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Original Essays.

BIBLICAL EVIDENCES OF SPIRIT-MATERIALIZATION.

BY MOSER HULL.

To the Editor of the Banner of Light:

Observers in Spiritualism have made a note of two important facts: one is, evidence from the Bible will reach the minds of the masses and attract their attention more readily than that drawn from other sources. The second is, that, whatever may be in the future, the human mind in its present and all its past stages has been so constituted that it has demanded tangible and physical evidences of an existence beyond this; the more the evidence has addressed itself to the physical senses, the more certain has been the effect produced on the mind. The Dialogues of Plato, or the Orations of Cicero, even though they were all devoted to establishing the post-mundane existence of man, could have but little weight in the mind of the multitude compared with the appearance—the sight and touch of an occasional visitant from those who have entered the land of the Beyond.

Speeches may be made and essays written to disguise the fact—a fact nevertheless it is—that the human mind (not small minds only, but large minds, strong minds) demands, or at least prefers, tangible evidence that those whom we call dead have found a real and conscious existence.

Paul thought the grace or goodness of God, which made man immortal, "was made manifest by the appearing of Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."—(See II. Tim., i: 10.)

This thing which Paul calls the gospel or God's spell, is good news. Good news of what? I answer, of the appearing of Jesus. The appearing of this man after his death was a demonstration of an after life, and, wherever this good news went, there was immortality brought to light. On many points, as will appear in the course of this argument, the Bible has been sadly misrepresented. The case in hand is an instance. The assertion is frequently made, that immortality comes through Jesus Christ. The Bible teaches no such thing. It says: "Immortality is brought to light through Jesus Christ." Thus, instead of Jesus bringing immortality to the world, the text teaches that his appearing after his death gave the world light on the subject. If, as before intimated, the world needed tangible evidence of immortality, and Jesus did represent himself tangibly to his friends, then he has, in his appearing, thrown light on the great question of immortality.

TANGIBLE EVIDENCE.

That early Christian writers did rely on tangible or physical evidence can be proved by the second letter of Dr. Luke, to his friend Theophilus. After referring to a "former treatise," in which he narrated the teachings and doings of the man of Nazareth, he says:

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts, i: 3.

I do not quite like the word infallible as it occurs in this connection. It is almost too much to claim infallibility for any proof; probably a more faithful rendering would be: "He showed himself alive after his sufferings by many clear proofs."

The most of these proofs were neither more nor less than spirit materializations. That Jesus appeared in a material form is not denied by any who believe the record. Probably at this stage of the argument one proof is sufficient. Peter says:

"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."—Acts, x: 40-41.

There can be but two methods of evading the force of this testimony: one is to deny it *in toto*, the other is to claim a resurrection of Jesus' physical body. With regard to the first of these positions, I have but a few words; if the record is disputed, no evidence drawn from it can in any way effect the question. In such cases evidences of immortality must come exclusively from the spiritual manifestations of to-day.

DID THE BODY OF JESUS RISE?

At first sight it may appear that the testimony conveys such an idea, but a closer observation will lead to a different conclusion.

Although his disciples "did eat and drink with him after he arose from the dead," and the translator makes Luke call the proofs of his having been with them "infallible," he never appeared in such a manner as to convince all of even the ones who saw him. Thomas declared that he would not be convinced unless he could have the privilege of putting his finger into the nail-prints in his hands, and thrusting his hand into his side. (John, xx: 25) After the disciples had seen Jesus, and some of them had held him by the feet, (Matt., xxvi: 9) Matthew informs his readers that "Some doubted." (Matt., xxvi: 17.) Why these doubts, unless certain conditions rendered it possible in the minds of those who held his feet that there was a chance for deception in the matter? If the body of Jesus had been there as really, materially, physically and constantly as were those of the disciples, could there have been any possibility of doubt. Mark informs his readers that Jesus "upbraided his disciples with their unbelief." Luke informs us that Jesus said:

"Why are ye troubled? and why do ye doubt? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honey-comb. And he took it, and did eat before them."—Luke, xxiv: 38-43.

This text is here used to show the doubts entertained by the disciples, notwithstanding all the manifestations they had seen during the day. It is true, Jesus is sometimes more sensitive about being handled than on this occasion. As before stated, sometimes he permitted them to handle his feet; at other times, however, he would not allow himself to be touched. His language to Mary was, "Touch me not, for I have not yet ascended to my Father."—John, xx: 17.

In the instance above quoted, Jesus appeared in their midst in a room where an attempt had been made to fasten physical bodies out. John says: "The doors were shut," for fear of the Jews." (John, xx: 10.) Is it not more reasonable to suppose that the "flesh and bones" which Jesus said, "Ye see me have," were gathered from elements already in the room, than that his body was brought up out of its grave and ushered into their presence?

This view of the case is confirmed by the statement that he had before this "vanished out of their sight," (Luke, xxiv: 31,) and the one that after this "he was parted from them," as spirits who materialize bodies for the occasion now do from those to whom they appear. The writer of the Acts of the Apostles says:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts, i: 9.

Those acquainted with the materialization phenomena of the present time will readily comprehend this language. It is not an unfrequent occurrence that materialized forms are received out of sight in a cloud.

NEW LIGHT ON AN OLD BOOK.

I am astonished when I read the Old Testament, to think the world could have read it so long and not discovered that the materialization phenomena are recorded on almost its every page. It is there, always there—sometimes unwittingly there, though until the light of modern spirit-manifestations reflected on its pages, few recognized it. I must confess myself astonished at the additional light this last phase of Spiritualism throws upon the Bible. The first instance I will introduce is that of

GOD WALKING IN THE GARDEN.

The record is found in Gen., iii: 8-9, and is as follows:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the Garden. And the Lord God called unto Adam, and said unto him, Where art thou?"

Here the Lord God walked in the garden. Adam and Eve heard his voice [sound]. This "voice" was nothing more than the sound of his footsteps. Then God called to Adam; this calling indicates organs of speech, and an ability to jar the atmosphere. Verse 21 says:

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

It is commonly believed, and the Bible teaches, that death had not yet been introduced into the world—that it came as a result of the curse pronounced in verse nineteenth. If this is so, these skins, out of which this Lord God made coats, must have been materialized for the occasion. It is said that the Kattle King east of the Atlantic would, when called upon for a piece of her clothing, give it to the sitters, and then stroke her hand down over the place where it was cut out, and it would immediately become whole.

I must frankly confess I do not believe that the stories I have just quoted from the first part of the Book of Genesis are real historical facts. Yet there are those who do, and for the benefit of such I use them. These allegories of course were based on something. If based on the mere tradition that those whom they called Lord God could walk and talk, whence that tradition? It could have come only from the fact of their meeting and conversing with spiritual beings.

Am I here met with the objection that it was God, and not a departed human spirit, who conversed with and made clothing for these people in the garden? My first answer is, "God is a spirit."—John, iv: 24. If God is a spirit, and he appeared in a tangible form, then spirit has the power to assume tangible forms, and in that case the whole question of spirit-materialization is gained. The Bible everywhere recognizes all spirit as being God or from God.

In Numbers xvi: 22, we have a prayer to "God, the God of the spirits of all flesh." In chapter xxvii: 16, we read:

"Let the Lord, the God of the spirits of all flesh, set a man over the congregation."

In Heb. xii: 9, Paul says:

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?"

This is not only a Bible doctrine, but a Christian doctrine. The creeds teach that God is a pure spirit, "without body or parts." If this is true, it follows that when God exhibits a physical hand, it is materialized for the occasion. Many will incline to accept this proposition as true, will not as yet see the relevancy of this class of Scriptures to spirit materialization; I therefore affirm that the Gods, Lords, &c., who appeared to and conversed so freely with Abraham, wrestled with Jacob, and were so familiar with Moses, were not the authors of the universe, but for the most part

IGNORANT AND SOMETIMES WICKED SPIRITUAL BEINGS.

Proofs of this proposition will appear in nearly every text I shall quote, yet a few words devoted especially to its truth may not be amiss.

In Gen. ix: 16, this God says:

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Probably no one believes that the great Creator needed a rainbow to keep him in continual remembrance of such an event as the flood; yet the text teaches that or nothing. Again, who believes that the rainbow is a piece of mechanism made after and because of the deluge?

In Gen. xi: 1-8, God is represented as "coming down to see the city and the tower, which the children of men builded." Now it is not hard to imagine that ignorant spirits could give the above explanation of the rainbow, and could come down to see a city and tower in the process of construction, but who can believe this of the Infinite Father of the Universe?

In Gen. xxi: 1-12, is the history of God's tempting Abraham. In verses 11-12, "the Lord called unto Abraham out of heaven and said: Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

I know, yes, I have realized that spirits do tempt and try their medium in order to test their ability to hear up undertrials; but when I am informed that the all-knowing God found it necessary to cause a man to tempt the life of his child in order that he might know the strength of his faith, I humbly suggest that this is a little too much for human credulity. Proofs of the weakness and fallibility of his God might be multiplied to almost any extent, but let this suffice.

THE SONS OF GOD.

