exclusively of the relations of modern science to ancient theurgie science, and the other of the ancient world-religions and their offshoots in various ages. The theogonies, myths, symbology, rites, emblems and theologies of past and present generations are all passed in review, and discussed with great show of erudition and critical acumen. The analyses of the myths of India, Babylonia, EgyptaGreece, Rome, Phoenicia, Mexico and the Germanic peoples are said to be extremely interesting. The origin of modern faiths 14 patiently traced, and the

Max Müller, Haug, Champollion, Layard and other au-

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.

Junior-"The acids formed from lodine are idiotic acid and ___ Professor _ ' You may be seated."

The London Judy has the following national prospectus for 1677: In spite of the wet, we shall begin the new year swimmingly. There will be the usual number of seasons, viz., five: spring, summer, automm, whiter and the Lon-don season. Dresses will continue to be worn tight, 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-vacchated. 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 wailingly the following lines:

"To call the worshipers who never comb-Or women mostly in loth twos aid 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 Moslein brother's distresses, elso why should forty battalions of Persian Infantry, sixteen squadrons of cavairy, and three batteries of artiblery have been sent to the Turkish frontiers? The splendid monarch did not come West for nothing, and, as it seems to be in order for everybody to take a hand, why should he not trausfer Bagdad to his diadom.—Boston Post.

John S. Houghton, a native of Dedham, Mass., died in Philadelphia on the lith ult., of apoplexy, in the sixtleth year of hisage. Mr. Honghton, 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, 1840, 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 Portuguese barque Amayda, by Captain Braex, of the steamer Nankin, which arrived at Battimore, Md., Jan. 28th. A heavy storm prevailed, and the rescue was a perilous undertaking.

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

Signor Antonio Bilitz, one of the most famous of sleightof-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 Blitz is the well-known prima donna, Mrs. Jenny Van Zandt. He was the "Biltz at our Lyceum " who has been embatmed in the " Biglow Papers. "

Dakota has no "h" in it, and no "c." The proof-read-ers of the country may as well pasts this close to their in-tellects. - Courier-Journal.

Wit is the boomerang 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 ! nourished by the selfsame blood !

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. B. Peterson & Brothers, Philadelphia, have in press new book by Mrs. Emma D. E. N. Southworth, entitled 'The Fatal Secret, '' which is being printed from the auther'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 pilce with her "Ishmael" 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.

ALPRED TENNYSON. His artist hand unlocks the silver gates Of song, and through the finging portal leap (ind syllables, rejucing to be free; Yet each, obedient, on the master walts To bear the though that wakes this minstrelsy, Nor like l'andora's eives they dare to stray. But move in measured verse on graceful feet, As dance bright shapes around a fairy ring. Sometimes they laugh, like merry brooks at play; Or sing voluptions strains of melody; Or ring like far-off chimes or celloos sweet; Or cheant deep anthems as the pine-tops swing; Or love with Enid and her Prince Geraint. — William Leighton, jr. ALFRED TENNYSON.

The kerosene oil works of Bernard Jenney. South Boston, were blown up by a terrible explosion on Jan, 26th, in the early evening. A number of men were injured, and the fireman, John Corless, was killed. 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.

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 all army of workers whose influence shall be felt throughout the Commonwealth, the Convention of the State As-sociation 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. Visit-ors from other States will receive especial atten-tion. Strangers wishing information will address

ress A. B. BRISTOL, Acting Pres. State Association of Spiritualists. Houston, Texas, Jan. 15th, 1877.

Life-History OUR PLANET.

BY PROF. WM. D. GUNNING.

The Story of Creation has been told in works intended for the general reader. This work is addressed to the same class, but is not written in the vein of "popular science," neither are its pages weighted with the sounding plrases

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TO DAISY. "A mother on the earth Thigks her dear hoy is dead. So bloom above his grave, To show he lives instead.

To the rose, lily, bluehell, she gave their re-spective charges, and then the group retired amid illumination.

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

I hear of professional gentlemen drawn to in-vestigate the subject by the development of me-dia 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. ⁸ 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 beauty IOTA. hearts.

