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future than was pleasing to that wicked king. For some reason not stated, Ahab, apparently, was distrustful that Micalah was holding back something, or was deceiving him, even when his prophecy was like that of the four hundred. For the king said to him : "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?"

Thus adjured, the prophet, now obviously himself dictating the words his lips uttered, described previous vision, saving :

"I saw all Israel scattered upon the hills as sheep that have not a shepherd; and the LORD said, these have no master; let them return every man to his house in geace."

Such a statement implied that Israel was about to lose its king. And Ahab said to Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?"

Roused by that allegation Micaiah continued : "Hear thou, then, the word of the LORD. I

saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left; and the Lorp said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And here came forth a spirit and stood before the LORD, and said, I will persuade him. And the LORD said unto him. Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also. Go forth and do so." Micaiah added : "Now therefore behold the LORD hath put a lying spirit in the mouth of all these thy prophets."

Micaiah was sent to prison, not for the false prophecy which the lying spirit forced through his lips, but for narrating mediumistic perceptions which subsequent events verified. Ahab, lured on by the lying spirit, went up against Ramothgilead, and was slain in battle.

Thus authority which carries in itself full conviction to the minds of a large class in the Christian world, that whatsoever it states is absolutely true, such authority clearly teaches that some LORD, backed by a "host of heaven," once resorted to stratagem and falsehood for the accomplishment of a particular purpose against a mortal. We move that a committee, consisting of firm believers in the plenary and infallible inspiration of the Scriptures, be appointed to investigate and report upon the doings of that LORD and his aids at that time. We cannot

not have been on terms of cordiality with the | a vision of hosts of religionists, scientists and | ing the period of gestation, upon their offspring, | for such change of color by some impression others-he seems not to have been present with their affiliants, flocked around their protege, in them when they were consulted; seems also to wide mouthed wonder, gazing upon the feats he wide-mouthed wonder, gazing upon the track is performs in revealing the occult ways by which faith in dreaded return of departed loved ones has been generated and spread world-wide. That work is done—the purchas drops—the actor is have incurred Ahab's distrust. Probably he was more true in uttering his perceptions of events

But fancy has not finished her task with the lounging ruminator; she helps him to a perception of the exultant smiles and congratulations which the assembly manifests as soon as propriety permits free expression of satisfaction at

having found a little Bishop, who, in one short hour, has done more to paralyze Spiritualism than had all the Doctors of Divinity, Medicine and Science with their compeers, since the dayalmost twenty years ago-when Harvard Professors, trying their hand at. it, became so tonguetied that they have never yet been able to tell their promised tale of the result.

Nor is this all : fancy keeps at work and shows the lounging meditator a report-wonderful for minute detail and exhaustiveness, speedily made, printed and sent abroad with the greatest dispatch possible, so that the world should not lose an unnecessary moment in learning, not only how Spiritualism had been suppressed in Boston -how the new-found assailant of it had outdone all our local giants of Theology and Science in such warfare, but also the exact methods by which victory had been obtained here, and can be in any other city or land.

Heads that devise plans which bring about occasional presentations of such phases or adjuncts of Spiritualism as the secular press everywhere hastens to put before the eyes of those who seek to ignore a class of facts because, for more than a score of years, they have proved unresolvable in the retorts of prevalent science, know what they are about when thus attracting the world's attention and jogging its memory, and the modes of such planners often make merry the hearts of those who trust them.

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HEREDITY.

BY J. DILLE.

To the Editor of the Banner of Light :

The law of reproducing after its kind is so fixed and universal that it may be regarded as one of the constants of nature. All the researches of Darwin and those who have adopted his hypothesis have not been able to produce one instance of the change from one species to another differences in their extremes are ever within the terms of the kind. In all the historical and in all the geological periods no exception to this rule is found The Rev. Mr. George Henslow (in the Sci entific Monthly), in a paper on Genesis, Geology and Evolution, says, "Fresh difficulties were still in store, which must be overcome if the former theory of creation is to obtain any longer-horti ing of animals have risen rapidly to become im portant and flourishing occupations. From their pursuit in was soon discovered that kinds pro-ducing their like *never did so absolutely*, but that offspring appeared always to differ from their parents in some trifling if not considerable de-gree." [All true so far.] "This property in Verture to which elec the human receiving inter-Nature, to which also the human race is invaria bly subject, man has seized upon [still true and by judicious treatment can almost mold his cattle to whatever form he pleases, or stock his fields and gardens with roots of any form or flowers of any shade of color required." The latter part of this last sentence is a careless states ment and gross exaggeration, and the facts of the case will not carry the reverend author to his conclusion. That plants, animals and man will improve under culture and judicious treatment is what I contend for, but the limit of improve-ment is within the species, and no instance can e cited in which the change has exceeded that limit. No gardener has produced a blue or violet rose. It may yet be done. A ceptury ago the transmution of metals was believed in, but the age of alchemy has gone by. But it is the effect of heredity on man that we propose to consider here. The judicious farmer or stock grower will take more pains to improve the quality and value of his crops or cattle than of his children. Man is as susceptible of improv-ment in form, in heart and in brain, as the cow ment in form, in heart and in brain, as the cow or the horse, and similar influences will affect all in one way or another. No one would expect to see a superior horse proceed from the lowest grades of his kind at a single step, but by pa-tient care and judicious (not natural) selection great improvements will be perceptible in a few generations, and when conditions of climate, food, and that intelligent care which associates bicker and more refined at bareat formes to desclore higher and more refined ethereal forces to develop symmetry of form, strength of muscle, and a higher organization of brain, with all its concomtant results to make a beautiful and useful animal, combine, we see the perfection of the equine race; so of all other domestic animals. In the present social state all the children that are born are merely accidents. Neither parent feels the responsibility of the position, or seeks contact with the other with any higher aim than the gratification of passion. In fact, that motive the gratification of passion. In fact, that motive too often prevails in the matrimonial pairing; and where it is not the leading motive it is asso-clated with others equally low and unpropitious. Adhering to our thesis, it may be confidently affirmed that every thought, every passion, every habit, every impression, every idiosyncrasy is a force which may, and often does, affect the offspring, psychically, physically and morally. Abundance of facts may be adduced in support of this proposition from the most reliable authors, and the general observation of mankind in every community and in every age. Darwin gives a great many instances of this kind, and other authors have collected well authenticated facts to show the effect of maternalimpressions, dur. | progeny of diverse colors. We can only account | tion. The liabilities to err are so various that

in marks, malformations and even monstrosite see Dr. Daniel II. Tuke, in his "Illustrations of the Influence of the Mind upon the Body," cites

1 tered a show place where was exhibited a collection of fitting and suffed antimats and monsters preserved in splitly, among which was a hydrocephalle cat. From it e moment site saw whis she wished to leave the place, crying out. 'How horrible 1 it is just like a child, 'Her comparisons haughed at her fright, and insisted upon her remaining, Eight months afterwards she had a child, sufficient to a child have the comparison of hydrocephalle. '' Madam C — during the second month of her pregnancy saw a cart pass containing three men condemned to death. One of them, faint, had his head inclined to her right; his appearance indicating the most complete mention of the right; his appearance indicating the most complete mestal predictions of the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right shoulder- a norbid contraction wheth the second inclined to the right should a second the third month Madam B — the mascles. Toward the third month Madam B — had a strong repagnance to them. Her accountement was easy; the child, however, had a mark upon its left leg of violet color, of the size and appearance of a muscleshed. '' A woman, when enclicate, witnessed a fire in the direction of the related with the active indicating and the direction of the related indicating the second month and the direction of the related muscle second system is the and the direction of the related with second a mark when enclicate, with second a mark with the active and appearance of a muscleshed. '' a woman, when enclicate, with second a mark was set at the place was many miles distant, a long time passed without any definite tidmas. This incretatiny net of powerfully upon

He states a case, reported by Dr. Child, from the Lancet, too long to quote entire, of "mater-nal impressions." A woman at a penny show saw a horse fire off a gun at a rabbit, and a dum-my thrown out with the back of its head bleed-ing. It frightened have been used out of the state ing. It frightened her very much, and as she vas in the second month of her pregnancy, the impression continued with her till the child was born, having the head of a rabbit, with the wound, and instead of nails had claws like a rab-

wound, and instead of nails had claws like a rab-bit. — [Luncet, Nov. 7th, 1868. Another case, stated by Malebranche, is given of a woman, two months in pregnancy, who saw a criminal broken on a wheel. On the birth of the child it was found that every limb in its body was broken, like those of the malefactor, and in the same place. The poor child lived in a hospital till it attained the age of twenty. Dr. T. Smith, in the Lancet of Aug. 17th, 1867, in a paper on "Mother's Marks," observes,

in a paper on "Mother's Marks," observes, "One cannot doubt that these marks occasion-ally appear on children in connection with mental impressions received by the mother during pregnancy,", and gives this case: "The child was admitted into St. Bartholemew's Hospital in 1865. She was then about twelve years old. The left upper extremity and the greater part of the corresponding side of the trunk and neck were deeply stained with dark brown pigment, from which grew an abundant crop of dark, brown, harsh, lank hair, varying in length from one to two inches. The skin was rough and harsh; the arm was long, thin and withered, the *scapilla* was creat the truth of the allegations of stratagem and lying, but have little faith that the parties and lying, but have little faith that the parties perpetrating them were residents in eminently high spheres of morality and spirituality. Their doings bespeak them very like some of the un-seen intelligences who to-day work upon men with much willness, and sometimes accomplish their ends in very mysterions were unnaturally prominent. In fact, the upper limb, shoulder and back, bore a strong resemblance to cated cases where marks and even bodily deform-ities in the foctus can be fairly attributed to strong and persistent impressions of the mother." The medical profession are not agreed upon the subject of maternal impressions upon their embryon offspring. Dr. Fisher says he "made it a practice of asking his patients whether they expected deformity in the child, which one thou-sand two hundred admitted, and the result was only two cases of malformation. Hunter had two thousand cases of similar expectations, not one of which was realized. We have no meter by which to gauge the intensity of the impression necessary to produce such a result, and it appears that, to produce such result, the impression should be made during a particular period of gestation : say from the second to the fourth month. Besides, the cases cited by Fisher and Hunter are merely negative, and amount to noth-

made upon the dam during the period of tion. Jacob, it seems, understood this effect, and used it so successfally that he made serious inroads upon the flocks of his father-in-law, under the contract between them.

Sheep furnish notable instances of this kind. In new countries, where the forests are removed by burning the wood upon the ground, leaving a great number of black stumps, the proportion of black sheep amounts to a large percentage in a flock ; while on the Western prairies and on old furnis, where no stumps or black objects remain, black sheep are very rare. The sheep is one of the most timid of animals, and most easily im-pressed by fright. The natural color of the sheep is white, and where no such influences exist to change it, that color is maintained.

The ass is so stolid that a change of color seldom occurs. Horses are timid, and their progeny show the effects. So with cows. Hogs and goats seem easily impressed in this way, and so with domestic fowls. But it is probable that atavism, or descent from ancestors, has much to do in changing the colors of these animals.

If the popular idea of the cause of these effects is well founded—that is, that they were produced by mental impressions upon the mother during the period of gestation—Dr. Tuke's explanation that it is the effect of a change in the circulation of the blood, giving insufficient nutrition to an organ, is not very satisfactory, if intelligible at

If maternal impressions, like these and many others that might be cited, produce such effects upon their unborn offspring, those impressions evidently acted as a force, and what force—chemical, thermal, huminous, cheetrical, or 'magnetic? Clearly no one of these. The mind is a force dif-fering from them all, which, when greatly ex-cited, modifies the force of heredity and the form of the foctus, in some respects. These cases, however, are only exceptional, and if the popular theory is well founded, what a large number of children are born whose mental capacities and moral proclivities, for good or for evil, have been influenced by the condition of the mother's mind or affections during the period of gestation. How important it is that all the conditions thrown around the expectant mother, while in that delicate and susceptible state, should be favorable to the development of a human being that will be an honor to the parent and a blessing to the world. The father has grave responsibilities cast upon him during that interesting period. It is a time when the mother is naturally sensitive and subject to a depression of spirits, to anxieties and fears. If the unborn infant partakes of any of these influences, they will act as clogs upon his spirits or his mind during his life. Anger, 'dis-trust, or any low passion, may be inherited in this way, and a peevish, petulant, ill natured child may be the result. It is a time that demands the patient support, sympathy, and en-couragement of the husband. Instructive and sought and enjoyed, with agreeable and beauti

Original Essays. SPIRIT STRATAGEM. BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

Many years ago there was published and widely circulated a marvelous account of such deception practiced by spirits for alluring a mortal on to the loss of his life, as was very hard to reconcile with prevalent perceptions of what truth and honor require of both mortals and supernals; and which, almost necessarily, brought in question the truthfulness of either a large number of mediums or that of their controllers.

The prominent points presented in that old account may be stated thus: In vision, a medium saw and heard a large band of spirits in earnest consultation, whose leader indicated desire to bring about the death of a particular Spiritualist, residing somewhat east from Boston, and who was known to be in the habit of consulting mediums extensively in reference to the results of his worldly schemes and projects. This clairvoyant medium heard the leading spirit question his attendants as to the most feasible method by which the offensive man's death could be effected Some of the band advised one method, and some another for awhile, but none that was acceptable, till a spirit stood forth and said, "I will accomplish your wish." "How?" said the leader. "I will," replied the spirit, "go myself and force every medium whom he shall consult to predict that he will be successful if he will prosecute a certain enterprise which he has in contemplation, though in doing thus he shall be killed."

The deluding course-the stratagem-advised

by this spirit was approved by his superior, who directed its suggestor to go forward at once and put the beguiling plan in execution. He accordingly went and forced all the mediums consulted upon the matter to predict alike and favorably. Among those consulted was the very one who, in vision, had previously learned that supernals had resolved upon forcing false predictions through mortal lips, and his own mouth gave forth the same as flowed from the mouths of the others. The beguiled man trusted the concordant predictions, undertook his contemplated enterprise, and in the prosecution of it lost his life. Such, as nearly as memory retains them, were the chief points of a narrative read many years ago.

The above statements, if credited, will probably lead many, if not most, minds to infer either that clairvoyance was faulty in its perceptions, or that the disembodied host seen and heard was a band of demons, and to feel that such features of Spiritualism are very revolting. A stronger probability is that most readers will regard the work referred to as pure fiction, having no basis on facts, and never having been met with before in all their reading.

A few extracts from I. Kings, chap. xxii, with a few connecting and explanatory clauses, may cause recollection of the above account by many to whom it seems new, strange and incredible.

Ahab, "the king of Israel, gathered prophets together, about four hundred, and said unto

them : "Shall I go up against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king.

Jehoshaphat, king of Judah, was then a guest, and was willing to be an ally of Ahab. When the band of prophets had given their response, Jehoshaphat asked Ahab if there were not another prophet. Ahab replied :

There is one man-Micaiah-by whom may enquire; but I hato him, for he doth not prophesy good concerning me, but evil."

Micalah, however, though hated, was sent for, and when brought into the presence of their majesties was asked the same question that had been put to the four hundred; and, in harmony with their response, said, "Go and prosper; for the LORD shall deliver it into the hand of the king."

Micaiah was advised by the messengers who called him to the king, to let his words be like those of the other prophets. They proved to be so; but not by his own intention; for, in response to the implied intimation that it might be wise policy on his part to prophesy in harmony with the others, he said :

"As the LORD liveth, what the LORD saith unto me that will I speak."

That declaration indicates that he believed that the words of his prophecy were given him by his LORD. Their truth or falsity was no concern of his as a prophet, for, as such, he was only a mouthpiece of the LORD. This prophet may | Fancy helps our lounger in dressing gown to

their ends in very mysterious ways.

Be that biblical account pure fiction, or be it veritable history, or a mixture of the two, one learns from it that resort to craft and falsehood by unseen operators upon men and mundane affairs, was either fancied or believed long ages ago. Therefore should the supposition be now made that some invisible operators in modern assemblies and scance-rooms at times play the trickster, the assumption will be nothing new in kind. Belief that mere exit from the mortal form revolutionizes character is not warrantable. There may be great diversity of methods resorted to by the several managers and executors of the vigorous movement now being made in spiritrealms to force man's cognition of the action of supernals upon men and human affairs. Those workers are not all demure saints, nor is theirleading purpose purely religious, but, in the main, broadly educational, involving trust that intercourse between dwellers in the material sphere and those in the spiritual ones will enlighten and aid both classes. Courses of action to which their traits and inclinations habituated spirits while they were in mortal forms, they are prone to slip into after their departure, when their augmented powers enable the wily ones to be more persuasive liars and more adroit deluders than before. Also the strategist of noble aims is abler in his specialty on the other than on this side of the sphere-dividing line. The mortal intriguer who undertakes to entrap a spirit's assistant or spokesman is very liable, in the end, to find himself the baffled party. Some dwellers beyond the veil are competent to outwit the willest human opposers of spirit advent.

The story of Ahab and Micaiah testifies to the fact of spirit utterance-even forced utterancethrough the lips of mediums; but with equal clearness it shows that such utterances may be false. Omitting to give it direct application, we will ask, who doubts that a quiet glee may spontaneously creep out from the soul of a reflecting Spiritualist, and diffuse its radiance over his face, when he sits down in slippered repose and ruminates upon a recent exposition at Music Hall?

Fancy will bring before him some bright, jovial spirit, who, having found a very flexible mortal, a facile tool for any spirit, concludes to exercise his mirthful propensities through it on some stage in the outer world. He is a spirit of culture and refinement, who wants none other than an elité company of witnesses. Consequently, veiled in the form of his tool, he goes boldly to prominent D. D.s, M. D.s, Profs. and magnates many, and persuades them that he can outdo them all in crippling that prowling monster, Spiritualism. Such a helper they have long desired, and to this one they give cordial welcome and flattering commendation.

ing. Dr. Tuke, in closing his remarks upon this subject, says, "Although, however, we may not be prepared to accept the evidence in favor of the production of special marks in the child an-swering to definite mental images in the mother, we must admit that the mental condition in the latter may, through the blood, affect the nutri-tion and, therefore; the vitality of the former."

I may add here several cases that have oc curred in my own neighborhood, well attested by respectable physicians and accounted for by the mothers. Mrs. C. dreamed that her child would be born club-footed. This was early in her pregnancy. The dream affected her much, and the result verified her dream. Mrs. H. was alarmed at a monkey which broke from its keepers and entered her window. Her child was

neither man nor monkey, but a compound of both. It lived to be twenty years old. Mrs. F. H., a lady whom I well knew, was horribly disgusted, early in her pregnancy, hy seeing a man with a bad hare-lip. It deeply im-pressed her for weeks. The impression by de-grees wore off, but when the child was born it had a hare-lip. During her second pregnancy; at a similar period, the fear grew upon her that she might again be subject to a like mortification, and the original impression came back upon her with full force, and she gave birth to a second child disfigured in the same way.

A colored woman of my acquaintance, whose husband removed with her to M—, in Ohio, (her case was reported to me by her brother in-law, about 1830,) when in the third month of her pregnancy, went to see a menagerie that came to the village, where she was much inter-ested in the elephant. While standing near, he threw his trunk around, and hit her, which frightened her so much that she left at once for home. When the oblid was been its means. home. When the child was born its nose ex tended like the proboscis of the elephant.

Dr. Brice, father of the late Paymaster-General told me of the case of a woman, during her preg nancy, who wished to see a disgusting idiotic girl She walked five miles to see her, and found her In the yard, where her appearance so shocked her that she at once turned away and went home. Her child was a similarly disgusting idiot.

I might cite other cases of persons known to me, but do not deem it necessary at this time.

Like instances are common among domestic animals. Some forty years ago an intelligent observer proposed the theory that no animals were capable of domestication, that did not in the domestic state become vari-colored-that is, lose the fixed color of their feral state and have

If these conceptions are granted, how import ant it is that it be universally known and bracticed. Every social and public influence should be exerted to impress it on everymind. The press, the pulpit, the medical faculty and the statesman, each from his own standpoint should labor earnestly, incessantly and intelligently, until the duty is received as a religious, moral, sanitary and political creed in every house, and by every man, woman and child.

Papillon, in his paper on "*Heredity and Race Improvement*," says: "In other times it may tave appeared difficult or ill-advised to import into questions tonching the reproduction of man, figures and estimates not unlike those of zoötechny, where selection has been long prac tleed. But now such scruples must give way be-fore the dictates of necessity, which tells in the most unmistakable way that we cannot afford to commit one blunder more."

He touches a point here of great delicacy and importance: that is, the prudent and proper mating of the sexes in matrimonial alliances. mated pairs cannot hope to be honored_in their children. - Antagonistic forces will be so mixed up in them, that they can neither be happy in themselves, nor desire to make anybody else happy, Conflicting characteristics will be in-herited, that either parent would wish to avoid, and regret to see reproduced in the offspring. According to Darwin, nat. set selection tends to improve, but according to provide, fashionable selection tends to degenerate the buman race. Run over the families of the distinged hed men of modern times who have risen to emmine as as statesmen, jurists, orators, poets and scienti-

and how large is the proportion who were the sons of farmers, mechanics, and some even of common laborers. A Webster, a Say, a Corwin, a Ewing, in our own country, with many others, could be cited, and every country in Europe can number them by scores. There are some families in which distinguished ability has been perpetuated for several generations. The Adams family is an instance, and in all these cases a strong good sense on the part of the parents se-

cured a succession of worthy and vigorous-mind-ed children. What I will it be asked, do I hold that the weak minded should not marry and have children? Yes, if both weak and wicked, the State should interdict the union, for its safety. But it is both what that the State, build sweide cor But it is better that the State should provide for the education of all its youth, not only by the cultivation of the intellect, but also of the body and the heart, and thus work out imbecile minds and base morals. The restraint from doing wrong is no abridgment of liberty, for every well-rega lated State punkshes its criminals, but to en-courage the perpetuation of evil by permitting the worst to reproduce themselves, is a great wrong to the whole body politic. Heredity is a force, and too often a very active force, that not only transmits evil by descent, but also by communication.

The rush to be rich, to the neglect of the proper rearing of children, is one of the evils of our ; civilization. Fathers too often throw the whole responsibility of the moral and mental education of their children upon the mothers. If the moth-er is endowed with a due sense of her responsi-bility and seeks to meet it with judgment and discretion, the duty may be well discharged. But too often it happens that the mother is wanting in qualities both of head and heart for her posithey occur too frequently. An undue sensitiveness, and blindness to her children's faults, is a very common weakness; the allurements of fashvery common workness; the antirements of fash-lonable life and the glddy whirl of excitement to the neglect of maternal duties, prepare both parents for an old age of regret and sorrow on necount of their sons and daughters. The nurturing of a proud and haughty spirit, on account of wealth or position, is another evil growing out of parental teaching; then the neglect of restraint, suffering them to go and come at their will, without accountability, is another. It is needless to enumerate further. But every con-sideration or close was not the of the one time ideration or view we can take of the question, shows the importance of a good influence on the part of the mother. As Hurns says :

** A set grather gear by every wile "Date Sciences" (b) by hereit, Not for to hide of mathematic Not for to hide of mathematic og for a traff

The routine of fashionable life, the displays of style and equipage, the fuxurious living, in dress, style and quipage the invarious fixing, in mess, in eating and drinking, the social galeties, at theatres, balls, sdz/s and the like, are all incon-sistent with maternal duties. It is said by phy-sicians that to be is a common vice now. But It is very doubtful whether it should be called a vice in women who thus disqualify themselves to meet the responsibilities of maternity.