Gen., vi: 1-4, reads as follows:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

It will be observed that these women were not daughters of God. "Men began to multiply, and daughters were born unto them." These were real flesh and blood daughters, but the sons were not said to be born unto men. "The sons of God saw the daughters of men that they were fair."

"The sons of God came in unto the daughters of men," and these daughters of men bare children to the sons of God. The result was, a race of giants. Now it matters not who these "sons of God" were, whether they were those who came to present themselves before the Lord as recorded in Job i: 6, and ii: 1, or those who "shouted for joy" when the morning stars sang together, (Job, xxxviii: 7) or whether they were these same sons of one of whom was afterwards discovered in the burning fiery furnace, (Dan., iii: 25) They were at least spirit; but these spirits somehow had physical connection with the "daughters of men"; this resulted in offspring. May not the fact of spirit-materialization some day throw light on Gen. vi: 1-4 also on the Holy Ghost overshadowing the Virgin Mary and causing a "holy thing" to be born of her? I do not say this is so; I do say this is the most rational interpretation of these scriptures I have yet seen.

SPIRITS EAT A SUBSTANTIAL MEAL.

"And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and they stood by them under the tree, and they did eat."—Gen. xviii: 1-8.

In this chapter these heavenly visitants are called "three men" once; "he judge of all the earth" once; and "the Lord" eleven times.

In the next chapter two of these same persons materialize in the presence of Lot, and are called angels, twice; men, five times; my Lords, once; my Lord, once; the Lord, twice, and God, twice. In the above quotation the evidence of materialization is irresistible. Note the points:

1. These men stood by Abraham. He did not see them come as ordinary mortals do; "he lifted up his eyes and looked, and lo! three men stood by him."

2. Abraham wanted to wash their feet. Now supposing they had permitted Abraham to get some hot water and paraffine, and they had put their feet in a few times, and then, after taking them out, permitted them to "vanish," as Jesus did, that would have produced molds.

3. A calf was quickly dressed, the cakes and butter and milk made ready, and they did eat. Could there be any better evidence of spirit-materialization?

In the next chapter two of these men or angels go to Lot. The manifestation excited the people of Sodom to such a degree that they determined to know by physical contact whether these were genuine cases of materialization or not. (See verse 5.) Lot would not grant the tests they desired; but he himself enjoyed such tests as, with him, must have placed the matter forever beyond doubt. Here is the record:

"And when the morning arose, then the angels hastened to Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."—Verses 15-16.

Among those who did not believe in this case of materialization were Lot's sons-in-law. Lot was regarded by them as an old fanatic. "He seemed to them as one that mocked."—Verse 14. My next argument in favor of spirit materialization is

JACOB'S WRESTLE.

The facts concerning it are recorded in Gen., xxxii: 23-24:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

It will have been observed that this record says: "There wrestled a man with him." Jacob says in verse 30: "I have seen God face to face, and my life is preserved." The prophet Hosea says: "He [Jacob] had power over the angel, and prevailed."—Hosea, xii: 4. Thus this materialized athlete was a man, an angel and a God.

This was not, as has been supposed, a spiritual wrestle, but a real, physical backhold. Neither was the wrestler a god, nor a particular angel-friend of Jacob's, who came to him for no purpose except to have a wrestling match. It was an enemy of Jacob's—a spirit fog—one who meant business. The angel determined to stop Jacob in his course—probably to kill him. This man, spirit, angel or God, was dependent upon darkness for his power. When the light began to come the spirit prays: "Let me go, for the day breaketh." The effort of the Lord to kill Moses, recorded in Exodus, iv: 24, is another proof that spirit enemies sometimes try to stop persons from carrying out works inaugurated by other bands of spirits. This was undoubtedly the spirit of an Egyptian oppressor, who was determined to prevent Moses from freeing Israel. May not Paul refer to these same kind of battles when he says:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits—margin] in high places."—Eph., vi: 12.

If spirit friends could materialize and "lay hold upon the hands of Lot and his daughters," and help them out of the city, may not enemies materialize and wrestle with us? I fully believe that the materialization of spirit friends and enemies always has been and ever will be a fact.

JEHOVAH IN THE DARK MATERIALIZES, SPEAKS THROUGH A TRUMPET, AND IS SEEN.

In Exodus, nineteenth and twenty-fourth chapters inclusive, is an account of the giving of the law of Ten Commandments, and the circumstances connected with it. I cannot see how any one can carefully and unbiasedly read this and not discover in it specimens of a majority of the so-called spiritual phenomena of to-day.

1. They were very particular in regard to conditions, charging them several times that they should not, under penalty of their lives, break the conditions. In one place the conditions were stated in these words:

"And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."—Ex., xix: 11-13.

Nothing can be plainer than this; though the Lord would appear in the sight of the people, he would not permit one of them to touch him or the mount on which he stood.

"If so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart."—Heb., xii: 20.

In verse 20 of this same chapter, Moses was

commanded to "charge the people, lest they break through unto the Lord to gaze, and many of them should perish."

2. The people were faithful in their promises of compliance with the conditions without which the manifestations could not occur, and the Commandments could not be given. Their words are: "All that the Lord hath spoken will we do."—Ex., xix: 8.

3. These manifestations occurred in thick darkness.

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."—Ex., xix: 9. "And the people stood afar off, and Moses drew near unto the thick darkness where God was."—Ex., xx: 21.

4. These laws were spoken with an audible voice.

In Exodus, xx: 1, the Ten Commandments are preceded by:

"And God spake all these words."

After the speaking of the Commandments, verse 22 says:

"And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven."

5. Whether the Ten Commandments were spoken through a trumpet or not, a trumpet was used, and the voice always sounded through it. Ex., xix: 13, says:

"When the trumpet soundeth long, they shall come up to the mount."

Verse 16 says:

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

Verse 19 says:

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

Chapter xx, and verse 18 says:

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off."

6. This God materialized and permitted enough of the darkness to disperse so that seventy of the favored ones were privileged to enter the inner circle and see him, and probably eat and drink with him. There is good reason to believe they ate and drank with the one whom they called God. Ex., xxiv: 10-11 says:

"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid out his hand: also they saw God, and did eat and drink."

7. Finally God materialized sufficiently to hew out the two tables of stone, and with materialized hands and tools engrave on them rules of life for his people. Ex., xxiv: 12, reads as follows:

"And the Lord said unto Moses, Come up to me in the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

God wrote this law and commandments! What can be plainer? The only objection a Bible-believer can make to this is that God used Moses as an amanuensis, or medium. This is not true; it was written with a finger materialized for the occasion. The historian says:

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex., xxxi: 18.

On this point one more extract must suffice: "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, given upon the tables."—Ex., xxxii: 15-16.

I hardly know how to characterize the next instance of materialization. It was, to say the least,

MORE THAN THE SHOWING OF A HAND.

The story will be found in Ex., xxxiii: 18-23, and reads as follows:

"And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy: and thou shalt say, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

At least a hand and a back were here materialized.

An objector not long since stated as an objection, that in materialization scenes which he had attended, not only did somebody or something come out and personate Generals Washington and LaFayette, "but," said he, "they had swords—real swords. Do Spiritualists claim that swords can be materialized?" Arguing from a biblical point of view I have but one answer, that will be found in Joshua, v: 13-15. Here it is:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

Here was a man and a sword; the man was captain of the host of the Lord. This man was

THOS. COOK, *State Missionary.*
St. Paul Minn. Jan. 31st. 1877.

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STIPULATIONS are the possession of a great truth, unshared by the world, by many individuals with clear and faithful, but a truth for the establishment of which they appear to experimental facts, capable of repeated verification. "A true" says Carlyle, "is a divine revelation, and the world is contrary to it. It is against God." All truths are from one source, and from one light. It is to truth, through facts, truth has from all contrived dogmas, that Spiritualists aspire. *Edmund Fitzgerald.*

Health by Statute.

While we are holding up our hands to magnify the age we live in, the current record is accumulating facts against us that render all our self-glorifications ridiculous. We crow over our emancipation from superstition, and bow to sacerdotal authority as low as the pagan Chinaman to his Joss. We cry up in our loudest notes the marvelous freedom that is allowed to human thought, and suddenly refuse to trade with or speak to a neighbor who happens to differ with us in opinion. We hold conventions to set forth in magnificent resolutions our advancement in the arts and sciences, and straightway pass laws for the punishment of those who presume to practice the science of healing in any other than a single prescribed and traditional way.

And so this self-delusion runs on indefinitely. The man who resolutely breaks away from the entanglement and undertakes to show the rest a truer method, is persecuted and hounded down as if he were a conspirator or a criminal, and the mass of people appear to think they have thus done a good deed, besides saving themselves from a great danger. No more pointed or cutting illustration of this rather broad statement can be found than in the recent action of certain communities to restrict the practice of the healing art to those who assume that to themselves all skill and knowledge in that art has already been given. Like the ecclesiastics, the regular doctors run to the legislatures to secure their cooperation. The bare idea of compelling people by law to cure themselves in some particular way for which certain persons pretend to possess the patent, is too ridiculous to be entertained by even semi-enlightened people with seriousness.