Chicago, Jan., 1877.

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 drawled 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 ; war."

thorities 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 mysterles; while Genesis and Exodus 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 splittualistic mediums here. And the socalled 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 imponderable known and unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reh wed, criticised 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 philoso-phy 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:

SIR-In my benighted 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 intelligent 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 vory esteemed antagonists, the theologians, a poor opinion of my biblical scholarship. He makes me put into the mouth of Jehovah the injunction, "Fear the gods." What I did say was that in Exodus, xxII: 23, 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 know 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 ** revie 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 "Vell of Isls," for their 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 columins in asking the insertion of these few lines, I am, sir, your obedient servant. H. P. BLAVATSKY. benighted Buddhist, and the Corresponding Secretary •f the Theosophical Society.

New York, Jan. 23d.

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 1834 at Ekaterinoslar, a province of Russia, of which her father, Colouel Hahn-hahn, was Governor. He was a cousin of the Countess Ida Hann-hahn, the authoress, Her father dying, she went to her grandfather, one of the three counciliors of the Viceroy Woronzoff, in Tillis, 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 menstill 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

The number of discenters from the Greek Church in Rus-sia has very much increased of late, especially among the masses of the population, while in the higher classes of so-clety the mystical decirines of fashionable preachers and the manifestations of "spiritualists" have undermined the influence of the Orthodox clergy. -Ex.

Isaac Friedlander, the grain king of San Francisco, sold from his farm last season 18,000 tons of wheat, for which he received \$618,000 in gold.

PRODUCTS OF THE CAPE ANN FISHERIES .- The estimated products of the fisherics of the District of Glouces-ter, Mass., for the year 1876 were as follows: 425.000 qlfs. codfish, \$2,295,(60; 101,032 bbls, mackerel, \$909,000; 30,000 do, herring, \$127,5(0; 40,000 gtls, other dry fish than tod, \$120,000; shelllish, \$10,000; 11,000,000 lbs. fresh fisb, \$745,000; 275,000 gais, fish oil, \$132,000; 2,750,000 lbs. smoked hallbut, \$275,000; 6000 tons fish manure, \$25,000; miscellaneous, \$10,000; total value, \$1,618,500.

We call men "loose" when they are tight, And "gone" when they are sixying; And some get "saved" that go to see, And "slewed" that go a sleighing.-Graphic.

Samuel M. Baldwin, bookseller and publisher, 920 F street, Washington, D. C., has our thanks for copies of two photographs wherein are grouped in appropriate fash-tog the likeuesses 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 fine weather the animal always climbs up the ladder, and comes down when a storm is approaching.

Cant. Hobbs, otherwise "Comanche Jim," a grea grandson of Tecumsch, the Shawnee chief, is lecturing Kentucky.

The one hundred and eighteenth anniversary of the bir of Robert Burns was celebrated by the Boston Caledon Club on the evening of Thursday, Jan. 25th, by a grand i ünion, dinner and ball at No. 465 Washington street.

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

As we go to press the Eastern Question loses nothing its intricacy, and despite the reports that Rassia and Th key are both "weakening," nothing of a practical nature transpires to give color to the story. Prince Gortschakof the soul of the Russian movement versus Turkey, is report ed to be at the point of death, and his decease may make great difference in the premises. The whole Turkish arm in Bulgarat on the Servian border is not much over 100,0 strong. It comprises 133 infantry battallons and seve regiments of cavalry, and has 200 field pieces. The ma body is at Widden. Sanitary condition of the army is n satisfactory, and the artillery lacks munition and horse The spirit of the men, however, is excellent, and the wo on the fortifications is going on with great activity.

"The Spiritualists and the Defectives," by that king detectives, Allan Pinkerten, of Chicago, whose other rece publications, including "The Expressmen and Detectives," and "The Model Town and Detectives," has reached a circulation of over forty thousand copies, is a nonneed by G. W. Carleton & Co.

The card of the Mercantile Savings Institution of Be ton, which appears in another column, will attract t attention of those having surplus funds which they desi safely invested. With a reserve capital of \$205,000 it won seem that nothing could be safer than this well-known stitution.

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