The mother who studiously discharges herdnty in producing and rearing her off-pring is most to be admired of all God's creation, and when she is properly supported by the father, who by the Indicions exercise of authority leads up his chil-dren in the path of purity and virtue, by an in-telligent and gentle control, there may we find a happy and worthly family. There is much truth in what Victor Consin

says: "Not only imprudent actions and wicked actions, but the thoughts, the emotions, the dewhich we herish in the interior of the soul, and the reserve that we will not degenerate them into acts; these des res, these thoughts, these culpus ble emotions will have their punishment. There is not in action, a thought, a desire, a sentiment that is vicious, which will not, sooner or later, every sections, when win not some or after, be phalshed at just measure; on the contrary, every thought, every action, every resolution, every sontiment that is virtuous, every sacrifice, earries with it its own recompense

When we consider that every thought, every desire, every sentiment is a force which acts upon matter and incorporates itself with matter, we may have some conception of the law of heredity. The children may thus be punished for the sins of the parent, and the parent may and actually does transmit to his posterity the evils of his own character, and bring upon his distant progeny the punishment he has had to suffer. Heredity is a fixed law of organic being. The expression of countenance, the form of features and general outlines of the person, with the east and capacity of intellect, are traits of in-

The different races of the human family and the different tribes of each race, have each their peculiar forms, facial angles and physiognomy, which were transmitted from generation to generation for indefinite ages. In civilized commu-nities, thought, business habits, and more especially a greater commingling of individuals from remote regions, and intermarriages between different tribes or nations, have tended greatly to modify such ethnic differences. But the heritage character will remain long atter the original tribal teature and form have disappeared, unless a higher degree of intelligence has associated a sound moral principle and an amenity of charaeter in the line, and changed the force of inherit ance. This is one of the great ameliorations of human character effected by Christian civiliza-" But too often, through the influence of avaiism, the old family trait reappears, and the struggle is to be encountered anew. Where strong convictions of right and principles of morality have been inculcated the triumph is comparatively easy, if the evil proclivity is met at the threshold; but let it once assume the force of a habit, and the devil will be distodged with difficulty. His victim is in his liands, bound firmly, as with fetters of iron, and he can only escape by superhuman force. I care not what the inherited evil is, it may be appetite, passion, cruelty, vice of any kind, or tendency to crime of any species, it is liable to reappear in the offspring, so remote that the character of the ancestor from whom it was inherited is forgotten. Even the complexion of a remote ancestor, as of the Afri-can or Indian, has been known to reappear after several generations, when it had ceased to be known or remembered that there was a trace of foreign blood in the family. These facts are cited to show the importance

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ty that rests upon each. Evil is a force, as well as righteon-ness. It is not a force of matter, of molecular energy, but it comes from without, and may, like disease, take such possession as to doom its victim to ruin and endanger his posteri-ty. Surrounded as every one is by forces of an elevating character, we have but to will it and we breathe them in and they become part of our nature. When we become sensible of our responsibility, and have a desire to meet it fully and faithfully, the first step is made in the right direction; then to feel assured that if we seek we shall find, that but to "hunger and thirst after rightcommess" is in itself the act of being filled. righteousness." is in itself the act of being filled, is the security and success of the person. Right and wrong are antagonistic forces that strive within us. Right has the inward approval of conscience, wrong the strong motive of selfish-ness, which too often prevails. Selfishness is an active force in every organism, and if properly directed in the human subject it is an controlling influence, and makes all that is grand and magnanimous in the human character. It leads the martyr to elect between the stake and his conscience, the true hero to hazard life and all he holds dear for the public good and the rights of his follow-men, and it influences the mother to sacrifice society, comfort and health for the wellbeing of her children. A broad selfishness, which seeks happiness in promoting the happiness of others, is noble, heroic and of heavenly origin. It comes from the pure and refined othereal re-gions in which angels breathe and in which the sainted are blest. A man may acquire the char-acter of the brute upon which he feeds, or he may attain to the higher character of the children of God. A narrow selfishness produces a disregard for the rights of others, destroys sympathy for others, demoralizes the heart, weakens the judgment and depraves the whole being. When we narrow our happiness to what is good only to ourselves, we are wretched in our greatest succes-From all the facts of heredity we see that passions, appetites, mental proclivities and even thoughts are entities, things that once having a being continue to exist even after the individual who gave them conception ceases to exist, and may be reproduced in remote posterity. This is true of all animality, and in the lower animals is true of all animality, and in the lower animals is perpetuated with little variation, making of a giger a tiger, of a sheep a sheep, of an eagle an eagle, &c., and is what Fabre D'Olivet calls the efficient will-faculty. Man differs from other an-imals in the greater variety and extremes of in-dividual characteristics. This is especially so as man rises in the scale of intelligence by educa-tion. Among savares of the lowest grade there tion. Among savages of the lowest grade there is little difference between one and another, and the differences increase in extent and number in proportion to their increase in mental capacity and range of thought. How these forces are perpetuated, and how they can remain latent through generations and then reappear, is one of the marvels of organic being. We know that it must be transmitted through the spern cells of the male or the germ cells of the female. But both of these are too minute and dissolve too rapidly for us to know much of either. The human spermatazoa is so small either. The human spermatazoa is so sman that it takes six to seven hundred, placed end to end, to measure one inch, and about five thousand lying side by side for the same measure. Now mark what potentialities are embraced in that infinitesimal colloid mass : A human being, with the form, the members, brain, mental fac-

ulties, complexion, even to the color of the hair and eyes, with all the complicated physical struc-ture, and added to all these the passions, affec-tions and appetites of his race. Then superadd-ed, the little mass may be burdened with some characteristic, physically, morally or mentally, of a remote ancestor. The physical reversion, we may admit to the materialist, is connected with matter, and leave him to give the *rationale*, but the moral and mental we must refer to a forec torees, which are indestructible, and as Byron says of the forger of steel blades :

" But if a lagger's form it bear, Let him who she ped its edge beware," (final well itsy thoughts, our thoughts are heard heaven.

Nay, more, they may survive us here on earth, they may return to trouble, to pervert or involve

they may return to trouble, to pervert or involve our offspring, near or remote. Kant said, "Two things fill me with awe, the starry heavens and man's moral responsibility." That responsibility arises from the character which the soul, the immortal essence of man, forms for itself, by means of its affections. The sould must have its constituent materials as well, as the body, and like the body if grows with what it feeds upon, by assimilating new elements from without. It has been frequently sug-gested that matter is prepared for higher vi-talization by passing through a long series of organisms, from the lowest up to man. Every organism is a compound of matter and ether, and man is the only being who is permitted to select his ethereal constituents. The selection is made through his affections. If he loves what is low, groyeling and base, he thus forms his character, and he may form a character that is lower than that of the brute, or he may, by assimilating to himself more refined ethereal elements, make up for himself a character that is but little lower than the angels. Character is quality, and the quality of anything we know is made up of its constituents,

The most filthy races of mankind are the furthest from spiritual development. Their thoughts, their practices, their affections are all low and debasing. They are treacherous, false and cruel a prey to superstitions fears, without natural affection, and have no conception of purity, of truth, and of love. There are whole tribes of men as low in the scale of being as this; and there are individuals in the midst of our most refined civilization quite as low and debased.

Every character is composite. The venomous scrpent is a composition of matter and ether. So is every human being, "The scrpent is of necessity what he is, His venom secretes itself in the cells connected with his fangs without his will or wish. It is no matter of volition with him, but man takes in the qualities which make up his character, at his will, through his affec-tions. He may have inherited from his affec-tions will affections. But he is at liberty to cher-ish or reject them. The child of a murderer need not commit murder. He may be tempted, but he may resist the temptation, and he may rise so far above it as to be shocked at the very thought. Allour ancestors were once wandering, cruel, fals and vindictive savages, and it has been the worl of ages to raise up our race to our present civili-zation. The progress has been slow; new and higher elements of character have been added, one by one, by individuals and communities in the successive generations, as they were pre-pared to receive them. What a difference there is in Christian civilization at this day from what it was three centuries ago, when to think an in-dependent thought was a crime worthy of death at the stake. Michael Servetus was a martyr, then, in Protestant lands, as was Huss before him under Roman Catholie power.

Now, whence is this change? Is it wholly earthy, material, the result of chemical, mag-netic, electric or thermal forces? Or have high-er forces of a more refined nature intervened, become constituents of human characters, adding Intellectual and moral elements, imparting new

energy and conferring new powers? Contemplate the whole world, and mark the progress from century to -century and from age to age. Then the progress of the present centu-ry, by what force was it accomplished? By the force of intellect undoubtedly. Intellect, then, is a force more effective, more directive, and withal more potent, than the grosser forces which are supposed to correlate. Should I attempt to a support to contente, shadow a tert attempt to enumerate the achievements of the intellectual force during the present century, it would re-quire a volume just to glance at them. But it is needless. It will not be pretended that this mighty intellectual force will correlate with the lower forces and if there are two forces that lower forces, and if there are two forces that will not correlate, the chain is broken and the theory falls to the ground.

Like all the other forces, the intellectual force is ethereal; it has a great work to accomplish-it is now engaged in it. Its agents are manifold m_{ind} and morals in all who would assume the reison is now engaged in it. Its agents are manifold sponsible position of parents. The reformation of human nature must be effected by convincing every man, woman and child of the responsibili-tu that the farm, and last, though not least, the sponsible position of causes which in the lawer exists is the farm, and last is though not least, the sponsible position of causes which in the lawer exists is the farm and last is though not least, the sponsible position of causes which in the lawer exists is the farm and last is though not least is the sponsible position of causes which in the lawer exists is the farm and last is though not least is the sponsible position of causes which in the lawer exists is the farm and last is the sponsible position of the responsibility is the farm and last is though not least is the sponsible in the lawer exists is the sponsibility in the lawer exists is the sponsibility is the farm and last is the sponsibility in the lawer exists is the sponsibility pulpit-in fine, whatever tends to elevate man in the scale of virtue, intelligence and true dignity. This force has been serving man from the beginning, and left its footprints in the archeology of both continents from the earliest pre-historic ages down to the present day. It forces its light upon the nations and tribes of men who have secluded themselves in greater or less darkness, and is making material, moral and mental revolutions throughout the world. But there is as great a difference in the constitution of human souls as in human bodies. They differ in tastes, in grasp, in strength, in propen-sities and proclivities, in receptivity, in original-ity, and in aspirations. Before and without the researches of Reichenbach, every physician and every observer knew that some persons were more sensitive than others, and a few well recognized the fact that some were so sensitive as to perceive what was imperceptible to all others. Then as to receptivity, the difference is equally great, which has been always known. As a gen-eral rule, women are more receptive than men. These two properties of the human soul have been efficient agents in forming the religious systems of the world. All Christians, Jews, and Mahometans believe that God, through his angel, talked with Adam, Noah, Abraham, Job, Moses, and the prophets, and also with some of the apostles. And all through the later historic ages, from the oracles of Grand down through the through the charged of Greece down through the Christian period, we have accounts of marvelous revelations through spirits. God changes not, and man is the same being, only developing more and more in the scale of intelligence and perhaps in receptivity and sensitiveness. As the education of youth increases the power increases, because it has been well said "knowledge is power," and education opens the windows of the soul to the external light and ethereal forces. Step by step will the light advance upon the world. The impossible of one decade is a realized fact in the next. While a very logical writer on psychology claims to prove that mind is but an evolution of material organism, invisible intelligences are manifesting conclusive proof that they exist without material organizations, and certify their identity to their friends and others, in the most conclusive manner, by stating facts unknown to any one in the flesh, save the person addressed. These manifestations are on the increase, and exhibit their presence, hot among the ignorant and credulous, but among those who require sub-stantial proof before they believe. "A little stantial proof before they believe. "A little leaven will leaven the whole lump." The great fire of Chicago broke out in an obscure stable, but it spread from house to house, carried for-ward by flames and brands until the conflagra-tion was general. Like all other sweeping forces, a conviction becomes general as the tide carries forward its overwhelming demonstrations which cannot be resisted, and the great truth of immor-tality and communication with spirits will ere long be universally accepted. The day comes in, first the dawn, then the twilight, and finally the rising sun, which is seen to gild the hill-tops; but as he continues to ascend, the valleys are glowing, and soon the whole landscape is lighted up. The progress, material, intellectual, and spiritu-al, of the present half century, has manifested to us the auroral dawn, the brightening twilight, and even now the mountains are beautiful as they Of the morning's first beam."

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it must carry with it intellect and his affections, which cannot be composed of ordinary matter. Thought is not matter; mind is not matter; the affections which proceed from the soul are not matter. Our intellectual friend dies, and his corpse before us is but a jump of the elements of matter. His mind and affections either survive him, as they existed in the body, or they are ex-tinet. That they are not extinct, the largest portion of mankind believe. In one view of the case, I may say that all, except the lowest and most unprogressed savages, believe in a future state of existence. For our materialistic scientists conin the archeology, from pre-historic man to the present day, in all the works of the ages, and in our books and libraries, and the affections have been operating through all time, and the perpet-uation of our race is the result. The soul, if it has an existence, is an entity, and, like the body, must be composite in its nature. Of what, then, is it composed? It must be of ethereal elements, with power to think, to act, to communicate, to love, to aspire, and to enjoy. We may, then, be-lieve that in the more refined, ethereal elements is to be found the substance of which the soul is composed, and the most refined of all is the Self-

Existent, Eternal, All Creative Spirit. Thus I have imperfectly sketched the facts and arguments upon which my theory is based. I am aware of its imperfections. It could not be otherwise, working as 1 have in the intervals of the public service, and much of the time in very poor health. And I submit it to the candid read-er whether I have not produced more facts to sustain this theory—facts which bear directly on the subject and tend to prove my conclusions than Darwin, with all his ponderous volumes, has to support his, or than Grove adduced to prove the correlation of force a Truth and utility are inseparable. By that

test, what benefit will the world derive from the demonstration of Darwin's hypothesis? All that we get is an ignoble descent and a void and gloomy future. He invites us to a great feast prepared with immense labor, gleaned from all time and from all places, and we sit down to it, but find nothing to nourish the body or cheer the soul. And the correlation of forces renders doubt-ful and uncertain all our applied sciences. The practical man cannot feel assured, that the force upon which he relies for his processes or his work will not, Proteus-like, change into another form and ruin his enterprise. The theory here offered is full of practical utility, full of progress, full of hope, and will tend to elevate man and bring him nearér to his Maker.

JOSEPH COOK AND THEODORE PARKER.

To the Editor of the Banner of Light:

Hoping that Theodore Parker may soon find opportunity for a direct personal response to the recent critical lectures upon his "Absolute Religion," according to his desire expressed in the Banner of week before last, may we venture, meanwhile, to offer a few thoughts in his behalf? That Theodore Parker was an acute metaphysician, probably he would be the first to deny. Doubtless, too, in his eager delivery of truths born of the spirit, he was not always sufficiently careful in the use of terms to be safe against such criticism as Joseph Cook's analytical mind has subjected him to. Ho was too full always to measure out his ideas in exact philosophical statement. That deep longing for freedom, commended so frankly by Mr. Cook in its outworking for the liberation of the African race, had a wide range, opposing itself to every form of thralldom to which humanity is subject; not least to the bondage of old theologies, which had too long held in check true freedom in things of the spirit. But admitting the charge to be well made, that Theodore Parker was careless in definitions, and so used expressions that would nate bear scientific analysis, does it follow that he was therefore entirely wrong in his Absolute Religion?

The term "instinctive intuition," so criticised by Mr. Cook, is perhaps confused, and, under his definition of intuition, is incorrect. But change the expression to the words instinctive perception, and the case assumes a different aspect, without any real change of Mr. Parker's position. As Mr. Cook does not venture to give a definition of the word instinct, which he says Parker confuses leads to various wonder-workings on their part, without any apparent intervention of reasoning power. Taken in this sense, the foundation of Theodore Parker's absolute religion is not so vain or contracted as charged, Mr. Cook himself recognizing, as well as metaphysicians generally, that there is in the human mind an *instinctive* recognition of God, of immortality, and of the moral law, though it cannot be scientifically classed as intuitire. It was on this inner perception, however named, that Theodore Parker built up his "absolute religion." Mr. Cook's charge of error in definitions, with all his argument drawn therefrom, fails to touch the real issue; rather does he not, indirectly, by admitting an instinctive, if not intuitive, perception of God and things of the spirit, yield to Mr. Parker the whole matter in question ? But, says Joseph Cook, if Parker had dug deeper and wider he would have found that the natural school of theology should include the fact of sin in human nature, and, therefore, recognize the need of the atoning sacrifice in Jesus Christ; the result to which his studies in natural religion have brought Julius Müller, whom Mr. Cook calls the greatest of modern theologians. It is the old difference. Man does what conscience forbids, and thereby commits sin, says Mr. Cook, and is at enmity with God. The sin is not, in most instances, committed for the sin's sake, says Parker, but from weakness of the will to resist evil : and so man is not willfully at enmity with the Source of all Good. Mr. Parker did not, could not deny the fact of sinful conditions in humanity, but held that these conditions were superinduced from various causes, such as the earthly elements surrounding the spirit in the body, or possibly, sometimes, they were from tendencies of the spirit itself, where long habit or unhappy inheritance had given proclivities amounting to a second nature. The fact that humanity never falls so low as to lose all recognition of the difference between right and wrong, however unable or unwilling to choose the right, was argument, to Parker's mind, that the spirit, when free, would seek the right as its highest good. Parker recognized that erring men need helps; but in the necessity for the great, evangelical, atoning sacrifice, for reconciliation of God to man, he could not believe. He would have given his own life willingly for the cause of truth, but he nevertheless felt that it would be a libel upon God to maintain that such sacrifice was to be taken, in)any sense, as a propitiation of offended Deity, or a satisfaction to the majesty of broken law. That Theodore Parker did not properly distinguish between the supernatural and the unnatural, as charged by Mr. Cook, we who have accepted the light of Modern Spiritualism, which We know that if man has an immortal essence ' never fairly reached Mr. Parker's mind, may

well admit. We cannot feel, however, that Joseph Cook, with his knowledge of things of the spirit limited to the manifestations given two thousand years ago, holds any very advanced position, in this direction, before Theodore Parker's denial of the old miracles.

The third lecture on Theodore Parker gives opportunity for Mr. Parker..to assume the aggressive. Never was there a plainer instance of an acute mind being warped by theological prejudice, than is shown in Mr. Cook's series of postulates; some of them so fair and candid, and others so shaped to sustain the old Moloch doctrine of sacrifice to offended Law and angry Deity-as, for instance, his fourteenth and fifteenth propositions. Men do fear the consequences of their wrong doing until those consequences have been more or less worked out in what is called punishment. It is fear of this punishment and sense of having put ourselves out of the fold, rather than recognition of any obligation to satisfy the injured majesty of violated law, that gives conscience the power to

"Make cowards of us all."

Again, what a monstrous exception to the law of correspondence Mr. Cook has ventured to uphold, in denying that the "Sun behind the sun," shines upon the righteous and the unrighteous, just as the sun of material Nature shines upon the just and the unjust! Yet he must make this lenial to save his theology, when he knows, in his heart, that the Spirit of Love, which was illustrated in the parable of the prodigal son, and which rejoices more over one sinner that repenteth than over the ninety and nine who never went astray, makes no call for the atoning sacrifice, but to the sincerely penitent seeks rather to alleviate the punishment. The spiritual sun of God's love must and does shine equally upon the rightcous and the unrighteous; but, as in external earth life, the sun does not shing upon the unjust or the just, if they shut themselves up in abodes that have no windows to let the light in, so in spirit-life, the men or women who have built about them, by their course on earth, mansions or clothings of the spirit, with doors and windows closed against the love that longs to greet and help them, must remain in darkness, until they can begin to be opened to the benignant light. But the light and the love are, all the while, beaming upon them and their habitations, just as the external sun shines upon the abodes of the just and the unjust in earth-life.

Mr. Cook admits that he cannot, by reason, prove the fact of the evangelical atonement ; but claims that he can prove the need of it. In our judgment, he cannot prove one more than the other. He who proclaimed the law of love to God and man, as containing all the law and the prophets, gave up his life out of his great love, not from any call to appease offended Deity. To help his fellow-man to find the Father, not to propitiate an angry God, he suffered on the cross of agony. Strange as it may sound to Mr. Cook, we yield to none in appreciation and love of that Elder Brother whose great life and teachings have, done, and will yet do, so much for the uplifting and regeneration of humanity, in spite of the theology that has so cramped and limited thus was there a bond of sympathy established their bepeficent outworking. Т. В. И.

THE BALLAD OF CONSTANCE. With diamond dew the grass was wet, "I was in the spring and gentlest weather, And all the birds of morning met, And carolled in her heart together, The wind blew softly o'er the land, And softly klssed the joyons ocean; He walked beside her on the sand, And gave and won a heart's devotion. The thistle-down was in the breeze, With birds of passage homdward dying; His fortune called him o'er the seas, And on the shore he left her sighing. And on the shore he left her sighing. She saw his barque gilde down the bay, Through tears and fears she could not banish; She saw his white sails melt away; She saw them fade; she saw them vanish. And '' Go,'' she said, '' for winds are fair, And love and blessing round you hover; When you sail backward through the air, Then I will trust the word of lover.''

Sill ebled, still flowed the tide of years, Now chilled with snows, now bright with roses, And many sulles were turned to tears, And sombre morns to radiant closes. And sombre morns to mean by, And many ships came gliding by, with many a golden promise freighted;

Spiritual Phenomena.

SATISFACTORY SPIRITUAL TESTS.

To the Editor of the Banner of Light-

Allow me to forward you the following remarkable communication which some time ago I received through the mediumship of our faithful brother, J. V. Mansfield.

I called to see him one morning, simply to obtain the address of a friend of his who had lately changed his residence, and I had not the slightest idea of receiving any communication from my spirit-friends through his mediumship; but when I was at the point of leaving he asked me if I had not some questions I wished to ask of any of my spirit-friends. I told him "Yes, but at present I could not afford it, times being too hard to spend any money except for actual necessities." But he told me to sit down and write any questions 1 wished, and if answered they should be so free of charge. So I wrote the following :

"MY DEAN FATHER—Do youndvise me, to the best of your knowledge, to go into the advertis-ing business with Mr. N—, or not? Your affectionate son, NOEL."

While writing the question, I was seated at a separate table, several yards from the medium, and am sure he could not see what I wrote. I then folded and fastened it up, and handed it to him; and he then, in my presence, keeping his left hand flat on my letter lying on the table, wrote the following answer:

"MY DEAN SON—As your father is not at this moment present, I will say what I consider to be your duty. I think your father would approve of my judgment in the matter. I do think, as times are, it would not much improve your trade by making the change you contemplate. Your book business is as good as any other at this time; none is good for anything at present. I would not embark in any business, advertising or what not, for the present. Get along as cheaply as you can. By and by we may advise a change, but not now.

Your father and 1 often visit dear old Grantham; last time we did so we met Sir Isaac New-ton, looking over his boyhood school place. We then wandered up and down the two main streets, then down by the Malting houses, down the canal, and then to our spirit home.

Your mother, C." I will here state that I am very little known to Mr. Mansfield, and a stranger in this country, being English. He could not possibly know anything about me or my antecedents, and I never had any conversation with him on the subject. You will perceive that, after answering my question, my dear mother then proceeded to establish her identity, which she very successfully accomplished, and the following is an explanation of the latter part of the communication. My father passed into spirit-life in the year 1866, holding, the office of Mayor of Grantham, Lincolnshire, at the time. My mother passed to the spiritworld about sixteen years previous. When living on this planet, my mother always spoke of Grantham as "dear old Grantham," and some few years before my father passed to the "other side" he was the chief means of having a statue of Sir Isaac Newton erected at Grantham, and between them, Sir Isaac Newton having been born at the village of Woolsthorpe, near Grantham, and received his early education at Grantham College. The town also contains two main streets-High street and Waltergate, and the Malting houses spoken of are "Lee's Maltinghouses," well known in the town and vicinity; and on the banks of the canal mentioned, called the Grantham and Nottingham Canal, are situated the Gas Works, which are about a mile from the town, and of which my father was manager, and also secretary of the Gas Company. Thus my parents were naturally attracted to their old associations : and finally, the communication was signed "C.," my mother's name being Caroline. None of our family are now living at Grantham, being scattered in different directions since

the death of my father. Yours very sincerely, NOEL WINTER.