This getting well according to the statute is equal to getting religion by the help of the Inquisition. Why should the doctors set up the doctrine of infallibility, and call in the aid of legislatures to sustain them by statutory decree? That is what has just been done in Vermont. In that State it was sprung by the medicals like a trap on the intelligence of the people. Vermont to-day, by the aid of a gag-law, refuses to allow any but "regular" physicians to practice the art of healing. That shows how much surer the average law-maker is of the all-sufficiency of alchemy than the professor of it himself. So far back as Montaigne's day, three hundred years ago, the most noted medical practitioners were quoted as confessing that their highest methods were but guess-work, and that there was no finding the secrets of nature out.

By reference to our eighth page it will be seen (in the letter of Dumont C. Drake, M. D.) that a movement is on foot in Illinois to introduce this tyrannical system before the Legislature of that Commonwealth; while the following, from the legislative report of the Advertiser and Mail, Montgomery, for Feb. 24, shows that the virus of bigotry has in this shape also penetrated the State of Alabama:

"Mr. McMath, from the special committee, reported favorably on Senate bill to regulate the practice of medicine in this State.

Mr. Beers presented the following minority report against the passage of the bill:

To the Honorable House of Representatives of Alabama:
The undersigned dissent from the views of the majority of the special committee, expressed in this report in favor of the passage of the bill entitled, "An Act to regulate the practice of medicine in Alabama," and begs to present to the House the following reasons:

His reasons for opposing the passage of the bill under consideration are, and the objections to it of serious and paramount importance—some of which are briefly stated thus:

1. It provides for the right of private judgment and liberty of action.

2. It provides for the right of private judgment and liberty of action.

3. It provides for the right of private judgment and liberty of action.

4. It provides for the right of private judgment and liberty of action.

5. It provides for the right of private judgment and liberty of action.

6. It provides for the right of private judgment and liberty of action.

of this movement is that a magnetic healer has been performing natural cures at a place not far from the capital. And even in California the same inebriant spirit is manifesting itself. The San José Mercury has been criticizing the new medical law of the State, and was replied to at once by the President of the Santa Clara County Medical Society. To the doctor's scorn the Mercury rejoins, with real point and effect. And it puts the "regulars" some very tight fitting questions.

Among which occurs this one: If the doctors will not themselves teach the people how to prevent sickness and disease, what right have they to say that others shall not do it, or to prevent those who practice outside of a particular "school" of medicine from the lawful pursuit of their profession? The Mercury quotes this otherwise doctor as saying that "right is right." Then, asks the Mercury, "can the practice of homeopathy, for instance, be right, when the allopaths have ever denounced it as wrong?" And it again inquires, "Does the eclectic system of treatment become suddenly the correct one, after years of hostility, simply because of a business partnership?" The last question was probably a personal dig. "The new medical law," adds the Mercury—which law is of the same cast with the one just passed by the Vermont Legislature—"encourages ignorance by discouraging science, progress in the physics, and the treatment of the sick in any but oldest and fossilized, often safe yet as often exploded, methods of cure."

We are led to strong utterances on this point at the present time because of indications going to show that the danger of the establishment of a medical junta in this city—if not State—is beginning to arise. Already an order has been adopted by the Council, requesting the Mayor to petition the Legislature of Massachusetts to pass an act whereby the City Council of Boston shall be empowered to regulate (?) by ordinance the practice of medicine and pharmacy within the city limits. Here is a step backward, which is all the more startling because it is taken by what was hoped would be a "reform" city government.

The pretext is, that the public health and the lives of the community are likely to be tampered with or imposed upon, unless the Legislature ordains a fixed standard of medical practice. That is, the M. D.s would have us believe that the members of the Legislature are as stupid or designing as themselves, and will readily pass such a bill as the diploma doctors want; but we can hardly believe law-makers will be caught in so transparent a trap. Liberal and progressive people should sit down on this old relic of superstition which the doctors hug as if there was immortal life in it, and squeeze the feeble breath out of its miserable body, instead of making an idol or a Yoodoo of it to their own sure destruction.

The Ballot for Woman.

There were some pithy and practical things said at the Woman Suffrage Convention held in this city recently, at which were present several distinguished and impressive speakers. The summary of the testimony thus far adduced in favor of giving the ballot to woman made it exceedingly clear that the cause is advancing with much more rapid strides in England than in this country, although with us the icy barriers of prejudice and custom are insensibly melting away in the warm sunlight of truth. The franchise is practically all but universal in England, if we remember that it is in any case based on property qualifications. A woman there can vote for almost every candidate but one for Parliament; and from the array of the distinguished members of that body who are out-and-out advocates of woman suffrage, it is reasonable to conclude that it cannot be long before that office too will come within the reach of their balloting.

We are moving on the enemy's works by what the military men would call "parallels" in this country. The cause moves up one step at a time, capturing first one outwork and then another. Steadily the weaker sex are working their way into the trades and the various industrial callings, in this respect following the example of their sisters in France and England. Woman is embarking in the medical profession; she occupies the rostrum; she pleads from the pulpit; she practices law; she pursues astronomical science in the observatories; she keeps merchants' ledgers; writes novels, poems and essays, and edits newspapers and contributes to the magazines; she instructs in schools and colleges, and is being elected to public school boards in token of her superior and special qualities as an educator. It is in this latter position that the question of suffrage touches her at present more closely than in any other. There she at once appeals to the support of the other sex, and evinces her peculiar fitness to perform public duty.

It is with unalloyed gratification that we note the growth of healthy and larger sentiment in respect to the rights, privileges and influence of woman in the Massachusetts Legislature. It is already given out, at the present session, that it will probably authorize the establishment of advisory Boards of Women in connection with the Primary Schools and State Almshouses. This is at least an open recognition of the influence of woman, and the display of a commendable desire to enlarge the sphere of her legitimate action. The good that she can do, if only when supplementing the action of man with her counsel and sympathy, is not to be exactly calculated; but that it is far greater than is commonly thought may be readily understood from seeing of what help the advice and assistance of a faithful wife may be to her husband who is a public man.

It is a plain enough fact that woman may serve to the very highest public advantage on School Boards, Prison Commissions, and similar organizations. What she did for the hospitals and the care of the armies during the war, can never be fully told in words. The soldiers and their dependents best know about that. The domestic instinct being by nature the ruling one in woman, no one can be so well adapted as she to oversee the arrangements for the comfort of those in hospitals, while on Prison Commissions she is calculated to excel. New York is making the experiment of including her services in this department of public duty, and so far as it has been reported it has proved a grateful success. It would be bat-blindness to refuse to utilize the very choicest qualities that may be impressed into our service, merely on account of prejudices which it only requires a little time to outgrow and be ashamed of.

It is in school service, however, that woman promises to be particularly efficient, and it is a sign of reviving intelligence that people are generally coming to see it. The late municipal election in Boston resulted in dropping women from the School Board, but that is only a retreating

wave that is to gather increased force for its return. There will be more rather than fewer women on the School Board of Boston in the future. The names of Mary Lyon and Emma Willard ought to be convincing in so plain a case. The few women who have so far served the Public School system of Boston are more than the equals of the majority of the men on the School Board, and they have sufficiently shown it by the sagacity and soundness of their suggestions. As administrators, there is not the least danger of any falling away in the character of the schools under their wise and gentle guidance.

In England, women are at all times eligible to the boards of education. Three of our own States have already established the same rule—Massachusetts, Illinois and Iowa. The sooner all the rest do, the more marked and rapid will be our progress of education. It is not to be disguised that the sentiment for trying women in this field is growing stronger everywhere, and we hope very soon to record the welcome fact that they are as frequent holders of chairs at School Boards as men are. This is not a matter of courtesy merely, but concerns the public good. Women are educators by nature. There is no man living who does not owe all the progress he has made in the world to the early teachings he received, of course at the hands of a woman. To suffer a stupid prejudice to stand in the way of making that educating faculty as widely serviceable as possible, is as cowardly as it is in all respects unreasonable.

Spirit-Hanging.

If the story of the condemned criminal in Canada, who went through all the tortures of strangulation on the day before the one appointed for his execution, does not imply pretty distinctly that it is the spirit that suffers rather than the body, and if this man was not just as effectually executed by the rope as if his sentence had not been commuted on the following day, then those who give currency to so remarkable a story are left to explain it in a way more suitable to themselves, if not to others. The simple story runs as follows:

"Among recently reprieved criminals is Belcher, the Essex County murderer, who was condemned to die on the 21st of December. Though remarkably cool and indifferent at the time of the trial, he became terribly agitated as the fatal day approached, for the commutation was delayed until the very last. The murderer completely broke down as was haunted day and night by the grim shadow of the gallows. In fact, so strongly had the idea impressed itself on his mind, that he actually underwent in imagination the entire process. The evening before the day fixed for his execution he heard the sounds of hammering, and supposed that the gallows was being erected in the jail-yard. He leaned against the wall and his senses became closed to everything transpiring about him, as he fancied himself actually about to be executed.