And many ships came glidling by, With many a golden promise treighted; Rut nevermore from sea or sky Came love to bless her heart that waited, Yet on, by tender patience led, Her sacred footsteps walked, mubiden, Wherever sorrow bows its head, Or want and care and shame are hidden. And they who saw ber snow-white hair, And dark, sad eyes, so deep with feeling, Breathed all at one the chancel air, And seemed to hear the organ pealing. Till once, at shut of autumn day. In marble chill she paused and harkened. With startled gaze, where far away The waste of sky and occan darkened. There, for a moment, faint and wan. High up in air, and landward striving, Stern-fore, a spectral barque came on, Actoss the purple suiset driving. Then something out of nights he knew, Some whisper heard, from heaven descended, And pecfully as fails the dew Her iong and lonely vigit ended. The violet and the bramble-rose Make glad the grass that dreams above her; And Ireed from time and all its woos, She trusts again the word of lover. - William Winter, in the Galaxy.

Vermont State Convention.

Vermont State Convention. To the Editor of the Bainer of Light: The Vermont State Spiritualist Association met in Quar-terly Convention at Toid's Hall, in Cuttingsvile, on Fri-day, Jan. 5th, closing on Sunday evening. The extreme cold weather and great depth of show at the time prevent-ed as large an attendance as we had reason to expect on Saturday, however, the hall was well filled through the day and evening. Saturday night brought a severo storm, which prevented alarge attendance through Sunday. Still a respectable number were present, and altogether the Convention was a very harmonious and profitable one. Dr. E. A. Smith. President of the Association, was in the chair, though suffering somewhat from the effects of a re-rent illness. The Doctor's absence from our Conventions would be seriously feit. It has hop been an earnest friend of and worker in our meetings, and his services as presiding officer are appreciated by his numerous friends. The speat-ers present who gave set addresses were Dr. H. B. Storer of Hoston, Dr. E. B. Holden, Mrs. Mary Albertson, Alonzo Hubbard and A. E. Stanley. Famile Davis Smith was in attendance, but siekness on Sunday deprived the Conven-tion of her valuable labor in Conference as well as from the stand. When the Doctor rises to speak, all settle quietly in their place in anticipation of the rich things in store for them, for his utterances are always the choice of-fering of a humane and exalted spirit. Dr. E. Holden gave avery acceptable address. The Doctor is a sharp thinker, and, heing very conselentions and straightforward, he drives directly at the mark, leav-ing no one in doubt as to his meaning. Mrs. Albertson gave two addresses. Sho spoke well. She is in truth a speaker of no ordinary merit, ready sud apt. Her second address was one of personal experience, and was very handsomely given. As a cricio medium i regard her as one of the best that I ever met. Mrs. Albertson gave two addresses. The concerence ho is ready, and not u

wit. The conference meetings were well sustained. Aside from the speakers aiready named. Harvey K. Howes, D. P. Wilder, J. J. Kelsey, H. Dillingham, Mr., Spankling, Mr. Kelly and others contributed earnest words. Mr. Kelly (I have not his Christian name) favored the Convention with a poem which elicited considerable ap visuo

Convention with a poem which elicited considerable ap plante. The recent law of our Legislature, "regulating the practice of medicine," was fully and sharpiy discussed, and a committee was appointed to draft and circulate peti-tions praying for its repeal at the next General Assembly. An editorial article on the subject in the Banner of Light was read before the Convention by UF, E. B. Hoiden. Singing was furnished through the various sessions. The usual voto of thanks was extended to the Italiroad Company for free return checks; to the host and host esp-the speakers and singers. And I would be permitted to speak in high praise of the efforts of Air, and Mrs. Todd in providing so generously for the comfort and pleasure of their numerous guests. Every want was anticipated and provided for. The Gonvention Adjourned to meet at the Wilder House, in Flymouth. on Friday, the 8th day of June next. Leicester, Vt., Jan. 22d, 1877. A. E. STANLEY, Sec.

Washington society has some peculiar wrinkles. A * on a lady 's visiting or invitation card signifies that the lady is the wife of a member of Congress, a 5 a member's daugh ter, and a | other lady relative or friend, inmates of a member's family.

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New York, Jan. 19th. 1877.

P. S.-Also some months ago, during a sitting with Mrs. Read, an excellent trance medium of this city, I was informed that an aunt of mine. lately living in London, giving her name and relationship, had passed to the spirit-world three days previous to the sitting. In course of time I received letters confirming the fact.

I notice in Banner of Jan. 6th a communication purporting to be from Mrs. Mary Nichols. I was stopping at Bath, L. I., at the time of the accident, and all the facts mentioned in the communication are correct. N. W.

A Cherokee Indian's Vision.

From our valued cotemporary, the Cherokee Advocate, we learn that a Cherokee of advanced age lived at the mouth of the Salisaw, where he recently died. He was an "old time Indian"— of quiet habits, who so loved his home that he rarely left it to attend the public gatherings of his district. He was independent, outspoken, and evinced his unbelief in spiritual things be-cause he had no positive evidence of them. He was known as Ned Justice, and while in excellent health, before reaching his farm one bright morning, he met a small man, a stranger, who seemed to be surrounded with a light different

seemed to be surrounded with a light different from any before seen. The stranger said : "Those who have lived and died are thought by many to disappear from earth altogether, and to live hereafter, if they live at all, at a great distance. That is not so. They do continue to live, but they live here all around you, though you cannot see them. You can now see for yourself, for yonder they are." He pointed to the left, and the Indian saw a num-ber of people in painful agitation. He again spoke, and repeated what he had before said. "Yet those who have lived on earth live still after they are said to die, though they are unafter they are said to die, though they are un-Look," said he, pointing again, but this time to the right, where Justice saw a multitude engaged in the most pleasant and friendly intercourse—

perfectly happy. The Advocate says that Justice was a man of few words, and had an excellent character for truthfulness and other good qualities, and that when he related that morning's experience he did it with reluctance, remarking the disposition of the public to disbelieve statements, coming from whatever source, deviating from an established faith.

The Advocate further says that the only ques-tion asked the little stranger was, whether par-ties who had lived as man and wife here would continue their relations after death, to which here would replied that it would depend wholly upon the parties themselves, and their adaptation to each other's society.—The Indian Herald, Pawhuska, Indian Territory.

The contention before society is not one of Spiritualism, but of *personal liberty*, the right of free inquiry without the officious assistance of policemen, however active or intelligent; the right of the individual to examine controverted subjects for himself, without legislative "dry nursing" in any form. Let this be generally enforced at the present juncture. — WILLIAM VOLCKMAN, in Medium and Daybreak, London, — Eng. Eng.

FEBRUARY 10, 1877.

QF LIGHT. BANNER

Spiritualism Abroad.

DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS.

BY "M. A. (OXON.)"

"But you must confess that he has a great mind."

mind." "A great mind i a great fiddlestick i a great bladder for dried peas to rattle about in !" said Mrs. Cadwallader, vivisecting Mr. Casaubon, ac-cording to George 'Eliot's veracious record in "Middlemarch." A perusal of Dr. W. B. Car-penter's second lecture at the London Institution invasistibly recalls this passage. It is no part of penter's second lecture at the London Institution irresistibly recalls this passage. It is no part of my design to traverse the ground covered by the lecturer, and to point out how entirely he fails to deal with facts. Other writers, if they think it worth while, may do that, and very ensy work they will find it. It is my wish to point out a few of these "dried peas" that make such a rat-tling; and when they are pointed out, my read-ers will have no difficulty in seeing what lifeless, dried-up things they are, how destitute of all

ers will have no difficulty in seeing what lifeless, dried-up things they are, how destitute of all power of germination, what good-for-nothing relies of a by-gone time. Forty years this "great mind" has been con-cerning itself with the fallacies of Spiritualism and kindred subjects. During forty years it has fastened upon all phenomena that came in its way, and so, Dr. Carpenter would have us to conclude, has eminent claims on attention. The conclusion most informed persons will draw is somewhat different. If, as the lecturer says, he has spent forty years with this result, then forty has spent forty years with this result, then forty worse-spent years were never passed by man. Any schoolboy (as Macaulay would have said) — any fairly educated and unprejudiced man would be able to disprove all his conclusions in forty weeks, and less, and to put in the place of these "dried peas" facts of vital power which will in-crease and multiply and bear their wholesome fruit. After forty years, Dr. Carpenter ought to know better; and it may be suggested to him whether there is not something radically wrong in the method which has produced such results? Here are some of his "dried peas": Inherent Impossibility.—What you say is inhe-rently impossible, and so I reject it. Why? Behas spent forty years with this result, then forty

rently impossible, and so I reject it. Why? Be-cause it is. A good feminine reason; but before Dr. Carpenter has a right to use it, he must be able to affirm that he knows all the laws of na-ture, and therefore can state that these phenomena do not occur in accordance with any of them. And in order to do that he must also know by what laws they do occur, in which case he would be a good deal wiser than he is. Nothing is "in-herently impossible," not even that Dr. Carpenter may one day see and confess his errors. The word "impossible" ought to be expunged from our dictionaries. It is a "dried pea" too, a cover for ignorance, or an excuse for laziness.

Self-Deception.—Mcdiums are victims of hys-teria, fond of unhealthy notoriety, shamming to gain attention. Well, and what of the people who attest the phenomena? Are they hysterical too? Do men watch the evolution of these phenomena day by day for years, and that not in open circles, where inducements for deception niny be presumed to exist, but in the seclusion of their own families, and then maintain silence about them in public, lest they should be annoyed by gossip and idle questions—and this for the sake of notoriety? Was there ever such a "dried pea" as this? If Dr. Carpenter knew as much as he would have us to believe he does of Spiritualism, he would know that there are hundreds of private circles where all these phenomena which he disputes are daily occurring, and he will not persuade the members of them that they are all self-deceived. They will tell him that "the boot is on the other leg." Intentional Deception.—Nor will they be pre-pared to hear with patience that their wives and doubters, some and hydraude are intentional

paren to hear with patience that their wives and daughters, sons and husbands, are intentional impostors; that the baby who can't speak has learned conjuring tricks in its mother's womb, and is now engaged in a successful attempt to impose on its fond mother's credulity. To them that will seem very nearly "inherently impossi-ble." Nor, putting all other considerations out of view for the moment, will they entertain a high notion of the case of an opponent who is reduced to such arguments to holster it up. reduced to such arguments to bolster it up.

Unconscious muscular action .- This is a very dry pea indeed. Dr. Carpenter has had it in his pocket any time these forty years. *Ideo motor* action is its *alias*, and it comes out of the same , od as *unconscious cerebration*. The one ex-plains all physical, the other all mental phenomena. Well, as a matter of fact, they don't ex-plain anything but a very small proportion of cases. The ideo motor pea does not touch cases of motion without contact, such as the present iter has seen and carefully of cases. The other does not touch the best and most trustworthy cases, of which I could narrate a score on the spur of the moment, which have occurred in my own personal experience, where information undoubtedly external to my mind has been communicated from without. And my conclusion is also that of a number of others, who have had facilities for observation. Indeed I do not know any man who has had proper means of investigation, and who has used them without "prepossession," who has not arrived at this same conclusion. Dr. Carpenter does himself injus-tice in insisting as he does on his prolonged investigation of these occult facts. They can, by their networks the schemeting investigation by their nature, be exhaustively investigated only by those in whose presence they occur, or by those who have constant and regular access to a "sensitive." They can't be produced to order, and Dr. Carpenter can't have them ready for him when he finds time to call and look at them. So he misses them, and he has not seen in his forty years a tithe of what a man who has a sensitive in his house may see in one year, or less. Statement of half facts.-A dangerous expedient largely resorted to by the lecturer himself. In all this pea-rattling he has only skirted the fringe of the subject. He either does not know or has suppressed allusion to all the more important phenomena of Modern Spiritualism; and even when he is forced into a corner, and obliged to promise that he will investigate facts brought under his notice, he eagerly avails himself of any loophole of escape. This was so in the case brought before him by Dr. Wyld, respecting which that gentleman castigates him in the Daily News of Dec. 19. This was so in Slade's case. Prepossession causes him to be a great offender in this respect of ignoring inconvenient facts, and stating the half-case only that makes for his "dominant idea." Dominant idea.-Here is another "dried pea." "What," says Dr. Carpenter, "you persist in saying that tables move of themselves, when I have shown you that you move them yourself ! You persist in regarding clairvoyance as a fact, when I tell you it is a delusion!. You persist in your belief in the evidence of your senses! You your belief in the evidence of your senses 1 but are a monomaniac-the victim of a dominant idea-the sport of a prepossession 1" Here is a glorious rattle. What does it mean? Simply this, that we have a prepossession in favor of our facts, and Dr. Carpenter against them. Un-doubtedly we have; but, as I have before pointed out, there is this difference between us: ours is the prepared borne of repeated observation. the prepossession born of repeated observation, his the prepossession which rests on prejudice and dislike. We have seen, therefore we believe. He has not seen, therefore he does not believe. That is all. And now what does all this pea-rattling amount to? We are deceivers or deceived; we are igno-rant, and foolish to believe what we think we see, but what Dr. Carpenter knows we don't. his absence, and attempted to demonstrate the falsity of an experiment made by him to prove this same accurate man of science quoted from the science of the tent of the science of the scie

memory an account of the singular, phenomena which occurred under such perfect conditions in the house of Dr Speer. The Doctor had detailed the formation of the cross in a closed room, as cd the formation of the cross in a closed room, as a good case of motion without contact. In his reproduction of the record, given to him with the strictest scientific accuracy, as I can testify, he so transformed it that every point was altered, every statement falsified, and then calmly pro-ceeded to adduce it as a proof of Dr. Speer's in-capacity for observation. Dr. Speer exposed the misstatements, but they have not been with-drawn and apologized for. Again the delinquent is Dr. W. B. Carpenter. Yet again, in this second London Institution Lecture occur statements respecting Mr. A. B.

Lecture occur statements respecting Mr. A. R. Wallace and Dr. Wyld, which were characterized in the Daily News of Dec. 19 in terms that should make Dr. Carpenter look to his own glass house before he throws stones at other people's. Mr. Wallace says, "It is hardly too much to say that every one of the more important statements that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favor may be shown to be equally opposed to the actual facts of the case," as a statement which Mr. Wyld had just before shown to be utterly untrue. And again, "The most charitable view we can take of Dr. Carpenter's charitable view we can take of Dr. Carpenter's persistently ignoring or misstating all facts opposed to his own stereotyped theories, is that he is the slave of a dominant idea.

Dr. Wyld convicts him of "three very impor-tant mistakes" in one paragraph, and concludes with Mr. Wallace that the Doctor's prepossessions have made a monomaniac of him by placing him "under subjection to a tyrannically dominant idea.'

Even Mr. Lankester had to call on Dr. W. B. Carpenter for an apology for misstatement, an apology which, by-the-by, he never received. So that on all grounds, and on the witness of his own friends, brothers in that sacred mutual admiration brotherhood, the Royal Society, Dr. Car-

miration brotherhood, the Royal Society, Dr. Car-penter should be the last man to charge other people with inaccuracy, especially when that in-accuracy does not exist. It is *he* who is inaccu-rate; it is *wo* who are literally exact. It would be of no moment whatever to note these glaring facts, were it not that there are still a number of people who take their ideas from men who, like Dr. Carpenter, rattle the peas loudly enough; sheep who jump after the bell-wether, persons who cannot or will not think for they must not swallow everything that Dr. Carthey must not swallow everything that Dr. Car-penter tells them. He is not a trustworthy guide In all things, and when his preposessions are stirred he is less trustworthy than ever. Just now he is especially to be distrusted, for, like his bother F. R. S., Prof. Lankester, he has shoul-dered his mop and joined that crazy band of en-thusiasts of whom Mrs. Partington is the immor-tal type.—Medium and Daybreak.



METHODS OF MEDICAL EXORCISM. Why the Spirits are Determined to Remain,

BY PROF. S. B. BRITTAN.

To the Editor of the Banner of Light:

An extract from an old number of the New York Medical Review is traveling around, as lies generally do, on nimble and numberless legs, and bristling all the while with more quills than " the fretful porcupine." The writer assumes that Spiritualism is an epidemic and incurable disease; that there are nearly three millions of hopeless cases in this country alone; that there are seventy-five hundred lunatics now living whose insanity "may be directly traced to Spiritualism; that the victims are now almost altogether from the vulgar and illiterate classes "; that "scientific men do not seem to be liable to the contagion" that the "few men and women of talent and genius," said to have fallen victims, "were attacked years ago"; that "it has lost its hold on the higher classes, and is now spreading with fearful rapidity among the rude and illiterate,' so that " whole communities are given over to its influence."

Here are something less than a dozen oblique statements, coiled together like a nest of vipers. statements, coiled together like a nest of vipers. The animus of the whole is to deceive the pub-lic. The sectarian pulpit, that fulminates small thunder against every free and fearless investi-gator, has something to do with this very ques-tionable business. Thanks to the New York Observed to the table, and the same invisible power moved amined the table again. I had previously ex-amined the table and furniture of the room. Will not some of the vaunted so-called exposers of me-diums and the spiritual phenomena do the world a service, and explain to me and the public how the above things were done? and further, will Observe and the spiritual phenomena do the world A large number of avowed Spiritualists reside Observer and other unscrupulous journals that they not perform them under like conditions, quote the statements of the Medical Review ap-and so save us from our 'infatuation' and so save us from our 'infatuation' and folly?'" provingly-they give currency to mischievous errors and falsehoods. Each and every one of these little vipers is thus made to travel with more legs than a tarantula. Of course the most unprincipled falsifier of the facts may tell some truth by accident, and the Doctor in the Review says, "I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured." Here the writer told a truth the significance of which he did not exactly comprehend. But why should he expect to succeed? He has made no proper diagnosis, and his prescriptions are worthless. Spiritualism rests securely on the broad bases of eternally existing laws and the world's experience. When one's convictions repose on such a foundation, you can neither get the truthout of him by physic nor surgery. The stupid attempts of many doctors consist chiefly of bold and bitter denunciation of the believers, and of vain efforts to expel the spirits by the puerile methods of professional exorcism. It is not likely that spirits would prefer to settle down permanently either in a chemist's laboratory or an apothecary shop; we should hardly think they would find the most agreeable society among the bigots in theology and medicine; we have no evidence that they are especially interested in professional butchery and the drug business; but we have often had occasion to notice the fact that they do not get out of a man at the bidding of his family physician. This is fully confirmed by our medical reviewer, who admits that his skill is unavailing, and that the spirits have been too much for him every time. Now there must be some reason for this wonderful pertinacity on the part of the spirits. They submit to be peppered with pills and powders, showered with all sorts of vile and nauseating decoctions, and yet they remain in possession of the citadel, and seem to bear this abuse with infinite composure. How shall we account for this extreme amiability under circumstances involving the greatest provocation? Here is a profound problem for our solution. It is so intricate that we are little disposed to dogmatize on the subject. We can only offer a single suggestion for what it is worth, and then leave the whole matter to the judgment of the reader. Here is our thought concerning the solution of the problem under consideration, and, we offer it freely, but with diffidence : Probably one reason why the spirits remain in spite of the doctors is that they may ascertain-if that be possible-about how low learned ignorance can sloop in playing the fool for the world's amusement.

Banner Correspondence.

New York.

BINGHAMTON. - A correspondent writes, Jan. 29th: I wish to furnish an item to aid in proving Spiritualism and the immortality of the soul. Near Binghamton, a few years ago, a family by the name of Suydam lost, by diptheria, two children, a boy and a girl. The little girl, being only twenty two months old, had never had her picture taken, and it has been the earnest desire of the parents to obtain, through spirit mediums, a likeness of their lost darling. A few weeks ago a Mrs. Steele, of Cortland, a draw-ing medium, who is being developed by her spirit-guides, came into the place to visit some friends. She was invited by this family to spend a short time with them for the nurses of invasa short time with them for the purpose of inves-tigating this glorious truth. But to the test: She commenced by arranging the family, consisting of the parents and one son, around a small table—on which were arranged the paper and crayons—with their hands placed thereon. In a few minutes' silent watching, as it was in open day light, the medium became entranced, her hands began jerking violently, and the inside of the right hand turned purple and icy. She held a pencil in each hand, and after magnetizing the paper by rapid passes over it the drawing commenced. The pencils were placed close to-gether at the point which was to be the top of the head, which was nearest the medium, and with a quick but steady movement the outlines of month and conduct and control the point which was proved of mouth, eyes, and some other minor portions were drawn. At the third sitting the pleture was finished, to the great joy of the parents, as it was a perfect pleture of the little Gratia—with laughing eyes and curly hair, and even the beads and dress in which she was buried-who, in spite of the teachings of theology, they believed lost

duce or perform under the same circumstances or conditions. I have had two or three inter-views, or sittings, with him, and besides the phe-nomenon of slate-writing, which was accomplish-ed in the ways described by many of your cor-resiondarty. I will mention one or two things respondents, I will mention one or two things which I have not seen detailed by others: The day-was bright with sunshine, the room was perfeetly light, and I could see everything in the apartment as distinctly as I ever could in any room and at any time in my life. In connection room and at any time in my life. In connection with the slate-writing, and immediately succeed-ing it, the Doctor took out his pocket knife, a very common and ordinary one, and placing it on the slate asked the spirit (Owasso) if he would take it off. The raps answered in the afirmative. Slade then held the slate under the leaf of the table, but not so far as to prevent me from scalar band all the time. In a second from seeing his hand all the time. In a second or two the knife came out from the other side of the table, opposite us, and rising, passed over and fell upon the table. He then asked if the spirit would open the knife; three raps signified yes, and laying the closed knife on the slate he deliberately passed the state under the edge of the table, as before. I watched it closely, and instantly on its disappearance from my sight I looked at the other side of the table, and saw the knife come up, and over, falling on the table The period elapsing from its disappear ance closed, until its appearance open, could not have been one second, and all the time Slade's hands were in sight.

We then stood up, putting both of our hands over the top of the table near the middle, letting the tips of our fingers touch it lightly. The table instantly rose up about eighteen inches, and re-mained so suspended until 1 counted "fortymained so suspended until I counted "forty-four," which must have taken at least twenty seconds, from the deliberate way in which I counted. After sitting down, and while we were talking with each other—being at least four or five feet apart—myself and my chair were sud-denly pulled backward nearly six feet, and in a direction away from Slade, who remained per-fectly still. I then placed my feet upon the rounds of the chair, and asked to be moved back to the table, and the same invisible nover moved

the manner of Charles Foster. She has answered many questions in this manner, and, as far as my experience goes, seldon fails to give correct answers, as she has afforded me a number of good tests in this way, and as readily as Mr. Foster, with whom I have had several scances. Societies wishing to engage a first-class speak er-and test-medium will do well to investigate her claims. She can be consulted or addressed 28 West street, Boston, Mass.'

California.

SAN FRANCISCO,-A copy of The Chronicle of this city, sent us by a correspondent, contains the following epitome of one of Dr. J. M. Peebles's discourses. The lecture, upon the topic given, was delivered in Charter Oak Hall :

"Mohammedanism: A Betief Involving Seren Heavens and Seren Other Places.—He described the howling and dambing dervishes of Stamboul, the howing and valeng derivisies of Standoom, and said that some of them, as he witnessed, pos-sessed remarkable magnetic power, stanching the flow of blood from an ugly wound by a touch, and healing a palsied arm. They claim miracu-lous power, and agree with the Shakers and Quakers that divine inspiration has not ceased. Mahammedana subst the destina of the trait Mohammedans reject the doctrine of the trinity and that of the atonement as irrational, and claim that every sin has its punishment, from which there is no escape. They believe in seven hells and seven heavens, shading insensibly into each other, and the difference between the highst hell and the lowest heaven is no more than between any two heavens or hells. They are very strict in honesty and temperance, except in the cities, where they have become somewhat de-moralized by contact with European Christians. Passing to Palestino, the speaker described Joppa, a Turkish scaport town, the streets nar-row and dirty, but many of the dwellings very richly furnished, and surrounded by beautiful gardens. The plans of Sharon, over which they passed on their way to Jerusalem, were fertile, artificially irrigated, and reminded him of the plans of the Sorramento vallow. Passing over plains of the Sacramento valley. Passing over the rough and comparatively barren hills, they came in sight of Jerusalem, and were filled with emotion in prospect of the place with its holy memories, till coming to Jaffa they stumbled upon some lager beer saloons, when their piety and meetry not with a sudday observed, it samual and poetry met with a sudden check—it seemed so like home. The Church of the Holy Sepulchre, with each of four denominations worshiping apart within, and the Mosque of Mt. Moriah, with Turks intoning their prayers inside, and Jews wailing outside, were next described; and the tomb of Adam, where Mark Twain shed such bitter tears, then came in for a brief notice, as also the tomb of Absalom, at which every Jew panied by a curse. Then come the Mount of

Olives and the Valley of Hinnom or Gebenna, or, in plain English, hell. Contrary to the Orthodox impressions of his carly youth, he found oranges and figs growing there, and was satisfied that the literal hell was quite a nice place after all.

A similar change came over the spirit of his Sunday school dreams upon taking a bath in the

Sunday school dreams upon taking a bath in the Dead Sca—a handsome sheet of water, clear as a crystal, but of specific gravity so great that it was impossible to sink therein. At Bethlehem he saw sheep and goats feeding on the house tops. At the convent there, he ex-perienced great kindness from the monks, and blessed them for their care for the poor children. A mid varied superstitutions by had readined many Amid varied superstitions he had received many kindnesses from men of all nationalities and all faiths; but he would say that foreigners—partic-ularly Germans, Italians and Frenchmen—were much more courteous, obliging and warm-heart-ed to strangers than our American people."

Kansas.

WICHITA, SEDGWICK CO.-S. W. Richmond writes as follows: Hurrah for Wichita! The most progressive and liberal city of the Union ! 1 stood upon the sidewalk and presented the Memorial to our Minister in England in favor of Dr. Slade to the citizens as they flocked around me, and procured the names of two hundred and twenty out of the two hundred and twenty-five to whom it was off-ored. Four pro-fessed Christians and one materialist refused to sign it. Not one-fourth of the names are professed Spiritualists, which fact shows the liberal spirit of our picople, as a whole. Their eagerness to record their firm protest against the use of the criminal law to stifle free thought and investigation of any subject, however unpopular, is credit-able to their manhood.

Passed to Spirit-Life:

З

From West Newbury, Mass., Jan. 24th, 1877, H. F. farr, aged 51 years 5 months.

From the residence of his son-in-law, Charles Nownes West Liberty, Iowa, on the 18th of January, 1877, Horaco Clark.

Clark. Mr. Clark was on a visit to his daughter, from his native State. Vermont. He was a man of kindly nature, honest and conscientions, a kind father, and an oliging neigh-bir. In his later years he was an interested reader of the Banner of Light, and books upon the spiritual the follosophy, and this mind was much enlightened and theralized by such reading. Although not a confirmed Spiritualist, he halt no prepulices against the doctrine, and knowld the Bibbe fa-vored the views of Christian Spiritualist, and that the doc-trine was more reasonable than the old theological no-tions he was early tanght to helbere. He earnestly desired the tangible evidence of his truth that thousands so fully endor. We shalt miss him, but we know our loss is his gain. We hope to hear from him occasionally. In his new home, and in the meantime to prepare ourselves by good works for a companionship with him in the Heavenly Kingdom, W. M. W.

From Berkeley, Cal., Mrs. Hattle, only daughter of Mrs. Julia Cariton, and wife of W. L. Hamilu, Esq. Mrs. Hamilu, nee Cariton, will be remembered in love as a teacher in the Belvidere Seminary. She was a noble and bighty gitted woman, a firm and faitfuit defender of Soir-imalism. Mother and child were laid in one grave. Mrs. H. F. M. Brown gave the funeral discourse. We trust our sister's earth-work is not ended. The world has med of her and like souls.

From his late residence in Realdsburg, Cal., Dec. 3th

From his late residence in Headoburg, Cal., 17cc. 2di, S. G. Burgess, aged 70 years. He was a firm and consistent Spiritualist, ever ready to advocate the cause with friends of focs, and took great pleasure the reading the Banner of Light. He leaves a wifo (who is also a b-flever in the Spiritual Philosophy) and a daughter to mourn his departure. Their loss is his gain. (Religio-Philosophical Journal please copy.)

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agale type averages ten words, [

New Yooks.

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"THE GHOSTLY LAND: The Medium's

A maiden lady said to her little nephew: "Now, Johnny, you go to bed early, and always do so, and you 'll be rosy checked and handsome when you grow up.'' Johnny thought over this a few minutes, and then observed, "Well, nunty, you must have sat up a good deal when you

Indiana.

LIGONIER.-J. M. Bare writes : I am young in the cause of Spiritualism, having only taken the Banner a few weeks. I like it first rate. There is a reality in Spiritualism that I am satis-fied with. The first number I received of the Banner of Light did me more good than anything I ever read. It has cured me of using pro fane language, while the reading of orthodox re ligious journals had no effect on me. I will just say my belief in Spiritualism is contrary to the way I was brought up.

WHEELING.-M. N. Dunlap writes that he notices with amusement the avidity with which the press throughout the United States hastens to seize upon and parade before the public the to seize upon and parade before the public the statement that Spiritualism is the prolific mother of million-formed insanity; just about so often a paragraph to that effect, with the name of some noted doctor (either of medicine or divinity) tacked to it, is set afloat by some unprincipled scribbler for the press, and is at once given the right hand of fellowship alike by country week-ly and city daily. Why is this? when the facts in the case have uniformly proven the falsity of the charge, whenever any one who is possessed the charge, whenever any one who is possessed of an unprejudiced mind has examined into hos pital, poor-house and penitentiary statistics! The story is false from its first proposition to its closing period; and our correspondent thinks is only after all a "weak invention of the enemy" to hide the fearful inroads which undue excitement in creedal matters makes from time to time upon the reason of the community.

Massachusetts.

DORCHESTER STATION. - P. C. Mills writes, Jan. 31st, that he has been privileged to witness much matter of a convincing nature, as presented through the instrumentality of Mrs. Clara A. Field, whom he considers to be one of the best mediums in Boston, although, owing to her retiring disposition, she has not occupied the prominent place in the knowledge of the public to which she is of right entitled. He says: "She came to this city last April, and is, therefore, a comparative stranger, and I think it but due to her that I should call the attention of the people to her ability as a medium, a clairvoyant, and a magnetic physician. In all these specialities she s a decided success, as many can testify, myself included.

I will cite one instance to substantiate my de-I will cite one instance to substantiate my de-clarations: A gentleman from out of town, and an entire stranger, came to Mrs. Field for a sc-ance recently. His mother controlled her and requested him to have his brother call and see the medium; and a few days later the brother came in alone. The mother taking control of Mrs. Field, and calling him by name, proved her identity beyond a question. (The brothers do not resemble each other in the least respect, and the medium was ignorant of any relationship be-tween them.). These two brothers have used tween them.) These two brothers have used many methods to test her genuineness as a me-dlum, and have proved it to their entire satisfac-

uon. She has lately developed a (to her) new phase of mediumship, namely, that of answering ques-tions written on slips of paper and rolled in solid pellets, by placing them upon her forehead, after

A large number of avowed Spiritualists reside here; but we are really in need of mediums. We will answer all questions and give all desirable information to mediums twho propose coming West; also to all Spiritualists who wish to in-vest their money in very desirable property, such as town sites, or valuable mill property. Such should write me before investing elsewhere.

Minnesota.

FARMINGTON .- As I have now actively engaged in my missionary duties, I desire to hear from every society or friend in the State where it is possible to have a lecture, either in a church, hall, school house, kitchen or parlor. I have been called here to work, and 1 most earnestly call for work to do, whether it pays in dollars and cents or not. I illustrate and present spirit-ual truths scientifically, and with chemical ex-periments. I want to visit all the places in my way, and as many as possible out of my way. Address as above, Thomas Cook, State Missionary.

New Jersey.

BEVERLY .- F. H. Gregory writes us, speakng in terms of praise concerning the mediumship of Dr. W. L. Jack, of Hayerhill, Mass., with whom it has been his privilege to enjoy an ex-tended acquaintance. Inspirational speaking, impersonations, the giving of tests, also clairvoyance and the power of healing, are all, so says our correspondent, embraced in the doctor's development. Parafine molds, the stigmata and independent writing, have also been obtained at times in his presence. Dr. Jack is now at his home in Haverhill.

Oregon.

ASTORIA .- David Ingalls writes, Jan. 7th Dr. J. E. York was with us in December, and gave us eleven lectures on Spiritualism in his grand and fearless style, commanding good audi-ences to the last. His addresses awakened in the minds of many a desire for more light on this subject.

Ö Written for the Banner of Light. THANK GOD FOR ALL KIND HEARTS.

BY WILLIAM BRUNTON.

Thank God for all kind hearts and deeds, That blossom forth firswinter time. That meet their fellow-men's large needs; .

And change to summer polar clime.

And-hands that gave with willing heart, Ne'er count your good as ever lost,

For all is gain that ye impart, And free from every blight and frost.

Let all the beauty of your love

Come forth in life in spite of men, And never yet recipient prove,

As giving not your love again. And let no breeze your feeling freeze,

The soil is rich with seeds of flowers, And when you've crossed these summer seas, The shore will rise with rosy bowers.

The greatest pleasure is to do good by stealth, and have it found out by accident,

Secret;"

Being the Mystery of the Human Soul: its Dwelling, Nature, and Power of Materialization. Also, The Com-ing Woman and the new Divorce Law, This Monograph is supplementary to the "New Mola" and "Endls;" The History and Philosophy of Love, The Theory of Immortality, and Solution of the Darwin Prob-lem therein; and to the third part of said volume concern-ing Magic, Thaumanungs, and the rationale of Modern Clabroopance. Price 50 cents, postage free.

SEERSHIP!---THE MAGNETIC MIRROR.

A Practical Guide to those who aspire to Ulairyoyance-Absolute. Original, and selected from various European and Asiatic adepts. Price \$2,60, postage 6 cents.

EULIS !--- THE HISTORY OF LOVE:

ON MIRACLES * Modern Spiritualism.

BY ALFRED R. WALLACE, F. R. G.S., F.Z.S., &c.,

Author of "Travels on the Amazon and Rio Negro, "Palm Trees of the Amazon," "The Malay Archipolago," &c., &c.

This large and handsome volume consists of-

I. An Answer to the Arguments of Hume, Lecky. and others, against Miracles.

The Scientific Aspects of the Supernatural Much enlarged, and with a Note of Versonal Evi-dence.

111. A Defence of Modern Spiritualism. Reprint-ed from the Fortaignity Review. With an Ap-pendix applying to the most recent criticisms.

These treatises are much enlarged, and in many place e-written, constituting it a new work. The Note of Per-onal Evidence is very valuable, and the Appendix is en-

tirely new. We have just received the work from England, and the engenness with which it was welcomed there, assures for it a large sale in this country.

Price \$1,75, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Thace, corner of Province street (lower loop). Boston, Mass.

Personal Experiences of William H. Mumler Spirit-Photography.

WRITTEN BY HIMSELF.

The demand for this work has induced the publishers to issue it in a cheap pamphlet form, and it will be found to be just the thing to hand to skeptics, as it contains a mass of reliable evidence of the truth of Spirit-Photography, such as ho one can gainsay, and places the medium, Mr. Mumler, as the Pioneer Spirit-Photographyr of the world. Price Is cents, postage 2 cents? For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Provinco street (lower floor), Roston, Mass.

1	Ought Christians to Debate?
	A LECTURE DELIVERED BY W.F. JAMIESON, IN, P'ARKER FRATERNITY HALL,
	BOSTON, MASS., Sunday Afternoon, Oct. 11, 1874.
	Price 10 cents, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOK-BTORE, ground floor of building No. 9 Montgom-

4

Having recently purchased the stock in trade BOOKSTORE, New York City, we are now pre- tion of death works no change of the interior pared to fill orders for such books, paniphiets, affections and proclivities; that condition follows etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of spiritually here? the world.

tions of the Book Trade at usual rates. We re- we freely admit, but which, unlike him, we cite spectfully decline all business operations looking as proofs that Spiritualism is in strict harmony to the sale of Books on commission. Send for a j with the laws of nature and of the human mind ! free Catalogue of our Publications.

Colley & Rich-

In equilating from the BANSKE OF LIGHT, care should be taken to distinguish between editorial articles and the some cleations condensed or otherwise) of correspondents. Our care spendent the expression of inperiods are open for the expression of inperiods are taken to which err correspondentse the article soft of taken to which err correspondents give the use of the expression of the error correspondence of the erro



No. 9 Monigomery Place, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & BICH, TUBLISHERS AND PROPRIETORS.

Interes and communications appertaining to the Edit orbit 10 partment of this paper should be addressed to Equipment of Edits, and all RESINSES LETTERS to ISAAC B. RIGH, BASINER OF LIGHT PUBLISHING HOUSE, ROS-

Splittualists are the depositation of a great truth, surround d. no doubt, in many directions, with error and falsehood, but a trath for the establishment of which they appeal to existimental facts, capible of repeated verificathen, $(\gamma, \Lambda, t, a, \gamma')$ cave Carlyle, (γ, I) a divine revelation, and he who acts contrary to it sins against God.¹¹ Af truths confirm one another when read aught. It is to truth, through facts, truth free from all controverted dogmas, that Spiritu dists aspire, Desmond Fitzgerald,

President Mahan on Spiritualism.

life by calling if electricity.

When Dr. Mahan, many years ago, entered the hypothesis of disembodied spirits. The spirit upon his investigations, it was with the avowed ; of a mortal may, for all that we know to the conand di-tinet impression that all the phenomenal trary, be disembodied for a time. were the exclusive result of trickery and imposture. "Soon," he says, "we were confronted a supposition. We met, for example, with evi- which we are swift to admit, and claim as showdences which we could not resist and maintain ing that the spiritual theory is true. our integrity of the reality of physical manifestations, of a very startling and impressive character. We ourselves personally witnessed such facts as we could account for by no reference to and will do much more to help than to harm the conscious or unconscious muscular action. We cause of Spiritualism, found that we had to admit the facts, or take the ground that no strange events can be established by testimony. How, then, could we ask the world to believe in Christian miracles? We found equal evidence for the reality of the facts of Spiritualism as far as the intelligent communieations are concerned. We found ourselves necessitated therefore, in moral honesty, to admit the facts, and then to seek an explanation of them on some mundaue hypothesis.

And why necessitated? That one word shows that the good Doctor's mind was preoccupied with a theory-the theory, namely, that the phenomena could not be spiritual. He was "necessitated," therefore, to leave the truth right before his eyes, and go afar off in search of an explanation which would better suit the speculative understanding. But he is obliged, after all, to admit substantially what wholly neutralizes the theory that psychic or odylic force can account for all the phenomena. He claims to have established the following positions as probable : " That the immediate cause of these manifestations is some force, by whatever name it is called. a force existing in the world around us; that this force is controlled in the production of these phe-nonoma by some intelligent cause or causes; that the cause of a portion of these phenomena is the minds in the circles; that the controlling cause of the remaining phenomena is the minds in the circles or of dis mbodied spirits out of the same; that, in the production of communications this force is controlled, consciously or unconsciously; the mental states of the minds constituting these circles. Spiritualists, on the other hand while admitting the existence and agency of this force, maintain that it is directed and affected by whe mental states of disembodied spirits." Here it will be seen that the difference between Dr. Mahan and Spiritualists generally is very slight indeed. Undoubtedly many phenomena are attributed to spirits which are the work of the psychic or odylic (spiritual) forces of the medium and the parties present. No experienced Spiritualist doubts this. Dr. Mahan admits that 'disembodied spirits'' may be the=controlling cause of some of the phenomena, and in making that admission he, in fact, yields all that is essential. It merely becomes a question of which of the phenomena are from spirits in the flesh and which from spirits out of the flesh. Dr. Mahan lays a good deal of unnecessary stress upon the fact that the spirits bring us no "new truths or principles." The says : "Whatever inexplicable facts may be connect-ed with these manifestations, the total absence of any new truths or principles, and the undeniable presence in them of mere preëxisting human opinions only, render demonstrably evident their exclusively mundane origin. It is the height of folly to refer mere mundane facts to extra-mun dane causes. A greater absurdity cannot be conceived of than to suppose that the great minds from the upper spheres have descended to earth to retail as new and eternal verifies old and hackneyed thoughts with which mankind have been familiar for ages." All these objections have been so often answered by Spiritualists that it seems almost puerile to bestow much notice upon them again. What "new truth" in morals-could the highest seraph bring us, higher than that of love to God and to one's neighbor? What higher principle could he enforce than that which tells us that conformity to God's laws is the real salvation, and the violation of those laws the real perdition? Because humble, commonplace intelligences come one; in fact, the former has a good deal to do to us from the spirit-world, and the higher sort are few and far between, this is to be taken | in all the denominations, in spite of the efforts of | ginning to improve.

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as a proof that the manifestations are not spiritual! Just the contrary is the fact. The propositions that hold in this world hold in the immediate next. The good and great are the very few there as well as here. The undeveloped and the depraved are the vast majority. Have we not ery Place, corner of Province street, Boston, Mass. | repeatedly urged that the very lesson which God, through his ministering agents, would enforce at ANDREW JACKSON DAVIS'S PROGRESSIVE upon us by these phenomena is, that the transicharacter spiritually in the next world as it does

And yet the main stress in all the doctor's op We are prepared to forward any of the publica. * position to Spiritualism is laid upon facts which Hear how he argues in favor of Spiritualism, while he imagines he is arguing against it :

"In the infidel and kindred circles, the spirits of Orthodox ministers appear, and with expres sions of the deepest regret, abjure their earthly teachings and ministrations. In the few Orthodox circles—and we could multiply them by hou-sands and tens of thou-ands; yes, we could fill the world with spirit-voices if we chose – Infidels and Universalists of every grade, as from the world of de-pair, affirm every article of the Or thodox faith, and abjure their own earthly opin-ions, as being nothing else than 'the doctrines of devils.' Now what evidence can be conceived devils.' Now what evidence can be conceived more conclusive of the truth of any proposition than is here presented of the exclusive mundane origin of these communications in the two undeniable facts before us, namely, that in these com munications none but *mundanc opinions* appear. and that the former vary as the latter do? questions pertaining to this world, or the next, can be settled by any evidence whatever, if this question is not to be admitted as settled by the evidence before us."

There is much truth, mixed with much exaggeration, in all this. To the experienced Spiritualist the facts afford the strongest evidence that the phenomena are of preter-mundane origin. Because a spirit calls himself. Wesley or Swedenborg, Channing or Thomas Paine, are we bound to believe him? "Try the spirits." Our reason must be left free; and the first lesson the man of common sense learns, in investigating these phenomena, is that he must not pin his faith to the ductum of a spirit any more than of a mortal. May not "mundane opinions" be spiritual pretermundane oninions also?

The other objections brought by Dr. Mahannot to the spiritual theory, for we have seen that he believes in that, but to the belief that A new edition of a work on Spiritualism, pub- | many of the lower phenomena are of prefer-munlished some twenty years ago, from the pen of dame origin-are not of sufficient force or importhe Rev. Asa Mahan, D. D., President of Oberlin (tance to require bur notice here.) He attempts to College, has recently appeared. His theory is show that the same responses and the same eviakin to that of Serjeant Cox, who thinks that dence of spirit presence can be obtained from the " psychic force " explains all the marvels. This spirits of individuals, yet, alive, but supposed to Protean power Dr. Mahan would call "odylic be dead, as from the spirits of persons actually force"; which leaves us about as much in the dead. This, if true, would seem to show that dark as we were before. It is like explaining we are spirits even now-just what we claim to be the fact. It is no argument whatever against

He also takes up the subject of visions and premonitions, and shows that they often proceed with phenomena wholly incompatible with such from the spiritual powers of the medium-all

> We ought not to find any more fault with Dr. Mahan's book, for it is written with fairness and sincerity, though often from wrong premises,

--The Complaining Churches,

The difficulty of raising money enough to defray current expenses is the great cause of complaint now among the churches. In almost every so-styled religious newspaper this trouble is freely ventilated. Perhaps the idea is to excite popular sympathy from the "wicked world," when the effect more often is a very different one. But the moaning over the situation is really getting to be pitiful. Only a short time ago the churches were insisting in their most positive tones that all ecclesiastical property should be exempt from its share of taxation; in other words, that the body of tax-paying people ought to shoulder their load besides, their own. Now they are complaining because that same tax-ridden people do not pile up the greenbacks and larger silver coins on the parish plates when they are passed, but content themselves either with a few soiled dimes and nickels, or else a negative shake of the head. The recent sale of pews in Beecher's church lets out the secret of the situation with sufficient clearness. So do the raps by our Boston ministers at those persons who are called "deadhead" church goers, strolling from one place to another with a view of hearing the best singing and preaching without paying for it. It is to be observed that in every instance the ministers vigilantly keep the *paying* idea before their view, making that the pivot of all the rest of their operations. The management of churches has become more than it ever was before, a mercanfile operation. The stereotyped inquiry—" Will it pay ""-is the primary one raised in connection with all church enterprises. It is with one eye solely to this question that operatic choirs perform and dramatic preachers are set up in the pulpits. And now, after the experience of between three and four years' commercial distress, it is being discovered and confessed that the churches are having as hard a time as everybody else. And why should n't they? If they have embarked in the business as a speculation, they ought not to be surprised if, as in the case of all other speculations, the times are against them. The fashionable churches, which necessarily include those which carry high and heavy mortgages, are suffering more severely from the hard times than any other. The further the distance from the ground of spirituality, the more complicated are the pecuniary troubles. In New York this state of things is extremely conspicuous, though in Boston more than one minister has given notice to quit on account of the difficulty of carrying heavy church mortgages. Our Back Bay churches are all of them more or less embarrassed with debt and burdensome current expenses. But in New York it is much more apparent. "Though the rents of pews," says one of the journals of that city, "are already large, in certain cases the pew-holders have been assessed an additional sum to help along the embarrassed churches." And it adds its opinion that these pew-renters are neither able nor disposed to bear any such burdens, and they are throwing up their pews in consequence. But the drought that has set in among the churches is a spiritual as well as a pecuniary with the latter. Apathy is reported to prevail | We are happy to announce that his health is be-

the ministers and the "religious" weeklies to create an opposite impression. In New York, the Presbyterian and Episcopal churches are conceded to be uninfluenced by the situation, be; cause of their being powerfully entrenched pecuniarily, and not relying, as the Roman Catholics do not, on the intermittent excitement of revivals. But the Baptist and Methodist churches are set down as being far from prosperous. The time for revivals is the winter, and we are in for a three months' campaign here in Boston, under the Moody ministrations. It is chiefly from what are distinctively known as the evangelical denominations that the Moody work expects to draw its vital sustenance. But the real value and permanency of the Moody and Sankey service for the churches is yet to be proven. They may be welcomed as allies, but it looks as if, in order to be benefited, the churches hall got to come out doors to them altogether, and from that day

ecclesiasticism is in a state of flux and uncertainty that is equivalent to the laying down of its sceptre. --

"Save Old South."