The other prisoners who watched him saw him hold out his hands for the sheriff to remove his irons. Then he knelt in prayer, and, arising, looked around as though following the officials to the gallows. He gazed up as if surveying the fatal noose, and shuddered. He tried to jerk his head aside as if the rope had touched him. Then he bent his head forward to have the cord tightened around his neck. With livid and distorted features he stood waiting the trap to spring, and then suddenly threw himself down, gasping and screaming, with his tongue protruding, and trothing at the month. It was a quarter of an hour before he could be resuscitated, and it took an equal period to convince him that his execution was imaginary. He complained of feeling sore where the rope had cut his neck, and on unbuttoning his shirt there was seen a bright red mark, clear round the throat, which did not die away for thirty hours. Though reprieved the next day, he had virtually suffered all the horrors of death by strangulation."

The Slade Defence-Fund.

The Slade matter being closed up, as far as we are at present concerned, no more contributions to the Defence-Fund are required. All moneys received up to date have been forwarded to the Committee in London. Funds hereafter arriving at this office will be at once returned to the sender.

We take this opportunity of expressing our thanks, also those of Dr. Slade and the English Spiritualists who so nobly stood by him, to the Spiritualist brethren of America, who have united so generously in aiding to furnish "the sinews of war" for repelling this open assault against Spiritualism on the part of the "theologico-scientific" forces in Great Britain.

Commemorative services of an interesting character were held on the evening of Feb. 7th in the apartments of Dr. W. L. Jack, No. 60 Merrimac street, Haverhill, Mass., over the recent departure from the form of Mrs. H. A. and Master Ralph Chase, the wife and only son of Mr. George Chase, of Haverhill. Loving hearts contributed, and willing hands tastefully arranged a profusion of floral offerings, medallion pictures of mother and child being placed in a conspicuous position. The exercises consisted of vocal and instrumental music, the reading of a memorial poem originally given through Mrs. Cora L. V. Richmond, followed by an appropriate address from a gentleman of Boston, in which was emphasized the spirit's entrance to the higher life amid the welcome greetings of angel friends and loving kindred. At the close of the address Dr. Jack was controlled by several parties, each of whom spoke most feelingly to the assembled friends. Presentations were made and acknowledged, a séance was held, and finally a collation was followed by social converse.

Even at this early day in the Moody movement, the old-line ministers of Boston begin to sense something in the affair not exactly to their liking. One of them in the course of a sermon last Sunday pointedly reminded the great evangelist that he (Moody) was in no sense of the word a theologian, and had better be more careful how he dismissed with a wave of the hand great questions in regard to church matters, etc., which have long occupied the attention of hundreds of trained and skilled knights in the polemical field.

Read the letter from Thomas R. Hazard, Esq., on our eighth page. The testimony borne by him regarding Lyman C. Howe as a speaker, and Chas. H. Foster as a medium, meets our full endorsement, our feeling of confidence in this regard arising from practical acquaintanceship with both these gentlemen.

Mr. Foster's apt unmasking of Petticoat Bishop in New York, as detailed by P. E. Farnsworth, Esq., in another column, also merits the attention of the reader.

The closing letter of the "Artec" series from the pen of J. M. Peebles, M. D., will be printed next week.

Mrs. Scattergood at Parker Fraternity Hall.

This lady delivered her second address in Boston, at this place, on the afternoon of Sunday, Feb. 11th. She was greeted by an excellent audience, and the views expressed by her control received the attention and approval of the hearers thereof. The lecture began by a retrospect of the medium's early experiences in England; it was stated that she was of humble parentage, and had enjoyed but limited educational advantages, her principal stock of information having been gained by attendance on a Sabbath school; still she had been called to do much and varied work for the cause, and had on one occasion addressed to good acceptance an audience numbering over five thousand persons.

She stated that the subject of her discourse at the present time would be "Progress"; and in its consideration she proceeded to renew the advance steps which had been made in the sciences and ethics, after which she strongly to the dawning of the Modern Era, and the influence produced on society by Spiritualism. If, she asked, the modern phenomena and philosophy had wrought such great results in the face of the difficulties which confronted them, and under the depressing effect of the want of harmony in the ranks of their friends, what could not be achieved if better conditions were afforded for their work among the people?

Conference next Sunday.

At the same time and place, on the 18th, a social conference will be held, the topic for discussion being, "The Revival Question from the Standpoint of Spiritualism." The subject will be introduced by Robert Cooper, after which speeches are expected from Dr. H. B. Storer, Prof. A. E. Carpenter and others. A small admittance fee will be charged at the door. [It is very desirable that these meetings should be continued during the season, and that our people should furnish Bro. Cooper with the means to run them without being obliged to put an admittance fee at the door. Why such lukewarmness in so good a cause exists in our midst is a great mystery to us.]

Chelsea Liberal League.

Some time since we noticed the formation of the Liberal League in Chelsea, and the flattering prospects which attended its inception. Since then this organization has held two meetings, one at the residence of D. G. Crandon (its President), 98 Bellingham street, Monday evening, the 29th ultimo, the other at the home of Rev. E. F. Strickland in that city. Remarks were offered at the meeting of Jan. 29th, by Mr. Crandon, who congratulated the members on the goodly number present, and the holding of their second session on the birthday of Thomas Paine; the secretary read the report of the organizing efforts, and presented the charter of the Chelsea Liberal League as the first fruits of those beginnings; new members signed the Constitution, and on a call for Resolutions, J. H. W. Tooley, Secretary, read a series of which the following is an earnest:

Resolved, That the rejection of the Paine test by the Sec. Council of the League is a cowardly and unwarranted violation of the spirit of freedom, and a needful insult to the generous promulgators of the doctrine; and that we, the members of the Chelsea Liberal League, deem this the one hundred and fortieth birthday of Thomas Paine, the author hereof, a fitting occasion to bear our most solemn protest against this new attempt to limit the services of Mr. Paine, while displaying the Federal flag, and the motto of freedom-loving men and women in the midst of their Continental rejoicings.

The resolutions were adopted, and after remarks from Messrs. Lincoln, Turk, Dodge, Mayo, Casey, Moore, Wilcox, Strickland, Hamlen and others, the Society adjourned its session, to convene again at the residence of Rev. E. F. Strickland, 13 Chestnut street, Monday evening, Feb. 12th.

On that evening further speeches were participated in, and a committee was appointed to make preparations for a public meeting of the Society, to be held sometime in the immediate future. This committee embraced the names of President D. G. Crandon, and Messrs. Wilcox, Lincoln, Turk, Casey and Strickland. Adjourned to meet at the residence of James S. Dodge, Esq., on the evening of February 26th.

"A Brilliant Victory."

The Boston Herald thus shows up the latest achievements of the United States forces:

"A brilliant victory" the newspaper headlines say that was which our troops have just won over Crazy Horse and his warriors. The official report says: "The Indians appear to have plenty of arms and ammunition, but otherwise are in a destitute condition. Some of the prisoners now in our hands were captured with frozen limbs, and were living on horse meat." *Brilliant, indeed! It may be necessary to whip frozen Indians, but we don't see where the glory comes in.*

Many destitute ones have been silently aided the present winter, as in the past, by and through the "God's Poor Fund," established years ago by the Band of Spirits who control at the Banner Public Free-Circle Room. By request of its Chairman we thank every donor who has contributed his or her mite toward the relief of the suffering. Of course what we have been instrumental in doing to ameliorate the condition of the class under consideration has necessarily been limited; but the gratitude expressed by letter and otherwise from those assisted, has been the most potent and effective prayer ever offered in our behalf or in behalf of the liberal souls who have strengthened our hands in the good work.

According to the Haverhill Publisher, the manifestations at the home of the Pickering family at Rochester, N. H., continue with unabated vigor, and are not materially affected by the severest test conditions. A correspondent writing to that paper of Feb. 10th, says that at a recent séance there the body of the medium was tightly closed in a netting sack, enveloping the head, bust, arms and hands, down to the waist, and still the manifestations went on satisfactorily—over twenty forms appearing, of which full half were men and children, and the rest females. In several instances two forms appeared at the same time, and a form with the medium was once shown.

A bill is now before the New York Legislature which proposes to make women eligible for service upon the School Boards of the State. The Solons of that body will earn the gratitude of their constituents by assuring its passage. The experience of Massachusetts has certainly justified other States in copying her liberality in this respect.

Mrs. R. Robinson and Mrs. M. G. Clarke, of Wilimantic, Conn., will please accept thanks for a basket of beautiful flowers for the table of our Public Free Circle Room.

Thomas Paine a Spiritualist.

To the Editor of the Banner of Light:

Atheists and rejectors of the belief in Immortality are about as much entitled to claim Thomas Paine as their patron and representative man, as monarchists would be to claim Jefferson as belonging to their set. Paine was not only a most earnest believer in immortality, but a devout theist. He was a thorough Spiritualist, since he believed in the soul's possession of spiritual powers, even during the earth-life, so that, in the strict sense, there is no death for the individual, but only transition and evolution. If Paine were living now, and entertaining the sentiments he avowed while here, he would be ranked among the conservative Spiritualists.

That he was highly mediumistic, and a believer in his intuitions, is evident from the following passage from his writings: "Any person who has made observations on the state and progress of the human mind, by observing his own, cannot but have observed that there are two distinct classes of thoughts: those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat these voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and it is from them I have acquired almost all the knowledge that I have."