This caption was the heading to Petticoat Bishop's card, the person who was brought to Boston to save the Old South by exposing (?) Spiritualism. Have the days of Cotton Mather come again, that any of our people should resort to such questionable shifts as the Bishop fiasco, to preserve an old building on account of its historical celebrity? The Old South Church corporation is very wealthy, we understand, their real estate on Washington street alone extending from Milk street to Water street. Has this corporation any soul? If it has, four millions of such souls could dance on the top of a mustard seed, and then have room to snare! How long is this "exhibition "—of our shame !—(to-collect money enough to pay in full for the revolutionary relic)-to last? The following is but one of many specimens of the expediency-method resorted to to " Preserve the Old South." " Among the interesting relics," says a contemporary, "is a pair of scissors, loaned by the town of Concord "! To make the selssors "draw," (as theatre men express it,) the following bit of history is published in the daily press :

"A young English staff officer was frequently sent to Concord to the house of Col. James Barrett, on business connected with the commissary department, and while waiting for a reply would aniuse himself by talking loyalty with James Bar-rett's oldest daughter, Millicent, to hear her rebel replies. He asked her what they would do if it should become necessary for the Colonies to resist, as there was not a person that even knew how to make cartridges. She replied they would use their may carringes. One repried they would use their powder horns and bullets, just as they shot bears. 'That,' said the young man, 'would be too bar-barous. .Give me a piece of pine and I will show you how.' After whittling the stick to the prop-After whittling the stick to the propir form, he took these seissors and cut the paper for the pattern cartridge. The sequel shows how apt a scholar she was, for all the cartridges were under her superintendence by the women of Concord, her only male assistant being her younger brother, the late Maj. James Barrett, who drove the last load of cartridges, from the house after the British came in sight on the 19th of April, 1775."

A Prayer for Moody.

Brother Moody is praying for the poor, deluded Spiritualists. We ought to return the compliment. Some such form as this (not to say it irreverently) might be appropriate : "And oh, Spirit of Truth, visit, we beseech thee, the mind of Brother Moody, and give him of thy light. He tells us that the God of the universe keeps a hell prison-house, where all human beings who do not hold certain speculative beliefs, such as Brother Moody and his sect approve, are to be kept in eternal torment. God forgive the man for uttering such fearful blasphemies against the Just One and the Benignant! God lead him out of such mediæval superstitions into the light of science, and a rational faith We are finite and weak, oh, Lord, but all that is within us, all that can find utterance in reason and love and the sense of justice, protests against the horrible -blasphemy which would make the Eternal One

Verifications of Spirit Messages given at the Bauner of Light Public Free-Circle Meetings, through the Mediumship of Mrs. Jennie S. Rudd.

GEORGE HILL.

To the Editor of the Banner of Light: I saw in your issue of Dec. 231 a communica

tion from George Hill, and I thought I would write and verify the message as true in every particular. I feel free to tell more of the particilars than he did, for the family spoken of are ulars than he did, for the family spoken of are not of the weak-kneed sort, but mostly stanch Spiritualists. George Hill lived in Russell, St. Lawrence Co., N. Y. The lady he speaks of is well known there. It is true she lost a little boy by drowning. She is now the Matron of a deaf and dumb institution in Rome, N. Y. Her father lives in Russell, N. Y., and he told me while a gravity of the liver the liter the bast while on a recent visit there that it was the best test he had ever received in that way. Such tests are not without their effect in the minds of

thinking people. Yours, &c., E. St. Johns, P. Q, Jan. 14th, 1877. E. W. SMITH.

CEPHAS PARSONS.

To the Editor of the Banner of Light : In the Banner for Jan. 6th is a communication purporting to come from Cephas Parsons. I was intimately acquainted with him, being a neighbor for about thirty years. I remember his little boy who was kicked to death by a horse. I have often heard him speak of the perfect union with him and his first wife, and he believed that she would be his eternal companion in the life beyond the grave. I knew that he would use arti eles of food which his better judgment forbade. n short, the whole communication is very much like him in all its particulars. He visited me after he left Northampton, Mass. He died about eight years since, in Dover, Delaware, of a scrofulous complaint.

I was also well acquainted with Mrs. Cynthia Dodge, who died in Rochester, Minn. Her malden name was Cynthia Nettleton. She left Montague some thirty five years ago. J. D. HULTON. Vineland, N. J.

To the Editor of the Banner of Light:

I was much interested in reading last night the communication from Cephas Parsons, formerly from Northampton, Mass. My sister, who is now with us, was a resident of Northampton for thirty years or more, and was conversant with some of the facts mentioned. She was living not far from him at the time his little boy was killed but the hist of a borna, it was at noon and while by the kick of a horse; it was at noon, and while her family were at the dinner-table. She also is conversant with the fact of his marrying a second time, and afterwards moving South.

Yours truly, Jos Green field, Mass., Jan. 7th, 1877. JOSEPH BEALS

To the Editor of the Banner of Light;

It was with no little interest that I read in the Banner of the 6th inst. a communication from Cephas Parsons. We were members of the same church for many years. And after we became believers in the Spiritual Philosophy we often sat in the same circle to commune with the loved

ones who had passed over. No one who knew Bro. Parsons as I did could doubt the message as coming from him. Every point is truthful as it relates to him as an individ ual. He had long been a leading spirit of a rich and popular church, and when he embraced the Harmonial Philosophy, out of pure love of truth, it was tearing asunder many tender ties of past memories. And many were not broken, after all, while he remained in the form.

ESTHER A. LOOMIS. Vincland, N. J., Jan. 16th, 1877.

NATHANIEL NEWCOMB-MRS. HODGES. To the Editor of the Banner of Light:

You have repeatedly requested that persons recognizing the communications of people with whom they had any acquaintance would notify you of the fact, and in pursuance of that request I would say that in the last issue of your paper you published a message purporting to be from Nathanic I Newcomb, of Norton. The communi-cation referred to is peculiarly characteristic of Mr. Newcomb when with us. I have known him for over thirty years. He was a plain, blunt man; did not believe in any of the conclust religious did not believe in any of the so-called religious teachings ; was a man of large wealth, and always prided himself in his ability and desire to pay his bills. He has some friends in Milford, who though not Spiritualists acknowledge the com-munication to be perfectly characteristic of the man.

There is also a communication from Mrs. Hodges in the same issue of your paper. I boarded in this lady's family in Bridgewater in 1838. She was a refined and thoughtful lady, and a constant attendant at the Unitarian church is that form and I think a manhar I wave in that town, and I think a member. I recog-nize her communication as one she would be like-

Readings and Discussions on Spirit. ual Science, New Era Hall, 176 Tremont Street.

The fourth regular meeting under management of Mrs. Emma Hardinge Britten, was attended last Sunday evening by an appreciative audience, who listened with interest to the selected readings from "Art Magic" by this lady, and to her exposition, which followed the reading ; and also to the brief but pertinent addresses of Messrs. Wetherbee, Williams, Lee, Rhoades, Campbell and Bacon.

On Sunday evening, Feb. 11th, Mrs. Emma Hardinge Britten will give the fifth of her readings from "Art Magic," on which occasion, and by desire of the numerous strangers in attendance at last Sunday's meeting, Mrs. Britten will give a lecture on or resumé of the previous readings, including "Sex, Solar and Serpent Worship." Questions and ten minute speeches by the audience. Chairman, John Wetherbee, Esq. Vocalist, Mrs. Clapp, the popular and accomplished soprano singer. The services will commence at 7:30 P. M.

Medical Bigotry in Nebraska.

The desire to "regulate the practice of medicine" by law has cropped out in Nebraska, a bill having just been presented in the Legislature of that State by one Neville, which provides for the usual fine or imprisonment of all persons who, attempting to practice the healing art within its boundaries, are found to be wanting "the degree of doctor of medicine" endorsed by a "diploma from a chartered college." " Regular practicing physicians" may, however, give certificates to their pupils. A. C. Tyrrel, of Madison, Neb., referring to this proposed measure, shows up its animus as follows : "A magnetic healer at Crete, near the capital, has been performing wonderful cures, hence the bill. Is n't it time Spiritualists were up and doing?"

An Anecdote for Brother Moody.

At one of our theatres the other day there was a quarrel between a carpenter and a scene-shifter about religion. One was a Jew, whom the other, a Christian, abused as belonging to a bloodthirsty race. "Why am I bloodthirsty?" replied the Jew; "when my forefathers conquered Palestine they killed their enemies, the Philistines ; but so do your people kill each other when they get into a fight. We are no more bloodthirsty than you." "That is not what I hate your people for," said the Christian ; "but they killed my God, they did." "Did they?" retorted the Jew; "then you may kill mine-if you can catch him."

A Good Spiritual Epitaph.

The following capital epitaph, which may be found in one of our New England graveyards, though written a century ago, must have been from the pen of some good Spiritualist. The subject of the verses was one Solomon Pease :

· · · Und	ler this sod.
	d under these trees,
	h the bod-
$- n_{\mu}^{\Sigma}$	f Solomon Pease; s not in this hole,
- Bu	t only his pod;
lles	helled out his soul, –
- A1	id went up to God,'''

The Slade Defence-Fund.

The following epiştle, forwarded to us by Mr. Wyld in behalf of the Slade Committee, tells its own story :

MESSNS. COLDY & RICH : Gentlemen-I beg, with many thanks, to acknowledge the receipt of your second remittance, viz., £100.9., 6d. (one hundred and six pounds nine shillings and sixpence) in aid of the legal defence of Henry Slade. Yours very truly, GEO. WYI 12 Great Cumberland Piaco, Hyde Park, } GEO. WYLD.

London, Jan. 17th, 1877.

Parker Fraternity Hall.

Boston readers will please remember that Mrs. Scattergood, the trance speaker from England, will give her second lecture at this place next Sunday afternoon, in the course conducted by Robert Cooper.

punish any one of his creatures for inability to violate the laws of reason by believing what to him is incredible. Save this man, oh, Lord, from the remorse which he must some day feel for spreading such false and mischievous views of the Divine character among the unthinking are opposed to their work. many."

The Vermont Medical Law.

This "gag-law" upon all systems of medical practice save the regular(?) method was pressed upon the legislative Solons at Montpelier with the most unseemly haste, and found its way upon the statute book of the Green Mountain State with a rapidity which fully justifies the apothegm, "The crit cannot brook delay—the good can well afford to wait." Before the Liberals in that locality were aware of it the whole business was settled by its partisans, who feared nothing so much as to be surprised at their work by some keen questioner in the interests of justice. But by reference to our second page it will be seen that the Spiritualists, at least, of that Commonwealth are moving in the matter, and that a committee was appointed at their late Convention to draft and circulate petitions praying for the repeal, at the next General Assembly, of this unjust and tyrannical measure, looking toward the circumscription of the right of any citizen of that State to seek for health through whatever channel of remedial advice he might choose. We trust the liberal element in Vermont will work actively in the time specified toward the removal of this stain from the escutcheon of their State.

The Memorial to the American Minister,

In England, which we printed in our issue of Jan. 13th, asking his favorable action in behalf. of Dr. Slade, as a citizen of the United States unjustly held under legal surveillance in a foreign land, was circulated by the friends to as great a degree as the short time they had to work in would allow, and as a result we are pleased to announce that, we were enabled, through their combined lists forwarded to our office, to send the document to London on Feb. 1st, with two thousand seven hundred and sixty signatures thereunto attached.

William Lawrence, of London, whose arrest and its concommitants have been classed in press vernacular as "the East End Spiritualist case," has been sentenced to three months in the House of Correction. The Judge refused his appeal; so that by this time he is probably serving out the term.

Zenas T. Haines, of the editorial staff of the Boston Herald, is now at Manatee, Florida.

ly to make on such subjects. I write this believing it to be the duty in these days of trial to our mediums for all who can to say what they may to encourage them when they are subject to every kind of attack from those who should be friends of as well as those who

I am fraternally yours, GEO. B. BLAKE.

Milford, Mass., Jan. 17th, 1877.

REV. JOHN JAMES ROBINSON. To the Editor of the Banner of Light:

On the 20th of October, 1876, I attended one of the regular Banner Circles, and a message was received from the Rev. John James Robinson, formerly vicar of Mowcop. On the following day, I visited the Boston Public Library, and there ascertained that Mowcop was a place con-taining a population of about 2500, in Staffordshire, England. Upon consulting a list of the clergy of the Established Church, I found that Mr. Robinson became vicar of the parish in 1844. From the same volume I learned that the Rev. I T. Jeffcock was vicar of the neighboring parish of Stoke-on-Trent. Without disclosing the of my information, I wrote to Mr. Jeffcock that a rumor of Mr. Robinson's death had reached America, and inquired whether the report was true or without foundation. The following an-swer was received on the 18th of December last

Wer was received on the roth of December last, "DEAN SIR: Mr. Robinson died at Mowcop about last June, and was burled, I believe, in Holywell Cemetery, Oxford. He nad a slight stroke before Easter, but had ap-parently recovered. He died at last, I think, of bronchitis. Yours faithfully. I. T. JEFFCOCK. Stoke on Trent, Dec. 1st, 1876. The parish of Mowcop is within the ecclesias-tical inviduation of the Dichon of Lightfold, and

tical jurisdiction of the Bishop of Lichfield, and a similar note of inquiry elicited the following re-ply from the secretary of that prelate :

(b) From bis Screeney Orongo prende: (DEAR Shi: The Rev. J. J. Robinson died on the 4th of June last. He had been alling for some time, I believe, from threatening of paralysis, but I do not know the par-ticulars of his has illness. I only know that he was greatly respected by his parishioners, and I believe most deserved. The Palace, Lichfield, Dec. 36th 1876."

While Mrs. Rudd was delivering the message, While AIS. Rudd was derivering the message, I noticed that she p onounced the first syllable of the word "vicar" with the long sound of i, as in pine. This pronunciation was new to me, but I have since found it in dictionaries published in England. If Mrs. Rudd has never visited our mother country, which I understand is the fact, this circumstance may perhaps be considered an additional test. Yours, in search of truth,

A. B. WEYMOUTH. Medford, Mass., Jan. 17th, 1877.

[The reader will find the message of Mr. Robinson on the 6th page of the present issue .- ED, B. OF L.]

WILLIAM BRADBURY.

Mr. George E. Ridler, of Chelsea, Mass., informs ys that he recognizes the message of William Bradbury (printed in the Banner of Jan. 13th), and pronounces it correct as far as it goes; adding that Mr. B. was a member of Winnissimmet Lodge, 1. O. O. F., (which Society went to Newton Centre and united with Waban Lodge, on the occasion of his funeral ceremonies, in July, 1874); also that he was engaged in the flour business in Boston, and formerly lived in Chelsea.

The Memorial of the British National Association of Spiritualists, in the matter of Henry Slade, to the Right Honorable R. A. Cross, Secretary of State for the Home Department, received an answer to the effect that the proceedings in this case before the Magistrates were not initiated or conducted under any order or direction of the Secretary of State, neither did the Solicitor of the Treasury in any way interfere in the case in its progress through the Court below; but that it was the practice in cases of appeal against the decisions of the Metropolitan Police Magistrates, for the Solicitor of the Treasury to act on behalf of the respondents, who would otherwise be unrepresented before the Court of Appeal, and he cou'd see no reason for altering such practice. One forwarded to the Queen received the following curt reply:

"Buckingham Palace, Jan. 14th, 1877. Lieut.-General Sir T. M. Biddulph is directed to acknowledge Miss Kislingbury's letter to the Queen, with printed papers, and a memorial to the Secretary of State relating to an appeal com-ing on before a court of law. Her Majesty never interferes in any way with legal proceedings of the courts of justice."

A correspondent writing us from Cortland, N. Y., encloses a poster commencing after this fashion : "Spiritual Manifestations : Henry Cummings Fay, the eminent physical medium, former companion Brothers Davenport, respectfully announces to the citizens of this city that he will give one of his wonderful parlor séances," etc., etc., and expresses his belief that this "II. C. Fay" is none other than H. Melville Fay, with whose claim to have been a traveling companion of the Davenport Boys our readers have been made familiar in past years. It is a strange thing to notice the tergiversations resorted to by parties of this ilk in their efforts to gain a livelihood by their wits at the expense of the holy cause of truth. We have often cautioned the public concerning this "eminent" Mr. Fay, and hope our readers will now keep a watchful eye upon the delusive efforts of this his evident "double."

INVESTIGATOR HALL.—The lecture by Julia E. Wright on "Pestilent Superstition," in reply to Dr. Bellows, was very ably presented on Sunday morning, Feb. 4th, and was discussed by an intelligent, critical audience. By a unanimous vote of the people present, this lady was invited to occupy the platform again.

Read the advertisement on our fifth page wherein the new pamphlet by Prof. S. B. Brittan, M. D., on "Rational Spiritualism," etc., etc., is recommended to the public attention.

Mrs. Eliza II. Blanchard, of Readville, Mass., an old and valued correspondent of the Banner of Light, passed on from the scenes of J earthly experiences on Tuesday, Jan. 30th.

Appeal to the Spiritualistic Public:

The importance of free spiritual meetings in Boston, at which the public can get information with regard to Spiritualism, will, I think, be pretty generally conceded. A few have been held this season. Their continuance will depend upon the material means necessary to sustain them being afforded. A little help has been promised, but not at all adequate to sustain the meetings for any length of time. Hitherto the expense of public meetings has been borne by a few friends of the cause, and has consequently fallen heavily upon them. I propose to reverse this by appealing to the many, and thus make the expense fall light upon all. If about fifty friends of Spiritualism will guarantee the payment of half a dollar a week, the meetings can be carried on.

Having commenced the enterprise, and made a satisfactory arrangement for the use of the hall, I am desirous of continuing these lectures until the end of May. I am willing to give my services, which I only do to fill a void, and would have much preferred the matter to have been undertaken by others, and I trust that the little cooperation solicited will be promptly afforded, to enable me to carry out the work I have bigun. | nified (?) attitude and delivers the following My object is to engage the best talent available, so as to render the meetings as attractive and profitable as possible. A donation, if preferred, will be equally acceptable as the plan suggested. Letters can be addressed to me 39 Devonshire ROBERT COOPER. Place.

The "Stellar Key"-Second Part.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of the "Stellar Key," is in process of being born; and it will be furnished to you for publication in the BANNER OF LIGHT in chapters, and with illustrative diagrams, under the general title of "VIEWS OF OUR HEAVENLY HOME." And I hope all this will bring you one thousand new subscribers. Your friend, A. J. DAVIS. Orange, N. J., Jan. 28th, 1877.

Dr. Monck Sentenced.

Latest English advices state that the London Court of Exchequer has affirmed the decision of the Huddersfield magistrates convicting Dr. Monck under the Vagrant Act, and sentencing him to three months' imprisonment.

🖅 At the Eighth Annual Convention of the New England Labor Reform League, which was held in Boston Jan. 28th and 29th, the following were elected officers for the ensuing year : President, Wm. B. Greene, of Boston; Vice Presidents, L. K. Joslin, of R. I., E. B. McKenzie, of Me., John Orvis, of Mass., E. P. Miller, of Conn., E. B. Hazzen and Parker Pillsbury, of N. H., W. V. Hardy, of Vt., Henry Appleton, of R. I.; Secretaries, E. H. Heywood, Wm. B. Wright Treasurer, Benj. R. Tucker ; Executive Committee, Wm. B. Greene, J. S. Tilton, E. H. Heywood, Benj. R. Tucker, Mrs. Lula Mullikin, Henry Appleton.

To A brief note from J. William Fletcher, dated London, Eng., Jan. 23d, informs us of his arrival in that city. As soon as the fatigues of his | let the nations rejoice." ocean voyage pass away, it is his intention to visit Paris, and from thence to journey to Egypt and the Holy Land. He assures his friends and the public that the cause of Spiritualism was never dearer to him than now, and that he hopes on his return to do even added labor in its behalf.

Those who have been (b)led by the operations of Prof. S. S. Baldwin, as an exposer (?) of slave the red man, is a queer state of affairs. Spiritualism, are informed that that gentleman, shaking himself free of all "managers," has

The Banner of Light. To the Editor of the Banner of Light

Personally you may not care for me to remark in so plain or blunt a way what I feel to note as a matter of simple justice. I have just finished reading the last issue of the Banner, and, under a prompting of common indebted ness, want to say that, as a Spiritualist, I am grateful to you for the privilege, which I esteem above all price, of having, in the first place, a Banner of Light to read; and, in the second place, of such a Banner, clean in character, rich in mental power and spiritual illumination.

It is a cause of profound wonder with me, how, amid such disturbed conditions and well-nigh fatal disintegrations on the part of the Spiritualistic public, you are enabled, as the weeks come and go, to always manage to have so really choice and valuable a paper for your favored readers. Conversant as I am with the respective religious or denominational journals of Boston, such as the Congregationalist, the Watchman, Zion's Herald, the Golden Rule, etc.-and they are all able in their way-no one of them, in the matter of ability, variety, or general interest, can compare with the merits of the Banner of Light. This is deliberate opinion as an independent looker-on or critic, and with no taint of flattery. And this is not alone my individual opinion. Of late I have heard many another, not sympathizing with Spiritualism at all, voice substantially the same thing.

The bigoted editor of the Portland (Me.) Sunday Times, after doubling himself up in ecstasy over the discovery of a new mineral spring in Poland, draws himself up again into a digchoice paragraph for the delectation of the

В.

church-blinded among his readers : "The only evil circumstance connected with this "The only evil circumstance connected with this discovery is the fact that it was located by a medi-um from Boston, who was staying at Ricker's the past season. The spring was not visible on the surface, but our friend of the spiritual inter-course got a familiar translated human to point it out and after a little diarding the water and it out, and after a little digging the water ap-

A conference will be held at the Paine Memorial Building next Sunday evening, Feb. 11th, at 7:30, the subject of discussion being, The Work of Moody and Sankey in Boston. Speeches are expected from Horace Seaver, Esq., editor of the Boston Investigator, Messrs. Kirkwood, Verity, and others.

The work bearing title of "The Slade Case: its Facts and Lessons; a Record and a Warning, by M. A. (Oxon)," spoken of in our last number, has not arrived from England. Correspondents will be duly informed, by an advertisement, when the book is ready for sale at our counters.

1 J. V. Mansfield, the sealed letter-answering medium, writes us under date of Feb. 3d, that he has just returned to his home at 361 6th Avenue, New York City, after a five weeks' tour in the country. He will soon start on a trip to the West.

137 The Directors of the Boston Art Museum have unanimously voted to open their beautiful rooms free to the public on Sunday afternoons, from March 1st to Nov. 1st, from 1 to 5 o'clock. This is a most significant victory for liberalism, in the face of the present revival excitement.

J. M. Peebles was, at last advices from him, (Jan. 29th) still on the Pacific Slope. Hewas to lecture at San Josć, Cal., Feb. 4th. He writes us that the persecution of mediums in San Francisco has ceased-public feeling being too strongly in their favor.

Since the arrival in Boston of the religious firm of Moody and Sankey, the Banner Free-Circle-Meetings have been more crowded than ever. A good sign, surely. "The Lord rules-

Read J. J. Morse's letter on our eighth page. Though written previous to the denoue ment of the Slade trial, it gives sound views on . the subject, and contains many additional items of interest.

1977 U. S. Troops are again butchering Indians. Freeing the black man and endeavoring to en-

Movements of Lecturers and Wedinms.

Spiritualist Meetings in Boston.

ROCHESTER HALL, - Children's Progressive Lyceum o, I holds its sessions every Sunday morning at this hall, b Washington street, commening at 10% o'clock. The able cordially invited. J. B. Hatch, Conductor,

New EnA HALL, Hotel Codmon, 171 Tremont street,-leadings from Art Magle and discussions on splittual Sel-nee, are participated in on each Sunday evening at this all, under direction of Mrs. Emma Hardinge Britten. EAGLE HALL, 616 Washington street, corner of Essex, -Pest Circle every Sunday morning at 10% A. M. Inspira-lonal speaking at 2% and 7% P. M. Good mediums and peakers al vays present.

NASSAU HALL, "The Free Platform Society of Spiritual-ists bolt a Free Circle, with good, reliable mediums, ev-ery Sunday, at 10% A. M. Moses Hull speaks at 2% and 7%. TEMPLARS' HALL, 488 Washington street. - Mediums neeting every Friday evening except the first in the month All are invited.

An are invited, PYTHIAN TEMPLE, 176 Tremont street, - The Spiritual-ist Ladies' Aid Society will hold a Test Urcle every Pri-day evening, commencing at 7% of clock. Many prominent mediums have volunteered their services. Admission 25 cents, Mrs. John Woode, President; Miss M. L. Barrett, Sourdows secretary. CHARLESTOWN DISTRICT, Evening Stur Hall.-Spirit-tal meetings are held in this hall every Sunday afternoon.

aal meeting at 3 o'clock.

Rochester Hall .- The largest audience of the season assembled Sunday norning, Feb. 4th, to witness the exercises of the Children's Progressive Lyceum Mr. Hatch in a few well chosen remarks introduced Mr. Boardman, who in turn introduced Mr. James Watson, the musical medium, who performed, while under control, some singular and remarkable work upon the piano-astonishing, especially, from the fact that Mr. Watson does not understand music, and cannot read or play a note, of himself, his instrumentation being possible only when under control. The audience were further favored with recitations by Eddie Washburn, Ella Carr, Osear Dresser, Mr. L. E. Bullock, and last, but not by any means least, by the Lyceum's favorite, Miss Lizzie Thompson; also with songs by Miss Jessie Kimball, Miss Lauson, Miss Shaw, Mrs. Prince and Miss Danforth, and a piano ductt by Misses Smith and Barnes.

In the course of the meeting Mr. Hatch called attention to the excellent success which had thus far attended his plan for obtaining subscription: of one dollar from the friends of the school to aid in bearing its pecuniary burden; and, further, announced that the Camp-meeting at Highland Lake Grove, next summer, would be carried out under direction of Dr. A. H. Richardson and himself-Dr. H. F. Gardner having disposed of his business interests in that enterprise. WM. H. MANN, Rec. Sec. pro tem.

The Woman's Amateur Dramatic Club connected with the Children's Progressive Lyceum will give another entertainment for the benefit of that school at Rochester Hall, 730 Washington street, on Tuesday evening, Feb. 13th, on which occasion they will-repeat by special request "The Spirit of '76." Mrs. Hattie Wilson, the well-known medium, will appear in her fine imper-sonation of "Tom Carberry." This play will be followed by the capital farce entitled "The Gre-cian Bend," after which dancing will be in order. cian Bend," after which dancing will be in order. Miss Lizzie Thompson will give a recitation, and the affair promises to be an enjoyable one. The tickets of admission, so state the Committee, are fixed at the reasonable price of 25 cents, includ-ing dancing. They may be obtained at the door.

The Slade Defence-Fund.

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Amount previously acknowledged, . \$2,190,28 Received since our last issue: Mrs. L. T. Holmes, Petaluma, Cal., S. Hewston, Cunningham, Mo., Lulie Crowell, Moingona, Minn., J. Blackledge, Wilkesville, Ohio, Mrs. O. M. Davis, """ Galveston Psychological Society, Galveston, Tex., P. S. Booth, Neodesha, Kan., A. T. Hudson, Stockton, Cal., Julius Way, Colorado Springs, Col., Charlotte Gresham, Orange, Mass., 25,00

Donations

In Aid of the Banner of Light Public Free-Circle Meetings.

From Mrs R. Glover, New York City, \$2,00 Prof. J. M. Howe, Virginia City, Nev., \$1,00 Friend, Northboro', Mass., 25 cents; A Friend, Worcester, Mass., \$1,00; Mrs. A. Barnard, Fow lerville, Mich., 50 cents; Mr. Coolidge, Revere, Mass., \$2,00; A Friend to the Banner, Boston, Mass., \$2,00; Wm. Jackson, Halifax, Eng., 50 ets; Mrs. Mary Webster, East Somerville, Mass., 50 cents; J. O. B., Boston, Mass., \$2,50; Simon Oler, Philadelphia, Pa., \$1,00; A. Randolph, Jerome, Mich., 40 cents; J. S. Stewart, 50 cents.

Dénations for God's Poor Fund.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and fifteen conts for every subsequent in-Arat, and interaction for the section. NPECIAL NOTICES, - Forty cents per line, Minion, each insertion. BUMINEMS CARDS, - Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

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

CLAIRVOYANT 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 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 98*

Bronchitis. 39

From John Flagg, Esq., of Bennington, N. II. "Three years since I was very much reduced with a dreadful cough, which resulted in Bronchitis, affecting me so severely as to render it difficult to speak in an audible voice. To this was added severe night sweats, and I was fearful of going into a decline. After recourse to vari-ous remedies, to no purpose, I made use of Dr. WISTAR'S BALSAM OF WILD CHERRY, a few botlles of which fully restored me to health. Since that time 1 have had several severe attacks of cough, but the BALSAM has always removed them. I always keep it by me, and should not know how to do without it." 50 cents and \$1 a bottle. Sold by all druggists.

Coughs. - "Brown's Bronchial Troches" will allay irritation which induces cough-ing, giving oftentimes immediate relief in Bronchiti , Influenza, Hoarseness, and Consumptive and Asthmatic Complaints.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon st. ect, opposite City Hall, Brooklyn, N. Y. Hours 10 to4. Ja.27.4w*

Spermatorrhœa.

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 "cight 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.20.4 w

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DR. S. B. BRITTAN treats chronic diseases, especially 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 232 West 11th street, New York. 27" Patients visited at their homes when ne cessary.

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

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

P. M. 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 sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUK D.30.

LETTERS. BUSINESS CARDS.

ADVERTISEMENTS.

5

COLBY & RICH, **Publishers and Booksellers**

No. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

AND MISCELLANEOUS BOOKS.

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

AF 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. A COMPLETE AND RELIABLE FAMILY MED-ICINE, PURELY VEGETABLE.

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- 4 MACNETIC AND ELECTRIC UTERINE WAFERS.

For the cure of Female Weakness, Pahrful Menstruation, Prolapsis, Inflammation and Ulceration of the Womb, Price 3, outper hos. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), floston, Mass.

The Scientific Wonder! THE PLANCHETTE. THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

THE WRITING PLANCHETTE!

 $S^{\rm CIENCE}$ is unable to explain the mysterious per ormanics of this wonderful little instrument, which writes Intelligent answers to questions asked either alond or men-tally. Those unacquainted with it would be astomated at taily. Those unacquainted with it would be astoniated at some of the result's that have been attained through its agency, and no domestic circle should be without one. At investigators who desire practice in writing methomship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decrased relatives or thends. The Planchette is furnished complete with box, pend, and directions, by which any one can easily understand how to next.

MIEDIONIE/TER, on,

Planchette Attachment.

 Λ SIMPLE and Ingentions appartum for the development A of writing mediumship. It can be ready attached to any Planchette, and is designed to cluminate all theories of fault and unconscious muscular givino, on the joint of the medium. All persons who can successfully work Plan-chette, can accertain by the use of the attache end whether they poises the true is educated by attached whether they access the true is educated by attache of whether they access the true is downlistic writing power. With this attachment, Philochette becomes a scientific instru-ment for low site attaches.

THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING

plumed for a flight on his own "hook," and an nounces, through the New York Clipper, that he is now ready to "play on shares or certainty." This second edition of Bishop should engage as his new manager either Dr. Bellows or Rev. Mr. Hepworth.

Mrs. Mary M. Hardy left Boston for Washington on Friday, the 9th inst. She will be absent several weeks. Her address while in that city will be 1016 I street, at the residence of Dr. E. V. Wright, where she will be pleased to receive her friends and patrons who may desire to witness the manifestations occurring through her mediumship. Due notice will be given of her return to Boston.

The Louisville (Ky.) Evening News says that Dr. J. R. Buchanan's essay on "Ventilation," "which was received with great approbation by the learned members of the Polytechnic Society of this city, at their meeting on the 27th, presented many new ideas of an eminently prac tical character." We shall print a brief abstract of the views set forth by him in our next issue.

The Gardiner (Me.) Home Journal of a recent date copies from our issue of Jan. 27th, for the benefit of its readers, the interesting article "Is Spirit Materialization a Fact?" by II. Weston, giving due credit for the same.

MARRIAGE.-On the 11th of January, at St. Giles' Church, London, by the Rev. H. G. Guy, Cromwell Fleetwood Varley, F. R. S., M. I. C. E. Electrician and Civil Engineer, to Eleanor Jessie, daughter of the late Captain Charles Smith, of Forres, Scotland.

197 Mrs. Emma Hardinge Britten's reply to the letter of W. E. Coleman'asking an explanation regarding "Art Magic," etc., (which appeared in our issue for Feb. 31,) will be printed next week.

The Spiritualist (London, Eng.,) for Jan. 19th says: "At the last Council Meeting of the National Association of Spiritualists, one of the new members of the Association elected was the Rev. W. Stainton-Moses, M. A."

Memorials from twenty-three different States in favor of a Sixteenth Amendment to the United States Constitution, recognizing Woman Suffrage, were presented recently in the House

by a well-known legal gentleman of Boston.

.... We tender thanks to those kind and thoughtful friends who, from time to time, have placed upon our Public Free Circle Room table beautiful bouquets of flowers.

The Haverhill (Mass.) Publisher says that steps are now being taken toward arranging for a course of lectures there by Prof. William Denton,

Mrs. Dr. Abbie E. Cutter's lectures in 'Louisville, Ky., so remark the Courier-Journal and Evening News of that city, continue to attract large and delighted audiences of ladies daily at the Public Library Building. "It is not improbable that we may have a Ladies' Physiological Society in consequence of these lectures, as they have had for many years in Boston," says the first named paper.

Mrs. P. W. Stephens (sister of E. V. Wilson) announces that she will work at points along the line of the Syracuse and Binghamton Railroad during February-during March going east on | works created man, and, with kind and tender the Central. She will be pleased to receive calls along these routes for the exercise of her mediumship, which consists of clairvoyance and trance speaking." She will return west in June. Drs. Ira Davenport and Frank T. Ripley announce that they will leave St. Louis, Mich., on their prospective tour "by the Michigan Central Railroad to Chicago; then back again by the Lake Shore Northern Indiana Railroad through to Buffalo; then to Boston by New York Central Railroad." They will stop at any point on the route, if their services are desired, whether in

tioners. Loring Moody will lecture in Paine Hall on Sunday afternoon, Feb. 18th, at 3 o'clock, on Heredity and Race Improvement the True Plan of Salvation.

their capacity of speakers or medical practi-

Mrs. Clara A. Field will speak in Eagle Hall, 616 Washington street, corner Essex, Sunday evening, Feb. 18th, at 71/2.

Prof. Baldwin accompanies his exhibition by a running explanation of the tricks he perby a running explanation of the tricks he per-forms, to a certain extent, but when he comes to the Katle King presentation and some others of an important character, he is-silent. He gives as a reason for silence that it has cost him fifty thousand dollars to learn the art of performing this trick, which he claims it is, and must, there-fore, hold the secret as a source of revenue to bimode. We shall not superfixed the silence the secret of the secret as a source of the secret of the secret as a source of the secret of the sec himself. We shall not question the sincerity or honesty of this statement; Baldwin knows whether he is telling the truth or not, and as he does not propose to disclose the secret of the trick, but keep it to make money out of, it is of no particular consequence.

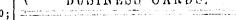
Suffrage, were presented recently in the House of Representatives. INF Read the able criticism (on our second page) of Joseph Cook's strictures on Theodore Parker, which has been prepared for our columns by a well-known legal gentleman of Boston. Suffrage, were presented recently in the House and fifty thousand dollars for the knowl-edge hous to perform that trick, if it is a trick, he was unfortunate to just that amount, as compared with some other people, for we know of persons who produce greater things than Baldwin has yet shown, by instrumentalities which did not cost them a single cent. Baldwin really explains noth-ender house of the state of the second them a single cent. Baldwin really explains noth-them a single cent. ing, neither does he satisfy anybody. He pulls in the money, and that is what he wants.—Haver-hill (Mass.) Publisher.

> The Cremationist Society at Brussels is four hundred strong.

Received since last acknowledgment.

From "Heliotrope," Petaluma, Cal., \$25,00; William Lawrence, Sag Harbor, N. Y., 70 cents; Friend, Northboro', Mass., 25 cents ; A Friend, Worcester, Mass., \$1,00; A. B. Paine, East Bethel, Vt., 50 cents; Friend, Lunenburg, Mass., \$2,00; Friend, Lunenburg, Mass., 40 cents; William Jackson, Halifax, Eng., 50 cents; Mrs. Mary Webster, East Somerville, 50; J. O. B., Boston, Mass., \$2,50.

What vast immensities are spread before the vision! One is filled with awe when the bridle-strings that held him are clipped, and he finds that he is affoat in the blue vaulted ether of the beautiful eternity. Where is the man who dares condemn his creator? He in his majestic care, placed him on earth; gave him days and years to live, to eat, to sleep and to enjoy pleasures; and after that, when the casket, under the law, broke asunder by disease, he, with his unlimited power, gives the spirit the grand world of worlds in which to roam Not only that, he' gives him freedom to soar from planet to planet, to search and find out all the grand treasures that are hidden therein.-Spirit Clarence Silver.



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GENERAL VIEWS AND OPINIONS OF THE

AMERICAN SPIRITUALISTS.

MORALS, THEOLOGY AND RELIGION;

WITH OBSERVATIONS ON

The Problem of Organization.

BY S. B. BRITTAN, M. D.

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4

holy Troy, and with the pick and spade of mate rial criticism and metaphysical analysis dug in the débris of the accumulative scholastic speculations. But instead of unearthing any sure foundation of truth, he has only succeeded in throwing dust in the eyes of those who came within the radius of his operations, and in dig. ging his own pit, into which unguarded vortex of uncertainty the blind groper after the highway of knowledge may fall.—*Hittl's Crucible*.

197 Rev. Joseph Cook, in a course of lectures

given in Tremont Temple, Boston, has attempt-ed, by much laborious chopping of logic, to find

the foundation stones of the theological temple. He has triangulated and located the site of the

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ticulars.

BANNER OF LIGHT.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mis, JERSIN S. Rive, are reported reporting, and published

Parth work in this Department. We are possible in this page reports of spirit Messages environment, work in Ba (more). Mill, through the mediumαιχαιείας we be no reason or του αυ structure interaction (h.g. of Mrs. 8 yr. yr) A. DANSKIN. - The senses of senses in the about spirits eatry with them the

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The Banner of Light Free-Circle Meetings y Plane, (spend doix.) (of TEESDAY, THERSDAY AND The value sequences that the speed set, and ReDAY, AND ALLERSON, THE Held will be the first 2 objects. The evention negative to a pixel set, as which time as seen the considerate of the state according to the same the constraint of the state according to the set between satis. To produce are concluding monthal, the states according the angle control of the set of the states according the angle of the states of the state according to the state according to set by individuals among the angle of the set of the set of the state of the state according to the physical states of the state according to the physical states of the state according to the state of the state of the state according to the physical states of the state according to the state of the st andol andol v andol v andol v andol v) consequents,) consequents,) consequents,) constructed, Lewis B. Wilson, Christian,

REPORTS OF SPIRIT MESSAGES

GIVEN THESE GROUPER MEDIC MERTER OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, there is sunlight and shadow in the material world to-day, and we come from our - mirit homes with strong hands and warm hearts to take hold of the children of earth and bid them come up, to a brighter and higher plane of existence. May we bring one rose-bud of love and plant it in the heart of each individual bebare us, begging, oh Father and Mother God, that it may take root, spring up and bear fruit for the future.

Questions and Answers.

CONTROLLING SPIRIT.-Are there any questions toolay, Mr. Chairman?

QUES.-If wise and benevolint spirits know that negative minds are subject to the control of selfish spirits, and through that law the innocent continually suffer for the guilty, why do they not develop mediums to educate that class of spirits? Ass-We would be very glad to bring medians forth and develop them for the education of Chat class of spirits in the body. Would that those who to day profess to know something of Solititualism, and to understand its (teachings, really understood what it is to be a medium, and [stand with uncovered head before the spirit-world, ready to be acted upon by the innumerable hosts supprits that live in the summer-land. You look at our instruments in different parts of the country and say, "Truly, they give us very many beautiful lectures, surely they give to us very. many tests of the existence of our spirit friends," but at the same time, you scarcely ever realize or try to understand the conditions which give your friends a passage from one shore to the other. You do not care, so long as you get the communication, by what means it is conveyed to you. munication, by what means it is conveyed to you. All you ask is, that your friends communicate with you. Now there are in spirit-life many selfsh spirit@, who care not for aught except that they get their communications through to sarth, and frequently they stand beside medium-"istic individuals, and, it may be, cause suffering to them. You wonder to yourselves why it is that spirits are allowed to do these things. We will go with you into some church, perhaps, and stand with you near the altar. Various individuals ad-rames to learn something to receive them. But byand you are willing to receive them. Just by and-bye the door opens and an old, darkened, ragged, fifthy individual enters ; you cannot shut the door upon him ; he advances straight up the bise, he takes his seat among the pure, the cul-vivated and the beautifully dressed. You cannot object to his presence because hesis one of God's with spiritual control. We are guiding, to-day, the instrument which we hold; and many bands of spirits are guiding instruments which they hold; but at the same time there may be mis-chievous individuals, whom you have sent into and you are willing to receive them. But by-and-bye the door opens and an old, darkened, ragged, filthy individual enters (you cannot shut our world holding the same feelings, the same ideas and peculiarities which they held while here. We cannot close the door in their faces, because they are God's children and they need the bread of life. Like the old beggar that en-tered the church, they come near our mediums, isy their hands upon them, and we have no powto stay, simply because they are God's chilaren, and it is necessary they make themselves, manifest. If they are of a selfish turn of mind they follow up the medium, and they cause him or her to have many days of suffering. Would that we could educate mediums to bring out these andeveloped spirits. Influany parts of the country it has been tried. We have worked with a We believe the questioner understands something of the work of which he is speaking, and that he will understand us when we say just as fast as conditions allow us will we try to develop mediums for the education and enlightcoment of spirits who are mischleyous. Q—Are we creatures of destiny or circumstances A .- If you were standing on the corner of a street, and should see a man reeling along with ansteady steps, you might say, "That man is drunk." But if you had clairvoyantly read his found that, step by step, link by link, a habit had been formed, first by inheritance, and then by association, and he was really a creature of circounstances. Another person, under similar cir-roupstances and surroundings, would most likely do the same The natural man comes into the world curiously made up, with all the pre-natal influences bearing upon him. Still, if he can realize that he has these peculiar propensities, and will try to actions these predicts properties, and will by a zovern them, and work out of them by surround-ing himself with pure influences, then he will be doing all he can in the matter. A man is not to blame for being born with peculiar tendencies, with peculiar dispositions; he is only to blame for not minding the law when he knows it. In a great sense we are creatures of circumstances; for, do what we please, many times we cannot affect our condition until we can change the cirrumstances that surround us.

The Spate Messages given at the Binner of Light Public Nets and I said to myself, not with standing all these years of mine, not withmal, mineral or human life, it was humortal, and I said, "Where shall I turn? where shall I go?" And really, I had no distinct idea, until one of my dear friends and neighbors showed me the way, and said, "Come, I will go with you where there is a universal post-office, where we can send messages to earth." Then I said, "I will-go, and I will tell 'em I still live, and that I am not dead." Nancy L. Mattoon, Greenup, III. I don't know that they will care for what I say, but I wanted to say it, and I have done so.

morning, and sheds its light on all the world around. Truly, if we would be pure in heart we around. aronal. Triny, it we would be parte in neart, we must seek the Lord God of Hosts; we must bow before his presence, and we must feel his great and mighty power. I came into the spirit-world but a short time ago, and I have felt a desire to return and make known my presence to my peo-ple, and to the friends I have left behind me; not that I have heft them, but rather that I am more that I have left them, but rather that I am more to them, to-day than I ever could have been be-fore. I endeavored while here to teach my people all that I knew, all that I felt, and all that I could get from the inspiration of the great Father of all; and I fear not, but trust that in the com-ing future I shall receive whatever reward seems best to the great Father to give me. But since I have been here in spirit life, I have felt a strong desire to visit earth to speak to the children of men, and to tell them something of the beautiful land where 1 now dwell. I never supposed for one moment that I should ever find a home as beautiful and pleasant as the one 1 left on earth. But my expectations of the future have been very much changed, for I find that your earth is simply an imitation of ours ; we have the same landscape you have; we have forests, rivers, lakes, and all the beauties of nature which you enjoy. And I felt that if I reported at this distant place my friends could have no hesitation in recognizing me, consequently I have come here to-day, Mr. Chairman, not on the ocean telegraph, but on the spiritual railway. I have crossed old ocean, and I am to day in your Circle Room, and I beg leave to address my people and my friends, and to give my name, John James Robinson, of Mangon Vingen, Lawrence the second Mowcop Vicarage. 1 came across the water from the English shore.

Minnie Armstrong.

1 don't want to talk. I wanted to come here and look around. [Can't you tell us who you are ?] Lor' 15that 's the fust thing they allers ask me, who I am. I've hearn that ever since I can remember. If I went anywhere, if I looked any-where, it was, "Who are you?" Wall, I jest as lives tell my name as not. I aint ashamed on it. I never did much that I was ashamed on; guess I. never had much to be ashaned on — They called me Old Aunt Minnie Armstrong. I 've been gone a good while, and do n't know as they 'll remember me down there in Richmond; maybe they will. I used to work round among 'en. I aint black; I 'm white. Yes. You can call me "poor white trash" if you want to. I do n't care nothin' about that; I'm poor enough. I never meant to say a word when I come here. I don't know how I got here, but I ve come, and as I was looking round here I guess 1 looked too hard, and the fust thing I knowed I spoke right out in meetin', and here I am, sir, and if you want to do what a good many has done afore, you can open the door and tell me to clear out. I've been gone a no moré.

just like these-[a bunch of roses on the table,] I've seen 'em fade, the leaves fall off, one by one, wither and grow old-and yet there was a sweet fra-gramee to them even then, and I said to myself, notwithstanding all these years of mine, notwith-standing that the leaves of my life are being withered, and that they are dropping off, and that I have seen one after another of my beloved ones droop and go down to the grave, yet it must be that we live hereafter. And when the last stinggle was over, and I left him whom I loved and cared for in the days of my youth, and came here to the spirit-life, I had a desire to return be the spirit-life, I had a desire to return here to the spirit-life, I had a desire to return when I real-zed that I could return; that there was no such thing as death; that all life was im-montal, no matter whether it was vegetable, ani-montal, no matter whether it was vegetable, anicontrol has no more idea of me than she has of the "man in the moon," that they ought to be lieve it was me. I don't know as they will. I doubt very much whether they will. They'll doubt very much whether they will. say there's some chicanery at work, some spiritual unfolding at work that they don't under-stand, consequently they won't believe it; but -nevertheless I am here, and am going to have my "sayi... Now I say to my wife: "Go ahead; don't you falter, don't you flinch. If I had had half the wifs I've got now, I should n't have executed the document I did." I say to Edward: "Go work with you, and do everything I can for you."

Truly the Lord is good; we hear his voice as he speaks to us in thunder tones. Truly, we feel his presence when the bright sun rises in the morning, and sheds its light on all the mort with them—helping my wife, and helping my boy—doing everything I can to knock over what occurred when I did n't know what I was about, when I was half in and half out of the body. If they will go ahead, i will help them. I came from Leicester, Vt. 1 guess my folks 'll know I am round. You 'll send the message? That's all I've got to ask, but let it go in first thing. My wife, she's kind of anxious, you know. She wants to hear-from me, and she'll know I 've come if you let her see my niessage. She knows there's nobody else like me in God's world. I'm glad of it. I can't help being natural if I try.

Andrew Boland.