Do we need any better proof than that contained in this confession, that Paine was at times the recipient and the instrument of influences from the unseen world? Is it not about time that the impression was done away with, that he is, in any respect, one who gives comfort or support to those who reject the belief in immortality? Is it not about time for Spiritualists to claim their own man, and do him honor as having anticipated and occupied the present religious standpoint of a large majority of them. He was eminently earnest on religious subjects; he was not a skeptic but a believer, with a faith in God and immortality as fixed and firm as that of Socrates or Plato. It remains for Spiritualists to place Paine in his true light before the world.

JUSTITIA.

Thursday, February 22d.

Being a legal holiday, no séance will be held at our Free Circle Room; the BANNER OF LIGHT BOOKSTORE and the editorial rooms will also remain closed during that day.

On the principle that "an open confession is good for the soul," we are glad to perceive, according to the Boston Advertiser of Feb. 13th, that its London correspondent freely acknowledges that his "belief in the potency of spirits is limited to that form of spirits which can be swallowed." He further says: "I have seen many extraordinary effects produced by them." There are those who, reading some of the essays (?) appearing in that journal under the London letter head, have felt that the "extraordinary effects" were there made practically visible.

READINGS AND DISCUSSIONS ON SPIRITUAL SCIENCE.—Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from "Art Magic," at New Era Hall, Hotel Codman, 176 Tremont street, Boston, on Sunday evening, Feb. 18th, to commence at 7 1/2 o'clock; subject: "The Rosicrucian Theory of the Various Spirits in the Universe." The reading will be succeeded by a short address, after which the audience will be at liberty to discuss the subject in ten-minute speeches or questions. The proceedings will be summed up by Mrs. Britten.

On Sunday night, Feb. 11th, an audience which severely tested the accommodating facilities of Investigator Hall, Boston, assembled either to listen to or participate in a debate upon a previously announced question as to the utility or otherwise of the present Moody revival. Remarks were offered during the evening by Horace Seaver, Esq., John Davies, Esq., Messrs. Verity, Kirkwood, Smart, and Robert Cooper. The same subject will be further treated on Sunday evening next, [to-morrow] at the above hall.

A London despatch says that Mr. Munton, solicitor of Dr. Slade, publishes a letter which he has sent to the prosecuting solicitor, declaring that Slade, who is alarmingly ill, left England to go to Russia before it was known that fresh proceedings would be taken against him. Munton intends to proceed to the Continent shortly, to take medical advice as to his client's fitness to appear and answer the renewed charges.

The course of Free Religious meetings carried on at Liberty Hall, (corner Park street and Congress Avenue,) Chelsea, each Sunday evening, under direction of Rev. Mr. Washburne, is characterized by attractiveness of service and an increase of public attendance. "The Past, the Present and the Future," furnished the theme considered on Sunday night, 11th inst.

The Banner of Light, the Spiritualist newspaper, goes to the expense of cable despatches about the Slade case. Why doesn't some obliging spirit bring over the news free of cost?—*New York Sun.*

We did not go to any expense in the premises. A clever English spirit (Mr. Harrison) sent us the news "free gratis," for which he has our thanks.

Arizona, it is said, is advancing in wealth and population at a prodigious rate, while Massachusetts is taking a back track, owing to the intense bigotry of its leading citizens. For the sake of our common humanity we hope the voters will bring more liberal-minded men to the front in the immediate future.

Read the interesting and liberal remarks indulged in by the Norfolk Co. (Mass.) Gazette—and which we copy on our third page—concerning Andrew Jackson Davis and his friends, notably Mr. Green. It gives us pleasure to see that the seer has admirers in the secular as well as the spiritual field of thought.

Dr. J. R. Newton's present address is at the Weddell House, Cleveland, O. The advertisement on our seventh page was printed before the change of locality was made known to us.

"The World's Sixteen Crucified Saviors," by Kersey Graves, has reached its fifth edition. For sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston.

B. Shrad writes from San Francisco, Jan. 31st, as follows: "The farewell meeting to Messrs. Peebles and Walker last night was a perfect success."

Read "Medical Inquisition" on our eighth page.

Charles H. Foster vs. W. Irving Bishop.

To the Editor of the Banner of Light:

A novel and rather exciting scene occurred in the meeting of the New York Association of Spiritualists, at the Harvard Rooms, last Sunday afternoon. Mr. Charles H. Foster, the renowned test medium, was present, as was also Mr. Bishop, the would-be exposé of Spiritualism. Having heard that this young man had made his boasts before a large audience in Music Hall, Boston, that he could duplicate all the manifestations given through the mediumship of Mr. Foster, the latter gentleman challenged him then and there to go upon the platform and make good his statement, or else acknowledge himself an impostor. Mr. Bishop accepted the challenge, and the Conference at once gave an opportunity for the trial.

Mr. Foster first took the platform, and your correspondent called up a gentleman from the audience, known to be a total stranger to the medium. He tried the ballot test before the large audience present with the most perfect success. Mr. Bishop then took the platform, and commenced a rambling speech, evidently with a view to advertising himself, and getting a notice in the papers, when he was called to order by Dr. Hallock, who reminded him that the audience were waiting, not to hear him talk, but to see him do what he had promised. In answer to this, Mr. Bishop replied that unless he could have his "little say" he would not try to do any thing. The chairman then very magnanimously decided that he should have ten minutes in which to say what he wished. This time was occupied in full, chiefly in statements of what he had done on former occasions, and in offering one hundred dollars (with a show of money,) for some purpose and under some conditions which he failed to make clear to the audience. He wound up by saying that Sunday was not a proper time for such an exhibition, and left the platform without having attempted to do anything! The audience, of course, expressed its disapprobation in a manner that was more emphatic than complimentary to this shallow pretender.

This, however, is the creature that some of the eminent and Reverend clergymen of this city and Brooklyn, together with other professional and non-professional gentlemen of distinction, in their zeal to suppress the truth, have endorsed and brought before the public under their sanction on several occasions, to expose mediums and check the growing faith of the people in Spiritualism! Comment is unnecessary.

Yours for the truth,
P. E. FARNSWORTH.
New York, Feb. 12th, 1877.

The Sunday Law under the Gilded Dome.

On Tuesday, Feb. 13th, an amendment came up before the Massachusetts lower house, seeking to so widen the character of the General Statutes that persons receiving injury on a Sabbath day through the criminal negligence of persons or corporations may recover damages the same as though the injury was received on any other day. The debate which followed its introduction was splayed in the extreme.

Mr. Hill, of Boston, made a strong speech in favor of the bill, in which he showed that the decisions of the Supreme Court of this State in the matter were directly at variance with those of the United States laws, and that it was hard to draw the line where traveling other than for necessary purposes began.

Mr. Goulding, of Worcester, opposed the bill as an attack upon the Sabbath, and Mr. Allen, of Boston, favored its passage, on the ground that the present law was one of the most unequal statutes in force. He related two instances where law-abiding citizens of Boston had been crippled for life through the criminal negligence of servants of corporations on the Lord's day, and yet these men had not only to pay the costs of their unsuccessful suits for damages, but were liable to a fine of ten dollars and costs for traveling on the Sabbath. Under the present law a man was outlawed one day in every seven, and the needed remedy was a law protecting every person every day of the week.

Mr. Washburn, of Cambridge, denied that the amendment to the law was an attack upon the Sunday law. It was simply intended to provide that the criminal carelessness of towns or corporations shall not be allowed to go unpunished because they occur on Sunday.

It was held that the decision of the Supreme Court of the State, viz: that a person injured while traveling on Sunday has no relief, was in distinct antagonism to decisions in United States Courts.

In the course of the debate, as the Herald hath it, Mr. Babson, of Boston, took the measure of the Puritan prohibitions of the House by offering as an amendment a bill abolishing all Sunday laws. The descendants of the Mayflower chaps then swooped down on that unlucky amendment, killing it dead under Miles Standish, by a vote of 88 to 48. The original bill was by a large majority passed to be engrossed.

Woman Suffrage.

The hearing on the matter consequent to the petitions recently sent in to the Massachusetts Legislature in the interests of this reform was set for the morning of Tuesday, Feb. 13th, and occurred on that day in the hall of the House of Representatives.

Mr. William I. Bowditch, of Brookline, who said he appeared as the representative of nine thousand petitioners, argued that the government received its just powers by the consent of the governed, and that the "governed" included the class whom he represented. This, he claimed, was but a practical construction of the constitution. The "consent" was, in his opinion, a right, and not a privilege, in the hands of every adult citizen of the State. All laws restricting the use of this right were but necessary regulations, applicable alike to both sexes and all classes. He would favor extending these regulations so that drunkards should be deprived of this right.

After a brief argument by the Rev. Jesse H. Jones, of Abington, Wendell Phillips addressed the petition, referred to the advance made by women in art and literature, upon the lyceum platform, and in all the walks of life during the past half century, and argued that woman's influence in all the world's affairs had advanced with an equally rapid stride. The petitioners merely asked that the State lead in the direction to which the tendencies of the age were leading. He claimed that the logic of the Declaration of Independence compelled an admission that the right to vote should not be denied on account of sex. He referred to the influence which money had in politics, and urged the necessity of bringing all possible influences to bear upon the movement which he advocated, to counteract the influence of wealth. He called upon the legislature to tread under foot the influence against the onward movement asked for by the petitioners. He believed that this new power was needed to aid in the advance of civilization, which was retarded by its not being in the past.