I am a small boy, sir. I would like the privi-lege of coming, if you have n't any objection. My name is Andrew Boland. I want to say to my sister Katie that I have never left her. have always helped her all I could. I tugged all I knew how, just as she used to tote me when I was a child. We used to live way down in Kenwas a child. We used to live way down in Ken-tucky, on the Licking River, and she used to help me all she could. She has had a great many cares and a great many troubles, and she's grown up to be a big woman, now, and I do n't suppose she ever thinks her brother Andrew contes to her; but he does, and 1 want to help her all I I want to say that I've brought a beautiful wreath of water lilies—she knows she used to like to go a boating. When will my letter be printed, sir? Can't it come out right off? I wish it could. My sister don't live a great way from here, and there's a lady that will give it to her. You can direct it to Katie. She lives pretty near here, in the Charlestown Districts I don't know her number.

Simeon Flint.

It has been asked if Simeon Flint, of Salem, Mass., could return to the Banner of Light. I wish to say that be can—he does—and he would be very glad to shake hands with any friend who may be disposed to take bim by the hand. Yes, I know all, 1 understand all, I realize all; still, I terr to be because I come have does not be try to be happy. I come here to day, not of my own accord, but drawn by those friends who wish to hear from me.

Nehemiah Leonard.

I have felt for some weeks as if I would like to pay a visit to this Banner of Light office. I well remember when I was young, that the old ideas about the Creation were quite interesting to me, but were mysterious. I know more now than I did then. I knew more before I passed away, for the great light of Spiritualism was open to my view, and I basked in the sunny influence of again, and I solved in the stating indente of again, and I should be able to talk. I had many positions, in this life, of trust, and I tried to do all I could for the benefit of others. And since I have come here to spirit-life I find a new field to work in, and a nice home; and every doubt that I ever had as to whether I should live on through eternity has been dispelled, and I feel joyous and eternity has been dispelled, and I feel joyous and happy. I have longed to get back, and to say to some of my old friends that I am here. I think it will be three years next May since I was born again, from the town of Sharon, Mass. My name is Nelemiah Leomard. I was over eighty years old. For the last few years I never ceased to be-lieve that the angels were with me. It was not

Do you believe in that? I don't s'pose you do. I am not infirm. I am an old man, but I feel ness and protection, and I am not disappointed.

almost young to day. Perhaps the few days I have been gone have strengthened me. I know I still live, and that I can still be useful. I thank you, Mr. Chairman, for the privilege I have enjoyed I trust my message will reach, some parties, so they may know I am still around, and hope they will be careful of the little ones, and hope they more privileges than ever and give them more privileges than ever.

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 mediumship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences.

[Part Fifty-Six.]

BY WASH. A. DANSKIN.

Clairvoyance and clairaudience, when sustained by respectable testimony, should, I think, command the attention of the scientist, not only because of their phenomenal character, but because they open up a new and more interesting field of research than the merely material world can offer.

The scientist gathers facts, classifies them, and studies their true relation to each other and sursolutions information of the formation of the formation of the solution of the employment of these two quickened senses, for some man of eminence in the schools to make for himself a world-wide fame, and confer a boon upon his race that would make all the great discoveries of the past seem insignificant in comparison.

The facts of clairvoyance and clairaudience are as real and unmistakable as any other facts of our experience. Some twelve years ago, as Mrs. Danskin and myself were sitting, after din-ner, in social converse, she said, "What can this mean? I see before me a number of small, very mean? I see before me a number of small, very minute black pills, not larger than a pin's head. Why are they thus presented to my sight?" She then added, "Dr. Rush says, 'You will find them all ready prepared at a drug store not far distant. Get them at once, as there will be im-mediate use for them." I made application at the store named, describing the pills, and the druggist exclaimed, "How did you know we had them? They are compounded from a private recipe, and known only to the person for whom we make them and to ourselves. He does not live in the city, and I cannot imagine how you learned of our having them."

I told him frankly how they had been brought to my knowledge, and he said, under such cir-cumstances, he would let me have them. I had scarcely reached home before Mrs. Danskin was sent for by a lady who was suffering extreme pain. Two or three pills, administered at inter-vals of twenty minutes, relieved her, and soon she was in a quiet slumber. Dr. Rush afterward informed me that he would

have preferred to have magnetized the different constituents separately, but the case was urgent and time not sufficient, so he procured them already prepared. Here was not only practical but beneficent evidence that sight and hearing existed, with one person at least, independently of the external organs. And if with one, cannot they be cultivated in all?

Nelson Burneston.

Myname is Nelson Burneston. I died at Rocky Point, Baltimore County. I was the son of the late William and Maria Burneston. Why I came here I cannot tell, unless it be to say a word to those who scattered flowers around my grave, to let them know that I live and have power to see that, with them, memory holds me dear. If any one could view the standard of this interior life, there would be no mourning or grief for those who are called dead; for the dead arise, with powers unfolded, to the mansions in the sky, where angels dwell. If I was asked the question, "Would you return and be made manifest in the flesh again ?" my answer would be, "No, I am a traveler now in that land where beauty lies, where grandeur and sublimity are, where the

a traveler now in that land where beauty http: where grandeur and sublimity are, where the dazzling beauty of the orbs that float above me is beyond the power of language to describe." I feel gifted with power beyond myself to tell mortals not to fear the change called death; for in it we are revived in thought, spiritualized in feeling, educated in faculty and unfolded in ca-pacity to appreciate the grandeur and the glories; which the overruling Soul has spread before his children. My kingdom is not of earth, but of heaven, where the blessed are; where the white-robed angels throng to meet and welcome youto the shores where time is no more known. Seeing others gathering here, I thought I would try if I could transmit thought to those I 've left babind I 've told my story, feeling confident behind. I've told my story, feeling confident that some who read will recognize the speaker, will know that it is I, Nelson Burneston.

" FEBRUARY 10, 1877.

for at every new station I reach the light is bright-er and brighter, and the people are more and more friendly. And if you was to see me, you would not say I am dead. I was dead when I was a

creeping around depending on others, but now I am getting to depend on myself. Time is not known here or felt. My life is full of treasures, not treasures of silver and gold, but treasures that thieves eannot take away, and that moths cannot destroy. "Happy !" dld you say? Yes, I am happy in

and merciful." Heaven is not a place of slumber, nor of idleness; you must be up and doing. The more you do, the brighter will be your station. And now I think I have done all I can, and I must go, for the musical voices of the angels call me, and I obey.

Samuel Sands.

I am young, but not too young, I think, to come and speak. My name was Samuel Sands. Eleven years old. I died with the typhoid fever Eleven years old. I died with the typhold fever at Lake Roland—there's where my folks lived. My mother's name was Florence and my father's name was William. I am so glad to come and tell my parents that I am happy and out of harm's way. Now maybe if I had lived, and grown to be a big man, I would n't be as well pleased and as well off as I am now, for I've got a beautiful home, not made up with chairs and looking-glasses and sofas and bedsteads—but beautiful birds and flowers, and such pretty beautiful birds and lowers, and south and beautiful birds and flowers, and such pretty water. Everything is beautiful, and gets more beautiful the more you look at it. And I've got nice company, and I'm not down in the grave at all. I'm just up above, where I can see every-body, but they can't see me. This is a beautiful place, and I don't want to come back to earth any mere and stay and play down there. 'My any more and stay and play down there. My mother and my father think it hard, but it's all for the best, for a beautiful lady tells me so-right over here along side of myself—and she looks like my mother; but she aint my mother,

she 's some relation to my mother. Now I can't say any more, I'm going back again with the one that brought me down here, and 1 'm not sorry to go, for 1 like my new home.

Sarah Littig.

Saran Littig. I died in Harford County, Maryland, in the sixty-fifth year of my age. Sarah Littig, and I was the wife of William Littig. Kind, tender, and devoted husband, no actual separation has taken place between you and I; it is only seem-ing, for the day and hour. It is very beautiful to pass on to the other side of life and be con-tented. I do not look back repining, for I full well know my work has been fulfilled. How can I tell you of my happiness? I am so limited in language I cannot find words or sentences to convey to your mind an idea of the beautiful. in highlager cannot that works of sentences to convey to your mind an idea of the beautiful, simple life I am leading. All I ask is that you remember me in all my good qualities; if I was deficient in any of the duties of life, overlook my deficiencies—lay them to the cause of ignorance,

My voïce is feeble, my language faint, and in the confidence of the little innocent child I will ask the Spirit All-Divine to search my heart and worke use what L should be. Ob. Forther the make me what I should be. Oh Father God, let me rest my spirit sweetly and gently in thee, and when this work is done open unto me yonder gate, just before me, and let me view the grand, eternal city.

I knew not of this method of converse, but one who is kind and gentle has brought me, or I have followed in her footsteps; thus it is I speak through human lips, and, like others, say Goodby, good-by.

George Dobler.

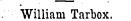
. At Three Rivers, Mich., I died of apoplexy. I was the son of George and Ann Dobler, in the thirty-eighth year of my age. In the sudden-ness there was perplexity and wonderment for the time, but as old things faded out, and new ones came in their place, I became somewhat familiar with the ins and the outs of that problem called death. The human mind, with its dull capacity, at the present can neither weigh nor measure the distance that exists between the spirit and the mortal. The rules and regulations spirit and the mortal. The rules and regulations of this life are, in part, like those which I left

Delia Doane.

My name, Mr. Chairman, is Delia Doane. I used to live in Montpeller, Vt. Alive now in the summer-land. I had a sister—Laley R. Doane— whom I would like to reach, if possible. I can-not find her there, but they tell me she has gone westward. They said if I would come here and write a letter, it would reach her; that there was an old friend that would carry-or send the paper to-her, and so I 've come to day. I want to say to her that I am happier than she thinks I am ; that it don't make any difference to me about property now, it don't make any difference what comes to me, I am happy. I am trying to do the property now, it don't make any unerence what comes to me, I am happy. I am trying to do the best I can. I was about twenty years old when I passed away. I know I ve met mother and father and brother, and I know that I did the best I could. I thank you, sir.

Nancy L. Mattoon.

I am quite an old lady. I am not as old as I might be, but I feel old sometimes; yet since I ve got out of this world into the spirit-world, I feel as if I was growing young again. I have sometimes been out in the fields, and have seen the beautiful flowers growing there, and I've wondered if, like myself, these flowers ever grew old, but when I watched 'em-beautiful roses,



It's hard to get away from anybody's self, and that's what I 've been trying to do for the last year ; but I can't, for everywhere I turn there's a looking glass ; and now I 've come here to day, and there 's a half-dozen here. The harder I try to get away from 'em' the plainer they are. I 'm to get away from em the plainer they are. I m tired and sick of 'em, and yet there's an old gen-tieman here, [pointing to Mr. Parker's portrait] he said if I'd come here I'd get away from 'em. Well, now, the first thing when I got here and at down in this chair, there was a looking-glass in front of me, and it does n't read well for me. I reads naughty things; it tells me that it have n't lived the lite 1 ought to ; it tells me 1 did n't lo as well as I might have done, and I do n't like that.

Now I 've come to send a word to my son Wilham, to ask him if he won't do better than he is doing. Tell him I know he inherits it, and that the helped. Never mind if he does. I want him to try with all his might and power to stop there—to hold on—to stand still where he is, and not goany further. I, his father, will help him, and Phebe, his mother, will help him too. My name is William Tarbox. Count me from Illi-nois. That's enough. He'll get it, I'm sure.

Major Daniel Scully.

This, I understand, sir, is the general post-ofice, is it not? [It is, for you spirits.] Then we have the advantage of mortals. I know I am a spirit, or I never should have got here. I come here to day a stranger, feeling my inability to here to day a stranger, feeling my inability to control satisfactorily to myself, for 1 know but little how it is done. In fact, I am only here a few weeks, and I am learning so much and I see such a vast amount to learn, that I feel like say-ing I don't know anything. I recollect in the days of my childhood an old school-teacher, who once told me that when a boy began to feel he knew nothing at all, then he came into a passive condition, and he was able to teach him some-thing Now, because I feel this way to day, I trust I am going to learn something. If I do, it will afford me a great deal of pleasure. That this will afford me a great deal of pleasure. That this philosophy is true, I have demonstrated; that it is a grand philosophy I feel in every part of my nature, and I know that I shall enjoy commun-ion with earth if I can bring the matter about. "I was born in London, Eng., about the year 1820, in the month of August." I have resided in New Orleans about thirty five years. I have oftentimes heard of this thing, and had consid-erable curiosity about it, with but very little knowledge; yet I am free to say that I consider it the greatest privilege of my life that I can de-monstrate fully that I, Major Daniel Scully, still live; and if there is anybody that would be glad to hear from me I trust they mill not me in error to hear from me I trust they will put me in a way or show me how I can put them in a way where by I can communicate with them. I am anxious to take hold of some of the old friends again. I really want to greet them.

John. I don't know the meaning of the word John, but I think it means to suffer. I think it means to be misrepresented and misunderstood. I don't know, but I believe it 's so.

only a great source of comfort to me, but it was not only a great source of comfort to me, but it was a guiding star, and I believe it can be to every-body. I want my friends to remember this, that it is a *fact*, that it is a *truth*. It is a religion worth *living*, as well as talking about. You can-not live impure lives and be true Spiritualists.' I want my friends remaining here on earth to re-member this.

Alfred Adams.

I don't know just what to do, sir. Do I write the letter? [No; say what you wish to, and the reporter will write it down for you.] I want my letter directed to Lexington, Mass. My name is

Philip Verplanck. It is as it should be, for it cannot be any other

way. My name is Philip Verplanck, and the se-quel of this is, I died at Boulder, Colorado, at the age of thirty-three. Every man should register his name at his death, just as much so as if pass-ing to the polls. There are many stations on the wayside—this is one. I am here to report the destiny of the human soul after the vegetable matter becomes decomposed. That which be-longs to the body goes back to pay its trib-utes; that which belongs to the soul is taken up, particle by particle and atom by atom. First dissolved, analyzed, afterward formed in-to that puble thing colled spirit. The spirit his name at his death, just as much so as if pass First dissolved, analyzed, afterward formed in-to that noble thing called spirit. The spirit then goes on and on, making its vows at every station by the wayside. Having per-formed acts noble, charitable and free from selfish taint, one more ascension is made. It still goes on, and as it advances it demands its attributes and privileges. On the way there stands a delegation formed for the benefit and unfoldment of such spirits as are ignorant of the laws. laws. Thus we pass on toward intellectual unfoldment. Asking, you are answered, and thus you gain knowledge of the life into which you have passed.

I being a novice, this mode of education may appear strange and beautiful to me, but possibly not so to you. I feel grateful to the divine ruler of all universes for having in my youthful days taken me away from the surroundings of earth and placed me where contamination can neither sear the body nor play upon the soul. I am athirst after knowledge. I will dive into the seas, or soar to the upper heavens, if necessary, so that I may be fired with the grand inspiration that was given to the olden prophets. that was given to the olden prophets. Though I died, still I am vigorous, full of vim, full of thought, devoted to the beautiful, and aspiring to make myself in image like my Creator. Having done this I will rest, for a time, from earth and all her toils, for the tangle of life is broken. Farewell. Memory may hold me, and I may trip again toward earth.

Ann Porter.

Are you ready to give circulation to this ere Are you ready to give checutation to time ere piece of information that I am going to give you? [Yes, I will send it to the Banner.] Well, I died in Williamsburg, New York, and my name was Ann Porter, and I was a very, very old woman, in years. I had a son, and his name was William, and he formerly lived in Baltimore I was up and he formerly lived in Baltimore. I was up somewheres about a hundred; I do n't know ex-actly how much. Everybody that knew me, re-spected me, for I respected myself. No one was gladder than myself when the mes-

John Paine. Well, sir, I'm not Tom Paine. I do n't mean to say I have n't had a great many pains in my life. I think I had. I think I was rightly named John, but I think it means to suffer. I think it i do n't know, but I believe it's so. I don't know, but I believe it's so. Now, I come here to-day to right a wrong.

so, not so; this, in the vast universe where I now stand, is not possible; it would be like asking children about the toys they play with, to try to gather from the spirit what it is individually doing or is likely to do. In this world of reality we dare not deal merely with specialties; we must, if we desire to enhance ourselves in knowl-edge become universal in our ideas and educate edge, become universal in our ideas, and educate the minds of mortals to that standpoint.

the minds of mortals to that standpoint. Now, inquirers, I have not felt either the cold winds of a wintry storm, nor have I felt that strong heat of which we were told as prepared for the wicked. God's world is like your own, only more fine, more beautiful. Educate your-selves in simplicity of heart and in the utility of knowledge, and when the spirit gives up the body there will be no darkness for you. This is my experience—take it for what it is worth. With this I close. With this I close.

Robert Bertine.

Robert Bertine. At Amenia, Dutchess County, New York, I, Robert Bertine, died of pneumonia, in the seventy-fourth year of my age. To know and feel while walking in the earth-life that every day and hour brings you nigher to the home of the invisi-bles, and yet have no defined conception of the change ! This was my case. Like other mortals I cast the thought of immortality behind me, and when it came I was, like the many, a stranger to its conditions. Having passed the river and tasted of this new life I return to earth without a burden, to apprise others of the fact that the way burden, to apprise others of the fact that the way is open and clear for every one. Heaven, to my is open and clear for every one. Heaven, to my perception, is not a walled-in locality, where you must remain forever, without having power to soar upward or the privilege to pass downward. It is a plane of inspiration, aspiration and ad-vancement. To my perception there is no par-tial God-head to whom one has to pay vows. The heart of the man must be tutored in free-dom the basis must begat it and ture then hand dom, the brain must have its culture, then, hand in hand, he can go on with the angels, viewing the various points of this life, designating his

home and his surroundings. This to me is heaven, and I bless the day and hour when I learned that individuality is mine and can never be stricken out. I am now like and can never be stricken out. I am now like the little warbler, I can sing pralses to my Crea-tor, not fearing comments or condemnation from my neighbors, for in this beautiful life there is harmony, peace and concord of purpose, one acting in concert with the other, and thus the heart, through all eternity, goes on rejolcing. Those whom I have left behind may receive or reject, according to their intellectuality. I am but what I was, only more refined in thought and purpose. If over shades of night did follow me

burpose. If ever shades of night did follow me hey have gone, and now I stand in the broad daylight, where my vision is not dimmed. I am in that grand, eternal city of the living, for here we have no dead. Now farewell; onward and upward I go, leaving no trace of a shadow be-blad me hind me.

MESSAGES TO BE PUBLISHED:

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

TO BE PRINTED IN OUR NEXT: Henry S. Hazard; Sarah L. Daniels; Dr. Edwin Smith; Dr. Gridley Thazter; Mary Ann Drew. William F. Manchester; Thomas H. Shields; Lydia Searrin; John D. Meyers; Lizzle Entwisle; Ensign Do Foe; Mary Bell Tolson; — Benson; Eben Stevens. [Owing to its extreme length, the remainder of our list

letter directed to Lexington, Mass. My name is Alfred Adams. I went out of the house, that is, they carried my body out of the house, last August. I did n't go away; I stayed round. I'm very anxious to have them talk to me, but they do n't seem to hear me. Somebody, I do n't know who it is, a gentleman that used to live in Lexington, came and said, "there was a place down here where you 'd hear me." When 1 first came I talked loud, but you did n't hear me till I nut my hand on the lady's the medium'et head put my hand on the lady's [the medium's] head, then I could hear my voice, and I know you hear me. You will please give my love to the folks, and tell them I an very anxious to talk with them. Father's a doctor-Dr. A. B. Adams; mother's name is Susan. I was thirteen years old. I died last August.

member this.

William H. Guest.

Mr. Chairman, I am happy to meet you here to-day. I am happy to meet these friends, al-bhough they are strangers to me. I have only been gone a few days. I hardly know what day blong they are strangers to me. I have only been gone a few days. I hardly know what day of the month it is, but I know 't was about the 16th of October that I passed out of the mortal form. My name was William II. Guest. I presume you may think I am a strange sort of a quest, but I know that I am no ghost. Why! I feel as though I had the same body that I posreel as though I had the same body that I pos-sessed in earth-life, it seems to me, and yet I know that old body is buried. I've got hands and arms, a brain, head and body, and yet, as I stand here to day and look at myself, it seems to me I am clothed about with the garb of a woman. I cannot understand that fully. I don't know why that is, but I'll try and feel as easy as pos-sible while I tell my friends that my mission will still hold good. I am told by those in spirit life, whom I knew well in earth-life, and by a dear shift hold good. I am told by those in spirit-ine, whom I knew well in earth-life, and by a dear old friend who assisted me many times, that I can still perform my mission. I was much in-terested in orphans, and I tried to do all I could for them. I was a superintendent of an Orphan Asylum; and I find many orphans up here, as well as in the material world strange as it may well as in the material world, strange as it may seem. And yet the people of earth are not con-tented with sending out into the mortal world but the with sending out into the mortal world orphans, to be cared for in some public asylum, but they are sending them into the spirit-world to be cared for by benevolent spirits there. I have gathered about me to day many little ones, with cheerful, bright faces; but, tell my friends, that even in the few days I have been gone, I have learned wherein I could, were I to live in the form again change metaricily the place of

FEBRUARY 10, 1877.

BANNER OF LIGHT.



Foreign Correspondence. ECHOES FROM ENGLAND.

NUMBER SIX BY J. J. MORSE, English Agent and Correspondent of the Banner of Light.

Another year has gone to itstrest. Its successor tills its place, and it took the trouble to usher itself in with a rude accompaniment provided by old Boreas. London and a large portion of the English coast line were visited with a violent hurrichae on New Year's day. Piers were wrecked, shipping driven adrift, floods filled low-lying distries, and for a time pedestrianism, was almost indossible in London, owing to the force of the gale, and the floods of rain that debuged us. Our Weight little island" has been visited with an ans and of rain quite unprecedented for years

Well, Mr. Editor, and your readers, permit me to, in spirit, shake hands with you over the "briny deep," and to wish you; sir, and all besides, a happy and prosperous New Year for 1877. If in our souls we feel we did our best in the year now gone, let us in the present year outdo the past. If we failed to be all we would--and who suecools entirely ?-let us redouble our efforts and strive to have a brighter record on this year's roll of life. Let us look to our angel friends, and hom 'them learn the lessons of love, truth 'and nobceness, which, when "compassed, shall lift us other in this fife, and draw us closer in spiritual

sym athy with the dear ones cone hefore. 171. Stade still gives séances, and receives phenomena of a more varie 1 and wonderful nature. than ever. Bearing his trial modestly, meckly abasst, but still stanch to his cause, he proves bin, elt no mere sunshine soldier. Some people, with microscopic souls, seem to think that Dr. Stade has no claim on the spiritual public, and that if he gets into trouble he ought either to get out of it himself or put up with the consequences. • the Doctor makes a pile of money," they say; "let him pay his expenses out of his own pocket." Why, these dear old complainers are the veriest tools! It is not Dr. Slade that is being defended, it sthe reality of mediumship and its facts-matters Such these solish grunblers have been made happy by—that are being tried now. Dr. Slade is the handle used for the purpose. If they care nothing, for Slade, let them think of the priv-Beges of spirit communion, felf-cting at the same time that if all followed their selfish advice, and "let Stade fight it out alone," they would probabiy live to see spiritual communion recognized as a legal offence, meltiums looked on as crimboas, and all Spiritualists but little better than aiders and abettors of a so called fraud. Out upin their representation selfishness 1. Let them routy to the front and defend—or help to—the. match whose labors have done so much for the second. When they find Dr. Slade, asking for help, then let them show their taces. At present the appeals come from his triends; the has not isled to an single cont? Remember, then, good reader, it is not Slade, but Spiritualism, that is to be defended. Stand by it, and the angels will reward you.

Toward the close of last December a very pleasabout interesting gathering of London Spiritu-aless took place at Doughty Hall, in the above-na acd city, "The occasion was the celebration of ghat was called "The Happy Evening Festival," and its purpose was to mark the close of abother year's work in that hall, on the part of what is called the Free Gospel of Spiritualism. The meetings are held every Sunday evening, and are under the management of Mr. Burns, The admission is free, and normal and trance sheakers occupy the platform. The happy evenig was also held with a view of entertaining these workers in the spiritual vinevard, many of whom labor gratuitously. A capital refection was spread for the guests, who did ample justice to the good things provided, after which songs, instrumental pieces, recitations, and a few speeches were the orders tilled in. Dr. Slade, Mr. Simmons, the Misses Slade and Simmons, Drs. Mack and Monek, and many well-known workers in the Solices, and many weighting weighting in the cause were present. After the programme had most any condition of an eastern city. Since the been gone through, the floor was cleared, and train it is very pleasant. The first important item early hour. The event was in every way enjoy-able, and formed a pleasant conclusion to the open to the public in Eondon on Sundays. The London Spiritualists were participators in a unique method of colebrating the advent of the new year. The Scottish Spiritualists resident in London, at the suggestion of Mr. Burns-him-London, at the suggestion of Mr. Burns—him-self from Scotland—resolved to celebrate the new year's coming in accordance with 'their national customs. Accordingly a 'Grand Scotlish New Year's Festival'' was held on January 3d at Doughty Hall. Scotch "calcos," "cookies," "scones," "short bread," etc., were provided for the banquet. Scotchmen in kills, caps and feath-ers: real Highland bagpipe?; Scotch songs, reels, claymore dances, etc., while away the pleas-ant hours, and the Engliff gnests present were all delighted at the warm, hearty manner in all delighted at the warm, hearty manner in which their Scotch brethren received them; a cordiality which "we English" returned as heartily. So, even though the law persecutes us, we are not down hearted, but can enjoy the festive season in a wise, happy and mirthful manner. The annual concerted effort on behalf of the funds of the Spiritual Institution has just passed over, but I do not think the returns show that Institution Week, as it is called, is so successful as Mr. Burns needs it to be. By the way, the Medium and Daybreak has again varied its price. During the existence of the ill-starred, but now defunct, Pioneer of Progress, the Medium was reduced from three cents to two cents; and now it goes up to its former price, its editor saying that it "don't pay." I an sorry ; let us hope the rise in price will recoup the loss sustained in lowering it. It's a newsy little visitor; and I should think must now have a capital circulation. The Spiritualist makes no alteration this year. Its improvements, in form and type, commenced in January 1876, have given universal satisfac-tion. It maintains its high class literary character. It might give a little more current news, which would increase its value to not a few of its readers. Provincial Spiritualism with us is proceeding rather quietly just now. There is a disposition to take things easily until the trials are finally ettled. But in the four most important places. Newcastle-on-Tyne, Liverpool, Manchester and Birmingham, matters go on with all their cus-tomary and usual vigor. My hands are full, though had things been in their ordinary state I should be even more busy than I am. Yorkshire is doing-still in the good work, and Halifax pushes on ahead. In that town many able and earnest workers reside. It was there that Mrs. Scattergood—one of our lady trance speakers— was bidden adjeu to on her departure for the States. Her Halifax and Yorkshire friends often speak of her, and wonder how she fares in Amer-ica. Her friends would like to hear of her services among you. One of our leading physiologists, Dr. J. B. Carpenter, has been lecturing on "Spiritualism, Table-Turning, etc.," and, as usual with this ve-racious professor, he has succeeded in clearly showing how little he understands the matters he discoursed upon. This little paragraph, copied from the London Echo, in its closing sentences runs our learned physiologist rather hard : This our learned physiologist father hard: "Sympatieric Vinnations, "Professor Barrett lee-thered bast evening at the Loudon Institution on "Sympa-thetic Vibrations, "and in the course of the Letture, which was fully liberaticed by experiments, lee up from simple dulums are bung on the same risk, the vibrations from one peaddum vibrations to those in which, where several pen-dulums are bung on the same risk, the vibrations from one peaddum vibrations to those in which, where several pen-dulums are bung on the same risk, the vibrations from one peaddum vibrations to those in which where several pen-dulums are bung on the same risk, the vibrations from one with them, and columns of air will likewise give and like vibrations in response to notes with which they are in tune

was illustrated, and the behavior of sensitive flames was shown by many interesting experiments. After concluding the subject prober of the bettile, Professor Barrett went on to speak of the single-tion thrown out that the sun-spots might be due to a state of sensitive sympathy produced by the freede influence of neighboring planots. Much in me-terology, likewise, is to be explained by such a line of study. Nor need we stop at fuorganic nature. Our bodies and our minds often resemble a resonant far or a sensitive hame, and a very slight distorbance. If it is synchronous with our state, may produce unlooked-for effects. The Professor went on to say that during the last slx'months he had collected far and near testimony that makes him be-lieve we are on the threshold of our knowledge of the action of mind on mind. It hordly shows a traisfor a resultive months he had collected for effects. The when the mydric look for instruction in psychology, lo talk confidently about the inspeciality of the scheduler. They should be refined to relinquish ideas they find, any at present inception is housed. Such philoso-phers the maches, because the sloves of a dominant idea. They should be writting to relinquish ideas they find out of harmony with facts." There is a deal of philosophy contained in the

There is a deal of philosophy contained in the above paragraph, and one portion of it certainly would not be without value in understanding the causes that influence the action of mediumship and spiritual manifestations.

It seems that perhaps, after all, those old folks who wrote about the world being burnt up may not have been so far wrong as many might sup-pose. In a recent number of the London Spectator I came across the following piece of fiery intelligence:

intelligence: "Our renders will be interested in learning that a sun-constituted apparently of very much the same chemical substances as our own, his suddenly assumed a brilliance which implies an enormous addition to the intensity of ity-net as well as its light, so that its planets, if it is basany, as if they were previously to this confluentiation the abodes of the are probably now undergoing combastion them-selves, while the inhabit into have censed to be. Will our summitted the inhabit into have censed to be. Will our summitted the search as a denive to a cin fer? Or may we have our that the jeanets of this confluenting would had al-ready so far coulded own as to evaluate the possibility of life, and that this solden outbarts of new light and heat may rather restore part possibilities than extinguish new ones? A few and the sole of a far-away world." The above outofation was headed "A Warm

The above quotation was headed "A Warm

Prospect," and I think your readers will agree that it's far more warm than pleasant. Thowever, my space is gone. In closing let me express my pleasure at a leading article in the Banner for Dec. 23d, 1876. It was on the "New Movement and its New Departure." For clear, ound sense and practical philosophy it is une qualed, and ought to be a standing text to all ambitious creedalizers of our glorious cause.

Let the sweet angel of Love fill all our hearts with life and light forever. Warnick Cattage, Old Ford Road, Bow, { Landon, England,

Letter from Warren Chase. To the Editor of the Banner of Light:

In the last days of December I crossed the Sierra Nevadas; no snow, and weather fine as summer. One mile out, one of the forty-two of snow sheds was burning, and delayed us fourteen hours, compelling the whole train, with baggage both ways, to transfer around a burning pile of dry wood stored under the shed. At midnight we crossed the bay from the Oakland end of the road, and never was. I gladder to find a hotel bed. Late next morning I awoke, and found I had overtaken Dr. Peebles on his journov, "round the world," and heard him and Thomas Walker discourse to a full house on the beauties of a world they had not yet circumnavigated. Bro, Peebles looks fresh and strong enough to go round the world several times more; it does not seem to hurt him, but I have no desire to try it, as I can see enough of China and Japan here, and prefer to return to my native New England when I have seen the cities and ranches of the Pacific States.

1 have been resting this month-the first month for twenty-five years that I have not been engaged in lecturing, and it may be the last in my life, if my health remains to the end. I have resolved to stay in this city till April, and visit Oregon in the summer.

Up to January 15th there had been no rain worth mentioning since early last spring; but since the 15th we have had slight showers and snows in the mountains, so the farmers are looking more pleasant, and the eaters have better prospects for food. I found here the sandiest and dustiest city I was ever in before the rains came, and preferred snow or cold weather, or almost any condition of an eastern city. Since the dancing was indulged in until a late, or, rather, I noticed was the small proportion of stone and brick in the buildings, nearly all being of wood, year's labors. The meetings are still carried on ; and yet large and elegantly built. The streets with much advantage, as they are the only ones ; are wide, and frequent spaces are between sections, which would be some protection against a storm of fire, which has not yet visited the city, but which it has good reasons to expect. It is a city of sand-hills and soft rocks, and much further from the sea shore than I expected-about five miles. The principal part of the business portion of the city is made up in offices of brokers, stock-jobbers and money-changers, who produce nothing, but contrive to get the principal part of the wealth from the mines and a good share of that from the ranches, also; and legislation here, as elsewhere, helps them-the States, like the nation, always aiding the money power and speculators against the poor and the producers. California seems to be more in the hands of, speculators and monopolies than any other State, and the press, which cannot see through a millstone with a hole in it, mostly favors the gold-gambling schemes that ruin the country by trying to make gold the only basis of a currency, when there is not one-fourth part enough to redeem or support the money the people must accept and use. Even here the subsidized press opposes the silver bill, sides with the gold-gamblers against the interests of the great body of the people of the nation, and especially of the mining States. The power of gold over press and politicians is wonderful and terrible in our nation, but must

Presenument - Remarkable Experi-ences Claimed by an Ohio Man.

We have come into possession of some very singular facts in relation to the escape of a Bellevue man in two railroad accidents, one of them that of Ashtabula. The gentleman is a Mr. Freese, and the truth of his story is vouched for by some and the truth of his story is vouched for by some of the best people in Huron and Sandusky Coun-ties. It is said by those who know him that his reputation for veracity is unquestioned. Several years ago Mr. Freese and his entire family (wife and two children) went from Bellevue to a village in Pennsylvania to visit some relatives. After staying at their relatives' homes for a few days, Mr. Freese and his family started one evening to return to Bellevue. They took the cars at Erle. return to Bellevue. They took the cars at Erle, Mr. Freese says that the moment he stepped aboard the train he felt a strange and unaccountable disinclination to commence the journey. There was something that seemed to oppress his mind, and he felt an impulse to turn back and take some later train. But he shock off the feel-ing as best he could, and tried to laugh at him-self for entertaining what he considered a wild and foolish notion, of which he was even a shamed to speak to his wife. As the train moved on he held one of his children on his lap and fell into a doze. While thus half askep he had a dream, in which he saw, with starting distinctness, his wife and children lying in coffins, and all the preparations being made for a funeral service. Such a sight was well calculated to carry terror even to the stoutest heart. But the worst was yet to come—the awful realization of the dream. In a few moments there was a jar and a jerk of the train, a shiver seemed to run through every timber of the conches, there was a crash, a fall, and the cars plunged into the water. A bridge had given away. Mr. Freese found himself held down in the water by a piece of timber, but he succeeded in releasing himself, and crawled out of the car. He saw a train employe with a lan-turn passing along on a log beside the train, and the man helped him out of the wreck and put him on his feet. Mr. Freese found that he had suffered no special injury, but he felt completely unnerved. The terrible reality of the presenti-ment flashed upon his mind, and his brain recled as he thought that he should see his wife and children lying cold in death, as they had appeared to him in his drawn. A courted resulted in disto him In his dream. A search resulted in dis-covering Mrs. Freese in the wrecked car dead. The dead bodies of the children were found near by. The remains were taken to Bellevue for interment.

Some time thereafter Mr. Freese married again, and a while prior to the Ashtabula accident he and his family went East. They determined upon a day to start home, but when the time ar-rived Mr. Freese felt a strong disinclination to start. A strange impulse again selzed him, and he felt that if he were to go then, something terrible would happen on the way. He had disre-garded this feeling once, but he had resolved never to do so again, consequently he decided to start one day earlier, and to go a part of the way by a different route than he had anticipated taking. It was at first his intention to reach Cleveland on Friday night, Dec. 29th, and the train which he and his family would have been com-pelled to take to do so would have been the illfated one that went into the terrible abyss at Ashtabula. The change which he made in time and trains kept him and his family out of one of the most terrible accidents in the history of railways,-Sandusky (Ohio) Register.

Sunday Free Lectures at the Parker Fraternity Hall, Boston.

[Reported for the Banner of Light.]

The course of lectures carried on during the present season at this hall under direction of Robert Cooper, was further continued on the afternoon of Sunday, Feb. 4th, a large audience assembling to listen to the remarks of Mrs. Scattergood. This lady is a trance and inspirational medium, from England, now on a visit to this country. She was introduced by Mr. R. Linton, who, after a reading, dwelt upon her reputation as a provincial speaker in that country. Her services were much sought after, especially jn districts where Spiritualism was little heeded. Her mission was rather to the outside world, and in that she had been most successful over a wide area. The number could be counted by thousands who for the first time had heard from her lips the glad tidings of a demonstrated immortality. Arriving on these shores under the trying circumstances of bereavement, yet purposing to work here for awhile in the dissemination of spiritual truth, he was sure that a welcome would be afforded her that would gladden her heart. And

BRIEF PARAGRAPHS.

(SHORT SERMON .- If thou wouldst mount up into the throne of Truth, first bow thyself at her footstool; if thou wouldst arrive at a knowledge of her, first inform thysel of thine own ignorance.

The Cromwell line steamer, George Washington, due from Halifax to St. Johns, N. P., was wrecked off Cape Baco recently, and all on board perished. There were two passengers, and the crew were mostly from New York and vicinity. Fourteen of the bodies were washed ashore.

"Ho more rightly takes the name of happy who knows wheely how to use the gifts of the gods, and to endure se-vere poverty, and who dreads wickedness more than death."-Horacs._____

Advices from the East state that Midhat Pasha has been dismissed from the office of Grand Vizier, and Edhem l'asha appointed in his place. The ministry will be reorganized throughout, The new Grand Vizier was a plenipotentiary at the conference, and a strong opponent of the acceptance of the proposals made by the powers. The cause of Midhat Pasha's downfall from the position of Grand Vizier is reported to be that he was detected in a plo to dethrone the Sultan. He was mercifully allowed to choose between being tried for high treason and leaving the country, and he chose the latter alternative, and was despatched to Brindisi. It is stated that his fall will check none of the reforms instituted by the Sultan. It is re ported that the Russian army has received orders to ad-yance across the Pruth. It is also reported that Montenegro is ready to treat with the Porte for peace.

The ulneteen plano-making firms in this city turn out about eight thousand planos a year, aggregating an annual husiness of \$2,500,000; more than half of which, however, is done by three firms.

Late reports from Cuba assert that the Spaniards and Cultans had reached an agreement which was likely to bring peace to that distracted country. The details were not given, but some system of self-government had been devised, at the head of which the Captain-General would remain for the period of five years; after that the Cubans would be allowed to elect their own Governor.

Turco-philes and Russo-philes are the two English partieś. .

HASTY WORDS. Full of a word that lightly leaves the longue, Another's breast unconsciously has wrung; And were the wound but present to the eye, We all a taunt-perlaps a though less jest? An file ripple of the vacant breast? But tiny shafts may field a wenomed death 1 What need to speed them; but a little breath. We toy with hearts as if the thousand chords That vibrate to the touch of hasty words (culd jar out discords all the livelong day, Nor any tension cause them to give way. On, strike them gently ! every human breast is by a severt load of grief oppressed; Forbear to add a note of threless woe, Where discords cver are so prone to flow. HASTY WORDS. 7

A Virginia lady-has not tasted water for thirty-seven

years, says an exchange. Tea totally is her beverage.

The elever counterfeit silver quarters and halves now in circulation can be easily detected by applying to them a drep of a mixture of 21 grains of nitrate of silver in crystal, 15 grains of nitric acid and an ounce of water. If bad, the e-in will turn black; if good, no effect will be produced.— Boston Journal. Funny Folks says that the Mexicans have been trying,

unsuccessfully, for so long to secure an organized govern-ment, that they should be called Mexicants.

There is talk of celebrating the centennial of the inauguration of Thomas Johnson, as the first State governor of Maryland. He served the State as governor from 1777 to 1779, and was afterward a Justice of the United States Supremo Court.

A movement is on foot in Lancaster, Pa., the biribplace of Robert Fulton, to purchase and embellish a plece of ground, not less than ten acres in extent, and place therein a colossal statue of the man who first applied steam to nav-

STARS AND DAISIES. The stars are tiny daisles high, Opening and shutting in the sky; While daisles are the stars below, Twinkling and sparkling as they grow.

Mr. Lincoln was one day during the war called upon by a

voman, who, pushing aside other visitors, made a low courtesy to the President, and as gradually rising began, in Revolutionary war, my father fought in the war of 1812, I have a brother now Aghiling in the Federal army to put down this wicked rebellion, and I want a commission for my son." Mr. Lincoln looked up with a smile. "Why, ma'am, you belong to a fighting family. You have done your share. Go home and learn the arts of peace."

Panama despatches state that the town of Call was recently stormed by the drunken troops of the still more drunken Gen. Pena; about 300 people were slaughtered, and half a million of property was destroyed.

The British empire in India, just formally recognized, took its rise in the seventeenth century, the charter of the East India Company being granted in 1600, and settlements being made a few years later. It now numbers a popula-tion of 240,000,000, occupying an area of 1,451,000 square

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igation. Twinkling and spatkling as too; second The star-back blosson in the night, And love the moon's calm, tender light; But daisies bloom out in the day, And watch the strong sun on his way. -[St. Nicholas.

be broken. San Francisco, Cal.

The Slade Case.

Some months ago, soon after Dr. Slade's arrival in London, Professor Lankester issued against him two summonses-the first charging him and him two summonses—the first charging fifth and his agent with conspiracy with attempt to de-fraud, the second with being a vagrant under the provisions of an act intended to apply to gipsy fortune-tellers. On the first he was acquitted; on the second, Justice Flowers gave a conviction on the legal points involved. The case was ap-pealed to a higher court, and Serjeant Ballantine, the most prominent of English barristers, en-gaged for the defence. The concel was heard gaged for the defence. The appeal was heard before the Middlesex Sessions, Monday, Jan. 29th. Professor Lankester had induced the government to prosecute, which gave the case more importance than it otherwise would have had. Serjeant Ballantine led, and asked that the con-viction be quashed on the ground that the indictment did not charge that the fraud, if any, was committeil "by palmistry or otherwise "--these four words occurring in the act under which Dr. Slade was convicted. The government prosecutor did not ask to amend, and the judge refused to allow the case to go before the Supreme Court, for it to deciede if these four words were a necessary part of the indictment; but ordered Dr. Slade to be discharged. It is singular that the four words should have been omitted by the original prosecutors through legal advice. It is also noticeable that Dr. Slade was arrested and convicted on a legal technicality, and obtained

.

nothing would be better calculated to do that than affording her everywhere an opportunity for the exercise of her excellent inspirational gifts.

After he had referred to a pathetic experience of his own spiritual history, of which that day and hour were the bi-anniversary, Mrs. Scattergood delivered an energetic and foreible discourse on "Who shall roll away the stone from the sepulchre?" a more extended excerpt of which will appear in a future number of the Banner.

Mrs. Scattergood will occupy the platform at Parker Fraternity Hall at the same hour on Sunday next.

An Appeal from Emma Hardinge Britten in re Art Magie.

To the Editor of the Banner of Light:

Britten in re Art Magic. To the Editor of the lanner of Light: May I trespass so far on your courtesy-I should rather say mercy-as to grant me the use of your columns to give one answer to some hundreds of persons, who each expect that special attention for themselves separately? When I published a notice that I should become the editor and spensor for "Art Magic, "amongst other conditions, "give no tokens of identity," nor intervene in any way whatever in the publication, oxcept through me, his secretary and Ed-itor. Nowithstanding the plan and determined character of this announcement, I was continually piled with mes-sares, letters, solidation, and direct personal appeals of all kinds addressed to the author, and sent to me for pre-sentation. Since the publication of a second work by this anthor, namely, Ghost Land, the irruption of unwelcome and II-timed correspondere has hiereased to the amount of above for hundred letters. Publicly through notices in the spir-tual press, and privately in letters too numerous for me to keep count of, I have reiterated again and again the an-thor's conditions of publication, and even informed some of the most pertinacions of these applicants that when Alt-erally badgered hint for such and uncened to the far hundred, the author of Art Magic has never made any departure. Rank, station, or indomitable urgency, has never yet induced him to charge his method of dealing with thisterrible infliction, and even informed some of the most pertinacions of the one in this with the custom inst mentioned, the author of Art Magic has never made any departure. Rank, station, or indomitable urgency, has never yet induced him to charge his method of dealing with thisterrible infliction, and uncercus should be dealing with thisterrible infliction, and uncercus due due the next mentioned. The one and sheel recurstances which first inspiled bin to publication with an acounty very dis-ing to reply to or take action with an acounty very dis-ing to repl

The coroner's inquest on the killed by the Brooklyn Theatre fire is at last concluded. The verdict finds the business managers of the theatre culpable for not providing sufficient means of egress, and for not providing adequate means of putting out fires that might be kindled. The ircumstances and conditions of that terrible ca lamity are so well known that the verdict will seem to the public none too severe. What further proceedings will be had against the managers we do not know. It may not be possible to nulct them in damages by legal process, but they can never escape the fearful responsibility of that holocaust which was caused by their heedlessness or cupidity.—Boston Advertiser. miles, and yielding an annual revenue of \$250,000,000.

Sir Astley Cooper's remedy for chilblains was a liniment made by mixing one ounce of camphorated spirits with half an ounce of the liquor of subacetate of lead. Apply three or four times a day.

A baitle was recently fought by General Miles against the Indians, under Crazy Horse, in the Wolf Mountains, and a decisive victory for the Government won. Four soldlers were killed.

The following is Dr. Southey's table showing the number of days of sickness annually one may expect when at a certain age:

	At 20 years	4	davs.
ł	At 20 to 30 years,	Sort	davs.
	At 45 years		
	At 50 years) or 10	days.
	At 55 years		
	At 60 years		
	At 65 years		days,
	At 70 years		days.
			•

The other evening a telegraphic despatch brought into this office thus reads: " \longrightarrow of Chicago, of the Ological Seminary." Probably the operator never heard of a theo-logical seminary.—Ex,

PUPILS' CONCENT.-Mr. W. J. D. Leavitt will give his Pupils' Third Annual Concert' at Music Hall, Boston. Saturday, Feb. 17th, at 2 P. M. These concerts have been highly pleasing entertainments. Many of the pupils are teachers, organists, church and concert singers, etc., and through them several musical works new to this country will be presented.

presented. It we sit down at set of sun, And count the thing s that we have done, And counting find One self-denying act, one word That ensed the heart of him who heard; One glance most kind That fill like sunshine where it went, Then we may count that day well spent, But if through all the live-long day We 've eased no heart by yea or may; If through it all We 've onthing done that we can trace, That brough it he sunshine to a face; No act most small, That helped some soul, and nothing cost, Then count that day as worse than lost.

A community in New York resort to what they call 'cure by criticism." when any of their band is sick. They get around his bed and faithfully tell him all his faults as far as known, and this, they say, "throws him into a profuse perspiration, usually resulting in a speedy recovery."

The Commercial Advertiser says "the Black Hills excitement is about ore.". The remark was true a long time ago. We presume Goldsmith was thinking of it when he vrote about the '' loud laugh that spoke the vacant mine, ' r something like it.

Herbert Spencer fills out his paragraphs with such words as '' endogomy, '' '' exogamay, '' '' polygamy, '' '' monon-gamy, '' '' polandry, '' '' polygny '' and '' agnation, '' enabling imperfect minds to take in his meaning at a glance.

Mud will stick, let the man pelied with it be innocent or "Sometimes while traveling," said Mr. Reecher recently, "I have chanced to'open a pleasant and entertaining conversation with a stranger who did not know me. Perhaps some one else has whispered to him who l and all at once his language has undergone a most remarkable change-and not for the better, either."

Freshman to Postmaster, - "Have you any compartments for letters, etc., with a sliding, alternate, rectilinear mo-tion. furnished with a ligk and key, that are not filled?" P. M.-.. You mean drawers, I suppose?" Fresh.-"Yes, www."-Ref. and the state of the state o

A lawyer was noticed at a recent concert enthusiastically new tria'. "

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