Miss Mary E. Bode was then introduced, and compared the political rights of women in England with those of America. She claimed that while American women were in every characteristic superior to English women, they had no rights compared with their sisters in England.

Emanuel Swedenborg.

The course before the Free Religious Association, at Horticultural Hall, Boston, was further extended on Sunday afternoon, Feb. 11th, by John W. Chadwick, his being the sixth address. The subject of his remarks was the great Swedish seer, born Jan. 29th, 1688 or 1689: An angel told him the difference of a year was unimportant. According to his doctrine, the soul of offspring was derived from the father while the body was entirely from the mother. Swedenborg's father was a bishop. He claimed that no one in Sweden had written so much. In his infancy and childhood the son manifested remarkable gifts of a spiritual nature. He early delighted to converse with the clergy, and was unusually intelligent. His respiration was apparently suspended during prayer. This strange habit was continued during his subsequent visits to the heavenly world. He visited London in 1710, and afterward went to France, Italy, and Germany. In 1736 he studied anatomy, in order to discover the situation of the human soul within the body. His works were written in Latin, when that language was becoming obsolete, and his style possessed no charms. Had he died in 1745 he would have been forgotten long ago. At this period he entered upon his remarkable psychical experiences which have endeared his name to so many hearts. Previous to this he had dreams and visions. He was honest. He believed he was talking with God and angels as truly as earth mortals. His God was a being of infinite love, who created the world from himself. His trinity consisted of love, wisdom, and the "atonement" of the two. He taught that human nature was difficult throughout the heavenly societies, and God himself was the grand man of the universe. He rejected portions of the Bible, and did not believe in the last judgment.

Movements of Lecturers and Mediums.
In compliance with requests from many friends at Springfield, Mass., Dr. W. L. Jack announces that he shall endeavor to be present at the next April meeting of the Spiritualist Society of that city. Due notice will be given as to where he may be found during his visit; while there, he will also examine patients and diagnose disease.

Mr. Henry C. Lull, inspirational lecturer, has removed to 943 Washington street, corner Indiana Place, Boston, and will answer all calls to lecture in the New England States. Please address him as above.

Mrs. Scattergood will give two lectures in the Academy of Music, Fall River, on Sunday afternoon and evening, 18th inst., at 2:30 and 7.

Giles B. Stebbins speaks at South Bend, Indiana, Feb. 19th, 20th and 21st, and at Sturgis, Mich., Feb. 25th.

Mrs. Clara Dearborn, physician, of 35 Dover street, Boston, has just arrived in London on her way to the Continent.

W. F. Jamieson lectured in Lake City, Minn., Jan. 17th, 18th, 19th, 20th and 21st; in Maiden Rock, Wis., 23d, 24th, 25th and 28th; in Lake City again on Sunday, Feb. 4th. The Sentinel (Lake City, Minn.) for Feb. 7th says:

"Professor Jamieson delivered a lecture at the Academy of Music, Sunday evening, on the life and services of Thomas Paine. The audience was very large, and the manner in which Mr. Jamieson handled the subject, convinced those present that he understood the history and life of this noted man of Revolutionary times, as well as if the great patriot had lived in our own day and generation. Although many differ with the Professor on some points in religious views, it is nevertheless true that his arguments are not without weight, and many speak of him in high terms as a public lecturer."

He is now giving lectures in Pepin, Wis., being greeted by large audiences.

Corrections by Mad. Blavatsky.*

To the Editor of the Banner of Light:

Sir: Please allow me to state:

1. That I was not born in 1834.
2. That Ekaterinoslaw cannot claim the illustrious honor of being my birth-place.
3. That M. Blavatsky was not seventy-three when he capped the climax of my terrestrial felicity by placing his valetudinary hand in mine. He might have been older, and he might have been younger; some men are.
4. My father's name was not Hahn-Hahn.
5. He was not Governor of Ekaterinoslaw.
6. I achieved no eminence (since such a thing was impossible) by plucking the electrical bird of the plumes of his concept.
7. As my grandfather died some twelve years before my father, I did not live with him two years after his decease.
8. My book, "The Veil of Isis," is not being published by J. W. Bouton, but by the well-known house of J. W. Bouton.

And yet, with the reporters' permission, I do sign myself,
H. P. BLAVATSKY,
302 West 41th street, New York.

*The narrative whose misstatements this lettering to correct, appeared originally in the columns of the New York World.—(Ed. B. of L.)

M. Milleson, spirit-artist, will deliver two addresses for the benefit of the Children's Progressive Lyceum of Salem, Mass., on Sunday, Feb. 18th, afternoon and evening, before that organization and its friends. He will illustrate the same with his celebrated spirit-drawings of the spiritual body; these paintings belong to an advance page of spiritual science, and are appropriate for Lyceum services, belonging as they do to the Kindergarten school of object teaching, so important in conveying correct ideas in relation to imponderable forces.

"I was one of the Vice-Presidents of the Philadelphia meeting, and will here say on my own behalf that I will be satisfied with any organization that will give an united effort in the spread of a knowledge of Spiritualism."—James A. Meek, Jonesboro', Ark.

We have received advance (editorial) copies of two English works, "Life Beyond the Grave," and "The Slade Case: its Facts and Lessons," to which we shall refer in a future issue.

The article, "Thomas Paine a Spiritualist," in another column, is from the pen of a Boston gentleman occupying a high position in the literary world.

Read the call for the Eleventh Annual Meeting of the Pennsylvania State Society of Spiritualists, in another column.

BANNER OF LIGHT.—We publish in this number the annual prospectus of the Banner of Light, Boston, to which the attention of our readers is called. It is the oldest and ablest exponent of Modern Spiritualism, and as such has a world-wide reputation. In addition to its advocacy of Spiritualism, it has a large amount of original matter of interest and value to all interested in Reform and Progress—moral and social, theological and political.—The Fox Lake (Wis.) Representative.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum, No. 1, holds its sessions every Sunday morning at 10 o'clock, 731 Washington street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, conductor.

NEW ERA HALL, Hotel Codman, 171 Tremont street.—Readings from Art Magic and discussions on spiritualist subjects, and participation in each Sunday evening at 7 o'clock, under the direction of Mrs. Emma Harding Briggs.

EAGLE HALL, 616 Washington street, corner of Essex.—T. St. Circle every Sunday-morning at 10 o'clock. A. Inspiration, speaking at 2 and 7 1/2 P. M. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10 o'clock. Moses Hall speaks at 2 1/2 and 7 o'clock.

LYTHAM TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Free Circle every Friday evening, commencing 7 o'clock. Many mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

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

Rochester Hall.—This place of meeting, as usual, was filled with a delighted and enthusiastic audience on Sunday A. M., Feb. 11th, to witness the exercises of the Children's Progressive Lyceum. After the usual opening song, Mr. Hatch called upon Mr. Simonds, clairvoyant, who gave a fine rendering of one of Whittier's poems, also another selection. Four members of "Grotto Group" gave an excellent recitation, and Mr. Hatch's advice to the other groups was, "Go home and do likewise." Recitations were had from Oscar Dresser, Ernestine Eldridge, Sarah E. Ransom, Hattie Collier, Miss Lizzie Thompson and Lovernest Allyn. Songs were well executed by Misses Helen M. Dill, Nellie Thomas, Alice Bond, Jennie Sherman and Miss Danforth, and a fine piano solo by Master Whelan filled out a programme which was duly appreciated by all in attendance.

WM. H. MANN, Rec. Sec. pro tem. C. P. L.
The Woman's Amateur Dramatic Club connected with the Children's Progressive Lyceum gave a highly successful entertainment—both as to numbers attending and pecuniary result—for the benefit of that school, at Rochester Hall, 730 Washington street, on Tuesday evening, Feb. 13th. "The Spirit of '76," in which Mrs. Hattie Wilson, the well-known medium, appeared in her fine impersonation of "Tom Carberry," the capital farce entitled "The Grecian Bend," and dancing, made up the numbers on the programme. Miss Lizzie Thompson also gave a reading, which was well received.

Charlestown District—Evening Star Hall.—The meetings held in this place every Sunday afternoon have thus far proved of marked interest, the audiences gradually increasing in numbers as the season has progressed. Mrs. Maggie Folsom, of Boston, occupied the platform as speaker and test medium the first two Sundays in this month, to good acceptance. Mrs. Susie Nickerson White, of Boston, is engaged in this hall for Sunday afternoon, Feb. 18th.

C. B. M.

Dr. Slade, the spirit medium, who not long ago was sentenced by a London Dogberry named Flowers to three months' imprisonment at hard labor as a vagrant, has been set at liberty by a higher tribunal, on the ground that the sentence did not in terms conform to the law. Flowers acted throughout the whole proceeding as if he had at the outset formed a determination to convict the accused. Some of the London papers, more candid or more careful than those of this country, criticised his conduct with severity.—The Boston Commonwealth.

Pennsylvania State Society of Spiritualists.—The Eleventh Annual Meeting of this society will be held at Lincoln Hall, Broad and Adams streets, Philadelphia, March 31st, 1877, and on Sunday, April 1st, at 10 A. M. and 4 P. M. This will be the Twenty-third Anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia, in conjunction with us. The members of this Society and friends of the cause from all parts of the State and from other States are cordially invited to attend. The best condition and prospects of Spiritualism, especially with reference to the spread of more complete and intelligent organization, forming the basis of the Society, will be discussed, and it is hoped that something can be done to advance the cause of Spiritualism, and to bring its advocates into more harmonious relations with each other, that the power which rightfully belongs to the millions of Spiritualists, in this and other lands, may be so directed as not only to protect Spiritualists in their civil and religious rights, but to exercise an influence for the real benefit of mankind everywhere.

The meeting will be free to all, and we hope our friends will respond to this call, either personally or by letters addressed to our Secretary.

"Come, let us reason together." There are thousands of Spiritualists in this great State whose influence would be such were they only united. We know each other better and were properly banded together in a society, without a creed or any restriction of individual freedom, but with a determination to advance order and the world in the reforms of the age, all of which are more or less intimately associated with our cause.

HENRY T. CHILD, M. D.,
634 Race street, Philadelphia, Pa. Sec'y.
(Papers friendly to the cause are requested to copy the above.)

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

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first line, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.

BUSINESS CARDS.—Thirty cents per line. Advertisements in all cases in advance.

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

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

SPECIAL NOTICES.

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

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

GUARANTEES EVERY CASE OF PILES.

Important to all Invalids. Iron in the Blood.

THE PERUVIAN SYRUP, a protected solution of the protoxide of iron, strikes at the root of disease by supplying the blood with its vital principle, or life element—Iron. This is the secret of the wonderful success of this remedy in curing Dyspepsia, Liver Complaint, Dropsy, Chronic Diarrhea, Boils, Loss of Constitutional Vigor, Fevers, Humors, Loss of Constitutional Vigor, Diseases of the Kidneys and Bladder, Female Complaints, and all diseases originating in a bad state of the blood, or accompanied by debility or a low state of the system.

For Bronchial, Asthmatic, and Pulmonary Complaints, and Coughs and Colds, "Brown's Bronchial Troches" manifest remarkable curative properties.

Mrs. NEIDER M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jan. 27. A. W.

Spermatorrhea.

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

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

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

Dr. C. C. DUSENBUURY, Magnetic Physician, 1123 Spruce street, Philadelphia, Pa. Ten years' practice among the elite of New York City. F. 3. 2m

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

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

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

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

Dr. J. T. GILMAN, Pk., Electric Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MOSES, D. D., English Lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moses at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

WASHINGTON BOOK DEPOT.
RICHARD J. COLEMAN, Editor, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CHICAGO, ILL., BOOK DEPOT.
W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritualist and Liberal Papers.

PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for Colby & Rich's Publications, Spiritualist and Liberal Books on sales above, at Lincoln Hall, corner Broad and Chestnut streets, and at all the spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

PHILADELPHIA RHODOLICAL DEPOT.
WILLIAM W. DEER, 229 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY.
CHAS. S. SARGENT, 100 N. 3rd street, New York, keeps for sale the Banner of Light, and other Spiritualist and Liberal Papers published by Colby & Rich, at the Harvard Room, 42nd street, and 6th avenue, and Tremont Hall, 5th street and 3rd street.

ST. LOUIS, MO., BOOK DEPOT.
B. T. C. MORRISON, 2 South Jefferson ave., St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.
MRS. M. J. REGAN, 620 North 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Rule, Planchettes, Spiritist, Positive and Negative Powders, Orion's Attendant, Remedial Preparations, Dr. Storer's Nutritive Compound, and all the latest and best of the Spiritualist and Reform literature in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritualist and Reform Works published by Colby & Rich. Give them a call.

HARTFORD, CONN., BOOK DEPOT.
E. M. GREGG, 100 North Main street, Hartford, Conn., keeps constantly for sale the Banner of Light, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.
LEES & BAZAR, 16 Woodland avenue, Cleveland, O., all the Spiritualist and Liberal Books and Papers kept for sale.

BALTIMORE, MD., BOOK DEPOT.
WASLEY & JACKSON, Booksellers, Arcade Hall, Baltimore, Md., keep for sale the Banner of Light, and the Spiritualist and Reform Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
AND AGENTS FOR THE BANNER OF LIGHT, H. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

LONDON, ENG., BOOK DEPOT.
J. BURNS, Progressive Bookseller, No. 10 Southamptown Row, Bloomsbury Square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

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Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent.

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

MRS. DR. WALKER, CLAIRVOYANT for the Sick and Afflicted from any cause whatever. Examines from a lock of hair, and will tell the best remedy. Terms \$1. 33 Harrison Ave., Boston.

N. W.—Persons unable to pay will be examined free Tuesday and Saturday, from 2 to 5 P. M. 4w—Feb. 17.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMANITY, which we will send by mail to all addresses for 10 cents per copy. Colby & Rich, No. 9, Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A TALE OF LIFE; Or, The Broker and his Victims.

An intensely thrilling and interesting story, founded on spiritual facts, which lately appeared in the columns of the Banner of Light. Price 25 cents, postage free.

For sale wholesale and retail by COLBY & RICH, at No. 9, Montgomery Place, corner of Province street (lower floor), Boston, Mass.

J. H. RHODES, M. D.,

Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer,

LEADS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily than the patient can do. Dr. Rhodes is a regular graduate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit life. He has for the past ten years been practicing his art in the city of Philadelphia, and is acknowledged and enrolled as such by the Board of Health.

Spirit Physicians Examine the Patient.

Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2.00, request a spirit doctor to examine the patient's mind and report all the diseased conditions, also the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly followed.

On the sufficient to last one week will be sent by mail, and two spirit magnetic treatments (evening, and what the spirit doctor has decided to be the best mode of treating patients at a distance successfully, letters from the patient or a near friend should be received as often as once a week, so as to keep up the magnetic current which flows from the healer to the patient.

Medicated and Magnetized Paper,

Magnetized for each special case, is one of the most potent remedies, and often leads to the cure of chronic diseases. It involves no feeling of debility to a sensitive person. He has had the best of success in curing the Lung, Heart, Liver, Kidney, Bladder, Stomach, or any other diseased condition. Price 50 cents, with full directions.

Liver and Blood-Purifying Pills,

Composed of the best known Anti-Bilious and Blood-Purifying properties in the vegetable kingdom, and made by hand while under the magnetic control, thus giving it the power of purifying the blood, and building up the system of diseased and debilitated and build up exhausted system. Price 40 cents per box of 50 pills.

The Electric has made diseases of women and children a specialty, and has had the best of success in treating them, and has received many testimonials.

J. H. RHODES, M. D.,

918 Spring Garden street, Philadelphia, Pa.

Feb. 17, '77.

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Magnetic and Electric Powders.

Great Nerve, Regulator, and Blood Purifier.

Mrs. Francis E. Kent; Mary E. G. (Col. John Brooks, Arthur Curtis, Wm. J. Dowd, John P. Moore, Eliza Shepard, Thomas Mouton, George Carroll, Tom W. H. Julian, John G. George, N. P. Hannah, Henry, Cyrus Corbett, Ossunius Carter, Mary Jones, George T. Holden, James Samples, Harry D. Warren, Morning Star.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANKIN.
Orville Bagley, Wm. Conn, Harriet Holley, Borrell, Amy Jackson, Josephine Lewis, Mary Mitchell, Anna Wilkey, Nelson Wiley, Mary Wood, Col. Thomas Moore, Jane Wetherall.

Advertisements.

BALTIMORE ADVERTISEMENT.
SARAH A. DANKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Any cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance. Applies the "New School" medicine, a scientific skill which has been greatly enhanced by her fifty years' experience in the world of spirits.

Applies the "New School" medicine, a scientific skill which has been greatly enhanced by her fifty years' experience in the world of spirits.

Two stamps, will receive prompt attention.

The American Lung-Healer,
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Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.

Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANKIN, Baltimore, Md. Feb. 10.

New Life for the Old Blood!

INCREASE YOUR VITALITY.

"The Blood is the Life."

DR. STORER'S

Great Vitalizer,

THE

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere. It is the best restorative of nerve-cells and blood-globules ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to it. It is the best restorative of nerve-cells and blood-globules ever discovered.

Price \$1.00 Six Packages, \$5.00.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Sold in New York City by J. R. NICKLES, 67 Broadway, cor. 4th st.

Jan. 10.

Dr. F. L. H. Willis

May be Addressed till further notice:

Care Banner of Light, Boston, Mass.

Dr. Willis may be addressed as above. From this point he can attend to the diagnosis of disease by hand and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and penetrating clairvoyance.

Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Erysipelas, Paralysis, and all the most delicate and complicated diseases of life.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All who desire a return postage stamp, send for Circulars and References. Sept. 30.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical and mental adaptation of those including marriage and family life; and all other matters of interest. Full delineation, \$2.00, and four-cent stamp. Address, Mrs. A. B. SEVERANCE.

Centre street, between Church and Prairie streets, White Water, Walworth Co., Wis.

Dec. 20.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued the 1st and 15th of each month from its office of publication, 5 North Street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1.50; less time in proportion. All letters and matter for insertion to receive consideration, must be addressed (post-paid) to the undersigned. *Specimen copies free.* The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

L. C. DENSMORE, Publisher VOICE OF ANGELS.

Dec. 16.

VICK'S

Illustrated Priced Catalogue.

FIFTY PAGES—300 Illustrations, with Descriptions of thousands of the best Flowers and Vegetables in the world, and the way to grow them—all for a TWO CENT postage stamp. The "Vick's Flower and Vegetable Garden," a new and complete guide, on 16 pages, 25 cents year.

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Address, JAMES VICK, Rochester, N. Y.

Dec. 21.

Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January, yearly in advance. Dividends payable in July and January. The Institution has a paid-up capital of \$100,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new savings bank law.

Jan. 1877.

The Home Battery.

DR. WILLIAM BRITTEN'S celebrated Electro-Magnetic Medical "Home Battery." The best, cheapest, most effective and durable electric machine ever constructed. Cures every form of disease rapidly and thoroughly, restores wasted vitality and develops mind. Address, WILLIAM BRITTEN, sole manufacturer, 118 West Chester Park, Boston, Mass. eow11-Jan. 6.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1.00, with stamped and addressed envelope.

JOHN N. BROWN, 2210 Mt. Vernon st., Philadelphia.

Jan. 17.

SPIRITUALIST HOME.

86 DOVER ST., near Washington st., Boston. Rooms for let by the day, week or month. Mrs. WESTON.

Feb. 10.

MINERAL RODS.

IMPORTANT to treasure-seekers and miners. For valuable information, send for "Book." Address, GEO. F. BRISTOL street, Boston, Mass. 1w-Jan. 20.

MRS. MARY E. WEEKS.

Trance and Test Medium, 180 East Adams street, Room 19, Chicago, Ill. 2w-Feb. 20.

TEXAS

Land and cheap trap sportation. Col. Charles G. WORTH & CO., 100 N. Main st., St. Louis, Mo. 13w-Jan. 13.

\$3 WATCHES. Cheapest in the known world. Sample watches and outfit free to Agents. For terms, address COULTER & CO., 182 N. Halsted st., Chicago, Ill. 13w-Jan. 13.

wanting DIPLOMAS from a Medical College, legal everywhere, address W. NIGLEY, M.D., 672 Syracuse street, Cincinnati, O. 3w-Feb. 10.

Doctors

AGENTS double their money selling "Dr. Chase's Improved" "Chase's Printing House, Ann Arbor, Mich. 17w-Jan. 17.

DR. J. W. DENNIS, No. 100 W. 4th street,

Cincinnati, O. DENNIS'S ARGENTINA, a Clairvoyant and Test Medium, for the cleansing and preservation of the TEETH. Send stamp for circular. Jan. 6.

R. B. SPALDING, Jobber and Retailer in Silver-Plated Ware, Watches, Chains, Pocket and Table Cutlery, Fancy Goods, Yankee Notions, &c., 251 Washington street, Boston.

17w-Feb. 10.

DEAFNESS RELIEVED. No medicine. Book free. G. J. WOOD, Madison, Ind.

Feb. 2.

DR. STONE'S "NEW GOSPEL OF HEALTH,"

for sale at this office. Price \$1.25. Dec. 21.

Mediums in Boston.

NOTICE THE CHANGE OF PLACE.

DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston.

TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve centers of the spine, and by my

NEW ORGANIC REMEDIES.

Resolvent, Detergent and Nutritive.

Clairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 27.

I. P. GREENLEAF,

Medical Clairvoyant and Homoeopathic Physician.

OFFICE at 71 Montague Place, Boston, Mass. Office hours from 9 A. M. to 4 P. M. Free consultations given and Medicine sent when desired. Patients visited at their homes. Parties joined in marriage. Funerals attended on notice.

4w-Feb. 3.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra. 13w-Jan. 20.

Mrs. S. E. Crossman, M.D.

CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium, Speciality: Curing Cancers, Tumors and Chronic Complaints. Examinations at any distance. Terms \$2.00. Also a Medical, Magnetic Paper \$1.00. 20 Montague street, Boston, Suffolk. Feb. 10.

Mrs. Maggie Folsom

Will continue giving Medical Examinations and Business Tests at 41 Dover street, although not as formerly, in partnership with or under supervision of Dr. H. B. Storer.

Dec. 16.

MRS. JENNETT J. CLARK,

MEDICAL CLAIRVOYANT. Sittings, \$1.00. Examinations, \$1.00. Circles for development. Parlor 56-58 Sunday evenings, 18 East Springfield st., Jan. 6.

Susie Willis Fletcher,

TRANCE MEDIUM, 7 Montgomery Place, Boston. Office hours 9 to 5.

Feb. 3.

MR. HENRY C. LULL, Business and Medical

Clairvoyant, Rooms 933 Washington street, cor. Indiana street, 7 Hours from 9 A. M. to 12 P. M. General sittings, terms one dollar. Circles Thursday and Sunday evenings. Admissions, 25 cents. 25w-Oct. 7.

MRS. JENNIE POTTER,

MEDIUM—Test, Medical and Business—138 Castle St., near No. 320 Tremont st. Hours 9 to 12. Sundays 2 to 5. 3w-Feb. 10.

MRS. N. J. MORSE,

ELECTRO-MAGNETIC PHYSICIAN, 7 Montgomery Place, Boston. Dec. 30.

SUSIE NICKERSON-WHITE,

TRANCE AND MEDICAL MEDIUM, 150 West Brookline street, cor. Elm and 1st, Boston. Hours 9 to 4. Public sittings Sunday evenings. 13w-Jan. 10.

MRS. JENNIE CROSSE, Test and Business

Clairvoyant. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00. 75 Dover street, Boston. Satisfaction given, or no charge. 1w-Feb. 20.

A. S. HAYWARD, Vital Magnetic Physician,

5 Davis st., Boston. Eradicates disease where medicine fails. Magnetically Paper sent by mail. Price 50 cents. Dec. 20.

MRS. J. C. EWEELL, Inspirational and Healing

Medium, 302 Tremont street, Boston. Feb. 20.

FANNIE REMICK,

Trance Medium, 302 Tremont street, Boston. Feb. 20.

MRS. HADY,

Trance Medium, No. 4 Concord square, Boston. Office hours from 9 to 1 and 2 to 3. 13w-Dec. 23.

MRS. C. H. WILDES, No. 8 Eaton street, Bos-

ton. Mondays, Tuesdays, Wednesdays and Thursdays. Hours 10 to 12 and 2 to 4. 4w-Feb. 10.

LIZZIE NEWELL, 120 Tremont street, Trance

and Test Medium, Magnetic Physician. Jan. 27.

SAMUEL GROVER, HEALING MEDIUM, No.

20 Dwight st., Dr. G. will attend funerals if requested. Dec. 2.

MRS. M. A. GAINES, Test Medium, Sittings

\$1.00. Circles Thursdays afternoons and Sunday evenings. 22 Northampton street, Boston. 25w-Feb. 10.

CLARA A. FIELD, Magnetic Physician and

Business Medium, No. 28 West street, Boston. Feb. 17.

AUGUSTIA DWINELLS, Clairvoyant,

Trance and Prophetic Medium, 31 Oak st. Terms \$1.00. 18w-

ELIZABETH DAWKINS, Magnetic and Elec-

tric Treatment, "Hotel Kirkland," 1st st., Boston. Hours 9 to 1. 8w-Feb. 3.

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HONEY OF HOREHOUND AND TAR

FOR THE CURE OF

Coughs, Colds, Influenza, Hoarseness, Difficulty Breathing, and all Affections of the Throat, Bronchial Tubes and Lungs, leading to Consumption.

THIS infallible remedy is composed of the HONEY of the plant HOREHOUND, in chemical union with TAR-BALM, extracted from the LIFE PRINCIPLE of the forest tree ABIES, or Balsam of Fir.

The HONEY of HOREHOUND and TAR-BALM cleanses and heals the throat and air-passages leading to the lungs, especially in all cases of Kidney Complaints, Latent Rheumatism, and all other diseases of the throat, chest, and lungs, and in all cases of chronic cough, cold, and influenza.

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Dec. 30.

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Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between the shoulders, the flannel side next to the skin, this locality being nearest to the vital organs and nerve-centers; or the belt may be applied around the body above the waist, especially in all cases of Kidney Complaints, Latent Rheumatism, and all other diseases of the throat, chest, and lungs, and in all cases of chronic cough, cold, and influenza.

It is also to be applied upon any part of the body where pain exists. In addition to the Medicated Pad a Chest Protector never and can be medicated, and makes one's wear will be very important in all affections of the Throat and Lungs.

(Patented Nov. 4th, 1873.)

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Pad for back and chest.....2.50

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Dec. 15.

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MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in its advertisement."

Price 50 cents per bottle.

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